

Memorials of the 81st General Convention





M001 Commend Unity Statement from World Council of Churches

Proposed by

Standing Commission on World Mission

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.



M002 Legislative Themes for the 81st General Convention

Proposed by

Diocese of California

Resolved, That the 174th Convention of the Diocese of California requests legislation on these themes as a Memorial to the 81st General Convention of The Episcopal Church for its consideration:

- **Racial Justice & Reconciliation:** build on Beloved Community training to address micro-aggressions; support more racial equity in hiring, discernment processes, and racial justice ministries;
- **LGBTQ Advocacy:** bear witness as Christians against anti-trans rhetoric and legislation impacting our trans and non-binary beloveds; affirming and supporting trans and non-binary youth and their families, both within our congregations and in the wider world;
- **Gender Justice:** support efforts to address domestic violence and sexual harassment and exploitation, including in the Church; educate about gender bias and how it intersects with other biases, including those caused by racism, ageism, and classism; work to remove barriers to women's health care, including reproductive care;
- **Ageism Justice:** empower senior rights and equity in the ministries of the Church, calling for the creation of a task force on ageism;
- **Climate Justice:** advance climate solutions including environmentally sustainable practices, biodiversity, sustainable transportation and utilities infrastructure, and support of the Communion Forest;

- **Disability Justice:** support and advocate for disabled members of the Church in all ways of participation in the Church and the Beloved Community as it helps understand ableism and the intersectionality of disability and other marginalized groups;
- **Economic Justice:** support those engaged in this ministry and advocate for these initiatives;
- **Church Vitality:** seek and support innovative ideas for being Church in changing times, including consideration of how we fund congregations and dioceses, best use of existing resources, defining and communicating the unique gifts of The Episcopal Church, cultivating intergenerational ministries that support the shifting configurations of families and contemporary challenges of family life, and engaging in the Church's mission to love and serve others in both spiritual and practical ways;
- **Congregational Development:** provide support and training to foster congregational vitality, redevelopment, church planting, evangelism, improved communications, financial sustainability and encourage spiritual development, health, and wellness;
- **Create New Pathways for Ministry Collaboration:** foster and facilitate resource sharing and team ministries among congregations, neighboring dioceses, and provincially, with an emphasis on support for small congregations;
- **Funding the Church of the Future:** invest in developing new ways to understand and cultivate the abundance of untapped resources in our congregations;
- **Lay Formation:** cultivate future members through lay leadership development, and training of newly elected representatives;
- **Theological Education:** engage with the changing landscape of theological education, specifically the role of congregations as sites of theological education and formation, both in collaboration with seminaries and in their own right;

- **Liturgy & Music:** create a foundation for Prayer Book revision by passing the 2nd reading of Article X (Of The Book of Common Prayer) in the Constitution of the General Convention and requisite canonical changes, as a goal for the next convention;



M003 Renouncing the Theology of Slavery held by the Rev. James Craik, 11th PHoD and Rector of Christ Church, Louisville

To the Deputies and Bishops of The Episcopal Church assembled at the 81st General Convention:

“You will know the truth, and the truth will set you free.” – John 8:32

In 1862, then Rector of Christ Church, Louisville, Kentucky (1844-1882), one-time President of the House of Deputies (1862-1877), and noted enslaver, the Rev. James Craik published a pamphlet entitled, “Slavery in the South; or, What is our Present Duty to the Slaves?”^[1] We, the Bishop and Deputies of the Diocese of Kentucky bring this awful text to your attention so that we might know the truth and the truth will set us free.

In his pamphlet, Craik, a Unionist, argues that slavery is, in fact, an evil institution. Among his reasons, it is an economic hardship to the enslavers, it relegates the working class to an inferior status, while inciting pride and contempt for labor in the children of slave-owners, and the responsibility of caring for the enslaved is “a burden grievous to be borne.” “But,” he goes on to write, “it is not often that God permits an evil to exist long, and on a large scale, out of which he does not bring some corresponding good.”

