

ADVISORY COUNCIL ON THE STEWARDSHIP OF CREATION

Membership

The Rt. Rev. Marc Handley Andrus, <i>Co-Chair</i>	California, VIII	2018
The Rev. Stephanie Johnson, <i>Co-Chair</i>	Connecticut, I	2018
Mr. Paul Anton	Minnesota, VI	2018
The Rev. Jerry Cappel	Kentucky, IV	2018
The Rev. Patrick Funston	Kansas, VII	2018
The Rev. Luis Alberto Garcia Correa	Dominican Republic, IX	2018
The Rev. Esther Georges	The Virgin Islands, II	2018
Ms. Perry Hodgkins Jones	Atlanta, IV	2018
The Rev. Martha Kirkpatrick	Delaware, III	2018
The Rev. Nurya Love Parish	Western Michigan, V	2018
Ms. Kelly Phelan	Los Angeles, VIII	2018
Mr. Peter A. Sergienko	Oregon, VIII	2018
Dr. Andrew R. H. Thompson, Ph.D.	East Tennessee, IV	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. Julia Ayala Harris, <i>Liaison of Executive Council</i>	Oklahoma, VII	2018

CHANGES TO MEMBERSHIP

The Rev. Luis Alberto Garcia Correa, 2018
The Rt. Rev. John S. Smiley, 2018 (*Resigned*)

REPRESENTATION AT GENERAL CONVENTION

The Rt. Rev. Marc Andrus, the Rev. Nurya Love Parish and the Rev. Patrick Funston are authorized to receive non-substantive amendments to this report at General Convention.

Mandate

2015-A030 Support Ecologically Responsible Stewardship of Church Property

Resolved, That the Domestic and Foreign Missionary Society is directed to implement a program to develop parish and diocesan resources designed to support local ecologically responsible stewardship of church-related properties and buildings. The program shall be implemented in cooperation with an Advisory Council on the Stewardship of Creation composed of one (1) person from each province by April 1, 2016. Each province member of the Advisory Council shall convene, in their respective provinces, Regional Consultative Groups ("RCGs") on the Stewardship of Creation. Each RCG shall be comprised of no fewer than five (5) experts in areas of environmental sustainability appropriate to the demographic, ecological, cultural and geographic specifics of each

region. These should include, but not be limited to, consultants in food and water security, property development, alternative energy, and engineering. Each RCG will also include theologians, educators and liturgists to provide resources in education and formation. These RCGs shall:

1. Compile and develop theological and formational material for teaching the theology of stewardship of creation;
2. Create networks designed to share ideas and information for practical application among the regions, such as sustainable development and green conversions of church-related properties, including without limitation, energy audits, solar conversions and other alternative energy, community gardens, and development of fallow property;
3. Be available for consultation to the Dioceses and Parishes.

The Advisory Council on the Stewardship of Creation shall create a structure for allocation of money to fund RCG initiatives at Parish and Diocesan levels within a year of the 78th General Convention, and serve as the granting body; and be it further

Resolved, That the Advisory Council shall report back to the 79th General Convention on the progress and ongoing results at the local and provincial levels.

Summary of Work

MEETINGS:

The Advisory Council first met in New York City, New York on July 19, 2016 and again in person in Healdsburg, California on May 15, 2017. Additionally, The Council held six (6) teleconference calls in the eighteen (18) months from its first convening and the submission of this report in December 2017. The Council will meet in person again in the Spring of 2018 ahead of the 79th General Convention.

INTRODUCTION

In September 2016, Presiding Bishop Michael Bruce Curry identified care for creation as one of the three (3) legs, along with reconciliation and evangelism, of the Episcopal branch of The Jesus Movement. Putting Jesus at the center means recognizing that we are in radical, transformative and reconciling relationship with all of God's creation. This is our vision and our charge, and informs everything we do.

When the Advisory Council was first convened in July 2016, we rejoiced. The Church's prioritization of the Stewardship of Creation through the development of this body is a long-awaited response to God's call to all of us. We gave thanks to see in one another evidence of the work of the Holy Spirit, blessing God's people to be a blessing to God's planet. We also wondered at our first gathering whose voices were missing from the table; those who shared our care and concern for creation, but were not

represented on the Council. Later we would wrestle with this important question of diversity and inclusion during our next in person meeting (May 2017) resulting in our awareness of the need for training on diversity, bias and anti-racism.

Even as we remained mindful of these questions, we approached our ministry with enthusiasm and joy, recognizing that the work we were called to was deeply holy and incredibly timely. As we learned along with the rest of the world that the government of the United States had decided to withdraw from the Paris Climate Accord, we hoped that the Episcopal Church would feel empowered and committed to be stewards of creation at the diocesan, congregational and regional levels. We believe that the Council's work in this effort can help to guide The Jesus Movement in preserving and protecting creation for today and future generations.

