

STANDING COMMISSION ON WORLD MISSION

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| The Rev. Canon Dr. Wilmot Merchant, Liaison of Executive Council | South Carolina, IV | 2024 |

Changes in Membership

The Rt. Rev. Rafael Morales , the Rt. Rev. Prince Singh and Mr. Jack Tull resigned during the biennium.

Representation at General Convention

Bishop Lucinda Ashby, Alternate Deputy Walter Brownridge, Deputy Judith Conley, Deputy Thomas Diaz, Bishop Alan Gates, Alternate Deputy Felicity Hallanan, Bishop José McLoughlin.

Acknowledgements

Knowing that no work is ever done alone, the Standing Commission on World Mission wishes to acknowledge, celebrate and thank those offices and individuals who have worked and walked with us during the last biennium to ensure the work we undertook was relevant, comprehensive and supported. We are grateful to all our partners, most especially the Presiding Bishop's staff officers in the Office of Global Partnerships and the Office of Government Relations, both of which provided essential context and information as we discerned those global issues which require our attention most urgently. We are also grateful to the members and leadership of the Global Episcopal Mission Network for their accompaniment. Finally, we could not do our work without the expertise and support of our interpreters and translators.

Mandate

2022 - Canon I.1.2.n.3

3. A Standing Commission on World Mission. It shall be the duty of the Commission to:
 - i. Identify the global mission work carried out by the Domestic and Foreign Missionary Society, dioceses, congregations and mission organizations throughout the church.
 - ii. Consult with the above bodies to envision future directions for The Church's global engagement.
 - iii. Develop policy proposals for world mission for consideration by General Convention.
 - iv. Discharge such other duties as shall from time to time be assigned by the General Convention.

Summary of Work

Lord Jesus Christ, you stretched out your arms of love on the hardwood of the cross, that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name.

Amen.

Purpose

Why is the Standing Commission on World Mission important to the Domestic and Foreign Mission Society? Electronic communications, extensive travel opportunities, political unrest resulting in increasing migration movements, radical changes in climate –all these serve to awaken and heighten concerns of those who seek to live and share their faith. The role of the Standing Commission on World Mission is to envision future directions for The Episcopal Church in connection with global engagement and develop policies for consideration by General Convention (see Mandate above). This Commission's work is founded on the Church's understanding of our faith and relationship with God and our neighbors across the globe.

The mission of the Church is to *restore all people to unity with God and each other in Christ* (BCP pg. 855). We pursue this mission as we pray, worship, proclaim the Gospel and promote justice, peace, and love. Effecting this mission necessitates that we be in humble relationship, striving to uphold the dignity of all human beings, and being centered on the values of the peaceable Kingdom of Christ. In a climate where the voices of isolationism and intolerance are weaving their threads into the very fabric of institutions, the Standing Commission on World Mission has sought to bring to the fore a new garment, donning our Baptismal Covenant whereby we present a counterculture based on the values of relationality, epistemic humility, and a celebration of diversity. Upholding these values is our way of reaching forth our hands in love and living out the Great Commission (Matthew 28:20).

The charism of relationality is enshrined in the preamble of The Episcopal Church's Constitution and Canons. As The Episcopal Church, we are a constituent member of the Anglican Communion. Thus, we are, at our best, a relational body. To be in relationship does not necessitate complete agreement on all issues. Rather, the voice of The Episcopal Church is vital in upholding and advocating for the values of God's liberating love throughout the world. As constituent members of the Anglican Communion, it is imperative that we --individuals, dioceses, and the Church-- engage in relationship-building to counter burgeoning isolationism, and the tendency to prioritize self-interest over the common good. Thus, we invite a posture of listening, with humility, to voices from throughout the world that continue to help us discern and clarify where God is calling us.

Activities

To root ourselves in the missional work of the Church --to restore all people to the unity of God and each other-- we must live into deeper relationship with our Anglican siblings around the globe and, more broadly, with all of God's people. To do so, we must first acknowledge that many of those relationships are broken or perhaps never existed in the first place. The work of undoing the colonial mindset that exists in The Episcopal Church is first and foremost about improving those relationships.

Continuing the work from the last triennium, the Standing Commission on World Mission has explored the many ways the colonial mindset continues to dominate conversations around mission in the Church and how the Church is already, and can improve upon, deconstructing that mindset. During this biennium, the Standing Commission on World Mission has striven to move closer to these ideals by: confronting rising religious nationalism at home and abroad, researching and denouncing the continuing trauma of gender-based violence, identifying and confronting the colonial structures and behaviors still prevalent in our institutions, lifting the work of our communion partners, supporting youth in ways of expressing their faith in global contexts, collaborating with other interim bodies to provide a global perspectives and creating a network of Global Mission Advocates inside The Episcopal Church to serve as guides for congregations and communities seeking to engage deeper in mission.

As a body, we encourage the larger church to follow similar patterns and steps. Churches, communities and institutions of all sizes can engage with decolonization, utilize the global mission toolkit, pray for peace, justice and clarity around the world, and participate as they are able in mission to the Church and the wider world next door or around the globe. We commend everyone to engage more deeply with the Office of Global Partnerships, to contemplate just how big and broad the Anglican Communion is, and to consider what it means to be a part of a global network of believers who disagree on so many things, and yet as a body hold fast to one truth --the never-failing love of Christ Jesus.

Committee Structure

Through conversation, study, collaboration and practice during this biennium, the Standing Commission on World Mission identified four key areas for committee work. The working groups were: Dismantling Colonialism, Rising Religious Nationalism, the Global Mission Advocates Network and Gender-Based Violence. In addition, work was conducted in the following areas: supporting Anglican Communion connections, encouraging the newly-formed Episcopal Veterans Network; exploring connections with formation partnerships; strengthening and uplifting our collaboration with global mission partnerships; supporting the ongoing work of the Covenant and Bilateral Committees; supporting the work of the Task Force on Translation and Interpretation (which the Standing Commission on World Mission called for during the last triennium); collaborating with the Task Force on Care of Creation and Environmental Racism especially to explore common mission in biodiversity,

the Fossil Fuel Treaty, and the Anglican Communion Forest, and partnering with the Standing Commission for Ecumenical and Interreligious Relations on several common concerns.

Dismantling Colonialism Working Group Report

Purpose

The 80th General Convention adopted Resolution A017 (Assessment of Past Colonialism in the Church's World Mission Ministries) which tasked the Standing Commission on World Mission with preparing a report on the impact of colonialism on The Episcopal Church. The Dismantling Colonialism Working Group on behalf of the Standing Commission on World Mission, researched and prepared a report, the text of which can be found in the Supplementary Materials.

Activities

In order to prepare the report requested by General Convention, the Dismantling Colonialism Working Group researched various institutions and investigated different models adopted by other colonized and colonizing entities. This research included delving into archives, hearing from academic and mission professionals engaged in the historical analysis of the ramifications of colonialism, and engaging subject area material. Below are highlights from the preamble of the report which include the establishment of a working definition of the term “colonial mindset” as well as recommendations on next steps which are included in a proposed resolution calling for the creation of task force to continue this critical work.

The need for the requested report was clear from the outset, yet what has emerged as a primary focus is the continuing impact of the colonial mindset on the Church today. That is where the Commission's concern lies now, identifying how The Episcopal Church and its partners, supporters and collaborators continue to propagate a colonial mindset in their ministry, work, and community endeavors. The colonial mindset can be described as the living legacy of colonialism in the 21st century exemplified by the supremacy of Western/European mindsets, modes of thinking, cultural and economic systems, and bodies in former colonial states and their partners.

The Standing Commission on World Mission believes that The Episcopal Church must reckon with its dual identity as a former colony and a colonizing power as the Church has served both as the official governmental representation in the U.S. colonies and the official colonizing religion around the world. As such, Episcopal and Anglican missional institutions are replete with organizations, actors and systems that offer a preference for white, European and male voices in the allocation of funds, people and attention.

Acknowledgment begins with recognizing the intention of creation as evinced by Genesis and the reality of the human saga recognizing that the intention of the created order and human relationships

has not been realized. To the contrary, humanity's alienation from God, the created order, and each other has resulted in power dynamics that have manifested in the exertion of power by empires over colonized subjects. To acknowledge the reality of such power dynamics and the resultant lack of conciliarity between empire and the colonized subject is the first step in reconciliation. The Anglican Church, The Episcopal Church, and its missional organs have often been the voice of empire and may still function that way through lack of awareness.

An examination of this reality begins by looking both at the history and present-day Church. [The Episcopal Diocese of Liberia](#) was established to ensure that the freed blacks sent back to Africa by white Americans, hoping to export their discomfort and new social challenges, would abide by correct norms and values (as established by those white Americans). Episcopal schools and missions in Native American communities were established with the expressed purpose of "civilizing" the native population to be "like us". Our Province IX dioceses are both our largest and our poorest, and are often dependent on the generosity of foreign donors or on "Friends of.." campaigns, which are financial resources given to the diocese and are controlled by U.S.-led boards and organizations. Even our current reality in The Episcopal Church is colonial: despite being the fastest growing economic power in the U.S., Spanish-speaking churches in The Episcopal Church are almost always mission parishes of more moneyed congregations and institutions - even when they rapidly outpace their sponsors in membership and ministry programs. ¹

Healing is possible, but it requires further acknowledgement, truth-telling, reconciliation, and repair. Holy Scripture tells us that part of the struggle is illuminated in Paul's letter to the Ephesians: "For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places (6:12)." The challenge of dismantling the colonial mindset requires that parties be vulnerable as they finally grapple with this tragic and painful history. The reality of the American dilemma is that reconciliation is so difficult because the sins of colonialism and racism have been imprinted on the American psyche from the beginning.

There are ample models of reconciliation and hope to build from, from Australia to South Africa to Rwanda, even to the ongoing reparations work (which must be redoubled) in our own Church today.

¹ <https://history.state.gov/milestones/1830-1860/liberia#:~:text=In%201816%2C%20a%20group%20of,the%20world%20at%20that%20time.>

² Alexander Crummell and His African "Race-Work": An Assessment of His Contributions in Liberia to Africa's "Redemption," 1853-1873. Author: M. B. Akpan
Source: Historical Magazine of the Protestant Episcopal Church, JUNE, 1976, Vol. 45, No. 2 (JUNE, 1976), pp. 177-199
Published by: Historical Society of the Episcopal Church

However, the Church must first acknowledge that it will not be easy, that it be costly, and that as Christians, we must come humbly before God, and those we have harmed, as we hope for mercy.

Rising Religious Nationalism Working Group

Purpose

Given the mission of The Episcopal Church, as stated in the Book of Common Prayer’s catechism, is “to restore all people to unity with God and each other in Christ,” p. 854) The Episcopal Church must recognize that violence in all forms is an affront to this mission. While violence manifests itself in many ways, increasing reification of religious identity that is affected by religious extremism is particularly alarming. When entrenched in, and through, the instruments of the nation-state, such religious extremism becomes religious nationalism. Thus, this ideology is the intersection of religious identity and nationalist ideologies within a specific country or nation. It often involves the belief that the government or state derives its legitimacy and authority from a particular religious tradition or set of spiritual values. Therefore, discussions around religious nationalism within The Episcopal Church may explore how religious identity can be reconciled with principles of inclusivity and respect for all people, regardless of religious or national backgrounds.

Religious extremism is at a crisis point. Rising religious nationalism includes both the “Christian nationalist” movement in the United States and global forms of religious extremism. Rabid fundamentalism acts as an accelerant and fuels conflict situations, thereby catalyzing extremist actions. Religious nationalism is antithetical to global Christian mission and ecumenical and interreligious engagement; as such it must be a priority of global mission in The Episcopal Church to educate and act against the threat and impact of rising religious nationalism. Such study informs and shapes how we live out our Baptismal Covenant in respecting the dignity of every human being, fostering healthy worldwide ecumenical and interfaith relationships and dialogues, and providing safe spaces / safety nets (emotional, psychological, and even physical).

