

## EXECUTIVE COUNCIL

### Membership

#### Officers

The Most Rev. Michael Bruce Curry, <i>Chair</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Vice Chair</i>	Ohio, V	2018
The Rev. Canon Dr. Michael Barlowe, <i>Secretary, Ex-officio</i>	California, VIII	2018
Mr. N. Kurt Barnes, <i>Treasurer, Ex-officio</i>	New York, II	2018

Mr. Thomas Alexander	Arkansas, VII	2021
The Rt. Rev. Lloyd Emmanuel Allen	Honduras, IX	2021
The Rt. Rev. David E. Bailey	Navajoland Area Mission, VIII	2018
The Very Rev. Dr. Brian Baker	Northern California, VIII	2018
The Rev. Jabriel Simmonds Ballentine	Central Florida, IV	2021
The Rev. Susan Brown Snook	Oklahoma, VII	2018
Ms. Diane P. Butler	Rio Grande, VII	2021
Ms. Jane Cisluycis	Northern Michigan, V	2021
The Rt. Rev. Clifton Daniel, 3 <sup>rd</sup>	Pennsylvania, III	2018
Canon Noreen Duncan	New Jersey, II	2021
The Rev. John F. Floberg	North Dakota, VI	2018
The Rev. Dahn Gandell	Rochester, II	2018
Dr. Anita George	Mississippi, IV	2018
Ms. Pauline Getz, Esq. (replacing J. Ferrell)	San Diego, VIII	2018
Mr. Louis Glosson	San Diego, VIII	2021
Ms. Mayra Liseth Gonzalez Polanco	Honduras, IX	2021
Ms. Julia Ayala Harris	Oklahoma, VII	2021
Sra. Pragedes Coromoto Jimenez de Salazar	Venezuela, IX	2018
Mr. John B. Johnson, IV	Washington, D.C., III	2018
Ms. Tess Judge	East Carolina, IV	2018
The Rt. Rev. Dr. Edward J. Konieczny	Oklahoma, VII	2021
Ms. Nancy Koonce	Idaho, VIII	2018
Ms. Alexizendria T. Link	Western Massachusetts, I	2021
The Rev. Mally Ewing Lloyd	Massachusetts, I	2021
The Rev. Canon Frank S. Logue	Georgia, IV	2021
Ms. Karen Longenecker	Rio Grande, VII	2018
The Rev. Marion Luckey	Northern Michigan, V	2018
Canon Dr. Steven Nishibayashi	Los Angeles, VIII	2021
The Rev. Nathaniel W. Pierce	Easton, III	2018
Ms. Holli Powell	Lexington, IV	2021
Mr. Russell V. Randle, Esq.	Virginia, III	2021
The Rev. Dr. R. Stan Runnels	West Missouri, VII	2018
The Rev. Dr. James B. Simons	Pittsburgh, III	2018
The Rt. Rev. Dabney T. Smith	Southwest Florida, IV	2021

Dr. Fredrica Harris Thompsett	Massachusetts, I	2018
The Rev. Canon Tanya R. Wallace	Western Massachusetts, I	2018
Mr. George Wing, Esq.	Colorado, VI	2021
The Hon. Warren J. Wong	California, VIII	2021

Resigned:  
 Mr. Joseph Ferrell North Carolina, IV 2018

*With seat and voice:*  
 The Hon. Byron Rushing Massachusetts, I 2018

Companion Church Partners:  
 The Rev. Canon David Burrows Anglican Church of Canada  
 The Rev. William Voss Evangelical Lutheran Church in America

Former:  
 The Very Rev. Peter Wall – term expired Anglican Church of Canada  
 Ms. Melanie Delva - resigned Anglican Church of Canada  
 The Rev. Stephen Herr – term expired Evangelical Lutheran Church in America

Domestic and Foreign Missionary Society Officers

The Most Rev. Michael Bruce Curry	President
The Rev. Gay Clark Jennings	Vice President
The Rev. Deacon Geoffrey Smith, Chief Operating Officer	Vice President
The Rev. Canon Dr. Michael Barlowe	Secretary
Mr. N. Kurt Barnes	Treasurer

Mr. Douglas K. Anning, Esq., Acting Chief Legal Officer

## Mandate

**SEE CANON I.4.1-9**

## Summary of Work

### MEETINGS

November 15-18, 2015	Linthicum Heights, Maryland
February 26-28, 2016	Dallas/Fort Worth, Texas
June 8-10, 2016	Chaska, Minnesota
October 20-22, 2016	New Brunswick, New Jersey
February 5-8, 2017	Linthicum Heights, Maryland
June 9-11, 2017	San Juan, Puerto Rico
October 18-21, 2017	Linthicum Heights, Maryland
January 22-24, 2018	Linthicum Heights, Maryland
April 21-23, 2018	Austin, Texas

The Executive Council was led by our new Presiding Bishop, The Most Reverend Michael Bruce Curry and President of the House of Deputies, The Rev. Gay Clark Jennings, and worked with a spirit of comradery and collaboration, embracing The Jesus Movement. At each meeting, the worship was planned by The Rev. Canon Susan Brown Snook and The Rev. Canon Frank S. Logue, and a variety of members participated, including some fine preaching. The Council committed to doing anti-racism work at each meeting through the lens of board development, and this was developed by Dr. Anita George and Dr. Fredrica Harris Thompsett. Dr. Mathew Sheep was contracted to help develop a program for Mutual Ministry Review, as directed by GC2015-A004.

In 2015, General Convention voted to eliminate all but two (2) standing commissions, and this change in the structure of the interim bodies brought an increase in the work of the Executive Council. The majority of the work of the Executive Council was carried out by the five (5) Joint Standing Committees of Council and the report of each Joint Standing Committee follows here.

# EXECUTIVE COUNCIL JOINT STANDING COMMITTEE FOR ADVOCACY AND NETWORKING FOR MISSION

## Membership

Dr. Anita George, <i>Chair</i>	Mississippi, IV	2018
Ms. Julia Ayala Harris, <i>Vice Chair</i>	Oklahoma, VII	2021
The Rev. R. Stan Runnels, <i>Secretary</i>	West Missouri, VII	2018
The Rt. Rev. David Bailey	Navajoland Area Mission, VIII	2018
The Rev. Jabriel Ballentine	Central Florida, IV	2021
Ms. Mayra Liseth Gonzales Polanco	Honduras, IV	2021
Mr. John Johnson	Washington, III	2018
Canon Dr. Steven Nishibayashi	Los Angeles, VIII	2021
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	

The members of Advocacy and Networking include members from the junior and senior classes of Executive Council, with terms expiring at General Convention 2018 and 2021, respectively. In this triennium, a Spanish language interpreter was present at all meetings where there was a need to facilitate the interpretation on behalf of Spanish speaker, Ms. Mayra Liseth Gonzales Polanco.

## Mandate

The mandate of the Executive Council Joint Standing Committee on Advocacy and Networking for Mission is to, "focus on advocacy on the church wide level: public policy, justice and peacemaking, anti-racism, poverty, health care, public education, prisons, care for the Earth". During this triennium Advocacy and Networking interacted with the Executive Council Committee on Anti-Racism, Executive Council Committee on Historically Black Colleges and Universities, Executive Council Committee on Corporate Social Responsibility, as well as the Advisory Council on the Stewardship of Creation.

Throughout the triennium, Advocacy and Networking collaborated with other members of Executive Council and several DFMS staff. Mr. Byron Rushing, Vice President of the House of Deputies, and Ms. Melanie Delva, Liaison from Anglican Church of Canada, worked closely with Advocacy and Networking during this triennium. Ongoing support to the work of Advocacy and Networking was provided by several staff members including: The Rev. Charles Wynder, Jr., Program Staff Officer for Social Justice and Advocacy Engagement; Ms. Heidi Kim, Staff Officer for Racial Reconciliation; Ms.

Rebecca Linder Blachly, Director of the Office of Government Relations; The Rev. Canon Mark Stevenson, former Missioner for Domestic Poverty and current Director of Episcopal Migration Ministries; Ms. Jayce Hafner, Domestic Policy Analyst; The Rev. Canon Charles Robertson, Canon to the Presiding Bishop for Ministry Beyond The Episcopal Church; The Rev. Canon Michael Buerkel Hunn, Canon to the Presiding Bishop for Ministry Within The Episcopal Church; The Rev. Canon Stephanie Spellers, Canon to the Presiding Bishop for Evangelism and Reconciliation; and The Rev. Canon Michael Barlowe, Executive Officer of the General Convention. Advocacy and Networking is grateful for the leadership of the Presiding Bishop The Most Rev. Michael Bruce Curry and the President of the House of Deputies The Rev. Gay Clark Jennings.

## Summary of Work

Building on one of the themes from General Convention in Salt Lake City, Advocacy and Networking had racial reconciliation as a primary focus for its work this triennium. At the first meeting for the triennium in November of 2015, Executive Council committed to keeping racial reconciliation at the forefront of its work together as a Board of Directors. This led to agenda-setting activities in which time for reflection and connection around racial reconciliation was prioritized. The following themes emerge from the work of Advocacy and Networking during this triennium and racial reconciliation was a prominent cross-sectional topic throughout.