The Advisory Council organized our fourteen (14) members around three (3) mandates: two (2) assigned in the enabling legislation 2015-A030 and one (1) subsequent related task from Executive Council. Our first mandate, outlined in 2015-A030, was to begin a small grants program. A sub group began work on developing a process and standards for grants and launched the first round of applications within three (3) months of our first meeting. Three (3) grant cycles led to one hundred (100) grant applications and forty-four (44) grant allocations during the course of the one (1) year program. Clearly, based on this robust response, there is a strong desire for support of a growing network of environmental ministries flourishing within the Episcopal Church.

Equally important was our second mandate to launch Regional Consultative Groups as envisioned by the General Convention resolution. The Council realized that the provincial configurations, with differing institutional capacities, numbers of dioceses and land areas might mean that RCGs would not be launched in all regions during this Triennium. Several provincially based RCGs have been piloted in this triennium and the Advisory Council has developed a series of recommendations for future network development as noted below. In parallel, we began to explore the concept that affinity groups based on mutual areas of interest or bioregional groups might prove more effective for the future.

The council formed a small working group to manage eco-justice projects in response to an Executive Council resolution created at their June 2016 meeting. The projects created from this third mandate for the Advisory Committee were envisioned to respond to critical local issues of eco-justice. These eco-justice projects were intended to provide direct, needed institutional and visionary support for communities in the face of inequitable and damaging environmental burdens.

In the sections below, greater details are given concerning the three (3) mandates of the Council. We also offer a series of recommendations, including possible future mandates and council membership, for General Convention to consider for the Advisory Council in the next triennium. We have been honored and humbled to serve God's church and God's creation these past eighteen (18) months.

SMALL GRANTS

The Advisory Council organized a small grant program to implement the portion of the vision of Resolution 2015-A030 which called for a granting body to nurture and enable stewardship of creation initiatives across The Episcopal Church:

The Advisory Council on the Stewardship of Creation shall create a structure for allocation of money to fund RCG initiatives at Parish and Diocesan levels within a year of the 78th General Convention, and serve as the granting body. . .

A total of \$334,419 was disbursed for this work. A program of communication, application collection, approval and follow-up was developed by the committee and executed in the last quarter of 2016 through 2017.

The Advisory Council recognized the importance of empowering the local work of creation care and stewardship in parishes and other Episcopal organizations which could serve not only as local activity of eco-justice and reconciliation, but could also serve as models and resources for similar work across the larger church. Thus, the method and criterion for granting these funds took the following shape:

1. Grants were capped at \$10,000 per application to insure a broad opportunity for a significant number of projects and proposals.
2. Grants were offered in three (3) separate rounds of application, review and approval within the triennium. Each round was coordinated with the tri-annual meetings of Executive Council, which was the grant approving body. There were no limits on the number of approved grants for each round. Each application was considered in each round, until the total funds were exhausted. Applicants were allowed to submit additional proposals or resubmit revised proposals in multiple rounds.
3. Grant proposals were required to be sponsored by a recognized Episcopal organization, which would receive the grant funds. Such entities could be parishes, a diocese or other Episcopal organizations.
4. Criteria for consideration of proposals included the following:
 - a) Find and establish connections between eco- and social justice.
 - b) Engage the local community as partners and participants, fostering cooperation between communities of faith, civic, scientific and educational organizations.
 - c) Have specific outcomes which create lasting impact.
 - d) Enhance faith formation and social understanding.

- e) Serve groups and/or regions that are vulnerable and/or underrepresented in the church.
- f) Encourage intergenerational engagement.
- g) Demonstrate innovation and creativity.
- h) Promote church wide learning, understanding and practical application.

The grant funds were exhausted within one (1) year which included three (3) rounds of applications and approvals.

Round 1 yielded 20 applications of which 8 were approved and \$69,400 granted.

Round 2 yielded 39 applications of which 16 were approved and \$123,910 granted.

Round 3 yielded 41 applications of which 20 were approved and \$141,109 granted.

There were a total of one hundred (100) total applications of which forty-four (44) were approved and \$334,419 granted. Projects which were proposed but not funded in earlier rounds were welcomed for resubmission with changes in subsequent rounds.

The Advisory Council was pleased with the variety of projects initiated and that the work being accomplished was not only practical, but also educational, spiritual and reconciling work which can serve as models for other faith communities to follow. The committee worked to encourage applicants to include within their proposed work support for discipleship, faith formation, fellowship and proclamation.

A sample of approved projects includes:

Kairos Earth/ Church in the Woods River of Life Pilgrimage Project connecting Episcopalians in multiple dioceses in New England with spiritual practices valuing water.

Honoré Mill and Farm, Altar to Farm Program planting wheat for communion bread, providing education on sustainable agriculture and carbon sequestration.

Diocese of Colombia, Bogota's pollution alleviation project building community partitions of native plants of South America.