As followers of Jesus, who is the incarnation of a loving, liberating, and life-giving God, Episcopalians are called to the mission to tell, teach, tend, transform, and treasure all by articulating a theology rooted in epistemic humility by crossing boundaries, listening deeply, and living like Christ (see the SCWM’s [Guiding Principles](#) “Becoming a World Where Love is the Way”). Such a theological posture denounces the idolatry of fundamentalism and religious extremism in advancing justice rooted in inclusivity.

Activities

The Religious Nationalism Working Group focused its efforts on reading and research. Commended resources for further study on this topic are found in the Supplemental Materials.

In response to the urgency of the rising of religious nationalism, the Standing Commission on World Mission additionally presents a resolution for adoption by the 81st General Convention in which The

Episcopal Church identifies incidents of rising religious nationalism and acknowledges the urgent need to stop its spread. Incidents may include turmoil or volatility in a social context, life-threatening behaviors against a people or religion, a historically based continuation of systemic hate crimes, and the targeting of minority groups. In addition, the resolution urges The Episcopal Church to combat rising religious nationalism in partnership with inter-religious, ecumenical, and Anglican Communion partners.

Global Mission Advocates Network Working Group

Purpose

The purpose of establishing Global Mission Advocates is to ensure that The Episcopal Church remain committed to the spreading of the Gospel and the furtherance of Christ's mission of love and compassion in the world in a sustainable and responsible manner (Resolution A016, 80th General Convention). [Resolution A016](#) passed at the 80th General Convention encourages each diocese, jurisdiction, Episcopal seminary, and diocesan school of ministry to appoint at least one person to serve as a Global Mission Advocate to promote the study and use of the [Guiding Principles for World Mission](#) as adopted at General Convention. Advocates are encouraged to share with the Church promising global mission practices developed as these guiding principles are implemented alongside other models of ministry such as Asset-Based Community Development and the Sustainable Development Goals. In addition, the resolution calls for the creation of a Global Mission Advocates Network (GMAN) to share experiences with the implementation, study, and promotion of the Guiding Principles. This Network will provide guidance to the Standing Commission on World Mission on the practical application of the Guiding Principles and suggested amendments.

Activities

In furtherance of the implementation of Resolution A016, the GMAN Working Group began the development of the Global Mission Advocates Network by sending email requests to diocesan bishops to appoint a diocesan Global Mission Advocate. As of November 2023, about 50 dioceses have made such appointments. Together with the Office of Global Partnerships (OGP), the GMAN Working Group organized and led meetings on Zoom of the GMAN (which began as quarterly gatherings but moved to monthly) which include updates from the OGP, deeper exploration into the Guiding Principles curriculum, opportunity for fellowship and learning from each other on experiences in promoting global mission within dioceses. In addition, the GMAN Working Group, together with OGP, planned the first triennial in person GMAN gathering taking place April 3-6, 2024 at Camp Allen, Texas. In support of continuing triennial gatherings of the network, the GMAN Working Group has proposed a resolution for providing funding to OGP to defray costs for advocates to attend the next in-person meeting.

Gender-Based Violence Working Group Report

Purpose

The Standing Commission on World Mission (SCWM) recognizes the urgency of the worldwide epidemic of violence against women and girls/gender-based violence (VAWG/GBV) that impacts not only the women and girls who are direct victims of gendered violence, but infects and destroys the fabric of entire families, communities, and societies. The onset of the COVID-19 pandemic placed women and girls at even higher risk of victimization, the rates of which have surged during subsequent years as countermeasures continue to lag. The ongoing, devastating harm of this brand of violence in its multitude of forms is perpetuated by silence and accompanied by shame and stigma.

Certainly, the concerns relating to gender-based violence are far wider and deeper than women and girls alone. During this biennium, in concert and consultation with several Episcopal Church entities and some global partners, the Gender-Based Violence Working Group focused its efforts in support of church-wide response to the plight of women and girls. Standing in unity with women and girls, the Working Group encourages the use and further development of formation and educational, liturgical, prayer and advocacy resources to end gender-based violence, affirming that awareness is the beginning of change.

SCWM is committed to ongoing efforts to end this plague of violence and the historic silence surrounding the collective lack of resolve to end the injustice, within The Episcopal Church and in the world. SCWM's continuing work seeks to demonstrate appropriate support for those affected, inspire collective action, create, enact, and enforce policy that counters complicity while actively endeavoring to advance the eradication of VAWG/GBV in the world.

Activities

In April of 2023, SCWM created a working group on violence against women and girls/gender-based violence which has undertaken a research process with various organizations, groups, and offices within The Episcopal Church and the Anglican Communion engaging in the work of mission on issues of VAWG/GBV.

To date this work, while heteronormative, provides deeper understanding of the occurrence of violence against women and girls, the forms, and impact of bias within the Church and globally, and has equipped the Gender-Based Violence Working Group to make recommendations for further study at the individual, parish and diocesan levels. While the Working Group will continue its research in the next triennium, it now offers a resolution to encourage the use of [God's Justice: Theology and Gender Justice](#), a resource on healthy gender roles created and shared by the [Anglican Communion Office of Gender Justice](#), and the observance of [16 Days of Activism](#), an effort promoted by the [UN Women](#), using [Episcopal Relief and Development's 16 Days of Activism Toolkit](#). Both resources offer practical

and accessible ways for Episcopalians to learn about gender inequality and to begin advocacy to eradicate violence and injustice based on gender.

This work will continue into the next triennium and will seek to respond to the clear need for General Convention awareness and resolutions to specifically address male-female gender inequalities in society beyond a few basic resolutions such as equal pay for equal work. Even with the focus on an expanded definition of gender across binaries, male/female gender inequalities will persist if they are not addressed. The Episcopal Church has policy on gender-based violence and human trafficking but still lacks information and policy on the underlying root causes of gender discrimination and inequality that must be documented and addressed to fully reckon with gender justice and inequality worldwide. Episcopal delegates at the [United Nations Commission on the Status of Women](#) comment on these persisting issues of inequity nearly annually, and it is time that the General Convention address these issues directly.

Additional Reports

Anglican Communion Connections

As stated in the preamble to the Constitution of The Episcopal Church: “The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church (which name is hereby recognized as also designating the Church), is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer.”

The [Anglican Communion](#) is a family of forty-two autonomous and independent-yet-interdependent national, pan-national and regional churches in communion with the See of Canterbury. There is no central authority in the Anglican Communion; all of the provinces are autonomous and free to make their own decisions in their own ways – guided by recommendations from the four Instruments: the Archbishop of Canterbury, the Lambeth Conference, the Primates’ Meeting and the Anglican Consultative Council.

The Standing Commission on World Mission strongly affirms and supports the work of the Episcopal Church with regard to the Anglican Communion and seeks to encourage and strengthen partnerships and relationships across the Communion.

[The Anglican Consultative Council](#). In February 2022, the [Anglican Consultative Council \(ACC-18\)](#) met in Accra, Ghana. The Episcopal Church was represented by Bishop Eugene Sutton, the Rev. Canon Ranjit Mathews, and Canon Annette Buchanan. Several resolutions and statements of support passed by ACC-18 relate directly to the SCWM work and as such are commended for use in The Episcopal Church.

- For colonialism: 4(f) Response to Cape Coast Castle, and 4(m) The Effect of Colonization on Indigenous Peoples.
- For gender-based violence: 4(h) Women’s Global Voice for Unity and Justice, and 4(i) Restoring Unity Through Gender Justice.
- For work within the Anglican Communion: 2(a) Theological Education, 3(a) Good Differentiation, 3(b) International Anglican Family Network, 3(c) Anglican Health and Community Network, 3(d) Legal Advisors Network, 3(f) Anglican Communion Calendar, and 3(i) Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO).
- For collaborative work with the Task Force on Creation Care and Environmental Racism: 5(b) Moratorium on New Fossil Fuel Developments 5(c), The Communion Forest, and 5(e) Responding to the Loss and Damage Caused by Climate Change.
- For work with the United Nations: 5(a) Sustainable Development Goals.
- For work with Youth, Formation and Global Mission: 5(f) Youth Engagement in the Life of the Church.

[The Lambeth Conference](#). The theme of the Lambeth Conference meeting in the summer of 2022 was to explore what it means to be ‘God’s Church for God’s World’. The Lambeth Conference journey continues in Phase 3 as the Lambeth Calls and outcomes of the conference are brought into the life of the Anglican Communion.

The aim of each call is to deepen faithfulness to God, advance the ministry of the communion and enable wider participation in the calls by churches and communities around the world. Each call had a drafting group, with diverse representation from around the Anglican Communion. Each call includes declarations, affirmations, and common calls for action or reflection. Lambeth Calls were shared on the following themes: Discipleship, Environment and Sustainable Development, Anglican Identity, Safe Church, Science and Faith, Human Dignity, Christian Unity, Mission and Evangelism, Interfaith, and Reconciliation.

For each “Call,” webinars, group discussions, Bible studies and a wide range of resources are being offered. The SCWM encourages congregations and dioceses to take the Calls forward in your setting.

[The Five Marks of Mission](#). The Five Marks of Mission are an important statement on mission. They express the Anglican Communion’s common commitment to, and understanding of, God’s holistic and integral mission.

1. To proclaim the Good News of the Kingdom
2. To teach, baptize and nurture new believers
3. To respond to human need by loving service

4. To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
5. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth

[The Anglican Alliance](#) is a platform for those across the Anglican Communion who work for a world free of poverty and injustice, to be a voice for the voiceless, to reconcile those in conflict, and to safeguard the earth. It is an excellent example of how co-operative working and sharing across the Anglican/Episcopal world can amplify impact and positive change.

As a means of strengthening the bonds within the Anglican Communion, the Standing Commission on World Mission proposes a resolution asking the 81st General Convention of the Episcopal Church to

Affirm our membership in and relationship with others in the Anglican Communion

- Give thanks for, and encourage participation in, the many networks existing in the Anglican Communion in the areas of youth, family, indigenous, peace and justice, women, environment, health and community, safe church, interfaith concerns, church planting and colleges and universities - many which were lifted up at the 18th Anglican Consultative Council held in early 2023
- affirm the need to continue to work across theological, cultural and social differences, and encourage that all Episcopal leaders take time to consider the proposal from the [Inter-Anglican Standing Commission on Faith, Unity and Order \(IASCFUO\)](#)
- Encourage the use of the Anglican Cycle of Prayer across churches and dioceses within The Episcopal Church

Just War and Pacifism Ongoing Work Report

Building on the achievements of The Episcopal Church's [Military Chaplains' Just War Education Project](#) in the last triennium, and enabled by a Constable Grant and completed in 2022, the Standing Commission on World Mission seeks to affirm and encourage the ongoing work of just war and pacifism. The project developed and disseminated educational resources on the just war and pacifism traditions for the Church's military chaplains to apply in their ministry to service members and veterans, especially those suffering from moral injury because of their combat duty. The project's online resources, including video interviews with leading experts and veteran military chaplains, are available on the website of the [Suffragan Bishop for Armed Forces and Federal Ministries](#).

[Resolution A033](#) adopted by the 74th General Convention Resolved “That the 74th General Convention call upon all members of The Episcopal Church, in discussions about war and especially the strategy of preemptive strikes, to seriously consider and utilize the Just War criteria developed over the centuries.” [Resolution A029](#) adopted by the 80th General Convention Resolved, “That Congregations engage with military chaplains so as to learn from their experience with global mission and interreligious dialogue, and from their example as an embedded servant ministry proclaiming and portraying the Gospel beyond the church.”

