

### Financial Report

In the last three years, the Fund continued to provide funds for relief in times of disaster, to mount post-disaster development programs, and to award grants that support humanitarian organizations that span the globe. In 1997 the Fund received contributions amounting to \$3,381,129 and disseminated \$3,330,935 for a total of 225 grants.

In 1998 contributions to the Fund increased to a sizable \$6,757,204, largely in response to the numerous natural disasters that year. The Fund made 236 grants distributing \$3,406,546. The nearly \$3 million that was received late in the year, following the devastation caused by Hurricane Mitch in Central America, was disbursed in 1999. The portions designated for Honduras launched a community development project, “Faith, Hope and Joy: A Project for Living,” which is still in progress. Thirty-eight houses have already been constructed.

As of November 9, 1999, the Fund had received more than \$7 million in contributions for the year. Donors to the Fund sent more than \$2 million in contributions designated for Kosovo—an extraordinary response to the conflict there. The Fund is now in the midst of planning an appropriate programmatic response.

New materials were developed to promote the mission and work of the Fund, and staff visited dioceses and parishes to answer questions and solicit feedback. The diocesan volunteers, Diocesan Fund Coordinators, met in each year of the Triennium for training sessions.

### Goals and objectives for the coming triennium

The Presiding Bishop’s Fund for World Relief will work to increase its capacity to assist persons around the world who need food, housing, education, and medical attention and hope.

### The Episcopal Council of Indian Ministries

Members: The Rt. Rev. Andrew Fairfield (North Dakota), the Rev. Carol Gallagher, Cherokee (Delaware) *vice chair*; Ms. Sherrie LeBeau, Lakota (El Camino Real) *secretary*; the Rt. Rev. Mark L. MacDonald (Alaska), Mr. Robert McGhee, Poarch Band Creek (Central Gulf Coast), Mr. Frank Oberly, Osage/Comanche (Oklahoma) *chair*, *Executive Council Liaison*, The Rt. Rev. Steven T. Plummer, Navajo (Navajoland), The Rt. Rev. Creighton Robertson, Dakota (South Dakota); the Rev. John E. Robertson, Dakota, (on leave from ECIM) *interim staff liaison*

### Summary of the Council’s Work

The Episcopal Council of Indian Ministries, an outgrowth of the National Committee on Indian Work (established in 1969), was instituted by Executive Council in 1989 upon recommendation of the Presiding Bishop’s Blue Ribbon Task Force on Indian Affairs. It had been charged with finding better ways to respond to the unique needs of Native Americans, with whom this church has had specialized mission since 1814.

Executive Council voted in 1994 to combine racial/ethnic commissions into a single multi-ethnic advisory committee. However, General Convention, in adopting the triennial budget at the 71st General Convention, accepted the recommendation of the Joint Standing Committee on Program Budget & Finance to designate ECIM as a “discrete identity” with

responsibilities for annually allocating \$1.3 million for Indian work. ECIM has continued this responsibility, reaffirmed at the 72<sup>nd</sup> General Convention by inclusion in the triennial budget of \$1.33 million for Indian work.

ECIM takes seriously its responsibility for good stewardship in allocating national church funding. It apportions funds for base support of Indian work in four jurisdictions: the dioceses of Alaska, North Dakota, South Dakota, and Navajoland Area Mission. ECIM has encouraged and nurtured 73 new ministry programs in two provinces and 20 dioceses between the years 1992 and 2000.

ECIM, with the Office of Native Ministries, coordinated multiple activities in dioceses across the nation during the triennium. These activities include an annual gathering of 45 to 75 Native Americans (including Native Hawaiians and Canadians) from 15 to 20 dioceses for January Winter Talk, to chart a direction for the 21<sup>st</sup> century. ECIM continues its sponsorship of several networks. These networks include Mountains & Desert Regional Ministry; Paths Crossing (which brings together native and non-native congregation representatives from as many as 26 dioceses to form partnerships for mutual support); Strong Heart Ministries, a national native youth organization; an urban Indian coalition which meets during the triennium drawing representatives from 10 to 15 dioceses with specialized ministry with native peoples in the cities; and other emerging native and indigenous ministries throughout the Episcopal Church.

Driven by the drastically diminished number of Indian clergy and trained lay leaders over the past three decades, ECIM identified theological training as paramount for survival of native ministry in the Episcopal Church. Though various training models have been tried, none met the needs confronting indigenous Christian communities and missions. A vision of a fundamentally new approach to training indigenous Christian leaders has evolved.