- Executive Council Committee on Historically Black Colleges and Universities (HBCUs): Thanks to the diligent efforts of the HBCU Task Group, the relationship between Executive Council, DFMS staff, St. Augustine's University and Voorhees College grew tremendously during this triennium. Advocacy and Networking sponsored several resolutions equipping the HBCUs with ongoing support as well as creating a committee of Executive Council to continue the excellent work of the HBCU Task Group.
- Poverty: Advocacy and Networking was faced with several issues related to poverty and wealth disparities during this time. Advocacy and Networking resolutions that were passed by Executive Council included: support for the House of Representatives Task Force on Poverty, Opportunity, and Upward Mobility; raising the minimum wage to a living wage; addressing predatory payday loans, as well as the Presiding Bishop's initiative "For Such a Time as This: Prayer, Fasting & Advocacy".
- Violence: At the first meeting of Executive Council for the triennium, Advocacy and Networking responded quickly to the terror attacks in Paris and Beirut. Through Advocacy and Networking, Executive Council adopted comprehensive anti-domestic violence and gun violence resolutions.
- Standing Rock: Advocacy and Networking followed closely the events at Standing Rock and fully supported The Episcopal Church presence there through resolutions, prayers, and advocacy.

- Care of Creation: In addition to supporting the work of the Advisory Council on the Stewardship of Creation, Advocacy and Networking sponsored resolutions regarding the global climate change crisis, which were adopted by Executive Council.
- Civil Rights: Advocacy and Networking supported the civil rights of transgender people through a resolution stating that Executive Council, “voice its opposition to all legislation, rhetoric and policy rooted in the fear-based argument that protecting transgender people’s civil rights in the form of equal access to public accommodation puts other groups at risk.”
- Jubilee Ministries: Advocacy and Networking affirmed many loving, liberating, and life-giving ministries throughout The Episcopal Church by honoring them as Jubilee Ministries.

As a committee, we attempted to live into The Jesus Movement through Advocacy and Networking’s resolutions. These resolutions represent Gospel values vs. bureaucratic work. Advocacy and Networking’s resolutions, which were adopted by Executive Council, included the following actions:

- Affirm racial reconciliation and justice to be a primary focus of the work of this triennium of the Episcopal Church and the work of the Executive Council
- Solidarity and support for Standing Rock
- Support of the United Nations Sustainable Development Goals
- Response to terrorist attacks in Paris and Beirut
- Condemnation of all manifestations and instances of domestic violence, dating violence, sexual violence, and stalking
- Provide additional support for HBCU Task Group and assistance to St. Augustine’s University and Voorhees College
- Affirmation of Jubilee Ministries
- Urge Episcopalians to engage in legislative advocacy for campaign finance reform
- Support the Advisory Council on the Stewardship of Creation and efforts to combat global climate change
- Support the ongoing educational ministries of St. Augustine and Voorhees Colleges
- Encourage support of national and local living wage campaigns
- Opposition to all legislation, rhetoric and policy denying transgender people’s civil rights
- Protection of consumers and governance of the pay day loan industry
- Support for the House of Representatives’ Task Force on Poverty, Opportunity, and Upward Mobility
- Approval of grants approved by the Advisory Council on the Stewardship of Creation
- Adoption of the Sandy Hook Principles
- Support for the Presiding Bishop’s call to Prayer, Fasting and Advocacy
- Establish a committee of Executive Council to continue the work of the HBCU Task Group

- Urge strong action to combat the epidemic of prescription opioid drug abuse, heroin use, and overdose deaths and decriminalization of addiction

As a natural extension of its mandate, Advocacy and Networking exercises a prophetic role by calling the wider Church into courageous conversations about race, poverty, violence, criminal justice and the institutions that support these systems. Advocacy and Networking has continued to press forward toward our dream of becoming a beloved community through resolutions, board development, personal storytelling and training.

# EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON FINANCE FOR MISSION

## Membership

Ms. Tess Judge, <i>Chair</i>	East Carolina, IV	2018
Ms. Nancy Wonderlich Koonce, <i>Vice Chair</i>	Idaho, VIII	2018
The Rt. Rev. Clifton Daniel	New York, II	2018
The Rev. John Floberg	North Dakota, VI	2018
Ms. Alexizendria Link	Western Massachusetts, I	2021
The Rev. Canon Mally Ewing Lloyd	Massachusetts, I	2021
Ms. Holli Powell	Lexington, IV	2021
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	

## Mandate

To focus on finance and development for mission, including resource development and oversight: budget oversight, development and mission funding, stewardship and giving, investments, and audit. The Committee’s goal is to facilitate the ministry of The Episcopal Church in partnership with other Executive Council Standing Committees; to oversee the operations of the Domestic and Foreign Missionary Society; to maintain close relationships with the General Convention through regular contact with the Joint Standing Committee on Program, Budget and Finance and the Joint Audit Committee of Executive Council and DFMS; and to support the work of the Office of the Treasurer.

## Summary of Work

Finances for Mission [FFM] met at every regular Executive Council meeting plus one additional face to face meeting and four (4) times by tele/web conference calls. The Chair and other members of Program, Budget and Finance [PB&F] were invited to attend all FFM meetings. It is Executive Council’s responsibility to propose a budget for the 2019-21 triennium to the 2018 General Convention. The Program, Budget and Finance committee [PB&F] works with Executive Council’s budget proposal and other information received via General Convention resolutions to create a budget resolution at Convention. Additionally, members from all five (5) joint standing committees have presented or collaborated during the budget process and provided their budget priorities.

The Joint Standing Committee on Finances for Mission has spent significant time during the 2015-18 triennium both implementing best practices and resources for proposing a budget and working with financial estimates to create the actual budget proposal. FFM worked with officers of the Domestic and Foreign Missionary Society [DFMS] to develop a triennium format that moved from The Five Marks

of Mission framework to a Jesus Movement structure of the Presiding Bishop and General Convention. Additionally, FFM collaborated with the other four (4) Joint Standing Committees, the offices and many staff members of the DFMS and requested public input in the development of the proposed budget.

The Executive Council Subcommittee to Review Grant Processes was proposed by Finances for Mission and had representative members from every joint standing committee. The subcommittee reviewed the various grants awarded and the associated process, as well as the processes for reporting and accountability. The work of the subcommittee resulted in the recommendation that covenant agreements be updated, block grants be reviewed to see if they are still needed and if the amounts are appropriate. Additionally, it brought FFM a proposed resolution (FFM 053) formalizing the appropriate process for competitive grant applications and awards. This resolution was adopted by the Executive Council.

Various areas of FFM's process review included but was not limited to:

- Church and Diocesan assessment payments/commitments
- Migrant Ministries
- HBCU's – Historically Black Colleges and Universities
- Timeline for assessment of revue [ARC]
- Jesus Movement initiatives
- Development Office and Fundraising
- Church Planting and Evangelism

In other areas, on behalf of the Executive Council, the work done by FFM included:

- Reviewing periodic financial statements, Audit Committee reports, and statements of operation for DFMS.
- Monitoring and recommending adjustments to the 2016-2018 triennial budget adopted by the General Convention.
- Recommending establishment of custodial trust funds for various parishes and dioceses.
- Monitoring balances of mission and administrative expenses.

# EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON GOVERNANCE AND ADMINISTRATION FOR MISSION

## Membership

Dr. Fredrica Harris Thompsett, <i>Chair</i>	Massachusetts, I	2018
Mr. Russell Randle, <i>Vice-Chair</i>	Virginia, III	2018
Ms. Pauline Getz, <i>Secretary</i>	San Diego, VIII	2018
Ms. Diane Butler	Rio Grande, VII	2018
Ms. Jane Cisluycis	Northern Michigan, V	2018
Mr. Louis Glosson	San Diego, VIII	2018
The Rt. Rev. Edward Konieczny	Oklahoma, VII	2018
Mr. Warren Wong	California, VIII	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	
The Hon. Byron Rushing, <i>Vice-President of The House of Deputies</i>	Massachusetts, I	
Ms. Sally Johnson, <i>Chancellor to the President of The House of Deputies</i>	Minnesota, VI	

## CHANGES IN MEMBERSHIP

Mr. Joseph Ferrell, elected at the 2012 General Convention, resigned in early 2016, due to increased responsibilities elsewhere. Ms. Pauline Getz was elected by Executive Council to fill the vacancy in Executive Council and was assigned to replace him and fill out his term.

## Mandate

To facilitate the mission of The Episcopal Church by focusing on governance and administration including, but not limited to, Board (Executive Council) governance and function, Episcopal Church Center operations, communications, legal matters, human resources policies, strategic planning; and relationships with the Archives of The Episcopal Church, the General Convention Office, provinces, and reorganized and renewing dioceses.

## Summary of Work

The Committee met each time Executive Council met during the triennium. In addition, there were two (2) conference calls: one to make a decision on the selection of a Chief Operating Officer and one to discuss future agenda. Given the nature of several sensitive issues, the Committee moved into

executive session to discuss personnel and legal matters on several occasions. In addition, there were several joint sessions between GAM and other Standing Committees of Executive Council, to review issues of shared interests.

### **GOVERNANCE**

One of the initiatives GAM has undertaken is to work on bringing Executive Council to a more regularized corporate style of conducting its affairs. With input from the Standing Commission on Structure, Governance, Constitution & Canons, several proposed revisions were made to the Executive Council By-laws. These revisions of the by-laws focused on conflicts of interest, clarifying terminology, clarifying the identification and roles of officers, clarifying reports to be made by the Chief Legal Officer to GAM, and clarifying some meeting procedures. GAM led the impetus to add more plenary time to the Executive Council Agendas to enable the whole Council to participate more fully in some of the corporate issues, resulting in adding a day to our meetings.

### **PERSONNEL**

GAM participated in the development of the job description and search for a Chief Operating Officer, and was pleased to welcome The Rev. Geoffrey Smith to the position. Pursuant to General Convention Resolution 2015-A004, the presiding officers appointed a committee which included GAM representatives, to develop a job description and work with a professional search firm to find candidates for the newly created position of Chief Legal Officer. The process resulted in the engagement of Douglas Anning, Esquire. Finally, GAM heard reports from the COO on staffing changes at the Church Center.