Episcopal Church Diocese of Haiti/Centre, the development and use of a drip irrigation system for agriculture and a related educational program.

Trinity Episcopal Church, Bloomington Indiana. A solar installation project with faith formation, parish celebration and youth training and involvement.

The Episcopal Diocese of Arkansas. A Lower Arkansas-Maumelle River watershed permaculture and education project involving Arkansas Baptist College (an HBCU), members of Episcopal congregations and a group of young adults.

The Episcopal Diocese of Delaware. To support the diocese in continuing their project of bringing all diocesan property into compliance with the Genesis Covenant.

Recommendations

The Advisory Council believes that providing small grants to encourage and enable this kind of work is both an important and effective use of church funds. The Council makes the following recommendations:

1. Allow a wide window of opportunity for proposals to be developed, organized, submitted and resubmitted. This supports experimentation, creativity, discovery and refinement; and greatly improves the quality of proposals and projects.
2. Set criteria that requires projects to include elements of faith formation, gospel proclamation, community engagement and social reconciliation. This helps Christians to find their voice of faith, churches to understand their role as faith communities and society to hear a gospel of reconciliation of all creation.
3. Encourage projects to create artifacts which can serve the wider church, such as handbooks, curriculum, worship resources and other tools which allow others to extend and expand on the work.
4. Establish an Officer for the Stewardship of Creation role to serve as a resource person for this work (and other work of this committee), a liaison between parishes and Episcopal institutions with their many creation care initiatives, contact person for the denomination, partners and parishes, ambassador between evangelism, racial justice and stewardship of creation, and advocate for funding, visibility and action.

REGIONAL CONSULTATIVE GROUPS

Resolution 2015-A030 directed the council to provide parishes, individuals and organizations within the Episcopal Church with expertise, networks, and general support to further their environmental work and ministry through Regional Consultative Groups [RCGs]. RCGs were to be formed through the Advisory Council, which includes representation from all provinces. The RCGs were envisioned to be comprised mainly of technical experts and persons who would provide expert advice in issues of sustainability and parish support.

The council's effort to develop the RCGs began with a strategy to reach out to Provincial officers, bishops and diocesan staff to identify possible RCG members in each Province. Work was also done to identify individuals known to be engaged in eco-ministry within the various Provinces. However, it was quickly recognized how uneven and disparate this organizing work across each province would become. In some instances, there were multiple council members for a particular province that were

able to share duties. In most cases, however, there was only one Advisory Council member responsible for launching the RCG and developing a provincially based network effort while also supporting the work for either small grants or eco-justice sites. Also, some provinces were themselves highly organized while others were not as organized. Importantly, some provinces were geographically compact while others were extensively spread out.

Despite these challenges, progress was made in organizing RCGs in several provinces:

Province I. An RCG was formed based on the recommendations of the bishops of the Province, with conversation with the Executive Director of the Province. One (1) or two (2) representatives from each of the seven (7) dioceses appointed. Twelve (12) people are currently on the Province 1 RCG. The first meeting of the Province 1 RCG was held in May 2017 for introductions, goal setting and planning. There will be an in-person meeting in the first quarter of 2018 to continue the work of the RCG.

Province IV: An invitation to nominate a member to the RCG was sent to each bishop and diocese in the Province. Seven (7) nominations were received from those invitations and an initial RCG was formed. An organizing video conference was held and an in-person retreat was hosted at the Dubose Center in Sewanee. Goals and purpose were established and clarified, and additional RCG members were identified.

Province V: An invitation to nominate a member to the RCG was sent to each bishop and diocese in the Province. Information about the opportunity to serve also appeared in the Provincial newsletter. An initial RCG comprised of thirteen (13) individuals from ten (10) of the fourteen (14) dioceses in the province was formed through a combination of volunteers and nominees. The group held two (2) videoconferences, established a purpose of developing a baseline directory of current projects for care of creation within the province, and began that work.

Province VII: Province VII has started initial conversations with an already extant provincial environmental group. The group has not yet met, but has communicated and leadership is discerning how to move into the RCG role.

Province VIII: An invitation to nominate members to the RCG was sent to each bishop and diocese in the Province by the President of Province VIII. Diocesan bishops were also encouraged to publicize the RCG formation through newsletters and other means. Although several members have been identified, the RCG for Province VIII is still in the process of being formed at this time. We expect that the full group will be formed in early 2018 with initial meetings to be held through videoconferences.

Recommendations

Based on shared experiences, stories, and lessons learned, the Advisory Council recommends a new vision for the RCGs moving forward that we believe has great potential for strengthening the Church's ongoing environmental witness.

Many church members focusing on creation care ministries have experienced isolation and a need for support in the past, longing for deeper and more lasting connections to others working in these areas as a corrective to these concerns. Thus, the Advisory Council has discerned an overarching need to create and foster a church-wide flexible network to inspire and support all people doing the church's work for environmental stewardship and ecological justice. The network is initially being organized through the provinces and it will generally consist of people with a passion for environmental stewardship and ecological justice work who are willing to share their experiences and stories with others.