[Resolution A030](#) of the 80th General Convention- calling for a “Task Force on Pacifism and Just War”- was referred to the 81st General Convention. This resolution, towards fulfillment of the prior Acts of General Convention, aims to promote informed discussion and serious consideration of the just war and pacifism traditions with particular reliance on the perspectives of Episcopal clergy and laypeople engaged in global mission, including military chaplains. The insights and counsel cultivated by the Task Force could not only benefit congregations engaging issues related to war and peace, consistent with the call of Resolution A033 from 2003, but also help service members and veterans to whom military chaplains minister and who are suffering from moral injury as a result of their service in Iraq, Afghanistan and other recent conflicts. The Task Force’s findings could also inform the policy making and advocacy organs of the Church, including the Standing Commission on World Mission and the Office of Government Relations.

The Episcopal Veterans Network Report

Following upon work done with military chaplains, during this biennium, the SCWM has supported the newly formed Episcopal Veterans Network (EVN). The proposed resolution endorsing the formation of, and participation in, the Episcopal Veterans Network would further enable and strengthen the outreach efforts underway to meet the needs of military veterans within the Church, as described below. In organizing these ministries and catalyzing further outreach, the EVN could marshal diocesan initiatives to maximize support for the deserving but underserved veterans' community.

Work with veterans in the network thus far has been focused around the following four pillars:

Organizing and connecting The Episcopal Church and partner organizations: Connections were made with the Military Chaplains Association, which allowed the work of creating Veteran and Military Family Congregations (VMFC) to begin. Currently, there are fifty-seven Episcopal congregations in eighteen states recognized as locations to support veterans, active-duty soldiers, and their families. VMFC recognition provides a visible sign to those who visit a congregation that they understand and are sympathetic to the needs of veterans and their families.

Helping to direct veterans toward existing resources: Each VMFC chooses to implement programs and ministries within the particularities of their communities. The congregations walk alongside the

veterans, advocating that they seek out professional resources with the federal, state, and local agencies. Research consistently shows that clergy and congregation leaders are where veterans first seek assistance in times of distress. Work thus far focuses on familiarizing veterans with resources while providing the spiritual support needed through worship and prayer.

Developing and instituting liturgies and worship: Connections were made with the Corporal Michael J. Crescenz VA Medical Center in Philadelphia, PA, and Moravian Seminary, Bethlehem, PA, to begin developing and instituting liturgy and worship education for clergy. Moravian Seminary provided Community Clergy Training Programs to local clergy that focused on collaboration between the Mental Health Chaplain Services Staff and the community to prevent veteran suicide and provide education about moral injury, trauma, and belonging. Clergy participated in liturgical practices and worship that focused on healing for veterans and their families. Additionally, work on liturgy is currently being focused on through doctoral work at Virginia Theological Seminary.

Marshaling and sharing best practices: The Episcopal Veterans Network focused on participating in training that examined models of congregational efforts to care for those affected by war and military service. Participation in conversations reviewed the role of storytelling, theological reflection, and meaning making through spiritual care and how that shapes our pastoral care and worship. An increased understanding was also acquired to improve spiritual care skills that better serve veterans and families, allowing best practices within and beyond the Episcopal Church to begin development. Leadership of EVN also participated in conferences and training at the International Centre for Moral Injury to provide the network with a global understanding of the causes and impacts of Moral Injury and explore sources of recovery.

Task Force on Translation and Interpretation Report

The Standing Commission on World Mission proposed, and the 80th General Convention created and charged, this Task Force with developing procedures to implement [Resolution A024](#), whose mandate includes: developing a working strategy for determining and prioritizing the types of materials to be translated and meetings to be interpreted, criteria for qualities of translation and interpretation and into which languages, consultation with dioceses and areas that are non-English-speaking, and recommendation for funding levels to implement these strategies. The Task Force is set to conclude its work in 2027.

Recognizing that the Task Force has submitted its own report to the Convention, it bears notation here the ways in which the work of that group affirms, uplifts, compliments and extends the work of the Standing Commission on World Mission. Both translation (written) and interpretation (oral) are essential components to living as the Body of Christ across nations, cultures and languages. The Standing Commission on World Mission applauds the work of the Task Force on Translation and Interpretation, including the development of a matrix to determine types of materials to be translated

and accompanying criteria, as well as messaging about why translation is necessary. The Standing Commission on World Mission further encourages the Task Force's continued work in the upcoming triennium, set to address several key questions: how the languages which become translated are selected, what issues of race and class inform those choices, and how language needs and immigration patterns can be continually assessed to allow for changing responses as needed.

The Office of Global Partnerships Report

“Partnering with God’s world to share the love of Jesus” is the new tagline for the Office of Global Partnerships. Included herein are updates from the Office of Global Partnerships (OGP) on some of their important initiatives. In collaboration with the Standing Commission on World Mission and other partners, the Office of Global Partnerships is developing a churchwide network of Global Mission Advocates to strengthen support for global mission engagement across The Episcopal Church dioceses. OGP hosts a monthly networking call to offer timely topical reports and bring people together to share their global ministry experiences.

The vision of the Office of Global Partnerships and Mission Personnel is to build, nurture, and inspire relationships across The Episcopal Church, the Anglican Communion, and the global community. This office actively develops resources to strengthen and facilitate the global mission engagement of The Episcopal Church and highlights issues of international concern and, in cooperation with colleagues on the Presiding Bishop’s staff, mobilizes engagement in these issues throughout The Episcopal Church, guided by the mission priorities adopted by General Convention, and the mission priorities of the Presiding Bishop of Evangelism, Reconciliation, and Care of Creation.

The area-specific partnership officers develop and nurture relationships with Anglican, ecumenical, and inter-religious partners in each region, and work closely with The Episcopal Church’s Mission Personnel Office to develop new missionary placements and opportunities, to support missionary discernment and training, and to ensure on-site pastoral support for missionaries in the field.

Mission Personnel continues to rebuild the Episcopal Volunteers in Mission (EVIM) and the Young Adult Service Corps (YASC) programs following the COVID pandemic. During the time of the lockdown, OGP found creative ways to support work being done by dioceses along the U.S.-Mexico border. In July 2024, we will host a young adult pilgrimage focusing on migration, in partnership with dioceses in Central America as well as the U.S.-Mexico border dioceses.

On behalf of the Presiding Bishop, the Episcopal UN office represents and advocates at the United Nations on priorities as guided by General Convention. The office empowers Episcopalians in their UN engagement and collaborates closely with the Anglican Communion UN office and other faith-based UN partners on mutual priorities.

In 2022, the Office of Global Partnerships had a team present at the Lambeth Conference, supporting the work of our bishops during that meeting in Canterbury, England. OGP also communicates regularly with the Anglican Communion Office, Lambeth Palace, the Anglican Alliance, Episcopal Relief and Development, and others, to further the vision and commitment of the Church in the Communion.

In support of theological education beyond the United States and the implementation of [Resolution A018](#) passed by the 80th General Convention of The Episcopal Church, the Office of Global Partnerships, through its regional officers, accomplished the following:

- In Latin America and the Caribbean, OGP works closely with The Commission on Theological Education for Latin America and the Caribbean (CETALC in Spanish) by facilitating the distribution of funds from the CETALC Trust fund. The Office works closely with all participating dioceses in Central and South America and with the office of Latino and Hispanic Ministries in the sharing of Spanish and Portuguese resources.
- In Asia and the Pacific, OGP is facilitating a meeting of Anglican Seminary Deans from Asia and the Pacific to meet in Japan late 2023, with the aim to promote networking and resource sharing. OGP also works closely with USPG (United Society Partners in the Gospel) in support of theological education in Asia and the Pacific.
- In Africa, OGP is working on a program for “Leadership Development and Theological Education Digital Platform for West Africa”. Once complete, it will host resources from the IONA COLLABORATIVE and make them available across the 17 dioceses spread out in 8 countries (Cameroon, Cape Verde, Gambia, Ghana, Guinea, Liberia, Senegal, and Sierra Leone). Faculty training and orientation will commence late Fall 2023.
- In the Middle East, OGP works closely with the Office of Government Relations in advocating for peace in the region, hosts networking calls, and facilitates the Good Friday Offering to help provide needed funds for the region.

OGP is working closely with the Anglican Communion Office in all these efforts networking across the Anglican Communion to promote theological education that is contextual and culturally appropriate.

Youth Formation in World Mission Report

Acknowledging the many ways in which the work of formation overlaps with the work of embracing a new paradigm of global mission work (doing *with* as opposed to doing *for*, as described in the [Guiding Principles](#) developed by the Standing Commission on World Mission), the SCWM has begun conversations during this biennium with the Standing Commission on Formation and Ministry Development, as well as relevant Episcopal Church offices and departments, to encourage establishing ways of supporting each other’s work. The shared goal of facilitating the understanding of our service

to God and others in a global context as an inherent expression of our individual faith is perhaps best featured and examined through combined efforts and differentiated lenses.

The genesis of this work was a group of young people who participated in a global mission workshop while attending the Episcopal Youth Event in Baltimore in 2023. The youth were eager to learn about such programs at Young Adult Service Corps and Episcopal Volunteers in Mission, but also expressed desire to explore formative experiences and discern their vocations during their high school years, articulating a need for such faith experiences in a global or intercultural context. Currently, only some youth have access to these opportunities, depending upon which parish, diocese or household to which they belong and what the resources those communities can offer. These requests from youth prompted rich conversation between the Standing Commission on World Mission, the Office of Global Partnerships and then the Standing Commission on Formation and Ministry Development in terms of what might be needed, what might be feasible, and how best to continue the work. The result of those conversations is the proposed resolution contained in this report, which calls for the establishment of a Task Force to explore these questions and to conduct an audit of programs and ministries currently at work in The Episcopal Church, uplift successful programs while making them more widely available and to create resources as necessary to grow the quality and quantity of global mission opportunities for young people, ages 13-21.

Collaboration with other Interim Bodies

During this biennium, the SCWM leadership met regularly with the Task Force on Care of Creation and Environmental Racism to collaborate on work and resolutions. For example, the SCWM joined with the Task Force in submitting a biodiversity resolution to Executive Council in April 2023 and supported the [Fossil Fuel Treaty](#) resolution submitted to Executive Council in October 2023. The SCWM also heard a presentation by the Task Force on Imagining a Church Grounded in Social Justice as Christian Ministry and the SCWM leadership met with the leadership of the Standing Commission on Formation and Ministry Development to share learning.

The SCWM met with the Standing Commission on Ecumenical and Interreligious Relations (SCEIR) and the leadership of the two Commissions communicated regularly to share needs and learning in an ongoing way. The two commissions collaborated especially on the SCWM work of colonialism, rising religious nationalism and the Anglican Communion.

The SCWM has submitted a memorial commending the [World Council of Churches Unity Statement](#) entitled “Christ’s Love Moves the World to Reconciliation and Unity” which was adopted at the WCC Assembly held in Germany in 2022 and at which the Episcopal Church was represented.

Covenant and Bilateral Relationships Reports

The Episcopal Church has covenant agreements with IARCA and with Liberia, and bilateral agreements with Brazil, Mexico and the Philippines. Each of these agreements has committees, comprised of both Episcopal Church members and members from the covenant/bilateral partners. The Liberia committee unfortunately was not constituted during this biennium, but the goal is to have it constituted in the early part of the next triennium. Below are reports from each of the Covenant and Bilateral Committees that met during this biennium.