### **CORPORATE CULTURE**

GAM participated in the work to review and enhance the corporate culture of the Church. Human Synergistics was retained for this work. Those processes are still underway. In addition, GAM participated in a Mutual Ministry Review of Executive Council, staff and the Presiding Bishop. Ms. Getz and Mr. Wong were appointed to develop protocols for the next Mutual Ministry Review.

### **ARCHIVES**

Throughout the triennium, the Canonical Archivist, Mr. Mark Duffy, has been communicating with GAM regarding the plans to develop a new physical plant to house the Archives of the Church in Austin, Texas.

### **NOMINATING PROCESS**

GAM considered the issue of screening and qualifying nominees for various Church wide offices, particularly those that carry significant fiduciary responsibility, such as the Church Pension Board and Executive Council. Guidelines were eventually adopted and referred to the Standing Commission on Structure, Governance, Constitution & Canons for conversion into a proper resolution for adoption. In

addition, information was conveyed about desirable skillsets and gifts of nominees to the Joint Committee on Nominations.

### **BUDGET PROCESS**

Considerable time was spent over several meetings regarding the budget process. GAM was asked to offer its input on the proposed structure of the budget presentation. The Joint Standing Committee on Finances for Mission presented a format based on The Jesus Movement. GAM supported the concept of The Jesus Movement vision as an imperative for the Church.

### **LEGAL MATTERS**

A subcommittee of GAM, consisting of Chair Dr. Fredrica Harris Thompsett, Vice Chair Russ Randle, and Secretary Polly Getz, served to interface between Executive Council and legal counsel regarding pending litigation and other legal matters.

### **SAN JOAQUIN**

A joint subcommittee of GAM and FFM was appointed and directed to work with the Diocese to gather information in order to make recommendations for the resolution of outstanding loans.

### **OPERATIONS**

GAM is being kept apprised of work to improve the technology infrastructure and strategic planning processes. In the areas of The Human Resources and Real Estate/Property Management, policies are being reviewed and updated as necessary.

### **REFERRED RESOLUTIONS**

The following resolutions of the 78<sup>th</sup> General Convention were referred to GAM:

A004 -- called for some restructuring of Executive Council, of which much was addressed above.

A023 -- referred to the establishment of a Coordinator Position for Women's Ministries Networks. Representatives from GAM and FFM determined this triennium was not the time to establish this position.

B021 -- referred to External Funding for Interim Bodies; FFM will consider this issue.

It was with gratitude to staff members in particular and excellent new colleagues that GAM wraps up this triennium with a new spirit of collaboration and transparency.

# EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON LOCAL MINISTRY AND MISSION

## Membership

The Rev. Canon Susan Brown Snook, <i>Chair</i>	Arizona, VIII	2018
The Rev. Canon Frank Logue, <i>Vice-Chair</i>	Georgia, IV	2018
Mr. George Wing, Esq. <i>Secretary</i>	Colorado, VI	2018
Mr. Thomas Alexander	Arkansas, VII	2018
The Rt. Rev. Lloyd Allen	Honduras, IX	2018
The Very Rev. Brian Baker	Northern California, VIII	2018
The Very Rev. Dahn Gandell	Rochester, II	2018
The Rev. Canon Tanya Wallace	Western Massachusetts, I	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018
Ms. Sally Johnson, <i>Chancellor to the President of the House of Deputies</i>	Minnesota, VI	

## Mandate

To facilitate the mission of The Episcopal Church by focusing on congregations and leadership on the local level including work with individuals, congregations, and dioceses in all nine (9) provinces.

## Summary of Work

The 2015 General Convention passed several resolutions that significantly impacted the work of Local Ministry and Mission. Most notably was the emphasis on starting and supporting new ministries, evangelism and Hispanic/Latino Ministries. Almost \$3,000,000 was allocated to support Mission Enterprise Zones and starting and supporting new congregations. Just over \$3,000,000 was allocated for Evangelism with about \$1,000,000 for Latino/Hispanic ministries. Local Mission and Ministry established systems and policies for developing these new initiatives.

With the dissolution of standing interim bodies, Local Mission and Ministry stepped in to support departments of DFMS, such as Lifelong Christian Formation, that in the past would have the support of a standing commission. Local Mission and Ministry also has the responsibility of recommending grant allocations for Constable Grants and grants from the United Thank Offering and young adult campus ministry grants.

## EVANGELISM

The mission of evangelism – proclaiming the good news of Christ by word and action – at all levels of the church became a strong focus of Local Ministry & Mission’s work during the 2015-18 triennium. Evangelism takes place primarily at the local level, as Jesus’ disciples tell God’s story to others, and shows the continuing power of Jesus’ life among us. At the church-wide level, then, our task is to come alongside that local work, empower it, and support local evangelists in proclaiming the good news of Christ.

Our work in supporting evangelism fell into several areas:

1. Supporting the work done by the staff including revivals, digital evangelism, the Evangelism Matters Conference, evangelism summits and online resources.
2. Supporting the creation of the Beloved Community reconciliation and evangelism resources.
3. Making grants for church planting and Mission Enterprise Zone initiatives (*see D005 Blue Book Report*).
4. Supporting the Genesis Group and staff in creating a church-wide network for coaching, training, and supporting church planters.
5. Supporting the evangelism and church planting work of the ethnic missionaries, particularly the A086 Group (*see A086 Blue Book Report*).
6. Supporting evangelism initiatives by staff, including Presiding Bishop Michael Bruce Curry and Canon Stephanie Spellers.
7. Creating a grant fund to match diocesan and local evangelism project funding; and allocating budget funds for all of the above projects.

We also developed an Evangelism Charter for the church, in order to encourage all Episcopalians to fulfill their baptismal vow to “proclaim through word and example the good news of God in Christ” through discovering their own belovedness, articulating their own stories of encounters with Christ, sharing their stories with others, and allowing themselves to be transformed by the new relationships they build. We offer the Evangelism Charter as a resource for all Episcopalians, and propose the following resolutions:

### [Resolution A029: Commend the Evangelism Charter for the Church to all Episcopalians](#)

Because the work of evangelism and making disciples in accordance with the Great Commission is foundational to all Christian ministry, we propose that the matching fund for local evangelism efforts be continued in the 2019-21 triennium, and propose the following resolution:

### [Resolution A030: Small Evangelism Grants](#)

Shifting the culture of The Episcopal Church to embrace and intentionally practice evangelism is critical work that needs to happen at every level of our church's life. In order to facilitate and equip that ministry throughout the whole church, we propose the following:

[Resolution A031: Evangelism Staff Officer](#)

[Resolution A032: Congregational Redevelopment](#)

### **LIFELONG CHRISTIAN FORMATION**

Christian formation and discipleship is an integral component of evangelism. Lives are transformed as people of all ages hear the good news of Jesus Christ and grow as disciples through learning, worship, and service.

LMM met with members of the staff as they reported on important work such as the triennial International Episcopal Youth Event. Historically this event is well attended by U.S. dioceses, but has often failed to gain meaningful representation from dioceses in Province IX and other dioceses outside the continental U.S. Through the Constable Fund, the Committee has already committed to the creation of the Evento de Jóvenes Episcopales 2019, through support and training for Province IX youth leaders and an event in or near Province IX in the coming triennium. The Committee anticipates continued support as this essential youth ministry looks to expand beyond its current scope. LMM is also involved in approving campus ministry grants. For additional information about the work of the Formation Office, please refer to their report.

Evangelizing our rising generations is a foundational component of lifelong Christian formation. The U.S. expression of the Episcopal Church could learn much from our brothers and sisters in Province IX, where we enjoy some of our most rapid growth. LMM recommends the following resolution:

[Resolution A033: Supporting and Expanding Episcopal Youth Events](#)

In the last triennium, LMM supported the shift in funding for the General Convention Children's Program from the Constable Fund to the General Convention budget. The program is now overseen by the General Convention Office rather than the Department of Formation Ministries; LMM continues to stand behind its importance and recommends the following resolution:

[Resolution A034 : Supporting The General Convention Children's Program](#)

### **ETHNIC MINISTRIES**

DFMS has four (4) offices in the department of Ethnic Ministries: Latino/Hispanic, Asiamerica, Black and Indigenous. LMM met with leaders of these ministries to learn of their work and support their

efforts. Detailed information on the work in Ethnic Ministries can be found in the Blue Book report from that office of DFMS. Some of their important projects include:

### **WHY SERVE**

The Why Serve Conference invites thirty (30) young adults of color (age 18-30, from the Asiamerican, Black, Indigenous/Native American and Latino/Hispanic communities of the Episcopal Church), to examine their gifts and discern their call for ministry, whether lay or ordained.

### **NEW COMMUNITY CONFERENCE**

The New Community Clergy and Lay Conference is a gathering of one hundred and eighty-five (185) Asian, Black, Latino/Hispanic and Indigenous clergy and lay leaders that acknowledges and celebrates the increased diversity in the membership and leadership of the Episcopal Church.

### **ASIAMERICA MINISTRIES**

- ANDREWS mentoring program on revival, evangelism and social activism
- The 3rd Summit on Human Trafficking with ecumenical and international participation.
- Partnered with ELCA in producing "Rice & Sing," a pan Asian worship songbook.
- EAM Filipino Convocation partnered with ACAM (Anglican Canada-Asian) in a joint Conference on " Jesus Movement in Asiamerican Context" held in Vancouver, BC and co-sponsored by Bishop Melissa Skelton of the Anglican Diocese of New Westminster.