The broader intention and goal is to help all church members share ideas and make meaningful connections across the church. Through the appropriate collection and organization of data, network users will be able to sort inquiries for assistance by provinces, dioceses, ecoregions, bioregions, countries, and states, as well as by areas of substantive expertise, as circumstances and needs dictate. The results of network searches will connect people with a love for creation care, ecological justice, and environmental stewardship with stories to tell, experiences to share, and expertise to build from.

Further, in addition to providing access to religious and scientific expertise, the groups will serve to cultivate and support a genuinely evangelical approach to stewardship of creation. RCG leaders will develop networks of environmental ministers, clergy and lay, throughout the region or province. They will maintain regular communication with members of this network, leading them in theological reflection and facilitating mutually supportive relationships. We have felt that the Church has been asked to serve a particular purpose in this work. Instead of offering purely scientific or logistical support, we must offer spiritual perspective and offer help to existing work or interested parties by helping to cultivate relationships that will provide insight, storytelling, lessons, and support that is grounded in prayer, Scripture and our Baptismal Covenant.

We anticipate that, in this work, leaders will make use of current best practices in missional engagement, such as individual meetings, appreciative inquiry, personal and public narratives; and the Council intends to provide training for these practices. In this way, the groups will provide needed connection and support for those engaged in this work and will model an approach to stewardship of creation that is grounded in the Gospel and developed in intentional relationships.

ECO-JUSTICE SITES

Eco-Justice is justice for all, seen through the lens of human-induced climate change and environmental degradation. Eco-Justice work addresses and encompasses the whole family of God and not only the human family. Because Eco-Justice is justice for all, complex relationships contain competing goals that involve tensions and conflicts. Work in Eco-Justice then means that a straightforward, linear problem-solving approach is not likely to succeed.

The Advisory Council on the Stewardship of Creation, at the direction of the Executive Council of the Episcopal Church, devoted an important section of its work to three (3) eco-justice sites: Arctic Village in Alaska, coastal areas of Louisiana, and the Dominican Republic. Each site had an Advisory Council liaison. The protocol for our work was to look to the bishops and dioceses to define and shape the specific programs that emerge.

Eco-justice sites are places where intense environmental degradation or violent expressions of climate change have been experienced. An example of the former is the potential harm caused by the placement of the Dakota Access Pipeline under the main water source for the Standing Rock Tribe of the Lakota People. The rising sea levels already engulfing Pacific island villages is a stark and present example of the latter. Because the conditions leading to an experience of eco-injustice may have been hundreds of years in the making (climate change), because the effects of climate change are systemic and complex, and because the scale of devastation may be immense, bringing eco-justice is often a matter of long commitment. A good start has been made in the three (3) eco-justice sites with which the Advisory Council worked in this triennium, but the work has just begun. But an eighteen (18) month period was not enough time to initiate, develop and execute diocesan-wide projects of this kind. We urge continued commitment to these sites and the expansion of the Advisory Council's eco-justice work to other areas of need. The following sections describe the work in each site thus far.

Alaska

Arctic Village is in the far north of Alaska, tucked into a land embayment of the Arctic National Wildlife Refuge (ANWR). The Gwich'in People who live in Arctic Village are largely Episcopalian, and have lived for many hundreds of years in an intimate relationship of life with the immense Porcupine caribou herd (some 200, 000 in number). The Porcupine caribou herd calves in the narrow coastal zone of the Arctic National Wildlife Refuge, a range of land that the Gwich'in hold so sacred that they do not enter the area.

The coastal zone of ANWR is also of great interest for oil exploration and drilling. The consensus of wildlife biologists is that drilling would be disastrous for the caribou herd, vulnerable in the calving season. Drilling would hurt both the Gwich'in and the Porcupine Caribou herd.

The Gwich'in have tribal neighbors in the area of ANWR, the Inupiaq People. Unlike the Gwich'in, the Inupiaq have over time adopted a fossil-fuel based economy, and the expansion of drilling and more oil-related jobs is welcomed by them.

The project proposed by Bishop Mark Lattime of Alaska is to create a process that will bring the Gwich'in and the Inupiaq into meaningful, productive dialog about their mutual futures. Thus far the Advisory Council liaison has worked with Bishop Lattime to define the project and to identify an extensive list of conflict resolution resources for exploration.

Dominican Republic

In collaboration with the Iglesia Episcopal Dominicana and GreenFaith, the Advisory Council is supporting an environmental education and sustainable agriculture project in the Dominican Republic. The Diocese and GreenFaith are planning a community organizing and education workshop in early 2018 to train local leaders who will then facilitate environmental education initiatives in the twenty (28) diocesan schools. GreenFaith will provide ongoing support for these leaders. Additionally, the project incorporates a three thousand (3,000) square meter exhibition greenhouse at the Diocesan camp at Jarabacoa. The greenhouse will be a resource for environmental education and a potential model for other locations.