The evils, Craik says, fall only upon the white race, while the enslaved receive all the benefits because “a race of barbarians, gradually degraded by many thousand years of ignorance and brutishness to the lowest stage of humanity, has thus been placed in intimate contact, and under the constant and authoritative superintendence and government, of the most enlightened and civilized race upon

the globe. Humanity, religion, and interest concur to make the cultivated and master race the friends, protectors, and instructors of the inferior race.”

It does not get better from there, and in the interest of not triggering anyone more than necessary, we will invite you to read the whole text on your own, only after having steeled yourself with prayer. Ultimately, Craik’s argument is that the institution of slavery, while a burden to whites and a blessing to the enslaved, must continue to protect the social order of America and to continue bestowing upon the enslaved “the blessing of religion, moral, and intellectual culture.”

Christ Church Cathedral and The Diocese of Kentucky are taken steps to repudiate these horrific words from a former priest of this Church. We invite the 81st General Convention, gathered in Louisville some 162 years after Craik felt comfortable putting this pamphlet to print, to acknowledge the role our leadership played in the institution of chattel slavery, to repent of the ongoing benefits procured unto us by the same, and to publicly renounce the thoughts, words, and actions of the 11th President of the House of Deputies, the Rev. James Craik.

Respectfully Submitted,

The Deputies and Bishop of the Diocese of Kentucky

The Rev. Barbara Merrick, Chair

The Rev. Dr. Steve Pankey, The Rev. Benjamin Hart, The Rev. Dr. Lee Shafer
James Moody, Camille Norman, Shelley Carter, Christopher Amiot-Funk
The Rt. Rev. Terry Allen White, VIII Bishop of Kentucky

Endorsed by,

Alternate Deputies of the Diocese of Kentucky

The Rev. Clinton Wilson, The Rev. Becca Kello, Christine Thorowgood

[1] The full text is available as a PDF at

<https://credo.library.umass.edu/view/pageturn/murb003-i288/#page/1/mode/1up>
<accessed March 19, 2024>.



M004 Title IV Reform Memorial

Proposed by

Nathan Brown

Supported by

The Young Adult Caucus of General Convention

To the Deputies and Bishops of The Episcopal Church assembled at the 81st General Convention:

The Young Adult Caucus of General Convention expresses grave concerns about the current state of our Title IV disciplinary Canons and the inconsistent application of the Canons that has been observed throughout the Church over many years. Recently, a number of high profile Title IV issues involving Bishops have raised the notice of the Church to the work still needed to keep our Church safe. We must note, however, that Title IV is not always consistently applied to presbyters and deacons as well, to equally damaging effect. The Caucus notes the Presiding Bishop's statement on September 5th, 2023 on Church safety and accountability, but respectfully asserts that simply referring these matters to the Standing Commission on Structure, Governance, Constitution and Canons without detailed guidance to the Standing Commission from the General Convention is insufficient to restore trust in clerical discipline and Church safety. We urge the Church to take a two-pronged approach towards improving Title IV, calling for action both on the part of the Bishops of the Church and on the part of the General Convention and its subsidiary bodies.

First and foremost, we urge the Bishops of the Church, as well as all of those involved in various roles within Title IV, to faithfully execute their Canonical duties outlined in the Canons to the best of their ability. We have observed too often that the provisions of Canon IV.7.3, which give Bishops the power to restrict a cleric's

ministry or place a cleric on administrative leave when there is a reasonable concern about the safety and welfare of the Church, are not followed. When they are followed, these provisions are often executed belatedly. We urge Bishops throughout the Church to prioritize the safety and security of our Church first and foremost, and to use the powers given to them in the Canons in a protective manner whenever there is cause to believe a Member of the Clergy has committed an offense where they may reasonably assume that the welfare of the Church, person, or any community may be threatened by the Respondent. It is incumbent on the Church to promptly take all precautionary measures possible to ensure that the Church and our communities are safe spaces for all people.