MEXICO BILATERAL COMMITTEE

Members

| | | |
|---|----------------------|------|
| Rt. Rev. Lucinda Ashby, Chair | El Camino Real, VIII | 2024 |
| Rev. David Chavez | Arizona, VIII | 2024 |
| Rev. Don Compier | Kansas, VI | 2024 |
| Rt. Rev. Jeff Fisher | Texas, VI | |
| Jody Guerra | Texas, VI | 2024 |
| Rev. David Copley, Staff | | |
| Rev. Glenda McQueen, Staff Liaison | | |
| The Most Rev. Michael Curry, Ex officio | | |
| Ms. Julia Ayala Harris, Ex officio | | |
| Revdo. Carlos Aguila | | |
| Revdo. Ana Luisa del Aguila, Exofficio | | |
| Revsmo. Ricardo Gomez Osnaya | Occidente | |
| Laura Gracia, Exoficio | | |
| Revsmo. Sally Sue Hernandez | Mexico | |
| Dolores Huerta | | |
| Marisela Lathrop | | |
| Sarai Osnaya | Occidente | |
| Revsmo. Oscar Pulido | Norte | |
| Revsmo. Julio Martin Trejo | Sureste | |
| Revsmo. Enrique Trevino Cruz | Cuernavaca | |
| Revdo. Victor Zuniga | | |

Summary of Work

The Bilateral relationship between La Iglesia Anglicana de Mexico and The Episcopal Church was established in 2020 for the purpose of “mutual ministry, shared collaboration, Christian relationship and Christian communion and focus on sustainability and projects that promote self-reliance.” The

Bilateral Committee is charged with meeting once in the triennium to develop relationships between IAM and TEC.

The Bilateral Committees met together this biennium via Zoom, once in September 2022, and once in July 2023. In each meeting, the conversation was encased in holy informality, with the intent of sharing mutual experiences, concerns and opportunities. Topics such as education and formation of clergy and laity, as well as celebrations of emerging safely from the pandemic, have been at the forefront of our conversations. A general feeling of shared camaraderie in ministry emerges more with each conversation.

The Bilateral Committee is grateful for the opportunities afforded by using zoom to be able to gather more than once in the triennium, and is especially grateful for the administrative gifts of Marisela Lathrop who keeps the minutes and helps the Bilateral Committee to gather effectively.

BRAZIL BILATERAL COMMITTEE

Members

| | | |
|--|--------------------|------|
| Rev. Adam Shoemaker, Chair | South Carolina, IV | 2024 |
| Rev. Lorraine Mills-Curran, Member | Massachusetts, I | 2024 |
| Rev. Edwin Beckham, Member | Long Island, II | 2027 |
| Ms. Nina Boe, Member | New York, II | 2027 |
| Rev. David Copley, Staff | | |
| Rev. Glenda McQueen, Staff Liaison | | |
| Ms. Julia Ayala Harris, ex officio | | |
| The Most. Rev. Michael Curry, ex officio | | |
| | | |
| The Rt. Rev. Eduardo Grillo, Chair, | Rio de Janeiro | |
| The Very Rev. Gustavo Gilson Souza de Oliveira | | |
| Ms. Paula de Mello | | |
| Ms. Christina Takatsu Winnischofer | | |
| Ms. Selma Rosa | | |

Summary of Work

The Bilateral relationship between La Igreja Episcopal Anglicana do Brasil (IEAB) and The Episcopal Church was established in 1991 for the purpose of “strengthening the bonds of friendship, love, and affection” between our provinces and in so doing, “deepening the faith of the People of God who make up these two churches.” The Bilateral Committee is charged with meeting once in the triennium to develop relationships between IEAB and TEC.

The Bilateral Committees met together this biennium via Zoom, once in September 2023, and once in December 2023. In each meeting, committee members shared mutual experiences, concerns and opportunities while building on work from the past. Topics such as how to work to better inform provinces of this relationship as well as partner together on education and formation of clergy and laity, and exchanges between dioceses have been at the forefront of conversations. Also, scheduling a webinar that could offer reflections on common challenges facing our churches was discussed. There is also hope of the TEC committee visiting Brazil in 2024. A general feeling of shared camaraderie in ministry emerges more with each conversation.

The Bilateral Committee is grateful for the opportunities afforded by using Zoom to be able to gather more than once in the biennium, and especially grateful for the administrative gifts of the Rev. Lorriane Mills-Curran, serving as secretary, keeping the minutes and helping the Bilateral Committee to gather effectively.

PHILIPPINE BILATERAL COMMITTEE

Members

| | | |
|--|-------------|------|
| The Rt. Rev. Robert Fitzpatrick Chair | Hawaii | 2030 |
| The Rt Rev Diane Jardine Bruce, Member | Los Angeles | 2024 |
| Rev. Canon Robert Hino Member | Hawaii | 2024 |
| Mr. Henry Bibelheimer, Member | Oklahoma | 2027 |
| Rev. David Copley, Staff | | |
| Rev. Bruce Woodcock, Staff Liaison | | |
| Ms. Julia Ayala Harris, ex officio | | |
| The Most. Rev. Michael Curry, ex officio | | |

Episcopal Church in the Philippines

Bishop Frenzel Ray Piluden (chair)
Rev. Gloria Lita Mapangdol
Rachel Angela Anosan
Charles Homer Copanut
Floyd Lalwet - staff

Summary of Work

The Bilateral relationship between The Episcopal Church of the Philippines (ECP) and The Episcopal Church (TEC) (also known as the JCPC or Joint Committee on Provincial Companionship) was established in 1982 as a step towards moving towards an independent church. The Bilateral Committee is charged with meeting once in the triennium to develop relationships between ECP and TEC.

The Bilateral Committees met on multiple occasions this biennium via Zoom, and once in person meeting in Guam in December 2023. This meeting had a focus on sharing Provincial updates, to continue Province to Province communications and to seek ways to promote relationship building via the Global Mission Advocate Network in TEC. Following the meeting, Bishop Fitzpatrick hosted a house of bishops training workshop.

Ecumenical cooperation is another mainstay of the relationship keeping in touch with ongoing efforts to coordinate programs and project development with the Philippine Independent Church (IFI).

As both Provinces look ahead to Primate elections in 2024, it will be important to continue the bilateral JCPC dialogue between TEC and ECP.

La Iglesia Anglicana de la Region Central de America (IARCA) Covenant Committee

Members

| | | |
|--|----------------------------|------|
| Watt, Ms. Linda, Chair | Western North Carolina, IV | 2024 |
| Carmona, Mr. Wilfredy | Dominican Republic, IX | 2027 |
| Denney Zuniga, The Rev. Amy | El Camino Real, VIII | 2027 |
| Gates, The Rt. Rev. Alan | Massachusetts, I | 2024 |
| Sanchez, The Rev. Consuelo | Honduras, IX | 2027 |
| Ayala Harris, Ms. Julia, Ex officio | Oklahoma, VII | |
| Curry, The Most Rev. Michael, Ex officio | North Carolina, IV | |

Primate of IARCA and Bishop of El Salvador:

The Rt. Rev. Juan David Alvarado

Provincial Secretary:

The Rev. Ramón Ovalle,
Rector, Catedral Episcopal Santiago Apóstol, Guatemala City

Summary of Work

The IARCA Covenant Committee, constituted in May 2023, set its goal for this biennium as the opening of a dialogue with its counterparts in Central America on building a stronger ongoing relationship, including the possibility of re-envisioning the current covenant which will celebrate its thirtieth anniversary in 2027.

Actions enumerated in several of the Covenant's clauses have been completed over the years. Others are ongoing, including notably financial support, technical assistance, and many areas of ministry partnership. Committee members acknowledge that misunderstandings and anxiety have developed because of financial decisions made on the part of The Episcopal Church; also noted is that reduced interactions, in large part due to Covid restrictions, have resulted in diminished relationships.

In conversation with the Primate and the Provincial Secretary of IARCA, the committee identified several areas of conversation intended to begin in the remainder of this biennium, and that will hopefully continue in the next triennium. These include: a) deepening the understanding of the socio-political context of the IARCA countries, with the hope of strengthening our ability to support the dioceses in their difficult circumstances; b) talking through the financial circumstances of TEC and IARCA with the intention of better mutual understanding; c) revitalizing personal relationships among bishops; increasing the awareness of grant and other opportunities available to the IARCA dioceses, including not only those offered by The Episcopal Church, but also at the diocesan and parish levels; and d) exploring ways in which missional and personal relationships can be fostered and communicated both at the churchwide level and more informally.

With these potential areas of focus, the committee hopes to meet in person in Central America with its IARCA counterparts before General Convention to foster increased understanding and relationship-building.

References for the summary of work

Anglican Alliance- <https://anglicanalliance.org>

Anglican Communion - <https://www.anglicancommunion.org>

Anglican Communion Forest- <https://www.communionforest.org>

Anglican Communion Office of Gender Justice <https://www.anglicancommunion.org/mission/gender-justice.aspx>

Anglican Communion Office of Gender Justice Resource on “God’ Justice: Theology and Gender Justice” - <https://www.anglicancommunion.org/mission/gender-justice/gods-justice-theology-and-gender-justice.aspx>

Anglican Communion Networks - <https://www.anglicancommunion.org/community/networks.aspx>

Anglican Consultative Council - <https://www.anglicancommunion.org/structures/instruments-of-communion/acc.aspx>

Anglican Consultative Council ACC18 - <https://www.anglicancommunion.org/structures/instruments-of-communion/acc/acc-18.aspx>

Anglican Cycle of Prayer - <https://www.anglicancommunion.org/resources/cycle-of-prayer/download-the-acp.aspx>

Book of Common Prayer - <https://www.bcponline.org>

Constitution and Canons of The Episcopal Church - <https://generalconvention.org/constitution-and-canons/>

Convention on Biological Diversity – <https://www.cbd.int>

Episcopal Church’s Department of Faith Formation - <https://www.episcopalchurch.org/ministries/faith-formation/>

Episcopal Church of Liberia - <http://episcopalchurchliberia.org>

Episcopal Relief and Development – <https://www.episcopalrelief.org>

Episcopal Relief and Development's 16 Days of Activism Toolkit- <https://www.episcopalrelief.org/what-we-do/integrated-approach/16-days-of-activism-toolkit/>

Episcopal Volunteers in Mission - <https://www.episcopalchurch.org/ministries/global-partnerships/episcopal-volunteers-in-mission/>

Episcopal Youth Event - <https://eye.episcopalchurch.org/en/about-3/>

Fossil Fuel Non-Proliferation Treaty Initiative - <https://fossilfuel treaty.org>

Global Episcopal Mission Network – <https://www.gemn.org>

Guiding Principles for World Mission “Becoming a World Where Love is the Way” - <https://www.episcopalchurch.org/guiding-principles-for-world-mission/>

Inter-Anglican Standing Commission on Faith, Unity and Order (IASCFUO) -

https://www.anglicancommunion.org/media/501108/en_dept_IASCUFO_Good-Differentiation.pdf

Lambeth Conference - <https://www.lambethconference.org>

Marks of Mission – <https://www.anglicancommunion.org/mission/marks-of-mission.aspx>

Military Chaplains Just War Education Project - <https://www.episcopalchurch.org/armed-forces-and-federal-ministries/just-war-education/>

Office of Global Partnerships - <https://www.episcopalchurch.org/ministries/global-partnerships/>

Office of Government Relations - <https://www.episcopalchurch.org/ministries/office-government-relations/>

Office of the Suffragan Bishop for Armed Forces and Federal Ministries (AFFM) - <https://www.episcopalchurch.org/armed-forces-and-federal-ministries/>

Office of the Suffragan Bishop for Armed Forces and Federal Ministries Just War Education project- <https://www.episcopalchurch.org/armed-forces-and-federal-ministries/just-war-education/>

Resolution A016 adopted by 80th General Convention “Adopt, Study, and Promote Guiding Principles for World Mission & Initiate Global Mission Advocate Program” - https://www.episcopalarchives.org/sites/default/files/gc_resolutions/2022-A016.pdf

Resolution A018 adopted by 80th General Convention “Teaching World Mission and Theological Education Beyond the United States” - https://www.episcopalarchives.org/sites/default/files/gc_resolutions/2022-A018.pdf