### **INDIGENOUS MINISTRIES**

- The Indigenous Missioner attended the Navajoland Convocation and the Niobrara Convocation in South Dakota.
- Fifteen (15) Indigenous Episcopalians participated at EYE and at the New Community luncheon at EYE, including two (2) on the design team.
- Three (3) representatives from TEC participated in the Anglican Indigenous Conference in Toronto, Ontario, Canada
- Held an event commemorating the 20<sup>th</sup> anniversary of the 1997 Jamestown Covenant in Virginia

### **LATINO/HISPANIC MINISTRIES**

Through Resolution A086 General Convention allocated funds for a variety of Hispanic/Latino evangelism initiatives focused on building capacity; building community and making disciples. These included Episcopal Latino Ministry Competency, Nuevos Horizontes, a conference focused on Multi-Generational Latino ministry, a meeting of the Diocesan Latino Missioner Network meeting in Miami, and the Province IX's Women's Social Media Bootcamp. Details of these and many other important successful programs can be found in the A086 Task Group's Blue Book Report.

### **BLACK MINISTRIES**

- A training for Rising Stars Experience (RISE) that assists congregations with launching the program for children, youth and young adults
- A New Visions Community Revival and orientation for congregations interested in renewal and revitalization
- A Campus Symposium for motivational talks, listening and discussions on critical issues

### **ADDITIONAL SUPPORT FOR INDIGENOUS MINISTRIES**

In addition to supporting the work of Indigenous Ministries through the office of Ethnic Ministries, LMM investigated the need for a successor body to ECCIM (Executive Council Committee on Indigenous Ministries). Discussions took place with representatives of the indigenous communities, Church staff, and the bishops of the four (4) dioceses principally involved in Indigenous Ministries. The result of the discussions was a recommendation that the incoming Indigenous Missioner should form a council of advice composed of representatives of the domestic indigenous communities.

### **SUSTAINABILITY BLOCK GRANTS (FOR INDIGENOUS MINISTRIES)**

GC2015 budgeted the sum of \$1,500,000 for Sustainability Grants to the four (4) Principal Dioceses involved in Indigenous Ministry (Alaska, Navajoland, North Dakota and South Dakota). A group met three (3) times to discuss sustainability and to make recommendations regarding the use of the funds. Participants included the bishops of the four (4) dioceses, TEC staff, representatives of Executive Council, and members of the Indigenous communities of the four (4) dioceses. The first meeting was in 2015 in Minneapolis, Minnesota. Two (2) additional meetings took place in 2016, one in Cincinnati, Ohio, and the other in Minneapolis, Minnesota. The meetings resulted in recommendations for the use of the Sustainability Grant funds. The recommendations were approved by LMM, FFM, and then by Executive Council at its June, 2016, meeting.

Extended discussions took place in the 2015 and 2016 meetings regarding the meaning of the term, “sustainability.” To the Indigenous communities, sustainability means much more than simply being financially self-supporting. For them sustainability includes developing resources to keep their church communities viable over the long term. They want their children and grandchildren to have the benefits they have had through the continuing presence of the Episcopal Church. The church’s role is more than liturgy and worship. The church has an important pastoral role in the Indigenous communities. Developing leadership among young people is of very great importance to them. Youth gangs, alcoholism, teen pregnancy, despair, and suicide are serious problems on many reservations. The Indigenous communities of the four (4) dioceses are diverse, including both reservation and non-reservation churches, and they have different needs and resources. Although there are many commonalities among them, there are also great differences in their situations. The grants reflect the four (4) dioceses’ perceptions of both short and long-term needs.

At LMM's recommendation, Executive Council approved seven (7) grants:

1. Youth Ministry, \$630,000 (for North Dakota and South Dakota, to be administered by North Dakota) The Diocese of North Dakota and South Dakota are collaborating with Young Life to develop sustainable youth ministries in the two (2) dioceses. This program has resulted in a dramatic decrease in gang violence, teen pregnancy, and completed suicides on the Standing Rock Reservation. The funds will expand this program to develop similar youth ministry programs one at a time on every reservation in the two (2) dioceses.
2. Solar Panels, \$45,000 (North Dakota). The grant funds are for a solar panel array to provide renewable electric power at a diocesan camp facility used by Indigenous and non-Indigenous children and youth of the diocese.
3. Excavator (backhoe), \$28,000 (for Standing Rock Reservation, North Dakota and South Dakota.) The Episcopal churches on the Standing Rock Reservation provide pastoral services, including funeral and burial rites, for the entire Standing Rock community. Some families have had to dig graves by hand, which is particularly difficult in cold weather after the ground freezes. The excavator provides a way for the Episcopal churches on the reservation to support their funeral and burial ministries to the people of the Standing Rock Sioux Reservation.
4. The Houzhou Center Renovation Project, \$325,000 (Navajoland.) The grant provides the Diocese of Navajoland funds to renovate and repurpose a historic hospital building, The Old Hospital, in Farmington, New Mexico. The facility will become a multipurpose center for the diocese to minister to the Navajo community, hosting programs addressing alcoholism, drug abuse, grief recovery, employment training, Bible study, the Hogan Learning Circle, and many other evangelical activities and ministry programs.
5. Alaska Native Council, \$40,000. Travel in Alaska can be difficult. In much of Alaska transportation is available only by airplane. The grant responds to the urgent need for funds to support travel and meeting costs for the members of the Alaska Native Council.
6. Missioner for Leadership Development, \$57,000 (South Dakota). The Missioner for Leadership Development will craft, develop, mentor and oversee the entire, local training program for lay, diaconal and presbyter leadership among the reservations and non-reservation, indigenous communities of South Dakota.
7. Bishop's Native Collaborative, \$375,000 (to be administered by the Diocese of Montana). The grant responds to GC2015 Resolution A028, Support Indigenous Theological Training. Resolution A028 calls for support of the efforts of the Bishop's Native Collaborative to train leaders and their faith communities in pastoral theology. The Indigenous communities of the four (4) dioceses have relationships that extend beyond their geographical boundaries. The resources to be developed through the grant are intended not only for the four (4) dioceses but also for the many other Indigenous communities in the many dioceses of the Episcopal Church.

LMM has recommended that the Sustainability Block Grants be reauthorized and funded in the amount of \$1,500,000 in the 2019-2021 triennial church budget.

**CONSTABLE GRANTS**

The Constable grants are awarded through LMM, with half of the Executive Council Constable Grant Review Committee, including its chair, sharing membership with LMM. The Constable Fund provides grants to fund mission initiatives related to Christian education and formation that were not provided for within the budget of the General Convention/Domestic and Foreign Missionary Society (DFMS). Those eligible to apply for Constable Grant funding are programmatic offices of the Domestic and Foreign Missionary Society, one of the Standing Committees, Commissions, Agencies, or Boards (CCABs) or Interim Bodies of the General Convention, and Provinces of The Episcopal Church. This triennium, we revised and clarified the application and began the process of learning from past grants and the outcomes of funded projects. At the February 2017 meeting, we awarded seven (7) grants, out of a total of sixteen (16) applications received; the grants funded projects through Provinces II (Forming Christians web-based Christian formation videos), VI (Red Shirt Table Convocation on Pine Ridge Indian Reservation), VII (Building Bridges anti-racism project), and IX (Youth and young adult leadership event in collaboration with Office of Formation Ministries), as well as the Departments of Evangelism and Reconciliation (Church wide Beloved Community story sharing project), Communications (Support for redevelopment of Episcopal Asset Map), and Episcopal Migration Ministries (Regional trainings to empower Episcopalians to be advocates for our refugee neighbors). At the time this report was submitted, the committee was receiving applications for consideration, with grants to be made at the January 2018 meeting of the Executive Council.

Membership of the Executive Council Constable Grant Review Committee:

The Rev. Canon Tanya Wallace, <i>Chair</i>	Western Massachusetts, I	2018
The Rev. Canon James Callaway	New York, II	2018
The Very Rev. Dahn Gandell	Rochester, II	2018
Mr. George Wing, Esq.	Colorado, VI	2018
Ms. Margareth Crosnier de Bellaistre, <i>Staff</i>	New York, II	
Ms. Marian Conboy, <i>Staff</i>		
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	

**PAROCHIAL REPORT FORMAT (A084)**

We approved the recommendations of the House of Deputies Committee on the State of the Church to change the parochial report to gather information on what languages communities are using in their worship services as well as attendance in emerging worshipping communities that may not have their principal worship services on Sunday morning.

# EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON WORLD MISSION

## Membership

Ms. Karen Longenecker, <i>Chair</i>	Rio Grande, VII	2018
Sra. Pragedes Coromoto Jimenez de Salazar, <i>Vice-Chair</i>	Venezuela, IX	2018
Canon Noreen Duncan, <i>Secretary</i>	New Jersey, II	2018
The Rev. Marion Luckey	Northern Michigan, V	2018
The Rev. Nathaniel Pierce	Easton, III	2018
The Rev. James Simons	Pittsburgh, III	2018
The Rt. Rev. Dabney Smith	Southwest Florida, IV	2018
The Rev. David Burrows, <i>Liaison from Anglican Church in Canada</i>		
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018

### CHANGES IN MEMBERSHIP

The Rt. Rev. Lloyd Allen of Province IX, who began the triennium as a member of the Standing Committee on World Mission, transferred to another Standing Committee in 2016.