Accordingly, given the significant work already being done through this relationship, the Advisory Council recommends the continued financial and personnel support for the work in the Dominican Republic. This funding will support the construction of additional greenhouses in other locations, ongoing support for environmental educators, and the creation of a diocese-wide recycling initiative.

Louisiana

The Diocese of Louisiana was identified as one of our eco-justice sites by the Office of Governmental Relations last year. As a community on the Gulf Coast, New Orleans and the surrounding areas within the Diocese have experienced both traumatic events and long term devastation of ecosystems and living conditions due to climate change. The ever-worsening hurricane seasons, several "century" floods in the past few years, disappearance of the wetlands that protect the land, and species loss are just a few of the examples of what the people of Louisiana have faced and the repercussions of which they are facing today. It is long overdue to stop calling these events natural disasters and to include them in our discussions as symptoms of human-induced global warming and climate destruction. Those most affected by climate destruction in Louisiana, as in most places, are the marginalized communities. This is a call not only for organizing, but for justice work.

The Advisory Council believes that while the Diocese of Louisiana presents a unique situation in its struggle with climate change; our work with them may offer a template for other dioceses to use in building climate resilience in their own contexts. Like many other dioceses across the Episcopal Church, Louisiana acknowledges the need to address both the symptoms and the causes of climate

change in their communities, but they know neither how nor where to begin. We believe that with the support of leadership and the resources allocated as an eco-justice site, we will work with Louisiana to make it a model experience for other dioceses interested in eco-justice work.

Our liaison from the Advisory Council to Louisiana has been working with Bishop Morris Thompson of Louisiana to formulate a course of action appropriate for establishing this work in his region. There are forty-eight (48) parishes in the Diocese of Louisiana. We have identified several local organizations and educational institutions that have been working in New Orleans and the surrounding communities for years and that have researched effective techniques on building climate resilience and changing habits to reduce our contributions to climate change. We are coordinating an initial meeting in New Orleans with parish leadership and these organizations to begin the conversation around mobilizing existing resources and empowering Episcopal leaders to be on the forefront of this important ministry.

Recommendations

The Council recommends that the work begun at these three (3) sites continue into the next Triennium as the work of justice is never done in a short time frame but requires long term commitment, vision and patience to unfold into God's plan. Additionally, it is recommended that the Advisory Council in the next three (3) years develop a request for proposal process and solicit additional areas for eco-justice work around the Church.

Proposed Resolutions

The Advisory Council prepared and submitted fourteen (14) resolutions springing from our work and process.

RESOLUTION A008: CONTINUING THE ADVISORY COUNCIL ON THE STEWARDSHIP OF CREATION

Resolved, the House of _____ concurring, That because the work of the church for the stewardship of Creation is integral to discipleship in Christ, the 79th General Convention authorize an Advisory Council on the Stewardship of Creation to continue to develop this aspect of the ongoing mission and ministry of The Episcopal Church. The Advisory Council shall continue and refine the small grants program begun by the 2015-2018 Advisory Council to support local and regional eco-ministry efforts; engage eco-justice site projects, and develop creation care networks based on geographic boundaries and areas of affinity (previously known as Regional Consultative Groups); and be it further

Resolved that the Council shall receive and help disseminate, through the networks, reports from congregations, dioceses and regions on fossil fuel divestment efforts and progress reports toward keeping the spirit of the Paris Climate Accord; and be it further

Resolved, That this Advisory Council shall also establish a Theology of Creation Working Group comprised of faculty, staff and students from among the Episcopal Church's seminaries and tasked with facilitating innovative educational offerings in environmental ethics and theology for both seminarians and the broader public; and be it further

Resolved, That this Advisory Council be appointed jointly by the President of the House of Deputies and the Presiding Bishop, with fourteen (14) to fifteen (15) members to include a diverse representation from the Church mindful to include younger generations, people of color and native persons who are and will be disproportionately affected by climate change; and be it further

Resolved, that this Council submit a report to the 80th General Convention; and be it further

Resolved, That the General Convention request that the Joint Standing Committee on Program, Budget and Finance allocate \$1.1 million for the implementation of this resolution and staff support and leadership from The Episcopal Church Office.