Resolution A024 adopted by 80th General Convention “Create a Task Force on Translation and Interpretation” - https://www.episcopalarchives.org/sites/default/files/gc_resolutions/2022-A024.pdf

Resolution A029 adopted by 80th General Convention “Support for Military Chaplains” - https://www.episcopalarchives.org/sites/default/files/gc_resolutions/2022-A029.pdf

Resolution A030 adopted by 80th General Convention “Task Force on Pacifism and Just War” - https://www.episcopalarchives.org/sites/default/files/gc_resolutions/2022-A030.pdf

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United Nations Commission on the Status of Women - <https://www.unwomen.org/en/csw>

United Nations 16 Days of Activism- <https://www.unwomen.org/en/what-we-do/ending-violence-against-women/unite/16-days-of-activism>

United Nations Sustainable Development Goals- <https://www.un.org/sustainabledevelopment/>

United Nations Sustainable Development Goals Decade of Action- <https://www.un.org/sustainabledevelopment/decade-of-action/>

Unity Statement by World Council of Churches - <https://www.oikoumene.org/sites/default/files/2022-09/A05rev1-Unity-Statement.pdf>

World Council of Churches - <https://www.oikoumene.org>

Young Adult Service Corps - <https://www.episcopalchurch.org/ministries/global-partnerships/young-adult-service-corps/>

Continuance Recommendations

The Standing Commission on World Mission recommends that this Commission continue to operate in the next triennium in order to:

- Promote the development of the Global Mission Advocates Network to encourage and support broader participation and further the work of global mission;
- Research and draft a report on how global mission in the Episcopal Church is impacted by rising religious nationalism, identify steps to educate others involved in global mission on this impact, and work with Anglican Communion partners and ecumenical partners to promote religious harmony and tolerance;
- In collaboration with the proposed Task Force on ‘Countering the Colonial Mindset’ review and monitor the development of educational materials for Dioceses, churches, and mission partners to use in their work;
- Continue work begun in this biennium to address and reduce global gender-based violence against women and girls;
- Continue work begun in this biennium to advocate for theological education on world mission and promote development of courses for Anglican studies for jurisdictions outside the United States;
- Continuing to support the work of the Task Force on Translation and Interpretation to review and monitor adherence to previous commitments made by The Episcopal Church to provide translations of materials into languages other than English for use by The Episcopal Church;
- Continue collaboration with the Presiding Bishop’s staff in the Office of Global Partnerships and the Office of Governmental Relations and mission partners such as the Global Episcopal Mission Network and mission agencies to carry out Episcopal Church mission priorities and strengthen The Episcopal Church's witness around the world;
- Continue to support and uplift our Covenant and Bilateral agreements; and
- Continue to work with other interim bodies to share the global perspective.

Budget Recommendations

In addition to funding for the Office of Global Partnerships, the Standing Commission on World Mission recommends the following budget allocations, details of which are shared in the Committee Work and Resolutions sections of this report:

\$150,000 to create a task force and publish educational materials for countering of the colonial mindset for use by dioceses, churches, and mission partners;

\$75,000 to financially support the triennial in person gathering of the Global Mission Advocates Network by defraying the cost for each advocate;

\$90,000 for the establishment of an Episcopal Veteran's Network and for costs associated with such network and a part-time coordinator;

\$30,000 for the establishment of a Task Force on Youth Formation and World Mission.

\$30,000 for the creation of a Task Force on The Episcopal Church-Anglican Communion Relationships

Proposed Resolutions

A080 Create a Task Force on Countering the Colonial Mindset

Resolved, That the 81st General Convention reckon with the history and present reality of colonialism in The Episcopal Church and its dual identity as a former colony and a colonizing power; and be it further

Resolved, That General Convention recognize the following working definition of the colonial mindset as: “the living legacy of colonialism in the 21st century exemplified by the supremacy of Western/European mindsets, modes of thinking, cultural and economic systems, and bodies in former colonial states and their partners”; and be it further

Resolved, That General Convention create a Task Force on Countering the Colonial Mindset, whose mandate include, but be not limited to, researching and highlighting historic and present realities of the colonial mindset in our common life, and establishing educational materials for dioceses, churches, and mission partners to use in their work and ministry; and be it further

Resolved, That the task force begin its work no later than January 1, 2025 and conclude its work at the conclusion of the 82nd General Convention with the submission of a report with recommendations to the 82nd General Convention; and be it further

Resolved, That the membership of this task force be appointed by the Presiding Bishop and the President of the House of Deputies and include up to two Bishops appointed by the Presiding Bishop; up to four Clergy and up to ten Lay Persons appointed by the President of the House of Deputies, with special consideration given to inclusion of faculty from accredited Episcopal seminaries or Episcopal/Anglican formation centers within university systems and partners with specialties in Colonialism and Missiology; and be it further

Resolved, The General Convention request a budget allocation \$150,000 to create such a task force and publish educational materials for countering the colonial mindset for use by dioceses, churches, and mission partners.

EXPLANATION

At the 80th General Convention, the Standing Commission on World Mission was tasked with preparing a report on the impact of colonialism on the Episcopal Church. The need for such a report was clear from the outset, yet what has emerged as a primary focus is the continuing impact of the colonial mindset on the Church today. Our missional institutions are replete with organizations, actors and systems that offer a preference for white, European and male voices in the allocation of funds, people and attention. The Anglican Church, the Episcopal Church, and its missional organs have often been the voice of empire and may still function that way through lack of awareness.

From the beginning, the missionary work of the Episcopal Church was wrapped up in the broader effort at colonization. In fact, the first missionary efforts undertaken in the Church were under the auspices of the Colonization Society. Looking back, Episcopal missionary efforts, while always undertaken with the goal of propagating the Gospel all over the world, also suffered from the unmistakable connection to colonialism.

Therefore, the Standing Commission on World Mission urges the General Convention to (a) create a Task Force on Countering the Colonial Mindset and (b) allocate adequate funds for its creation and work which includes researching and highlighting historic and present realities of the colonial mindset in our common life, and establishing educational materials for dioceses, churches, and mission partners to use in their work and ministry. This task force would report back to the 82d General Convention.

A081 Combat Rising Religious Nationalism

Resolved, That the 81st General Convention acknowledge the urgent issue of rising religious nationalism as a deeply rooted issue, both domestically and globally, as it rises to the forefront as a continued and troubling phenomenon; and be it further,

Resolved, That The Episcopal Church as a Body of Christ lament the negative impact of rising religious nationalism in the promotion of violence against marginalized groups, adversely affecting social, cultural, and historical contexts; and be it further

Resolved, That General Convention encourage individuals, congregations, dioceses and other communities within the Church to educate themselves more thoroughly about this critical issue and its negative impact on marginalized groups; and be it further

Resolved, That General Convention urge The Episcopal Church and its mission-related entities to combat rising religious nationalism in partnership with inter-religious, ecumenical, and Anglican Communion partners.

EXPLANATION

Both domestically and globally, extremism is at a crisis point, including religious nationalism. Religious nationalism is the intersection of religious identity and nationalist ideologies within a specific country or nation. Rising religious nationalism includes both the “Christian nationalist” movement in the United States of America and global forms of extremism. These movements promote violence against marginalized groups, severely affecting social, cultural and historical contexts.

Since the mission of The Episcopal Church, as stated in the Book of Common Prayer’s catechism, is “to restore all people to unity with God and each other in Christ (pg. 855),” the Episcopal Church has a

responsibility to acknowledge and identify rising religious nationalism given our presence domestically and globally, to identify incidents of this movement and to call them out urgently. Incidents may include turmoil or volatility in a social context, life-threatening behaviors against a people or religion, an historically based continuation of systemic hate crimes, and the targeting of minority groups.

The Standing Commission on World Mission offers this resolution to call for the recognition and acknowledgment of rising religious nationalism and urges The Episcopal Church to combat rising religious nationalism in partnership with inter-religious, ecumenical, and Anglican Communion partners.

A082 Support the Episcopal Veterans Network

Resolved, That the 81st General Convention acknowledge and recognize the burgeoning Episcopal Veterans Network which is a volunteer initiative within and beyond the Episcopal Church to minister to the material, mental, social and spiritual needs of veterans of the U.S. Armed Forces and their families; and be it further

Resolved, That General Convention recognize that the Episcopal Veterans Network is to be governed by a volunteer steering committee of diverse clergy and lay people, in coordination with the Standing Commission on World Mission, the Office of the Suffragan Bishop for Armed Forces and Federal Ministries and other church bodies which may intersect with this work; and be it further

Resolved, That General Convention encourage all parishes, dioceses, and jurisdictions to become familiar with the Episcopal Veteran's Network and its resources in order to better serve the veterans in their communities; and be it further

Resolved, That General Convention request a budget allocation of \$90,000 for a part-time coordinator to oversee EVN and for support of other costs associated with the growth of EVN.

EXPLANATION

Following their honorable service in Korea, Vietnam, Afghanistan, Iraq and other conflicts of living memory, countless veterans are suffering from loneliness, homelessness, alienation, discrimination, depression, and other physical and emotional ills. Too many are also afflicted with post-traumatic stress disorder (PTSD) and, in particular "moral injury," an increasingly recognized form of PTSD involving the wounding of veterans' souls resulting from the ethically wrenching combat experiences they have witnessed or engaged in.

The Episcopal Veterans Network is being launched under the auspices of the Standing Commission on World Mission (SCWM), building upon the Commission's recent work to provide additional educational

resources to military chaplains in coordination with the Office of the Suffragan Bishop for Armed Forces and Federal Ministries (AFFM).

By elevating the unique pastoral, liturgical, and prophetic charisms of our church, and our special, historic relationship with the U.S. military, the goal of this network is to facilitate greater life-enhancing, life-healing, and even life-saving care for veterans who identify with The Episcopal Church. Many veterans lack the awareness and wherewithal to find the fellowship and assistance they need to overcome these challenges and avoid heartbreaking outcomes, including substance abuse, domestic violence, and suicide in shocking numbers. The Episcopal Church has much to offer to these hurting veterans and their loved ones, and many congregations, especially those near military bases and communities, are already engaged in thriving ministries to this substantial segment of our membership.

Initially, the Episcopal Veteran's Network (EVN) will focus on several pillars, including:

- Helping point veterans toward existing public, private, volunteer, and religious resources that can help them access the services, benefits and care they have earned and deserve.
- Organizing and connecting the church's congregations, dioceses, provinces, commissions, and partner organizations around this critical mission.
- Developing and instituting liturgies and other worship resources devoted to veterans and their unique spiritual needs.
- Marshalling and sharing best practices for veterans' outreach and care from within and beyond the Episcopal Church.

EVN aims to complement and amplify these good works and those of the Veterans Administration, Military Chaplains Association, and other governmental and non-profit service organizations, by helping connect more hands and hearts with our nation's under-cared-for veterans.

In addition to the funding requested by this resolution, EVN will seek grants, contributions and donations from supportive bishops, congregations, agencies and organizations. All of these resources will be devoted to supporting a part-time clerical director; launching and maintaining a resource-rich website; engaging partner congregations and communities, including participating in relevant conferences and gatherings; and developing liturgies and programming in conjunction with church authorities.

Ao83 Affirm Anglican Connections

Resolved, That the 81st General Convention affirm our continued relationship with the broader Anglican Communion as reflected through the work of the Anglican Consultative Council and the other Instruments of Communion; and be it further

Resolved, That General Convention give thanks for, and encourage participation in, the many networks which exist in the Anglican Communion such as in the areas of youth, family, indigenous, peace and justice, women, environment, health and community, safe church, interfaith concerns, church planting and colleges and universities; and be it further

Resolved, That General Convention affirm the need to continue to work across theological, cultural and social differences, and encourage that all Episcopal leaders take time to consider the proposal from the Inter-Anglican Standing Commission on Faith, Unity and Order (IASCFUO) presented at the meeting of the Anglican Consultative Council (ACC-18) in February 2023; and be it further

Resolved, That General Convention encourage the use of the Anglican Cycle of Prayer Calendar issued by the Anglican Communion Office across the Episcopal Church thus uniting Anglicans around the world in prayer.