## Mandate

To help Executive Council highlight issues beyond the United States (including Provinces II and IX) that call for the Church's discipleship and mission. Special concerns include inter-Anglican relations, sending and receiving missionaries, the Millennium Development Goals, the Church's overseas dioceses, educational opportunities in the Caribbean and Latin America (CETALC), the Anglican Covenant, rebuilding Haiti, and the United Thank Offering.

## Summary of Work

### ***Focus on partnerships on the global level beyond The Episcopal Church and international advocacy beyond The Episcopal Church***

In addition to the committee's mandate, World Mission also had oversight and development in regards to the following areas of work:

1. Global Partnerships, with special attention towards Young Adult Service Corps & Episcopal Volunteers for Mission;
2. Anglican Communion Relations
3. Episcopal Migration Ministries
4. The Episcopal Church at the United Nations
5. Sustainability in Province IX

6. The Episcopal Church in Haiti
7. The Church in Cuba
8. Covenant Committees and Bilateral Relationships
9. Ecumenical and Interreligious Relations
10. The United Thank Offering

Several DFMS agencies, committees and boards report directly to World Mission. These include the United Thank Offering Board and Missioner, the Task Force on the Episcopal Church in Cuba, Episcopal Relief and Development, the Office of Government Relations and the missioner for Ecumenical and Interreligious Affairs. Committee members determined that the Standing Committee on World Mission could be an advocate and voice for Province IX members in matters pertaining to finance and other areas of governance within TEC.

### **GLOBAL PARTNERSHIPS**

Global partnerships engage missionaries all over the world to represent the Episcopal Church, engage in Christian fellowship and form relationships of interdependence and mutual growth. This includes the Young Adult Service Corp, which sends up to 25 young adults as missionaries all over the world. This also includes Episcopal Volunteers in Mission, a similar program for older volunteers, and other types of mission engagement throughout the world. These relationships are especially important in ongoing relationships in the Anglican Communion. As this work is primarily about relationship and mutual growth, World Mission feels strongly that this is the work of The Jesus Movement in the world.

### **ANGLICAN COMMUNION RELATIONS**

The current budget structure outlines “Mission Beyond the Episcopal Church” as it relates to The Jesus Movement. While much of what is contained in this report is “Mission Beyond,” it bears mentioning the ongoing and critical work we engage in with our Anglican Communion partners. This includes our participation at the Anglican Consultative Council, Primates meetings, the Anglican Bishops in Dialogue initiative, among other programs. This area of work is also relationship-based, as we share in Christian community throughout the world and engage in the Anglican tradition of The Jesus Movement. Due to the evolving nature of politics and faith throughout the world, it is crucial to continue to build partnerships with our Anglican brothers and sisters. World Mission supports budgetary efforts that continue and strengthen this work.

### **EPISCOPAL MIGRATION MINISTRIES**

The Rev. Canon E. Mark Stevenson, Director of Episcopal Migration Ministries [EMM], reported to Executive Council and the WM committee at several meetings this triennium. EMM’s ministry of refugee resettlement and welcome has faced many challenges, and Council responded with offers of help that included emergency funding to support efforts among some of the world’s most vulnerable populations. During this triennium under the current political environment, EMM has had to make several difficult decisions regarding staffing levels and the size of its resettlement network. However, the focus is on a positive future, and staff and volunteers remain passionate and excited about the work. At the June 2017 WM meeting, Rev. Canon Stevenson announced the recent launch of two (2) initiatives that will help grow EMM’s work in the coming years – *Partners in Welcome* and *Journey to Hope*. These programs will form relationships between EMM and faith groups across the Church that

will lead to education about, advocacy for, and intentional ministry among refugees and immigrants throughout the country.

### **THE EPISCOPAL CHURCH AT THE UNITED NATIONS**

In the previous triennium, the Episcopal Church obtained ECOSOC status at the United Nations, opening the door for the church to engage in significant international diplomacy work. This allows for profound access and opportunity with Anglican Communion partners as well as a platform for advancement on global issues. In addition, the Church brings delegates together each year to attend the United Nations Commission on the Status of Women – a global gathering at the United Nations to address issues affecting women and girls. This program is a critical macro-level ministry for the church. World Mission wishes to see continued budgetary support for this program.

### **PROVINCE IX**

The Committee began the triennium examining the progress of financial support for Province IX and the plan previously adopted for Province IX sustainability. The Diocese of Puerto Rico, the Dominican Republic and Honduras were identified from the previous triennium and this triennium as models for achieving self-sustainability. It is our hope that the adopted plan for Province IX's sustainability be maintained and financially supported in the 2019-2021 triennium.

### **CETALC – COMISIÓN DE EDUCACIÓN TEOLÓGICA PARA AMERICA LATINA Y EL CARIBE**

Established by Executive Council in 1977, CETALC has the responsibility to oversee the funding and enforce award criteria for theological education in Latin America and the Caribbean. The goal of CETALC for this triennium has been to evaluate whether funds held in trust for those who want to pursue theological education in Latin America and the Caribbean has been responsibly and fairly utilized. CETALC ensures that the theological education available in the region meets the criteria established by CETALC.

Coromoto de Salazar and staff member, Glenda McQueen, regularly reported to World Mission on the current processes of CETALC. Additionally, an impact report of CETALC's reach has been prepared, and is being awaited at the time of this report. The frequent turn-over of CETALC members has not allowed for proper follow-up and continuation of the work. It is suggested that members serve longer terms to ameliorate this issue.

In general, CETALC has been successful in awarding scholarships to seminarians and others pursuing theological education in Latin America and the Caribbean.

### **THE EPISCOPAL CHURCH IN HAITI**

World Mission is involved in the Episcopal Church in Haiti primarily through oversight of development office projects and fundraising. The specific projects include Saint Vincent's School for children who are handicapped, supporting CASB which is an agricultural college in Haiti, and the rebuilding of the Episcopal Cathedral in Haiti. The Development Office is charged with fundraising for these projects. World Mission expresses thanks to the church for this funding support and expresses deep desire for this to continue in the coming triennium.

### **THE ANGLICAN CHURCH IN CUBA**

The 2015 General Convention established a Task Force on Cuba to study the church's request to rejoin The Episcopal Church. While this Task Force took primary charge of the study, consideration and logistical planning to respond to the church in Cuba's request, World Mission heard reports from the Task Force and also examined any potential financial impact or related financial matters. At the time of this report, World Mission understands the Task Force will introduce legislation to respond to the Church in Cuba at General Convention in 2018. Related canonical and financial issues will have to be addressed depending on the decision of General Convention. World Mission wishes to extend its support to those who have faithfully engaged in this conversation throughout this triennium.

### **ECUMENICAL AND INTERRELIGIOUS AFFAIRS**

World Mission has also supported the work of ecumenical relations and interreligious relationships throughout our work this triennium. In addition, Interreligious Relations have highlighted exciting new areas of work such as Muslim-Christian partnership efforts. This work is extensive and includes the ongoing building and maintaining of partnerships throughout Christian communities and communities of other faiths. Of particular interest in this triennium is the Episcopal - Methodist Dialogue, for which there is a committee named as such. The committee has reviewed responses to a proposal calling for full communion between our two (2) churches, and continues to work towards this end. At the time of this report, World Mission understands the committee will most likely be bringing related legislation to the attention of General Convention 2018, and it stands in strong support of these efforts.

### **TEC RESPONSE TO THE WORLD COUNCIL OF CHURCHES ON “TOWARDS A COMMON VISION”**

The World Council of Churches (WCC) developed in 2013 a document titled *Towards a Common Vision*,” which aims to answer, in a unified ecumenical voice, the question of “what can we say together about the church of the Triune God in order to grow in communion, to struggle together for justice and peace in the world, and to overcome together our past and present divisions?” World Mission dealt with the draft response between 2016 and 2017 and passed resolutions through Executive Council to be considered by General Convention. One resolution called for the reestablishment of the Standing Commission on Ecumenical and Interreligious Affairs, which in the past would have been the body of work on such complex and long-term ecumenical and interreligious affairs. Additionally, Executive Council passed a resolution calling attention to the draft response, allowing it to be received by The Episcopal Church, and finally to be forwarded to General Convention for its consideration. This resolution is included at the end of this report; for further consideration commend Resolution [A035 The Church: Towards a Common Vision](#).

Of note, a representative of World Mission, Canon Noreen Duncan, was part of the team that read and finalized the TEC response to the World Council of Churches document, *Towards A Common Vision*.

### **UNITED THANK OFFERING**

World Mission member Marion Luckey was the World Mission liaison to the United Thank Offering during this triennium, serving on World Mission and also on the UTO Board. Over 125 years old, UTO, which started as a committee of the Women's Auxiliary to TEC, continues in its ministry to promote gratefulness and to encourage monetary offerings in response to blessings received. All of the offerings (\$1,500,000 and more) is granted each year throughout TEC and the Anglican Communion.

In addition to traditional grants, the UTO Board introduced Episcopal Seminarian and Young Adult grant opportunities in this triennium. While World Mission is made aware of the progress of the granting process, it is not directly involved in the selection of grants to be awarded. Significant funds were granted to applications from Burundi and Tanzania in this triennium. Funds were also granted to Episcopal Migration Ministries in 2016, and a “block grant” to be distributed to Foreign Missionaries in the field yearly through 2016.

**COVENANT RELATIONSHIPS**

The Episcopal Church has current covenant relationships with the Anglican Province in Mexico, the Anglican Church in Liberia, and the Anglican Church of Central America. Additionally, TEC has current Bilateral Relationships in place with the Anglican Church in Brazil and the Anglican Church of the Philippines. The committee appointed liaisons to all covenant and bilateral committees and heard reports at each meeting. Of particular note in this triennium, the covenant relationship with the Philippines transitioned to a bilateral relationship as the church in the Philippines became financially self-sustaining. The Presiding Bishop and the primate in the Philippines signed the new bilateral relationship in early 2017.