### **Indigenous Theological Training Institute**

In October 1995, Dr. Owanah Anderson, then Staff Officer for Native American Ministries, wrote, "Long recognizing an overarching need for theological training to respond to the spiritual needs evolving out of the multiplicity of socioeconomic problems which continue to plague the broad American Indian population, the Episcopal Council of Indian Ministries, in full partnership with the Diocese of Minnesota and Congregational Ministries Cluster of the Episcopal Church Center, has created a new model for training American Indians for lay and ordained ministry." The 72<sup>nd</sup> General Convention affirmed this initiative in culturally relevant, locally focused native Christian leadership training through the Indigenous Theological Training Institute, by providing funds to "support new directions in American Indian leadership."

In 1997 the Rev. Doyle Turner, an Ojibwe from the Diocese of Minnesota, was called as Executive Director for the newly formed training institution. He writes: "The focus of the ITTI is to provide formation and training for Christian leadership in the Episcopal and Anglican Church among Indigenous people. ITTI is the culmination of the discernment and farsighted vision of the Episcopal Council of Indian Ministry (ECIM) and the Staff Officer for Native American Ministries of the Presiding Bishop."

The new model is based on a “way of life” that follows the gospel teachings of Jesus Christ. We call this “way of life” Gospel Based Discipleship (GBD). Through GBD one engages the gospel on a daily basis by reading the appointed gospel three times. Through GBD, we bring the truth and power of the gospel of Jesus Christ in each of our lives to bear and focus on the task at hand. The “way of life” also follows a set of guiding principles, which centers the direction for native ministry in the Episcopal Church across the country today. Whenever we gather in meeting or worship we say this gathering prayer:

*Creator, we give you thanks for all you are and all you bring to us for our visit with our creation. In Jesus you placed the gospel in the center of this sacred circle through which all of creation is related. You show us the way to live a generous and compassionate life.*

*Give us your strength to live together in respect and commitment as we grow in your spirit, for you are God, now and forever. Amen.*

This “Gathering Prayer” glorifies the creator, gives thanks to God, asks for strength, acknowledges our native spiritual roots, and keeps all of us who are committed to native ministry in prayer as our vision of God’s call to us continues to unfold.

To date ITTI has done work in thirteen dioceses with native populations. There are now twenty-four students in various stages of training for ministry and leadership. We are partnering with a diocese with major native work, with the possibility of 20 to 30 more students in the next year. We have networked with three major training institutions and have prospects with three others. We gather resources from within the network and take the training to the students. We are in the process of developing some of our own classes, adding a native focus. One of the most exciting classes is being written by Dr. Owanah Anderson: “The History of Native Mission Development in the Episcopal Church in America.”

We engage in a wide range of training methods. We train local facilitators who then facilitate gospel based discipleship and extension courses with students who are not able to go to distant institutions. ITTI also provides workshops on leadership, GBD, and ceremony. We provide scholarships for theological students at certified institutions.

### **Indigenous Theological Journal**

On June 14-15, 1999, ITTI hosted an historic of twelve Anglican, and Episcopal indigenous theologians from the United States, Canada, and New Zealand. They came together to begin a journal of tribal religious story. The Rev. Erwin Oliver captured the spirit of our intention with this summary. “Indigenous Christian peoples need to provide a native Christian perspective written by people who live and work among Indigenous Peoples. The first issue, published in 2000, was intended to ‘let people know who we are, where we come from, what is our history, and what we are about as native people claiming our own religious history and reclaiming our place in God’s created order.’ The second issue of the journal will be devoted to thought, story, poetry, and art that will share the native theology of creation.”

*1997-2007 as the “Decade of Remembrance, Recognition, and Reconciliation”* Every domestic diocese of the Episcopal Church, according to the U.S. Bureau of Census, has

within its boundaries residents who are bona fide American Indians, though often invisible and frequently unchurched. The 72<sup>nd</sup> General Convention, in adopting resolution 97-A035a establishing the Decade of Remembrance, Recognition, and Reconciliation, recognized that the Age of Missionary Endeavor for the Churches in Communion with the See of Canterbury began with a mission to American Indians, thereby providing the foundation for creating the Worldwide Anglican Communion.