EXPLANATION

As the first sentence in the Constitution of the Episcopal Church's states: "The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church (which name is hereby recognized as also designating the Church), is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer."

The Anglican Communion is a family of 42 autonomous and independent-yet-interdependent national, pan-national and regional churches in communion with the See of Canterbury. All of these provinces are guided by recommendations from the four Instruments: the Archbishop of Canterbury, the Lambeth Conference, the Primates' Meeting and the Anglican Consultative Council.

As constituent members of the Anglican Communion, it is imperative that The Episcopal Church – as individuals, dioceses, and the Church—affirm our support of the Anglican Communion as set forth in this resolution. To be in relationship does not necessitate complete agreement on all issues. Rather, the voice of The Episcopal Church is vital in upholding and advocating for the values of God's liberating love throughout the world.

A084 Join The Communion Forest

Resolved, That the 81st General Convention , in support of the Anglican Consultative Council resolution passed at ACC 18 in Ghana in February 2023, recognizes that the integrity of creation is under threat and at risk of collapse and there is urgent need to reduce our carbon footprint and protect biodiversity; and be it further

Resolved, That the Episcopal Church affirms the potential of the Communion Forest initiative launched as a legacy of the 2022 Lambeth Conference; and be it further

Resolved, That the Episcopal Church join with other Churches of the Communion to join in this initiative to be ambitious in using their God-given assets, to weave creation care into the spiritual and liturgical life of the Church; and be it further

Resolved, That General Convention commends the collaboration of the Anglican Alliance and Anglican Communion Environmental Network, and encourages the dioceses, seminaries, congregations and other ministries in the Episcopal Church to share with them information about their existing and new activities.

EXPLANATION

God's precious gift of Creation is under threat due to pollution and subsequent climate change and is at risk of collapse. As the Body of Christ, Episcopalians everywhere have an obligation and responsibility to act in accordance with the teaching of Christ and our Holy Scripture in preserving and nurturing our planet. In 2022, the Lambeth Conference launched the Anglican Communion Forest Initiative to join together in tree growing and ecosystem conservation, protection and restoration throughout the world. The initiative, which is a global response encouraging local work, is a way for members of the Anglican Communion to come together both in prayer and action to engage science-based responses to climate change through the lens of our shared faith. The initiative offers resources to incorporate planting trees into liturgical practice and sacraments, such as baptism and marriage, to eradicate the often-ambiguous relationship the Church has with nature. Our faith teaches us that God made all things, and therefore we must steward and care for all of Creation.

A085 - Support for the Global Mission Advocates Network

Resolved, That the General Convention commend the dioceses who have appointed a Global Mission Advocate pursuant to Resolution A016 from the 80th General Convention; and be it further

Resolved, That General Convention strongly encourage each diocese, jurisdiction, Episcopal seminary, and diocesan school of ministry to appoint one person to serve as a Global Mission Advocate; and be it further

Resolved, That General Convention direct dioceses to support the mission and work of their appointed Global Mission Advocates, working with the Office of Global Partnerships and the Standing Commission on World Mission, by providing opportunities for sharing within the diocese about the importance of global mission and the range of resources available, and by providing financial support for attendance at the triennial in-person meeting of the Global Mission Advocates Network; and be it further

Resolved, That the General Convention request a budget allocation of \$75,000 to financially support the in-person gathering in the next triennium of the Global Mission Advocates Network.

EXPLANATION

Global mission is an integral part of the identity of The Episcopal Church, known officially as The Domestic and Foreign Missionary Society. The voice of The Episcopal Church is vital in upholding and advocating for the values of God’s liberating love throughout the world

The 80th General Convention passed Resolution A016 which encouraged each diocese, jurisdiction, Episcopal seminary, and diocesan school of ministry to appoint at least one person to serve as a Global Mission Advocate to be part of the Global Mission Advocates Network. The purpose of establishing the Global Mission Advocates Network is to ensure that the Episcopal Church remain committed to the spreading of the Gospel and the furtherance of Christ’s mission of love and compassion in the world in a sustainable and responsible manner.

As of December, 2023, approximately 50 dioceses had appointed Global Mission Advocates, which means less than half of Episcopal dioceses are represented in the Network. The Standing Committee on World Mission strongly believes that this limited participation hampers the opportunity for The Episcopal Church to fully live out its global mission mandate.

This resolution strongly encourages all dioceses to appoint a Global Mission Advocate and directs dioceses to support the mission and work of their appointed advocates. In addition, this resolution requests that General Convention allocate \$75,000 to support the Global Mission Advocates Network by defraying the costs of attending the triennial meeting of the Global Mission Advocates Network in order to encourage and support broader participation and further the work of global mission.

A086 Create a Task Force for Youth Formation and World Mission

Resolved, That the 81st General Convention establish a Task Force for collaborative research, relationship-building and program development for the purpose of identifying, sharing and developing global mission opportunities for youth (ages 13-21) in The Episcopal Church; and be it further

Resolved, That the Task Force gather information on programs and resources currently in use across The Church, highlighting particularly the areas of intersection that exist between the formation of Christian identity and the expression of God's love through loving our neighbors near and far and especially in global and intercultural contexts, and be it further

Resolved, That the Task Force may be comprised of membership including, but not limited to, from Interim Bodies, relevant Episcopal Church entities, youth (ages 13-21), and representation from domestic and non-domestic dioceses with special consideration given to inclusion of persons from non-English speaking dioceses, jurisdictions, and mission areas; and be it further

Resolved, That the General Convention request a budget allocation of \$30,000 for the implementation of this resolution.

EXPLANATION

Acknowledging the myriad ways in which world mission and faith formation intersect with other disciplines and ministries in The Episcopal Church and beyond, and lifting up the increasing need for vocational discernment and formation opportunities for young people, the Standing Commission on World Mission and The Standing Commission on Formation and Ministry Development call for the creation of a Task Force to study, network and share resources regarding the formation and discernment of young people in global and intercultural contexts. The two Commissions seek to work in partnership with each other, the relevant TEC offices and stakeholders across the Church including, but not limited to, the Standing Commissions for World Mission and Formation and Ministry Development, and Office of Youth and Young Adult and Campus Ministries, the Office of Global Partnerships, the department of Faith Formation, the Young Adult Service Corps, Episcopal Camps and Conference Centers, seminaries and diocesan formation programs.

Meeting the emerging needs of youth in the context of a changing Church and world requires new ways of collaborating and imagining God's dream for our world. Currently, there are no ways for youth to access global mission travel, pilgrimage or learning opportunities unless they are able to access it privately or are resident in a diocese or parish that offers such programming. Such inequality must be Resolved by sharing opportunities more broadly across the Church.

This Task Force would do the research of discovering what resources and programs are working well to highlight formation as growth experience, and global mission as an inherent expression of our Christian faith in the Episcopal tradition. Intercultural programming could be included in this body of work, as welcoming new Americans and immigrants through migration ministries is a facet of global work, conducted within our own communities. The work of the Task Force over the course of the upcoming triennium may include lifting up existing resources like the Toolkit for Pilgrimage, exploring opportunities for collaboration (even across dioceses) ensuring all young Episcopalians have access to intercultural and international programming, adapting the Guiding Principles and Global Mission Toolkit put out by SCWM for use specifically with persons aged 13-21, identifying opportunities for

dioceses/parishes with global mission experience to become mentors to those interested in growth, exploring ways to incorporate/adapt anti-racism and anti-colonialism training for young people and coupling that learning with opportunities to engage that work as Episcopalians in the world, creating opportunities for vocational discernment for youth interested in international and advocacy work, making known the possibilities to work alongside our global partners within the structure of the church, and potential for collaboration with the new Global Mission Advocates Network through the Standing Commission on World Mission.

Acknowledging that world mission and migration ministries will only increase in volume and urgency as climate change redefines our human existence, and that the landscape for young peoples' formation and participation in church is changing rapidly, a Task Force for sharing, resourcing and innovating in these areas in the Church is essential.

A087 Collect Data on Meeting Sustainable Development Goals

Resolved, That the 81st General Convention of The Episcopal Church, direct the Office of Global Partnerships to facilitate the creation of a churchwide data survey and to collect data on participation in the United Nations Sustainable Development Goals (SDGs) as a measure of how The Episcopal Church is meeting these goals; and be it further

Resolved, That such data collected be shared publicly as a means to encourage and ignite further participation across the Church, inform future action and be shared in report form to the 82nd and 83rd General Conventions for such uses.

EXPLANATION

The 80th General Convention adopted the resolution (2022-A020) submitted by the SCWM: Support Decade of Action to Achieve Sustainable Development Goals (SDGs). When the member states adopted the SDGS in 2015, the goal was to achieve the targets for the 17 SDGs by 2030. Given the Episcopal Church's 'special consultative status' in the Economic and Social Council of the United Nations, it is critical that data be collected from across our Church as to how we are meeting these goals in our congregations and dioceses. The SCWM proposes a resolution to direct the Office of Global Partnerships to facilitate the creation of a churchwide data survey and collection of data in preparation for a report back to the 82nd and 83rd General Convention, in addition to sharing this data and stories with relevant United Nations entities and in the context of the annual High-Level Political Forum on the Sustainable Development Goals.

A088 Consult with the Office of Global Partnerships

Resolved, That the 81st General Convention commend the work and mission of the Office of Global Partnerships, specifically the faithful ministry of its partnership officers for Africa, Asia and the Pacific, Africa, Latin America and the Caribbean, and the Middle East; and be it further

Resolved, That General Convention strongly encourage all dioceses, parishes, individuals and organizations engaging in or considering global mission in these geographic areas to connect and consult with the Office of Global Partnerships (and the regional partnership officers) as partners in mission in order to more fully and deeply fulfill the mission of the Church to seek and serve Christ in all people and uphold and advocate for the values of God's liberating love throughout the world.

EXPLANATION

Many in The Episcopal Church engage in global mission, yet not all capitalize on the knowledge, expertise and missional relationships of the Office of Global Partnerships. The Standing Commission on World Mission calls on General Convention to commend the work of the Office of Global Partnerships and calls on those engaging in or considering global mission to utilize the vast network of connections and resources of the Office of Global Partnerships.

The vision of the Office of Global Partnerships is to build, nurture, and inspire relationships across The Episcopal Church, the Anglican Communion, and the global community. This office actively develops resources to strengthen and facilitate the global mission engagement of The Episcopal Church and highlights issues of international concern and, in cooperation with colleagues on the Presiding Bishop's staff, mobilizes engagement in these issues throughout The Episcopal Church, guided by the mission priorities adopted by General Convention, and the mission priorities of the Presiding Bishop of Evangelism, Reconciliation, and Care of Creation.

The area-specific partnership officers develop and nurture relationships with Anglican, ecumenical, and inter-religious partners in each region, and work closely with mission personnel officers to develop new missionary placements and opportunities, to support missionary discernment and training, and to ensure on-site pastoral support for missionaries in the field.

A089 Address Violence Against Women and Girls

Resolved, That the 81st General Convention affirm and uplift ongoing efforts to educate and empower advocacy among all the baptized in accordance with our scriptural, theological and moral understanding for gender equity, mutual respect and human dignity; and be it further

Resolved, That all the baptized use resources available to them, including *God's Justice: Theology and Gender Based Violence*, a resource produced by the Office of Gender Justice in the Anglican Communion, as a means of ongoing formation that fuels transformation; and be it further

Resolved, That Episcopal institutions and individuals participate in opportunities for activism and advocacy, including but not limited to, 16 Days of Activism sponsored by United Nations Convention on the Status of Women and Episcopal Relief and Development's 16 Days of Activism Toolkit.