We also call upon the Church to consider pastoral response as a part of reconciliation and accountability, rather than the sum total. We particularly urge the Church not to use pastoral responses as the sole disposition for cases where sexual misconduct is alleged and substantiated. We also urge the Church to provide greater pastoral care to Complainants in Title IV, noting that this is outlined under Canon IV.8.1-2, but often not followed. We have observed, too often, that an emphasis is placed on protecting the reputation of the Church and providing grace to the Respondent rather than providing support and justice to Complainant(s). While we recognize the importance of grace and forgiveness in the Gospel and in our Church, we must realize that justice, accountability, and grace are not mutually exclusive, but are rather all-important elements in healing and reconciliation.

Second, we call on the 81st General Convention to provide specific guidance to the Standing Commission on Structure, Governance, Constitution and Canons about what changes it wishes to see from the Standing Commission. Any major Canonical Changes to Title IV will take many years, and it is important for the General Convention to direct the Standing Commission on specific reforms it wishes to see. We fear that, without specific guidance from the General Convention, the Standing Commission may not generate the Canonical changes that the Church needs to restore faith in the safety of the Church and the efficacy of Clerical discipline.

Specifically, we urge the General Convention to prayerfully discern potential proposals to strengthen the weak areas within Title IV in the role of the Intake Officer. We have observed, too often, that Intake Officers fail to follow Canon IV.6.7 by failing to limit their determination to the question: "if the complaint is true, would

it constitute an Offense?” Rather, we observe they often conduct their own investigations and other actions outside their Canonical Scope. We should discern how to address this weakness, and consider the possibility of a Church-wide intake office for all complaints, rather than simply for those filed against Bishops.

Additionally, we urge the Church, through the bodies of General Convention, to discern the value of third-party intake officers, particularly specialized in this area, such as Godly Response to Abuse in the Christian Environment (GRACE), or other similar organizations, to provide greater trust in the integrity of the Title IV process, particularly at initial intake.

We also encourage the General Convention to review Canon IV.19.30.d, related to the Canonical Requirement for a database to track Title IV Complaints—specifically Canon IV.19.30.d.3 that forbids such a database from listing respondents. It is vital that faith communities throughout our Church are made aware of any sustained Title IV determination against a member of the Clergy when considering whether or not to invite them into a pastoral role in their community. It is imperative for the safety of the Church that such a database exist and be made accessible in a responsible way. We encourage the General Convention to discern the best steps forward to recommend to the Standing Commission on Structure, Governance, Constitution and Canons.

Finally, given the specific obligations of the Presiding Bishop in Title IV processes as relates to bishops, we have a unique opportunity to prioritize these concerns during the election of our next Presiding Bishop. To that end, we ask General Convention, through the Joint Nominating Committee for the Election of the Presiding Bishop, to inquire of all prospective nominees their views on Church safeguarding, their past approaches to Title IV, and their plans to wield the powers of the office of the Presiding Bishop to further promote safeguarding and healing in the Church.

This caucus does not profess to have all the answers about Title IV reform, but we are gravely concerned about revelations, past and present, demonstrating instances in which Title IV has failed to protect our Church and the faith of our communities that we love and serve. We acknowledge and decry the negative experiences too many have had to endure, and lament the departures of many from our faith communities because of the same. It is incumbent on us, as leaders

in the Church, to ensure that we do better—taking these steps now and ensuring they lead to concrete changes in the future. We urge the Church to do the hard work of soberly reflecting on our Title IV process, identifying how we can better follow the existing Canons, and consider how to improve the Canons to provide greater protection and justice for all. We must have a community of faithful where everyone feels safe and assured that any inappropriate act will be met with an appropriate combination of grace, accountability, and justice. By acting now we have the opportunity to build trust in our Church and demonstrate how we care for each other.