The year 2007 marks the 400th anniversary of Jamestown colony, the first permanent English settlement on these shores, chartered with King James' stipulation that the gospel be shared with indigenous peoples of the "new" world.

A ceremony marking the beginning of the Decade was held on All Saints Day, 1997 at Jamestown, Virginia. The "new" Jamestown Covenant was presented to and signed by representatives from across the Episcopal Church and the Anglican Communion. The covenant calls the church to complete the action outlined by the 72<sup>nd</sup> General Convention that "each diocese will take such steps as necessary to fully recognize and welcome Native Peoples into congregational life, which will include a special effort toward developing an outreach partnership among urban Native Peoples." Excerpts from the Covenant follow. The full text is available from the Office of Native American Ministries at the Episcopal Church Center, where the original document with signatures is on display.

### **A Covenant of Faith**

*...We publish this sacred Covenant as a living sign of the renewal of the centuries old relationship between the Indigenous peoples of the Americas and the Anglican Communion. We gather in community, on this feast of All Saints, in the year of our Lord Nineteen Hundred and Ninety Seven, to pray God's blessings on our common mission.*

*...We offer this Covenant to the church, inaugurating a decade of study, action, and prayer as the relationship between us continues to mature and bear the fruit of the gospel.*

*We lift this Covenant up as the sign of a recognition and reconciliation for all Indigenous communities and their neighbors in the Episcopal Church: may a new decade of respect and justice unify us all as we seek to be the family of God.*

*Therefore, we joyfully covenant ourselves to the continuing mission of Christ as it finds both meaning and expression in the Indigenous peoples and the Episcopal Church, with these statements of our faith:*

- I) As we strive for justice in reconciling our history of colonialism and the suffering it has engendered for generations between us: We will continue to be as constant in our search for the truth as we are responsive to its discoveries.*
- II) As we work together to find new solutions to the social and political challenges still before us: We will continue to be as dedicated to the principles of self determination as we are committed to justice for all humanity.*

III) *As we expand the theological and spiritual dialogue between our several traditions and communities: We will continue to be as respectful of the integrity of Indigenous traditions as we are loving in sharing Christ.*

IV) *As we stand together to honor, protect, and nurture our home, the earth: We will continue to be as active in stewardship of God's creation as we are diligent in our advocacy for its care...*

*With these four principles as our guide for a Decade of Remembrance, Recognition, and Reconciliation, we, the undersigned, pledge our hearts and minds to the task God has placed before us.*

Although the resolution on the Decade included \$30,000 for the triennium, it was not funded. Nevertheless, ECIM, and the Office of Native American Ministries, through its networks and program activities, is dedicated to fulfilling the intent of the 72<sup>nd</sup> General Convention. ECIM commends this Decade of Remembrance, Recognition, and Reconciliation to the whole church.

### **REPORTS FROM BODIES CREATED BY GENERAL CONVENTION, REPORTING TO COUNCIL AND THROUGH COUNCIL TO GENERAL CONVENTION**

#### **Committee on HIV/AIDS**

Members: The Rt. Rev. Rodney R. Michel, *chair*, the Rev. Richard F. Brewer, *vice chair*, the Rev. Gordon Chastain, *secretary*, Ms. Mary Ellen Honsaker, *assistant secretary*; Mr. John I. DeLashmet, Mr. Bruce Garner, Mr. Gilberto Tony Hinds, Ms. Elizabeth Payne, the Rev. Richard G. Younge; R.P.M. Bowden, *Executive Council liaison*.

#### **AIDS, Racism, and the Church - The Charge**

The 72<sup>nd</sup> General Convention resolved that the Episcopal Church Center convene “consultations during the triennium to (1) examine in depth the impact of HIV/AIDS in communities of color, (2) clarify the role of racism in AIDS among those communities, and (3) identify specific actions which Episcopalians in communities of color and in the majority community must take in response to HIV/AIDS.” (The full text of this and the other AIDS-related resolutions appear at the end this report).

Taking Resolution 1997-A046a as its charge, the Standing Committee on HIV/AIDS held hearings in a cross-section of communities across the United States and in Honduras. Testifying were people with AIDS and HIV, clergy, public health professionals, and representatives from AIDS service organizations.

#### **The Context**

This is the new face of AIDS, the second epidemic:

- African-Americans make up 13 percent of the United States population; they account for about 57 percent of all new infections with human immunodeficiency virus, which causes AIDS.