RESOLUTION A009: CREATING GREENING LOANS

Resolved, the House of ____ concurring, That the 79th General Convention affirm the vital witness of the Church to the effects of human-caused climate change as part of our witness as modern Christians and our concern for all who come after us, as we enact our Baptismal Covenant to “persevere in resisting evil” and “strive for justice and peace among all people.” And that the energy-inefficiency of our houses of worship undermine our ability to provide this witness; and be it further

Resolved, That the 79th General Convention recognize that the energy inefficiency of aging physical plants and the financial realities of parish budgets make it difficult for parishes to afford energy audits and to update their buildings to renewable and efficiency; and be it further

Resolved, That the 79th General Convention direct the Presiding Bishop's office, with the input of the Episcopal Church Building Fund, to establish a mechanism to support the greening of Episcopal churches through low-interest loans or grants and that \$500,000 be allocated to meet these goals in the 2019-2021 triennium. And that the Presiding Bishop's Office present a status report to the 80th General Convention.

RESOLUTION A010: TREE PLANTING OF “PARIS GROVES”

Resolved, the House of ____ concurring, That the 79th General Convention affirm the importance of Episcopal Schools, Camps and Conference Centers in educating generations of Episcopalians, especially in matters of stewardship and relationship with Creation; and be it further

Resolved, That the General Convention, recognizing the timely importance of these conversations, commend all Episcopal Schools, Camps and Conference Centers in making environmental stewardship and care of creation key components of formation in the 2019-2021 triennium; and be it further

Resolved, That the General Convention, as part of The Episcopal Church's response to the opportunity to stand with civil society partners to keep the United States commitment to the Paris Climate Accord, commend each of the eighty-five (85) camp and conference centers in the Episcopal Church will establish "Paris Groves," plantings of trees in the camp and conference centers that will serve as a visible witness to the significance of the Paris Accord and do the practical work of sequestration of carbon from the atmosphere; and be it further

Resolved, that each camp and conference center determine the tree species appropriate for their ecosystem and plant those species; and be it further

Resolved, that each Episcopalian be encouraged to donate to one of our eighty-five (85) camp and conference centers for the establishment of Paris Groves; and be it further

Resolved, that Episcopalians gather at Episcopal Camp and Conference centers for the tree planting, establishing Paris Groves; and be it further

Resolved, that the General Convention invite each Confirmand, person received into the Episcopal Church and each person reaffirming his or her Baptismal vows to plant a tree in gratitude in an Episcopal camp and conference center Paris Grove; and be it further

Resolved, that Episcopalians be encouraged to donate to an Episcopal camp and conference center for the maintenance of an existing forest.

RESOLUTION A011: OPPOSE ENVIRONMENTAL RACISM

Resolved, the House of _____ concurring, That the 79th General Convention affirm that fossil fuel-based power plants are the single largest source of carbon dioxide pollution in the United States and major contributors to climate change; these emissions not only threaten the environmental stability of our planet, but also the health of young children and their families, disproportionately affecting the poorest among us; and be it further

Resolved, That the Church recommit to and direct the Office of Government Relations and the Episcopal Public Policy Network to oppose Environmental Racism expressed in such ways as the locating of extraction, production, and disposal industries where they disproportionately harm neighborhoods inhabited by people of color and low income communities. And to oppose coal, gas, oil, and uranium extraction and its subsequent transportation which threaten the health and sanctity

of communities and the livelihood of future generations; especially as such industries are located disproportionately nearby low income communities and neighborhoods inhabited by people of color.

RESOLUTION A012: ON THE IMPORTANCE OF ECUMENICAL AND INTERFAITH RELATIONSHIPS FOR THE STEWARDSHIP OF CREATION

Resolved, the House of _____ concurring, That the 79th General Convention commend the importance of ecumenism in addressing issues of climate change and environmental racism; and be it further

Resolved, That the General Convention acknowledge and commend the work of the diverse ecumenical and interfaith groups seeking to steward Creation; and be it further

Resolved, that as disciples of Jesus Christ, through whom all things were made and in whom all things cohere, commends our communion partners to recognize our unique opportunity to speak and act on behalf of God's Creation together; and be it further

Resolved, that the Office of Ecumenical Relations shall include the Stewardship of Creation as a priority item for dialogue and action in the Church's ecumenical relationships; and be it further

Resolved, that The Episcopal Church, seek to continue our robust heritage of interfaith partnership as an essential aspect of our gospel witness; and be it further

Resolved, That the Church commend provinces, Regional Consultative Groups, dioceses, individual parishes, clergy and lay people to steward creation as neighbors and partners with ecumenical and interfaith organizations.

RESOLUTION A013: FACILITATING THE DEVELOPMENT OF THE CHURCH'S MINISTRY OF THE CARE OF CREATION

Resolved, the House of _____ concurring, That the 79th General Convention affirm the Presiding Officers' call to the Church to recognize Care of Creation as an integral part of The Jesus Movement; and be it further

Resolved, that the General Convention establish the role of Officer for the Stewardship of Creation as a member of the Presiding Bishop's staff to directly support the work of The Episcopal Church in issues of Environmental Stewardship and Care of Creation; and be it further

Resolved, that this role shall be responsible to serve as a resource person for the Church, a liaison between parishes and Episcopal institutions with their many creation care initiatives, network developer for sharing best practices, contact person for the denomination, partners and parishes, ambassador between evangelism, racial justice and stewardship of creation, and advocate for funding, visibility and action; and be it further

Resolved, that the General Convention allocates \$390,000 for the cost of this position for the 2019-2021 triennium.