Respectfully Submitted,

Nathan Brown, Lay Deputy, Diocese of Washington (on behalf of The Young Adult Caucus of General Convention)

Endorsed by:

Eva Warren, Lay Deputy, Diocese of Ohio

Kevin Miller, Lay Deputy, Diocese of Massachusetts

Supported by:

The Young Adult Caucus of General Convention



M005 Migration with Dignity

Proposed by

Episcopal Diocese of Washington

To the Deputies and Bishops of the Episcopal Church Assembled at the 81st General Convention:

The Diocese of Washington petitions the 81st General Convention of the Episcopal Church that, inasmuch as all people are created in the image of God (*imago Dei*), the Church advocate for “Migration with Dignity,” a set of immigration principles and policies that assure equal and respectful treatment of all migrant peoples without regard to status or country of origin.

Sources

McClain, Shanna, Bruch, Carl *et al.* “Migration With Dignity: a Legal and Policy Framework, : *Journal of Disaster Research*, Vol. 17, No.3, (2022).

Respectfully submitted,

The Episcopal Diocese of Washington. Voted and affirmed at the January 2024 diocesan convention.



M006 Eliminate Single-use Plastics and support the UN Global Plastic Treaty

Proposed by

Green Deputies Caucus of General Convention

Supported by

Barbie O. Bach, Warren Wong, The Creation Care Caucus of General Convention

To the Deputies and Bishops of The Episcopal Church assembled at the 81st General Convention:

We believe that “The earth is the LORD’S and all that is in it, the world and all who dwell therein.” (Psalm 24)

Plastics damage our environment, oceans, animals, and [human health](#). They are devastating not only to our ecosystems and biodiversity, but also to our human bodies – microplastics are found everywhere, even in the water we drink. Plastic is particularly damaging for people living in poverty, and we should continue to reduce production and accelerate a just transition away from single-use and harmful plastics.

For decades we have urged the Church to:

- Protect the Earth and Oppose Environmental Threats (1973-B106) ;
- Affirm Environmental Responsibility and an Environmental Stewardship Team ([1991-A195](#));
- Adopt Environmentally Sound Practices at Church Meetings (1994-A044);

- Reaffirm Resolution on Environmentally Sound Behavior (1997-A041);
- Restrict Use of Bottled Water and Practice Conservation ([2009-A045](#));
- Ban the sale of bottled water at church events (2018-B025);

Now the [United Nations is negotiating a treaty](#), the goal of which is to put a cap on the production of plastic (A “Paris Agreement” for plastic) as well as putting in regulations that get rid of toxic plastic and plastics which are prohibitively expensive to recycle. The Anglican Communion UN team has prepared [a letter for national negotiators and Ministers of Environment](#), encouraging them ahead of upcoming UN negotiations on plastic production.

This memorial urges support for the United Nations Global Plastic Treaty, and urges individuals, parishes, and Church entities to eliminate single use plastics whenever possible. Concrete actions may include but are not limited to:

- Use refillable water bottles instead of single-use plastic bottles.
- Use reusable coffee cups and shopping bags instead of single-use ones.
- Replace single-use plastic sandwich bags with reusable silicone bags and other durable containers.
- Choose products with less plastic packaging and support businesses that are working to reduce their plastic waste. Our consumer choices send a clear signal to businesses and can incentivize much bigger changes.
- Find action steps and inspiration from online resources such as the global movement [PlasticFreeJuly.org](#)

Shifting to a lower-plastic lifestyle can be intimidating since plastic is part of many aspects of our lives. But just as with any creation-friendly habit, we can take small steps that lead to bigger changes. Remember to focus on progress over perfection.

Respectfully submitted,

Kirsten Lee, Lay Deputy, Diocese of Kansas (on behalf of the Green Deputies
Caucus of General Convention)

Endorsed by:

Barbie O. Bach, Diocese of New Jersey and Warren Wong, Diocese of California

Supported by:

The Creation Care Caucus of General Convention

(DRAFT Rev. 4/10/2024.2 by EH)

LINKS

Adverse Effects of Micro- and Nanoplastics on Humans and the Environment

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC10647433/>

UN Negotiations on Plastic Production

<https://www.unep.org/inc-plastic-pollution/session-4>

Anglican Communion Letter

<https://drive.google.com/file/d/1vT5nOewbzT3hoReAFUIdTj0euRy2Yhkq/view>

Plastic Free July

<https://www.plasticfreejuly.org/get-involved/>



M007 Commend the Work That Episcopal Migration Ministries and its Rainbow Initiative Partners Have Initiated in Solidarity with LGBTQ+ Forced Migrants