The World Mission Committee, relying on TEC staff explanations of the histories and manifestations of TEC Covenant relationships, examined the nature and understanding of what it means to be “in Covenant” with different areas of the world where such partnerships exist. While committee members, and TEC staff, agree that those relationships are partnerships, it is evident that all do not function in the same way, or with similar results.

Membership for Covenant Committee: A Igreja Anglicana do Brasil:

The Rev. Canon Marianne Ell	Delaware, III	2018
The Rt. Rev. Edward Konieczny	Oklahoma, VII	2018
The Rev. Irene Tanabe	Hawaii, VIII	2018
Sra. Pragedes Coromoto Jimenez de Salazar	Venezuela, IX	2018

Membership for Covenant Committee: La Iglesia Anglicana de la Región Central de América:

The Rev. Lee Crawford	Vermont, I	2018
The Rt. Rev. Susan Goff	Virginia, III	2018
Dr. Charles Stewart	Central New York, II	2018
The Rt. Rev. Lloyd Allen	Honduras, IX	2018

Membership for Covenant Committee: La Iglesia Anglicana de Mexico:

The Rev. Frank Castellon	New Jersey, II	2018
The Rt. Rev. William Gregg	Eastern Oregon, VIII	2018
The Rev. John Inserra	Wyoming, VI	2018
Ms. Karen Longenecker	Rio Grande, VII	2018

Membership for Covenant Committee: The Episcopal Church in Liberia:

The Rt. Rev. Mark Beckwith, <i>Chair</i>	Newark, II	2018
The Rev. Dr. Wilmot Merchant	South Carolina, IV	2018
Canon Noreen Duncan	New Jersey, II	2018

Membership for Covenant Committee: The Episcopal Church in the Philippines:

The Rt. Rev. Robert Fitzpatrick	Hawaii, VIII	2018
The Rev. Robert Hino	Hawaii, VIII	2018
The Rev. Dr. Sheryl Kujawa-Holbrook	California, VIII	2018
The Rev. Dr. James Simons	Pittsburgh, III	2018

**CONCLUSIONS AND RECOMMENDATIONS**

The Executive Council Standing Committee on World Mission, led by the Chair Karen Longenecker, remained focused on the committee members' determination at the start of the triennium to responsibly manage its fiduciary purposes. World Mission adjusted its agenda as necessary, while maintaining its mandate to committee specific concerns as well as overall board responsibilities general to Executive Council. In addition to the required and expected committee and subcommittee responsibilities, World Mission committee members, for instance, met with staff in between Executive Council meetings to consult with and for explanation of budgetary and other financial matters.

World Mission committee members have intentionally managed the committee's mandate along with stewardship of the DFMS budget as pertaining to the work. All this with Presiding Bishop Curry's reminder that reconciliation is possible because we are children in The Jesus Movement. The Executive Council Joint Standing Committee on World Mission has been particularly grateful for the service of committee members Pragedes Coromoto Jimenez de Salazar, James Simons, Marion Luckey, Nathaniel Pierce and Karen Longenecker whose tenure ends at General Convention 2018.

## 79<sup>th</sup> General Convention Resolutions Approved by Executive Council

### **RESOLUTION A029: COMMEND THE EVANGELISM CHARTER FOR THE CHURCH TO ALL EPISCOPALIANS**

*Resolved*, That the General Convention commends the Evangelism Charter for the Episcopal Church to dioceses, congregations, communities of faith, and all Episcopalians, urging them to read and study its principles and integrate them into their life of faith.

#### Explanation

The Evangelism Charter for the church was developed by a group of committed Episcopal evangelists gathered by the Local Ministry & Mission Committee of Executive Council. We anticipate that video and curricula will be developed based on its principles that will help Episcopalians learn the practices of evangelism. The Charter reads as follows:

### **Evangelism Charter for The Episcopal Church**

*Celebrant*: Will you proclaim by word and example the good news of God in Christ?

*People*: I will, with God's help.

Every baptized Episcopalian has vowed to proclaim with our words and our lives the loving, liberating, and life-giving good news of Jesus Christ. Through this Episcopal approach to evangelism, we seek, name and celebrate Jesus' loving presence in the stories of all people - then invite everyone to MORE. This commitment means engaging in:

#### **Evangelism OF the Church**

*"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment.*" - Matthew 22:37-38

With God's help, as followers of Jesus Christ, we will ...

- Recognize and live into our own belovedness as children of God
- Engage daily practices of prayer, scripture reading, worship, and service
- Recall times in our lives when the love of God has been real and present to us
- Articulate our own story of experiencing God's love for us

#### **Evangelism BY the Church**

*"But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."* - Acts 1:8

With God's help, as bearers of the Good News of Jesus Christ, we will ...

- Invite and listen deeply to the stories of everyone you encounter
- Name and celebrate stories of the presence of God in Christ everywhere

- Share our stories of encounter, good news, and resurrection in Jesus
- Plant seeds of hope, and trust God to give the growth

### **Evangelism FOR the Church**

*“So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God .... In him the whole structure is joined together and grows into a holy temple in the Lord.” - Ephesians 2:19-21*

With God’s help, as members of the Body of Christ, we will ...

- Allow ourselves to be transformed by new relationships
- Discover a fresh approach to the gospel as we gain new perspectives
- Invite others to discover their own belovedness in Christ
- Grow more servants for The Jesus Movement to change the world

*“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”- Matthew 28:19-20*

[Back to Evangelism discussion](#)

### **RESOLUTION A030: SMALL EVANGELISM GRANTS**

*Resolved*, That the General Convention directs the Executive Council to implement small grants program to encourage local parish and diocesan evangelism efforts; and be it further

*Resolved*, That the sum of \$100,000 shall be allocated for this grant program.

### **RESOLUTION A031: EVANGELISM STAFF OFFICER**

*Resolved*, that the General Convention direct funding of a full-time Staff Officer for Evangelism to serve on the Presiding Bishop’s staff.

### **RESOLUTION A032: CONGREGATIONAL REDEVELOPMENT**

*Resolved*, That the 79th General Convention requests that the Presiding Bishop and the President of the House of Deputies in consultation with the Church Center staff create a church-wide Community of Practice that works with up to one hundred (100) congregations and their bishops to help them redevelop to better engage the cultural realities of their communities for the sake of launching new ministries and multi-cultural missional initiatives; *and be it further*

*Resolved*, That the Communications Office be directed to make a priority of reporting on the stories of redeveloped congregations on an ongoing basis through news media, video, and other means and through developing a website that provides detailed information about the redevelopment efforts happening throughout the church; *and be it further*

*Resolved*, That the cost of this initiative will be equally shared by the church-wide budget, participating dioceses and redeveloping congregations; *and be it further*

*Resolved*, That the presiding officers appoint a task force to coordinate this initiative in collaboration with Church Center staff. That task force may be combined with a task force on Church Planting and Missional Initiatives at the discretion of the presiding officers; *and be it further*

*Resolved*, That the Joint Standing Committee on Program, Budget and Finance consider a budget allocation of \$725,000 for the implementation of this resolution.

[Back to Evangelism discussion](#)

#### **RESOLUTION A033: SUPPORTING AND EXPANDING EPISCOPAL YOUTH EVENTS**

*Resolved*, That the General Convention commends and supports the vital role of the Episcopal Youth Event in the formation of young people, and be it further

*Resolved*, That General Convention supports the efforts of the Department of Formation Ministries to expand the scope of EYE, through the Evento de Jovenes Episcopales and possible other events to reach beyond the continental U.S.

#### **RESOLUTION A034: SUPPORTING GENERAL CONVENTION CHILDREN'S PROGRAM**

*Resolved*, That the General Convention commends and supports the General Convention Children's Program, and continues to direct funding to include the youngest of God's children in our work together.

[Back to Lifelong Christian Formation discussion](#)

#### **RESOLUTION A035: COMMEND "THE CHURCH: TOWARDS A COMMON VISION"**

*Resolved*, the House of \_\_\_\_ concurring, That the 79<sup>th</sup> General Convention commend to every Episcopalian for study the 2013 convergence statement published by the World Council of Churches, *The Church: Towards a Common Vision* (TCTCV).

[Back to World Mission discussion of the TEC response to the World Council of Churches](#)

**RESOLUTION A036: AFFIRM ONGOING WORK AND DIALOGUE WITH ECUMENICAL BODIES**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 79<sup>th</sup> General Convention affirms the continuation of the ecumenical dialogues in which the Episcopal Church is engaged; the Presbyterian-Episcopal Dialogue; the Anglican-Roman Catholic Dialogue [ARCUSA], noting particularly a renewed round of conversations; and the work toward full communion with United Methodist Church. This Convention also affirms the continued coordinating committee work with our full communion partners, the Evangelical Lutheran Church and the Moravian Church (Northern Province and Southern Province); and be it further

*Resolved*, That this Convention celebrates with joy and gratitude the deepening relationship among the leaders of The Episcopal Church, the Evangelical Lutheran Church in America, the Anglican Church of Canada, and the Evangelical Lutheran Church in Canada, and commends the members of all four (4) churches for the work they have done together and the statements and study documents they have jointly issued.

**RESOLUTION A037: ENCOURAGE INTERFAITH ENGAGEMENT**

*Resolved*, the House of \_\_\_\_\_ concurring, that the 79<sup>th</sup> General Convention affirms the work being done on behalf of interfaith engagement by The Episcopal Church at all levels in the life of the Church. We particularly cite the deepening of the Christian Jewish and Christian Muslim engagement as well as the broadening engagement with other religious traditions such as Hinduism, Buddhism, Sikhism and others.