EXPLANATION

The plague of gender-based violence is well documented but little attention and research has been committed to understanding its underlying causes, and the work of raising awareness remains critical. In seeking to know more about the complexities undergirding violence against women and girls, it is imperative that such information be shared with the wider Church, partnering with organizations who care for the rights of women and girls with a global scope. Increased understanding regarding the needs of women and girls can fuel motivation to participate in advocacy, therefore both must be encouraged in tandem.

The Standing Commission on World Mission uplifts The 16 Days of Activism and particularly the use of Episcopal Relief and Development's [16 Days of Activism Toolkit](#), as a tool for the development of new understandings as well as ongoing commitment to the work. Ongoing advocacy keeps the urgent need for women and girls in the forefront of hearts and minds, and uniting all across the breadth of humanity as beloved of God.

Support Documents:

[God's Justice: Theology and Gender Based Violence \(webpage\)](#)

[God's Justice: Theology and Gender Based Violence \(pdf\)](#)

[La Justicia de Dios: Teología y Violencia de Género \(pdf\)](#)

[16 Days of Activism Toolkit \(webpage\)](#)

Resolution A041 was co-sponsored with the Standing Commission on Ecumenical and Interreligious Relations

A041 Create a Task Force on The Episcopal Church-Anglican Communion Relationships

Resolved, That the 81st General Convention, pursuant to Joint Rule VII, create a task force on The Episcopal Church-Anglican Communion relationships, to work in collaboration with the Presiding Bishop, and whose mandate includes, but is not limited to, (1) conducting a study of issues impairing relationships of communion between The Episcopal Church and other Provinces of the Anglican

Communion, and the development of proposals for engaging constructively across differences; (2) proposing systematic ways for the Episcopal Church to respond to theological statements issued by the instruments of the Communion; (3) proposing a means of establishing clear guidance for representatives of The Episcopal Church to the triennial meetings of the Anglican Consultative Council; and (4) supporting the work of the Offices of Ministry Beyond the Episcopal Church as it relates to relationships with our Anglican Communion partners; and be it further

Resolved, That the task force begin its work no later than January 1, 2025, with the task force concluding its work at the conclusion of the 82nd General Convention, unless its mandate is extended by the 82nd Convention; and be it further

Resolved, That the task force report annually to the Executive Council’s Joint Standing Committee on Ministry Beyond the Episcopal Church and a report with recommendations to the 82nd General Convention; and be it further

Resolved, That the membership of this task force be appointed by the Presiding Bishop and the President of the House of Deputies and include up to three Bishops appointed by the Presiding Bishop; up to three Clergy and up to three Lay Persons appointed by the President of the House of Deputies; up to two members of the Standing Commission on World Mission (SCWM) appointed by the SCWM; up to two members of the Standing Commission on Ecumenical and Interreligious Relations (SCEIR), appointed by the SCEIR; and up to four representatives with expertise in the history and polity of the Anglican Communion; and be it further

Resolved, That the Presiding Bishop appoint a member of staff from the Presiding Bishop’s Office to serve as consultant to the task force; and be it further

Resolved, That \$30,000 be budgeted for the implementation of this resolution.

EXPLANATION

In the short time since the 80th General Convention concluded, significant developments have made clear the possibility of important changes in the relationships between Provinces of the Anglican Communion. Statements by leaders of some Anglican provinces that they no longer regard themselves as in communion with the Archbishop of Canterbury—a sine qua non of the bonds of Communion relationships—is one example.

The Episcopal Church should be a constructive voice in the conversations shaping the future of the Anglican Communion. Locating the responsibility for these issues within an Interim Body of the General Convention would be a clear signal to partner churches in the Communion of the seriousness with which our church will offer its voice in those conversations.

Joint resolution between the Standing Commission on World Mission and the Standing Commission on Ecumenical and Interreligious Relations

Memorial-001 Commend Unity Statement from World Council of Churches

Resolved, That the 81st General Convention commend the World Council of Church’s unity statement entitled, “Christ’s Love Moves the World to Reconciliation and Unity,” as a theological resource to combat “the many sins of profound injustice, such as casteism, racism, sexism, ageism, ableism, colonialism, economic exploitation, the unequal distribution of power and resources, and the corruption of our relationships with creation, alongside so many kinds of alienation;” and be it further

Resolved, That General Convention direct The Episcopal Church to engage in prayerful introspection as to how it has confronted those sins and to seek reconciliation if and when it has been complicit in them.

EXPLANATION

In a world where unity can seem far off, the Standing Commission on World Mission wishes to uplift the work of the World Council of Church’s unity statement as a tool to embrace a united voice against the sin of injustice in all its forms. By memorializing this body of work, The Episcopal Church can enter into shared discernment with Christians across the globe who seek to prayerfully engage the reconciling power of Christ through prayer, confession, atonement and renewed attention to right action.

Supplementary Materials

SUPPLEMENTAL REPORT FROM THE DISMANTLING COLONIALISM WORKING GROUP

The Colonial Mindset

Coloniality, or the Colonial Mindset, can be described as the living legacy of colonialism in the 21st century exemplified by the supremacy of Western/European mindsets, modes of thinking, cultural and economic systems, and bodies in former colonial states and their partners. Organizations, institutions, and governments that exhibit a colonial mindset will delegitimize native voices and communities in favor of external voices and cultures. This can be unintentional and accidental, and does not necessarily mean there was ill intent. This report intends to answer the question whether a colonial mindset exists and persists in the Episcopal Church. We, the Standing Commission for World Mission, believe that the Episcopal Church has to reckon with its dual identity as a former colony and a colonizing power. We also have served both as the official governmental representation in the U.S. colonies and the official colonizing religion of both US and UK colonies. As such, Our Missional institutions are replete with organizations, actors and systems that offer a preference for white, European and male voices in the allocation of funds, people and attention.

An Acknowledgement

One primary facet of South Africa's Truth and Reconciliation Commission (TRC) was acknowledging or recognizing the atrocities enacted upon victims and their suffering. According to Trudy Grover in an address entitled, "What is Acknowledgement and why is it important?" a central purpose of the TRC was to "acknowledge the tragedy of human suffering wherever it has occurred," whether victims were black or white, as the central purpose of the TRC to "restore the human and civil dignity of victims by granting them an opportunity to relate their accounts of the violations of which they are the victims and by recommending reparation measures in respect of those violations."

The mission of The Church, as outlined in The Book of Common Prayer (1979) is to reconcile people with God and with each other. To "reconcile" implies that there was a time of "conciliar" relationship between humanity and God and among human dynamics. While an origin story of the Christian narrative is the creation accounts in the book of Genesis where there is a description of such conciliarity between God and humanity and humanity with each other, this origin story also describes the alienation between humanity and God, humanity with the created order, and within the human family. In this sense, acknowledgment begins with recognizing the intention of creation as evinced by Genesis and the reality of the human saga.

For our work, we acknowledge and recognize that the intention of the created order and human relationships has not been realized. To the contrary, humanity's alienation from God, the created order, and each other has resulted in power dynamics that have manifested in the exertion of power by empires over colonized subjects. To acknowledge the reality of such power dynamics and the

resultant lack of conciliarity between empire and the colonized subject is the first step in “reconciliation.” Acknowledgment, for our purposes, entails a process of coming to terms with the definition of a “colonial mindset,” engaging in a systematic analysis through historical investigation as to whether such a mindset has existed, continues to exist, and be perpetuated by the church effected through historical survey and listening with humility; and, ultimately, based on such analysis making a collective determination as to recognize our complicity in the perpetuation of such a mindset. The result of such acknowledgment will, hopefully, take us to the path of reconciliation.

An Examination of Our History

A significant challenge for the Church, and indeed for all humanity, is what to do when we mess up. As a result, we would prefer to stay ignorant to our faults and failures, allowing ourselves to continue with the status quo. It is not that we don’t recognize we have done wrong, it is just that we would rather believe we can do better the next day without working through the issues of yesterday. However, the dangers of an unexamined church are just as great, if not greater, than an unexamined life. For this reason we offer this frame of the Ignatian Spiritual Examen to bring to light in a holistic way the reality of the history and current impacts of colonialism within the Episcopal Church.

Why a Spiritual Examen?

A Spiritual examen is a prayerful act. It begins with acknowledging and inviting God’s presence. As such we can recognize that God is with us in this journey even as it is painful. This matters because to delve into histories of racism, colonialism and white supremacy can leave a community feeling burned out, tired, depressed, wondering if it is even worth it to continue. The Examen invites us to consider the whole of the story - the good of the Church, the gifts the Holy Spirit has given us, even to admit some terrible realities. We can review the whole Christian story with love in our hearts, aspiring only to be better examples of Christ’s love going forward.

Become aware of God’s presence

The Lord said to Moses, ‘I will do the very thing that you have asked; for you have found favour in my sight, and I know you by name...I will make all my goodness pass before you, and will proclaim before you the name, “The Lord”; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

Exodus 33:17-19

The Episcopal Church emerged in the late 1700’s at the same time as what is now the United States of America. Our story is intertwined with the American story; a story of freedom, of life, liberty and the pursuit of happiness, of throwing off the yoke of oppression of a colonial power. So how can we, the Episcopal Church, possibly have any connection to colonialism? That is the Church of England’s problem! We can look back at our story and point out more than a few examples of God’s presence in our common life: a Church of presidents, senators and governors; founding universities, schools and other institutions of learning; a church whose leaders led the way in issues of justice and peace --

ordaining women, standing up for LGBT rights, fighting slavery, and advocating for peace. We should not deny the work of the spirit in the life of the Church. It continues today, as we lead the way in considering reparations for the legacy of slavery, in calling for inclusion, for healing and for hope. Just as God promised to be present with God's people in the desert and at Sinai, so God continues to be present with us.

Review the story with gratitude

Do not be afraid; I am the first and the last, and the living one. I was dead, and see, I am alive for ever and ever; and I have the keys of Death and of Hades. Now write what you have seen, what is, and what is to take place after this.

Revelation 1:17-19

But the Episcopal story is just as complicated as the American story. Yes, we believed in life, liberty and the pursuit of happiness, but we weren't convinced that applied to anyone outside of a very small number of people. We were both for and against slavery, both for and against the oppression of Native Americans and their relocation across this country. We were vigorous in our attempts to cast off the yoke of colonialism even as we became colonizers ourselves - first expanding west and south, establishing reservations and forcing adoption of new languages, cultures and attitudes; and then overseas in Puerto Rico, Cuba, Hispaniola, The Philippines, Guam, American Samoa, the Virgin Islands, all U.S. territories at one point or another, some still today.

Similarly the Episcopal Church has a history of colonialism and appropriation that continues to the present day. Province IX is the largest province in the Episcopal Church and is entirely made up of dioceses outside of the borders of the United States. It is only very recently that we have sought full inclusion of them in the life of the broader church, and many are still dependent on foreign donors and partner dioceses for financial sustainment. We are quick to point out that the Church in Uganda receives so much support from U.S. evangelicals, but we do not consider how the financial dependence of some of our own partners may limit or mute their voice in certain conversations.

While there are many examples of the continuing impact of colonialism, let us consider here the case of Liberia (see below), a U.S. colony born out of our own racism and desire to export the 'problem' of free blacks in America and how the Church continues to bear that legacy.

Pay attention to emotions, hurts, and wants

Out of the depths I cry to you, O Lord.

Lord, hear my voice!

Let your ears be attentive

to the voice of my supplications!

Psalm 130:1-2

The emotions that arise when we discuss colonialism, reparations and white supremacy are complex. For the dominant majority there is usually a feeling of shame, denial and hurt. For the minority, including those who have been impacted by the continuing legacy of these realities, there is a fear of rejection, of being denied, and of being hurt by people they love.