Proposed by

James H Wiley

Supported by

Janet Day-Strehlow, The Rev. Jean Collins

Resolved, That the 81st General Convention commend Episcopal Migration Ministries (EMM) and its Rainbow Initiative Congregation/Community (RIC) partners for their work during 2023 to bring attention, aid, and welcome to LGBTQ+ people who had fled their homelands in search of safety, in pursuant to General Convention Resolution 2022-D045; work which included the following:

- Building a network of 21 formal RIC partners throughout the United States and in Europe, including:
 - All Saints Episcopal Church (Hershey, PA)
 - Bridge Refugee Services (Knoxville, TN)
 - Cathedral Church of the Holy Trinity (Paris, France)
 - Christ Lutheran Church (Nashville, TN)
 - Church of the Ascension (Munich, Germany)
 - Epiphany Episcopal Church (Vacaville, CA)
 - First Lutheran Church (Duluth, MN)
 - Gloria Dei Lutheran Church (Duluth, MN)
 - Grace Episcopal Church (Sandusky, OH)
 - Holy Spirit Episcopal Church (Belmont, MI)

- Iglesia Episcopal San Mateo / St. Matthew's Episcopal Church (Hyattsville, MD)
- Integrity Harlem at St. Philip's Episcopal Church (New York, NY)
- LGBT Asylum Task Force, Hadwen Park Congregational Church UCC (Worcester, MA)
- Palmer Memorial Episcopal Church (Houston, TX)
- Rio Grande Borderland Ministries (El Paso, TX)
- St. Anna's Episcopal Church (New Orleans, LA)
- St. Michael & All Angels Episcopal Church / San Miguel y Todos Ángeles Iglesia Episcopal (Portland, OR)
- St. Nicholas' Episcopal Church (Elk Grove Village, IL)
- St. Paul's and St. George's Episcopal Churches (Poughkeepsie and Newburgh, NY)
- Southeastern Synod, The Evangelical Lutheran Church in America (ELCA) (Atlanta, GA)
- The Benedictine Way (Omaha, NE)
- Providing witness in Pride and World Refugee Day events that proclaimed to hundreds of thousands of spectators and participants The Episcopal Church's inclusive love of all people, regardless of their sexual orientation, gender identity, or immigration status;
- Developing and disseminating resources helping congregations and others to "Learn, Pray, Witness, and Serve" as they stand alongside LGBTQ+ forced migrants;
- Discerning together their evolving and diverse callings to advance this work in 2024 and beyond through continued learning, prayer, witness, and direct aid.

EXPLANATION:

- The previous General Convention passed Resolution 2022-D045^[1] which included an unfunded "request that the Episcopal migration Ministries highlight the issues surrounding LGBTQI+ refugees and asylees and offer information on ways of support."

- Approximately 65 countries throughout the world make same-sex intimacy, gender nonconformity, or transgender identity illegal, with punishment up to the death penalty in twelve.[2] Persecution takes place in many more, where so-called “morality codes” target LGBTQ+ people, or where extreme violence and discrimination against go unpunished.
- Approximately 30,000 people file for asylum status in the United States annually, on the basis that they cannot return to their countries of citizenship because of persecution against them because of their LGBTQ+ status.[3] Many thousands more (statistics unavailable) are undocumented in the U.S. or hold other immigration status.
- Given that they are much more likely to be asylum seekers than refugees, LGBTQ+ people seeking safety in the U.S. in particular are unable to make use of federally-funded assistance such as that provided by Episcopal Migration Ministries. They are also typically unable to obtain work authorization for 180 days after they file their asylum applications.[4]
- LGBTQ+ asylum seekers and other immigrants often lack the family, community, and religious group support that other immigrants depend upon for survival. This isolation compounds their vulnerability.[5]
- Several of the inaugural class of Rainbow Initiative Congregations/Communities (RICs) were affiliated with The Evangelical Lutheran Church in America (ELCA), a full-communion partner of The Episcopal Church.
- For information about the Rainbow Initiative’s witness at Pride and World Refugee Day events – which reached hundreds of thousands of people – see EMM’s blog piece on the subject.[6]
- The resources developed through the Rainbow Initiative are available on a dedicated section of EMM’s website:
<https://episcopalmigrationministries.org/rainbowinitiative/>
- A report of Rainbow Initiative activities and accomplishments is available online.[7]