**RESOLUTION A038: AFFIRM THE INTER-ANGLICAN SECRETARIAT**

*Resolved*, the House of \_\_\_\_\_ concurring, That through our funding and active participation, this Church continues to bear witness to this Church's ongoing commitment to the Anglican Communion and the work of the Inter-Anglican Secretariat (Anglican Communion Office).

**RESOLUTION A039: AFFIRM THE WORK OF THE EPISCOPAL CHURCH AT THE UNITED NATIONS**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 79<sup>th</sup> General Convention and the Domestic and Foreign Missionary Society of The Episcopal Church rejoice together in being granted Economic and Social Council consultative status at the United Nations; and be it further

*Resolved*, That this Church encourages all Episcopalians to educate themselves about the work of the United Nations and the many ways in which our collective call as Christians to "seek and serve Christ in all persons" links with the work undertaken at the United Nations, and to partner with the United Nations and its agencies to achieve these goals; and be it further

*Resolved*, That the 79<sup>th</sup> General Convention encourages all Episcopalians to avail themselves of the resources and opportunities presented by this status, in particular partnering with the Global Partnerships team and the Church's official representatives to the United Nations.

**RESOLUTION A040: WCC STATEMENT: TOWARDS A COMMON VISION**

*Resolved*, That the Presiding Bishop and the President of the House of Deputies be encouraged to refer the issue of a formal response from The Episcopal Church to the 2013 World Council of Churches statement *The Church: Towards a Common Vision* [TCTCV] to the Joint Committee on Ecumenical and Interreligious Relations for the purpose of proposing a definitive response from the 79<sup>th</sup> General Convention.

Explanation:

The full statement *The Church: Towards a Common Vision* [TCTCV] can be found at the following url: <http://www.oikoumene.org/en/resources/documents/commissions/faith-and-order/i-unity-the-church-and-its-mission/the-church-towards-a-common-vision>

The proposed draft response from The Episcopal Church to *The Church: Towards a Common Vision* can be found here:

<https://www.episcopalchurch.org/library/document/draft-proposed-response-episcopal-church-church-towards-common-vision>

By way of background, please note the following resolution which was adopted by the Executive Council on this matter:

*Resolved*, That the Executive Council, meeting February 5-8, 2017, at the Maritime Center, Linthicum Heights, Maryland, acknowledges the receipt of a proposed draft response from an ad hoc committee of The Episcopal Church to the 2013 statement issued by the World Council of Churches entitled *The Church: Towards a Common Vision* [TCTCV], a convergence statement that has been developed over the last thirty (30) years by the WCC's Commission on Faith and Order; and be it further

*Resolved*, That the title of this proposed response developed by this ad hoc group be changed to "A draft of a Proposed Response of the Episcopal Church to *The Church: Towards a Common Vision*," and be it further

*Resolved*, That the Executive Council also acknowledge that the World Council has invited all member churches to respond formally to this significant document; and be it further

*Resolved*, That the Executive Council, as the body duly authorized to act on behalf of the General Council convention between the triennial meetings thereof, directs the Secretary of Executive Council to submit to the Commission on Faith and Order of the World Council of Churches this proposed, draft response along with a copy of this resolution by no later than March 31, 2017, clearly noting in a cover letter that a final and definitive response from The Episcopal Church must await formal and final action by the General Convention of this Church.

**RESOLUTION A041: EPISCOPAL CHURCH-UNITED METHODIST DIALOGUE**

*Resolved*, the House of \_\_\_\_\_ concurring, That this 79<sup>th</sup> General Convention receives with gratitude the proposal “A Gift to the World, Co-Laborers for the Healing of Brokenness,” which was prepared and distributed by The Episcopal Church-United Methodist Dialogue; and be it further

*Resolved*, That this Convention encourages and supports prayerful consideration by all Episcopalians during the coming triennium of this significant step forward in response to our Lord’s fervent wish “that all may be one.”

**RESOLUTION A042: CHANGE THE COMMITTEE’S NAME FROM “EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM” TO “EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM & RECONCILIATION”**

*Resolved*, the House of \_\_\_\_\_ concurring, That the Presiding Officers have boldly pushed the Church toward The Jesus Movement as a moment of reconciliation to God; and be it further

*Resolved*: That name of the Executive Council Committee on Anti-Racism” be changed to the “Executive Council Committee on Anti-Racism & Reconciliation”

Explanation:

The Presiding officers have moved away from using the term “Anti-Racism” and have begun using the term “Racial Reconciliation” as to be a more expanded scope of effort. Our members who visited the New Community Conference confirm that people of color are hungry for this change and expanded scope.

Some people have expressed the opinion that anti-racism work includes the work of reconciliation. Looking up the definition of "Anti-Racism" in the Oxford dictionary results in the definition "The policy or practice of opposing racism and promoting racial tolerance." The committee feels that opposition of racism and promotion of tolerance is not quite the same the God's call to reconciliation - returning to a right relationship with God calls our neighbor.

The committee’s sense is that the work of anti-racism is advocating for people not to behave in a racist manner whereas the work of reconciliation goes further - seeking to actively change relationships. The end goal of reconciliation is being in a state of reconciliation or reconciled, not just a world where people tolerate one another or behave politely/respectfully.

In an effort to accommodate all the perspectives discussed, the Committee proposes adding “& Reconciliation” to the end of the current name. This change would allow us to:

- 1) keep the positive "tension" identified as being caused by use of the term "Anti-Racism"
- 2) support the shift from the negative (the term “anti”) to the positive (the term “reconciliation”) that many of us have made and which seems to be bearing fruit

- 3) support the Presiding Officers' scope expansion to include reconciliation
- 4) be viewed as in step with the Presiding Officers
- 4) leverage the name recognition the Committee has achieved (and, hopefully the momentum)
- 5) keep the brand recognition of short name for the Committee (ECCAR)

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**RESOLUTION A043: CLARIFY AND UPDATE MANDATE OF THE EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM**

Resolved, the House of \_\_\_\_\_ concurring, That the mandate for the Executive Council Committee on Anti-Racism be amended, clarify its charge and to update terminology to include the term "Reconciliation" and hereby read as follows:

"This Committee is charged with guiding and monitoring the Church's work in response to General Convention resolutions directed at eliminating the sin of racism from the life of the Church by:

- Recognizing and developing its anti-racism *and racial reconciliation* work as a fundamental and requisite part of Christian formation;
- monitoring and evaluating anti-racism and ~~anti-racism~~ *racial reconciliation* related ministries and activities of national Church staff and, when feasible, contributing to the oversight and coordination of said ministries and programming;
- recommending best practices for eliminating racism *and promoting racial reconciliation*;
- collecting data on provincial anti-racism *and racial reconciliation* activities to be submitted to Executive Council on an annual basis;
- developing criteria for the **credentialing of certified ~~anti-racism~~ trainers** *ordained and lay people as having completed "anti-racism/racial reconciliation training in fulfilment of the Canons and General Convention Resolution 2009-Bo49; and*
- monitoring compliance of anti-racism/*racial reconciliation* legislation passed by General Convention."

Explanation:

The Presiding officers have moved away from using the term "anti-racism" and have begun using the term "racial reconciliation" as to be a more expanded scope of effort. The committee appreciates and wants to support that change. Our members who visited the New Community Conference confirm that people of color are hungry for this change and expanded scope.

Some people have expressed the opinion that anti-racism work includes the work of reconciliation. Looking up the definition of "Anti-Racism" in the Oxford dictionary results in the definition "The policy or practice of opposing racism and promoting racial tolerance." The committee feels that opposition of racism and promotion of tolerance is not quite the same as God's call to reconciliation - returning to a right relationship with God calls our neighbor.

The committee's sense is that the work of anti-racism is advocating for people not to behave in a racist manner whereas the work of reconciliation goes further - seeking to actively change relationships. The end goal of reconciliation is being in a state of reconciliation or reconciled, not just a world where people tolerate one another or behave politely/respectfully.

The Committee, also, feels that the term "Anti-Racism" has history and value. In an effort to accommodate all the perspectives discussed, the Committee feels a compromise is to add the term "racial reconciliation" to the wording of its charge.

Move from credentialing of trainers to credentialing of individuals.

Based on our research and the fact that funding has not been provided for a staff member who would be tasked with running a trainer certification program as was done in the past, we believe that a more manageable process should be developed which would focus on certification of individuals managed at the local level.

We believe it will be easier and more cost effective to approve and maintain a list of vendor provided training curricula which must follow the rubric defined by this Committee yet allow other training curricula to be used as long as it follows the rubric defined by this Committee.

To prove that learners have gained the knowledge and skills we believe are appropriate, TEC staff (or the Committee) would develop a Certification Exam aligned to this rubric as a way of conferring certification on ordained and lay people. It, too, would be placed on the church web site.