RESOLUTION A014: THE USE OF CARBON OFFSETS

Resolved, the House of _____ concurring, That the 79th General Convention recognizes the reality of human-caused climate change through continued reliance on fossil fuel-based transportation; and be it further

Resolved, that, by offsetting the impact of the travel done on behalf of The Jesus Movement, the Church witnesses to its care for God's creation; and be it further

Resolved, That the General Convention direct the Presiding Bishop's Office to draft a policy in 2018 requiring the use of Carbon Offsets by the Episcopal Church Center and that such a program be tested and piloted during the triennium for the work of The Episcopal Church including the travel of its staff, standing commissions and interim bodies; and be it further

Resolved, that a plan for a broader offset program for all church travel be presented for consideration at the 80th General Convention; and be it further

Resolved, that \$25,000 be allocated for the pilot carbon offset program.

RESOLUTION A015: ANTI-RACISM/DIVERSITY/BIAS AWARENESS TRAINING FOR INTERIM BODIES

Resolved, the House of _____ concurring, That the 79th General Convention affirm that the "mission of the Church is to restore all people to unity with God and each other in Christ" (BCP 855, Catechism). And that the work of The Jesus Movement is articulated in the pursuit of the reconciliation of humanity in the pursuit of Racial Reconciliation; and be it further

Resolved, that the General Convention acknowledge the work of the Church happening in Interim Bodies is done by groups of Episcopal neighbors, initially strangers to one another, under time and budget constraints and that, as Interim Bodies work, opportunities abound for conscious and unconscious bias to manifest itself and can take the form of oppression and aggression counter to the work of the Body and the Gospel; and be it further

Resolved, that the 79th General Convention require the constituted Interim Bodies of the 2019-2021 triennium to undergo Anti-Racism/Diversity/Bias Awareness Training at their initial meetings and that the cost of such trainings be folded into the budget for each Interim Body.

RESOLUTION A016: TRIAL USE OF CREATION CARE LANGUAGE IN THE BAPTISMAL COVENANT

Resolved, the House of _____ concurring, That the 79th General Convention, hearing the baptismal prayer asking for the newly baptized to be granted “the gift of joy and wonder in all your works,” authorize the trial use of additions to the Baptismal Covenant concerning our responsibility as baptized Christians to care for God’s creation; and be it further

Resolved, that there be two (2) options for this addition;

First, an additional question may be added with the wording:

“Will you cherish the wondrous works of God, and protect and restore the beauty and integrity of all creation?

People: I will, with God’s help.”

Second, that the question:

“Will you strive for justice and peace among all people, and respect the dignity every human being?” may be augmented as “Will you strive for justice and peace among all people, and respect the dignity of the Earth and every human being?” and be it further

Resolved, that use of this additional wording be authorized for trial use as part of the Baptismal Covenant for the triennium following the 79th General Convention, beginning on the first Sunday of Advent 2018; and be it further

Resolved, that the Standing Commission on Liturgy and Music accept comments and suggestions on the trial baptismal covenant language at the 80th General Convention and, as appropriate, consider for future inclusion in the revised Prayer Book.

RESOLUTION A017: CREATION LITURGIES IN PRAYER BOOK REVISION

Resolved, the House of _____ concurring, That the 79th General Convention affirm the central Anglican tenet of *lex orandi, lex credendi* (“the law of praying is the law of believing,” or, more conversationally, “praying shapes believing”); and be it further

Resolved, that the Prayer Book is a primary way Episcopalians are formed through *lex orandi, lex credendi*; and be it further

Resolved, that, in light of the catastrophic failure of humanity to live into its role as stewards of God’s good creation and our inherent call to reconcile with all God’s creation, the General Convention directs future Prayer Book revision to include creation-focused liturgies which recognize mourning and lamentation, joy and celebration, and repentance and reconciliation; and be it further

Resolved that this understanding, appreciation and care of God's good creation be explicitly incorporated in the Baptism, Eucharist, Confirmation and Ordination liturgies.