- EMM and its partners are continuing to advance their work with and for LGBTQ+ forced migrants in 2024.

[1] 2022-D045: On Supporting LGBTIQ+ Refugees and Asylum Seekers. Accessed February 27, 2024: <https://2022.vbinder.net/resolutions/275/finalization?house=HD&lang=en>

[2] Source: Human Dignity Trust. Accessed March 5, 2024: <https://www.humandignitytrust.org/lgbt-the-law/map-of-criminalisation/>. Other sources states that 70 or more countries make LGBTQ+ identity or activity illegal.

[3] Niedzwiecki, Max. (October 2023). *Jesus Didn't Turn Anyone Away, Neither Do We: Churches Welcoming LGBTQ Forced Migrants*. Centre for Migration Studies, Adam Mickiewicz University, Webinar #23. Accessed February 27, 2023: https://www.researchgate.net/publication/377782566_Jesus_Didn't_Turn_Anybody_Away_Neither_Do_We_Churches_Welcoming_LGBTQ_Forced_Migrants

[4] REFERENCE

[5] REFERENCE

[6] EMM Rainbow Initiative Partners Shine a Spotlight on LGBTQ+ Forced Migrants during Pride Month. Accessed March 5, 2024: <https://episcopalmigrationministries.org/emm-rainbow-initiative-partners-shine-a-spotlight-on-lgbtq-forced-migrants-during-pride-month/>

[7] Episcopal Migration Ministries and LGBTQ+ Forced Migrants: Giving Thanks for 2023. Accessed March 4, 2024: <https://episcopalmigrationministries.org/episcopal-migration-ministries-and-lgbtq-forced-migrants-giving-thanks-for-2023/> (Note: A link to the full report on 2023 activities is included in the blog piece.)



M008 RESOLUTION (#8) – Care of Creation Covenant Memorial

Proposed by

Province III

A Memorial to be submitted by Province III based on an original draft by Province VIII

This Memorial will be a part of the Province VIII Synod Book and was distributed on April 10. The Synod will take place virtually in two different sessions: 1) May 10 Informational and 2) May 17 Voting Synod.

Presented to the Synod of Province III on May 6, 2024

If adopted by the Synod, to be forwarded to the Secretary of General Convention

Resolved, That the Synod of Province III, meeting in Martinsburg, West Virginia, on May 6, 2024, adopts the following Memorial and hereby instructs the Secretary of Province III to forward this Memorial by no later than May 21, 2024, to the Secretary of General Convention.

A Memorial

To the Deputies and Bishops of The Episcopal Church assembled at the 81st General Convention:

Our local and global communities are now suffering from increasingly severe floods, wildfires, tornadoes, hurricanes, and sea-level rise. This memorial builds on

a number of resolutions of previous General Conventions and Executive Council directives, including:

The **Care of Creation Covenant** of “Loving Formation, Liberating Advocacy, Life-Giving Advocacy, and the Long-Term Church-wide Ambition for Safeguarding Creation and Stewarding Resources”

Affirm support of **Agenda 2030** and the United Nations’ Sustainable Development Goals, and the goals of eradicating poverty and fostering sustainable development by 2030. (EC 102016.30)

Establish **biodiversity** as a central priority for the Episcopal Church’s creation care strategies at church-wide, diocesan, congregational, and institutional levels. Advocate for policy priorities that protect both biodiversity and the rights of indigenous and local communities ... (2023 MBMW 002)

Advocate for and support public policies that support a **just transition** for fossil fuel dependent communities (GC 2022-C015). Divest from fossil fuel companies and reinvest in clean renewable energy in a fiscally responsible manner. (GC 2018-A020).