We must honor all of these feelings and emotions as being true, valid, and heard. For this reason Psalm 130 is a helpful reflection, a call from the depths knowing that God can heal this even as we don't quite know how that will happen.

If we allow these emotions to be heard, felt, expressed and honored, then a new emotion can emerge: hope. Hope that healing is possible, hope that a renewed approach to mission, evangelism and sharing the gospel can emerge

Choose one aspect of the story and pray from it - the Story of Liberia

The Country of Liberia came to be in the 1800's, as the American Colonization Society (ACS) began sending freed blacks back to Africa because most white Americans did not believe that blacks could integrate with white society. (see Menja, Olu *In The Beginning*) This Christian organization, led predominantly by southern Episcopalian and other protestant leaders, raised considerable sums of money to move tens of thousands of African-Americans from the U.S. back to Liberia, with significant questions still today about the freedom of individuals to choose whether or not they were 'repatriated'.

The Episcopal Church in Liberia has similar parallels. With both white and American-born Black leaders, it retained most of the traditions of the Episcopal Church in the United States, as well as its structures, but also struggled with its identity (See Tishken, Joel *Neither Anglican nor Ethiopian*). These patterns were reflected back on churches and institutions of the United States. When the Seminary Chapel burned at Virginia Theological Seminary in 2012, one of the most mourned (and valuable) pieces of the church that was lost was the altar rail, made of Liberian Mahogany and gifted to the Seminary by missionaries sent out from VTS. There are signs and symbols of this colonial legacy all over the Episcopal Church. All we have to do is look.

Look toward what is next

We will explore 'What is next' in the following section on healing and hope.

Towards Healing and Hope:

We contend that the healing journey requires courage, compassion, and creating space for God's grace to enter. The first step in "reconciliation" is acknowledging the reality of such power dynamics and the resultant lack of conciliarity between the empire and the colonized subject. The final stage of this journey is a sense of healing and justice. In this section, we wish to offer some suggestions on how we, as a Church, can offer this type of healing.

The Community of the Cross of Nails at Coventry Cathedral (CCN) has developed a helpful approach to transforming conflict, similar to healing and reconciliation. This journey is not straightforward but requires effort on multiple fronts and sometimes simultaneously. CCN proposes six commitments that must be honored if healing, reconciliation, and the presence of Beloved Community could be met. Those conditions are:

- ~ A Commitment to Research the Truth and to Acknowledge It
- ~ A Commitment to Building Relationship with The Church as a Servant.
- ~ A Commitment to Risk, to Vulnerability.
- ~ A Commitment to the Process of Relief, Repentance, and Repair.
- ~ A Commitment to the Process Reconciliation as a Process
- ~ A Commitment to Resource this Process.

We shall briefly discuss each area in the next section.

A Commitment to Research that Acknowledges the Truth

*The Biblical narrative throughout the Old and New testaments points us to honestly examine ourselves, not with shame or hubris, but with humility and hope. The prophet Ezekiel asks that after Israel acknowledges her sins, the existential inquiry is, “How then shall we live”?*¹

South Africa’s Truth & Reconciliation Commission sought to lay bare the truth of the nation’s apartheid-era human rights abuses in a way that could be categorized as restorative justice. The country’s leaders and the 14 commissioners said they wanted a system that was neither amnesia nor Nuremberg. Any fair study of America’s approach to our history reveals that America tends to choose a historical amnesia, and only sporadically will America examine her history. As the largest nation in the Episcopal Church and as a one-time colonial power, this reluctance for self-examination is tragic.

This tendency for denial is reflected in a book called **How to Hide an Empire** by Daniel Immerwahr, which is about the subtlety and power of American colonialism and neo-colonialism.² As journalist Ray Suarez said, America was an empire, but it never admitted it. In places like countries such as Cuba, Puerto Rico, Hawaii and elsewhere, the Episcopal Church was present. Thus, our Church’s missionary growth is inextricably linked to colonialism, and so we are entangled with the powers and principalities of empire. The presence of White Supremacy in our Church reflects the same struggle. Yale theologian Willie Jennings details that from the inception of the so-called “Age of Discovery,” the Western Church (Roman Catholic and Protestant, Portuguese, the Spanish, and then the English, the French and the

Italian) was deeply embedded in the colonial enterprise, and twin–White Supremacy. This legacy has remained in the DNA of our Church as in the rest of American society.³

This reality is part of the theme the writer Isabel Wilkerson describes as the origins of our discontents; like someone who has inherited an old house, it is beautiful, classic, and full of character. However, the house has a foundational flaw, a miscalculation when the foundation was laid, and thus the structure of the frame was compromised, and the house has lived with it for centuries. As inheritors of the house, we may recognize the building's positive qualities. With old houses people often talk about the good bones of a house. Yet the good bones of an old house can obscure its foundational defects. Yet, even with such a house, we can do something. When one inherits or buys a house with defects, it doesn't do much good to blame or shame someone. But we must do something about the house. Our call as Christians is to work toward deconstructing and reconstructing a new foundation and frame.⁴

Theologian Michael Battle, foremost chronicler of the theology of Archbishop Desmond Tutu, in his spiritual autobiography of the late prelate, writes of the need to examine conscience, repentance, and repair. Civil rights lawyer Brian Stevenson, founder of the Equal Justice Initiative, created The Legacy Museum and the National Memorial to Justice and Peace to confront America's past. Stevenson was inspired to do this after he visited Germany and South Africa to learn how those nations have chosen to confront the past.

We begin this acknowledgment process with our theology and how our theology is shaped through our liturgy. Our Anglican liturgy is the scaffolding that undergirds and centers our theology. The hinge of our liturgy that moves us from the Liturgy of the Word to the Liturgy of the Eucharist is the Creed, the Prayers of the People, the Confession, the Absolution, and the Peace.⁵ Thus, at the heart of our liturgy we acknowledge our sins and pledge to be transformed into new life. These ritual steps point us toward our life in Christ, the church as a community, and our liturgical life. This is a move between memory and hope.

A Commitment to Building Relationships ~ Where The Church Must Be A Servant

Part of the Mission of God's Church is to participate in God's Mission of building God's Beloved Community. The term "beloved community" was first expressed in the philosophy of non-violence of the Rev. Dr. Martin Luther King. One of King's principles of nonviolence was to seek friendship and understanding on a communal, national, and global basis. For Dr. King, the outcome of nonviolence is the creation of the Beloved Community, redemption, and reconciliation. One of King's most famous quotes was delivered from the pulpit of The Cathedral of SS Peter & Paul for the final time (Washington National Cathedral) on Palm Sunday, four days before his assassination. King's sermon was based on the themes of his final book, **Where Do We Go from Here: Chaos or Community?** The book and the sermon were America's prophet's urgent plea for his nation and the world to move toward justice. While he shaped his message for a non-sectarian world, his theology was founded on the belief that justice will eventually win and that God is a God of justice. King was fond of paraphrasing by the 19th-

century abolitionist minister Theodore Parker, who said, “The arc of the moral universe is long, but it bends toward justice.” His final Sunday sermon from the Cathedral’s Canterbury Pulpit reminded worshippers that “We are all inextricably linked in a mutual relationship of mutuality and interdependence”.⁶

Dr. King’s theme of justice, interdependence, and reconciliation has been rejuvenated by our Presiding Bishop, Michael Curry, who often says, “we don’t learn not only the language of love but also learn to be in a relationship.” The goal of healing is real intimacy and real community, and it was often blunted. We have inherited this situation in the church and society. And we must reclaim that sense of communion and intimacy as human beings.

A Commitment to Risk ~ Trust ~ Vulnerability

Powers and Principalities

Holy scripture tells us that part of the struggle is what Paul talked about in the church, to the church in Ephesians, “For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places.”⁷ One of the great principalities is the problem of race, and colonialism is deeply intertwined with this. This challenge requires that parties be vulnerable as we finally grapple with our tragic and painful history.

A Commitment to the Process of Relief, Repentance, and Repair

The Prophet Isaiah says, “Your ancient new one shall be rebuilt, and you shall raise the foundations of many generations. You shall be called the repairer of the breach, the restorer of streets to live in”.

We shall be called repairers of the breach. We believe that as a Church engaged in mission today, whether domestically or globally, we must be repairers of the breach caused by history’s wrenching sins, such as colonialism and White Supremacy. Paul (and the Pauline epistles) conveyed this work of reconciliation to nearly all the communities who heard the Word of God, from a man who was transformed from a persecutor and executioner to an apostle and martyr for Jesus. This is part of the work of participating in The Realm of God. This work will require faithful proclamation and steadfast action.

A Commitment to Reconciliation ~ The Goal of The Process Which is to Transform the Wounds and the Conflict

*“in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an account of the hope that is in you”.*⁸

Hope. At our best, we are prisoners of that hope Paul talks about. The Biblical hope can be the engine that leads to transformation; sometimes this transformation can seem miraculous. In 1994, the New South Africa was an example of a nation being transformed. Many White people who remained after

the end of apartheid were committed to confronting their collaboration with the past. They talk about their history in a way that makes many Americans, including our leaders, seem inarticulate. In America, we have made tremendous strides in racial progress and begun to grapple with our colonial past as perpetrators and victims. Yet our historical penchant leads to American reluctance or resistance to confront the deeper and systemic forces. One of the Commission members recalls that a South African journalist told him she was raised in the 1970s and 1980s when the American narrative told around the world was that America had solved her racial problems.

A Commitment to Resource the Reconciliation Process

Lila Watson, an indigenous Australian, gave a speech in 1976 at an Aboriginal Conference in Australia. The community she represented is considered poor, disenfranchised, and displaced. She has been attributed as the author, but Lila has always been clear that the quote was developed collectively by a group of Aboriginal women of whom she was a member. In 1985 she spoke at a United Nations Decade for Women Conference in Nairobi, Kenya. In such gatherings, several White Westerners often represent the "Lady Bountiful tradition" of paternalistic foreign development aid. Lila's quote invited the listeners to perceive a new way of liberation and support.

“If you have come here to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together”.⁹

The Australian Aboriginal quote is an apt analogy of how the Christian Mission needs to be. Financial commitment is needed, but not out of a sense of guilt or noblesse oblige. What is required for appropriate resourcing is to do so with a commitment to mutuality, relationship, respect, and justice.

RECOMMENDED RESOURCES FROM THE RISING RELIGIOUS NATIONALISM WORKING GROUP

ARTICLE LINKS

Christian Nationalism's Popularity Should be a Wakeup Call, Time Magazine, January 28, 2023, LINK - <https://time.com/6250769/christian-nationalism-popularity-wake-up-call/>

Any Religion Allied with Nationalism is Dangerous, U.S. Catholic, April 12, 2023, LINK - <https://uscatholic.org/articles/202304/any-religion-allied-with-nationalism-is-dangerous/>

Christian Nationalists Have Provoked a Pluralist, Religion News, April 21, 2023, LINK - <https://religionnews.com/2023/04/21/christian-nationalists-have-provoked-a-pluralist-resistance/>

Religious Nationalism and Pope Francis' Culture of Encounter, La Civita Catolica, January 23, 2023, LINK - <https://www.laciviltacattolica.com/religious-nationalism-and-pope-francis-culture-of-encounter/>

How the Politics of Hate Unifies South Asia, The Write, January 29, 2023, LINK - <https://www.laciviltacattolica.com/religious-nationalism-and-pope-francis-culture-of-encounter/>

'January 6 Was Not an Aberration': The Role of White Nationalism, Christian Science Monitor, March 7, 2023, LINK - <https://www.csmonitor.com/Books/Book-Reviews/2023/0307/Tracing-the-evangelical-roots-of-white-nationalism>

A Word of Caution for Israel and the USA, Israel Today, April 25, 2023, LINK - <https://www.israeltoday.co.il/read/a-word-of-caution-for-israel-and-the-usa/>

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