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**RESOLUTION A044: ESTABLISH EXPECTED COMPONENTS (RUBRIC) FOR ANTI-RACISM CERTIFICATION TRAINING**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 79<sup>th</sup> General Convention recognize that in order to maintain a common theological framework and pastorally congruent response regarding our commitment to dismantle the sin of racism, specific components must be included in any anti-racism training designed to fulfill the canonical requirement for all persons seeking ordination; and be it further

*Resolved*, That these same components will also be applicable to any Anti-racism Training for laypeople; and be it further

*Resolved*, That the components are confined to three categories, 1) HISTORICAL Components: Canonical Requirements, Domestic and Foreign Missionary Society's Historical Commitment found in General Convention resolutions, "The Church's Contemporary Response to Racism", and "Becoming Beloved Community", and 2) INFORMATIONAL OR DIDACTIC Components: Prayer, The Baptismal

Covenant, Power, Class, The Doctrine of Discovery, Race, Racism, Internalized Racial Privilege, Internalized Racial Oppression, Becoming Co-conspirators, Recognizing Racial Reconciliation (See Recommendations and Next Steps from 2006 Blue Book report), and Next Steps, and 3) EXERCISE COMPONENTS: Prayer, Respectful Communication Guidelines, Other exercises as indicated to accomplish learning objectives for historical and informational components; and be it further

*Resolved*, That Executive Council's Committee on Racism will provide material to define and develop the above categories; 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 \$130,000 for the implementation of this resolution.

Explanation: The Episcopal Church currently requires Anti-Racism "training" of all ordained persons and lay leadership. General Convention Resolution 2000-B049 states:

*"Resolved*, That beginning on September 1, 2000 the lay and ordained leadership of the Episcopal Church, including all ordained persons, professional staff, and those elected or appointed to positions of leadership on committees, commissions, agencies, and boards be required to take anti-racism training and receive certification of such training; and be it further

*Resolved*, That the Executive Council select and authorize appropriate programs that will be used at the national level; that each province select and authorize appropriate programs that will be used at the provincial level; and that each diocese select and authorize appropriate programs that will be used at the diocesan and parochial levels, each province and diocese to determine those lay and clergy leaders who are to take the training; and be it further

*Resolved*, That the Standing Commission on National Concerns continues to develop a list of such appropriate resources; and be it further

*Resolved*, That each national committee, commission, agency, and board, and each province and diocese maintain a register of those who are trainers and those who have been trained, and forward this information to the Executive Council by January 1, 2003, and every two years thereafter, and the Council report on this information to the 74th and 75th General Conventions."

ECCAR is mandated to monitor "compliance of anti-racism legislation (including the one above) passed by General Convention" and to develop "criteria for the credentialing of certified anti-racism trainers" (GC 2012-A161 and GC 2015 A022). Committee members have reported that our church, at multiple levels, is not in full compliance with the requirement of anti-racism training and believes that part of the problem may be due to the lack of availability of "certified" trainers.

During the 2009 General Convention the position of Anti-Racism Officer was discontinued and so, too, were church-wide anti-racism “Train-the-Trainer programs.” Because of this, the list of certified trainers was no longer available. Yet the anti-racism training requirement remained in effect.

Executive Council’s Committee on Anti-Racism has spent the last triennium collecting data that has revealed a variety of methodologies that are used throughout the church. In some dioceses, nothing is used at all. In addition, the Committee noted in 2015 with strong concern that increasingly some entities within TEC are providing insufficient anti-racism training. They are providing workshop programming (e.g., 2-3 hour programs) which only provide an awareness of issues around anti-racism. Learning research leads us to believe that only longer training programming (e.g., 8-14 hours) can truly teach the knowledge and skills necessary to facilitate racial reconciliation.

While we applaud the growing use of customized, shorter anti-racism “programming,” we strongly urge that the Church needs to understand the difference between “programming” and “training”, and that the two (2) are not interchangeable.

The committee has concluded that the above identified components, informational and pragmatic, will strengthen our life together as a denomination that understands the intricate ways in which the sin of racism infects individuals, congregations, and communities. Informational and pragmatic components are offered as a panacea to the current disparity that exists between trainings that are currently offered. When necessary, some components are easily adaptable to local culture. This resolution will allow The Episcopal Church to ensure ordained and lay leader members have the necessary knowledge and skills to fulfill the intention of the TEC Canons, General Convention Resolutions, and Presiding Officer’s initiatives around anti-racism and racial reconciliation.

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**RESOLUTION A045: REVISION AND REMINDER OF ANTI-RACISM TRAINING REQUIREMENT**

*Resolved*, the House of \_\_\_\_\_ concurring, That we acknowledge that all dioceses have not followed the spirit of the Canon regarding Anti-Racism training or General Convention Resolution 2000-B49 regarding training of all ordained persons and lay leadership; and be it further

*Resolved*, That the Presiding officers remind dioceses that ordained persons and lay leaders, are required to become certified and that certification is based on anti-racism training; and be it further

*Resolved*, That the definition of “anti-racism training” include passing a certification examination as defined by the Executive Council Committee on Anti-Racism and TEC staff which adheres to the rubric and process recommended by the Executive Council Committee on Anti-Racism; and be it further

*Resolved*, That the General Convention Resolution 2000-B049 be amended to clarify the training requirement training and read as follows:

*“Resolved*, That beginning on September 1, 2000 the lay and ordained leadership of the Episcopal Church, including all ordained persons, professional staff, and those elected or appointed to positions of leadership on committees, commissions, agencies, and boards be required to take anti-racism training *meeting the rubric defined by the Executive Council Committee on Anti-Racism* and receive certification of such training; and be it further

*Resolved*, That the Executive Council *and TEC staff* select *and maintain* an authorized *list* of appropriate trainers and programs that could ~~will~~ be used ~~at the national level~~ for anti-racism training *which meets the rubric defined by the Executive Council Committee on Anti-Racism* ; that each province select and authorize appropriate programs *from this list* that will be used at the provincial level; and that each diocese select and authorize appropriate programs *from this list* that will be used at the diocesan and parochial levels, each province and diocese to determine those lay and clergy leaders who are to take the training; and be it further

*Resolved*, That the Standing Commission on National Concerns continues to develop a list of such appropriate resources; and be it further

*Resolved*, That each national committee, commission, agency, and board, and each province and diocese maintain a register of those who are trainers and those who have been trained, and forward this information to the Executive Council by January 1, 2003, and every two years thereafter to *TEC staff member identified on the Church website for this purpose*, and the Council report on this information to the 74th and 75th General Conventions *and future General Conventions until such time as the Executive Council on Anti-Racism or its succeeding body determines it is no longer necessary.*”

Explanation: The Episcopal Church currently requires Anti-Racism “training” of all ordained persons and lay leadership per General Convention Resolution 2000-B049:

The Committee is mandated to monitor “compliance of anti-racism legislation (including the one above) passed by General Convention” and to develop “criteria for the credentialing of certified anti-racism trainers” (GC 2012-A161 and GC 2015 A022). Committee members have reported that our Church, at multiple levels, is not in full compliance with the requirement of anti-racism training (canonical or by resolution) and believes that this is due to the lack of clear guidelines for certification of lay or ordained persons and the expense in the training offered by qualified trainers.

This resolution clarifies what constitutes fulfilment of the Canon regarding anti-racism training and General Convention Resolution 2009-B049 making it easier to follow the spirit of the resolution.

The Standing Commission on National Concerns no longer exists, thus the clause referencing it should be stricken.

The reporting times of the original resolution have passed or are confusing because this is well beyond the expected timeframe of the resolution's need. This amended resolution seeks to clarify the reporting requirement and make clear the reporting times and the recipient of the information.

During the 2009 General Convention the funding for the position of Anti-Racism Officer was discontinued and so, too, were church-wide anti-racism "Train-the-Trainer programs." The ability to keep the designated list of certified trainers no longer exists, yet the anti-racism training requirement remained in effect. This resolution seeks to provide the budget commensurate with the importance of this issue and to ensure that adequate funding is allocated to carry out this important work so the resolution is not an unfunded mandate.

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**RESOLUTION A046: THE EPISCOPAL CHURCH [TEC] HOST A RACIAL RECONCILIATION AWARDS PROGRAM**

Resolved, the House of \_\_\_\_\_ concurring, That it is recognized that people exhibit behavior following examples they see; and be it further

Resolved, That TEC staff will host an annual Racial Reconciliation Awards Program as defined by the Executive Council Committee and TEC staff that will recognize individuals and organizations for their Racial Reconciliation efforts 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 \$5,000 per year for the implementation of this resolution until the Committee determines it is no longer needed.

Explanation: It is well-known that people tend to exhibit behavior when they see examples. The Committee believes that the Church needs to showcase examples of successful racial reconciliation efforts. Awards programs are a proven way to provide such a showcase.

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**RESOLUTION A047: ETHICAL INVESTMENTS**

Resolved, the House of \_\_\_\_\_ concurring, That the 79<sup>th</sup> General Convention reminds the Church that it is an ethical investor and that any investment return that is not obtained with due regard for the ethical and social positions of the Church risks undermining our values, and as the body of Christ in the world, we are called to seek to act in accordance with Christ's teachings including: promoting justice, making peace, loving our neighbors (including our enemies), and advocating for, supporting

and serving the poor, the weak, and those oppressed or marginalized for any reason, because in so doing we are carrying out God's mission in the world, reconciling all things to Christ; and be it further

*Resolved*, That a copy of this resolution be distributed to the Executive Council members and its Finance and Investment committees, and all diocesan treasurers to be shared with their diocesan finance committees and diocesan councils, diocesan congregations, and to the various institutions related to the Church that make investments in corporations such as the Church Pension Fund and that the resolution be discussed by all these entities and methods of implementation identified.

Explanation: The Church began monitoring its investments for ethical and social responsibility in 1971 when it filed the first ever shareholder resolution by a religious institution asking General Motors to leave South Africa until the racist system of apartheid was dismantled. That work has continued and expanded to include areas such as climate change, human rights globally, health care, immigration reform, gun safety, protection of indigenous peoples' rights, corporate board diversity and human trafficking. The Church risks hypocrisy in its public witness for justice when its investments are not reviewed for ethical and social performance. This work is done ecumenically and inter-religiously.

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