RESOLUTION A018: EPISCOPALIANS PARTICIPATING IN THE PARIS CLIMATE AGREEMENT

Resolved, the House of _____ concurring, That the 79th General Convention recognize that there is an important shift toward renewable energy which will help protect God's good creation. Supporting this shift is part of the Church's call to being part of The Jesus Movement in the world and; and be it further

Resolved, That climate change be recognized as a human-made threat to all God's people, creatures and the entire created order, while particularly placing unjust and inequitable burdens and stresses on native peoples, poor communities and people of color; and be it further

Resolved, That the 79th General Convention, to further advance the House of Bishop's 2011 Pastoral Teaching on the Environment commitment to "advocate for a fair, ambitious, and binding climate treaty," make every effort to fully and completely participate in future meetings of the United Nations Conference of Parties on Climate Change as an active, faithful and engaged voice for all of God's good earth; and be it further

Resolved, that as individuals and communities of faith, the Episcopal Church set an example, in the spirit of the Paris Climate Accord, by making intentional decisions about living lightly and gently on God's good earth, for example, through energy conservation, renewable energy, sustainable food practices, gardening, sustainable coffee hours in parishes (considering the carbon footprint, resourcing, health consequences, and waste streams of materials, locations) and be it further

Resolved, that dioceses, parishes and individuals making commitment to the Paris Climate Accord consider reporting on their commitments, actions and successes to the Advisory Council on the Stewardship of Creation.

RESOLUTION A019: CREATE A TASK FORCE TO STUDY AND REPORT ON THE INTERSECTION OF EVANGELISM, CHURCH PLANTING, AND CARE OF CREATION

Resolved, the House of _____ concurring, that the 79th General Convention directs the Presiding Bishop and the President of the House of Deputies to appoint a Task Force to study and report on the intersection of Evangelism, Church Planting, and Care of Creation; and be it further

Resolved, that the Task Force shall be made up of no fewer than six (6) and no more than twelve (12) individuals and shall include representation from mission enterprise zone developers, church planters, local evangelists and creation care advocates, Executive Council members, and members of the Presiding Bishop's Staff; and be it further

Resolved, that the Task Force shall determine how many of the new ministries begun with funding from The Episcopal Church since two thousand (2000) integrate the care of Creation as a core component of ministry. The Task Force shall interview these ministry founders and core team, and shall make an assessment regarding the opportunities, challenges, and blessings of this intersection of ministry. In particular, the Task Force shall make an assessment as to whether and how these methods of ministry are effective in engaging younger generations, defined as individuals and households under forty (40) years of age; and be it further

Resolved, that the General Convention allocate \$100,000 for this work in the current triennium.

RESOLUTION A020: FOSSIL FUEL DIVESTMENT

Resolved, the House of _____ concurring, That the 79th General Convention call upon the Investment Committee of the Executive Council, the Episcopal Church Endowment Fund, and the Episcopal Church Foundation to report to Executive Council all steps taken in the past triennium to divest from fossil fuel companies and reinvest in clean renewable energy in a fiscally responsible manner in accordance with General Convention resolution #2015-C045; and be it further

Resolved, That the General Convention reaffirm the language of resolution #2015-C045 urging all dioceses and parishes of the Episcopal Church to engage the topic of divestment from fossil fuels and reinvestment in clean energy and encourage dioceses and parishes to share progress toward this goal with the Advisory Council on the Stewardship of Creation; and be it further

Resolved, That the General Convention commend the Church Pension Fund for its passion in responding to climate change and for its statement “This does not mean that we would never divest; to do so, however, we would have to believe that divesting would not negatively impact the financial performance of our portfolio.” (CPF Report to the House of Deputies, November 2, 2017, page 6) and be it further

Resolved, in light of this statement, that the General Convention urge CPF to consider that its fiduciary duty to shareholders may require it to avoid climate change-related risk, including investment in fossil fuel companies, and therefore to initiate a thorough investigation of the potential financial impact, both benefits and disadvantages, of divestment from fossil fuel companies and reinvestment in clean renewable energy, to take steps to effect such divestment/reinvestment in a fiscally responsible manner, and to report back CPF’s findings to the 80th General Convention.

RESOLUTION A021: CANONICAL CHANGE: INTEGRATE THE CARE OF CREATION INTO THEOLOGICAL EDUCATION FOR ORDINATION

Resolved, the House of _____ concurring, That the 79th General Convention recognize the critical importance of ordained leadership in prophesying change in communities and nations, especially in ethical issues; and be it further

Resolved, That the 79th General Convention proclaim that the degradation and destruction of God's Creation by human beings is among the most pressing ethical issues of our time and a perversion of our original commandment to "have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth" (Genesis 1.28); and be it further

Resolved, That the 79th General Convention acknowledge the lack of training most clergy have in Christian Environmental Ethics and Stewardship of Creation; and be it further

Resolved, That Canon III.3.8.5(g)(4) is hereby amended to read as follows:

Sec. 5 (g)(4) Christian Ethics and Moral Theology, *including environmental ethics and theology*
And be it further

Resolved, That Canon III.3.8.5 (g)(6) is hereby amended to read as follows:

Sec. 5 (g)(6) The Practice of Ministry in contemporary society, including leadership, evangelism, stewardship, ecumenism, interfaith relations, mission theology, *environmental stewardship and care of creation*, and the historical and contemporary experience of racial and minority groups.