Oppose **environmental racism**, expressed in such ways as the locating of extraction, production, and disposal industries where they disproportionately harm neighborhoods inhabited by people of color and low-income communities. (GC 2015-C013)

Promote **sustainable energy** and ...support grassroots solutions to climate change that strengthen local resilience, local food sovereignty, ecological restoration... (GC 2012-B023)

Pursue **an investment strategy** that will fund methods of capturing and storing greenhouse gases through sustainable nature-based, land management solutions such as afforestation and regenerative agricultural practices. (GC 2022-C015)

Achieve **carbon neutrality** by 2030 (GC 2022-A087). Provision of a roadmap for achieving carbon neutrality, funding to support energy efficiency enhancements and a process for determining church-wide progress toward the goal will support achievement of the overall goal.

Reaffirm the Church's commitment to **environmental justice** and authorize a report on legal remedies for marginalized communities that disproportionately suffer from the effects of climate change. (GC 2018-A011)

Advocate for **ocean health** via support for public policies establishing marine sanctuaries, mitigating pollution and the effects of offshore drilling, overfishing, and invasive species, and protecting endangered species.

Minister to people who are adversely affected by declines in ocean health. (GC 2018-C063)

Respectfully submitted,

Emily Hopkins, Synod Lay Deputy (California), Province VIII Creation Care Network Coordinator, Convener, Care of Creation Caucus (HoD for 81st GC)

Ms. Miriam Casey, Diocese of Northern California (Deputy)

Rev. Pamela Dolan, Diocese of Northern California (Deputy)

Mr. William Shreve, Diocese of El Camino Real

Professor Willis Moore, Diocese of Hawaii

Rev. Jenn Latham, Diocese of Hawaii (Deputy)

Rev. Daniel Tamm, Diocese of Los Angeles

Rev. Marla Asson, Diocese of Nevada (Deputy)

Ms. Deborah White, Diocese of Nevada

Canon Amy Cook, Diocese of California

Rev. Canon Eric Metoyer, Diocese of California (Deputy)

Mr. John Kydd, Diocese of Olympia

Care of Creation Memorial

Care of Creation Memorial

Resolved, That the Synod of Province III of The Episcopal Church affirms The Episcopal Church's Covenant to Care of Creation and its commitment to "Loving Formation, Liberating Advocacy, and Life-Giving Conservation, and the Long-Term Church-wide Ambition for Safeguarding Creation and Stewarding Resources", and be it further

Resolved, that this Synod supports the following legislative themes in this Memorial format to the 81st General Convention of The Episcopal Church for its consideration:

- affirm the Task Force on the Care of Creation & Environmental Racism resolutions A020 – Establish a Standing Commission, A021 – Create a Care of Creation Loan Fund, and A022 Support the Anglican Communion Forest Initiative;
- support investment in new or revitalized energy infrastructure systems in the public and private sectors that reflect a Just Transition from dated systems to renewables, from an extractive economy to a regenerative economy;
- encourage grassroots solutions to climate change including participation in food and creation care ministries such as Good News Gardens;
- reaffirm the commitment to environmental justice, climate justice, healthy oceans, and all waters, including preservation of ecosystems that support biodiversity;
- develop a roadmap to guide Dioceses and parishes to achieve carbon neutrality by 2030, a way to measure progress, and financial and technical support to do this work;
- develop resources for Creation Care Liturgies, Eco-Grief ministries, and the education & training tools for the work of Environmental Land Restitution, and be it further

Resolved, That this Provincial Synod immediately files this Memorial with the General Convention Secretariat and encourages deputations to the 81st General Convention to submit specific resolutions addressing these themes.



M009 Commend Development of “An Episcopal Path to Creation Justice”

Proposed by

The Rt. Rev. Dr. Douglas J. Fisher

To the Deputies and Bishops of The Episcopal Church assembled at the 81st General Convention:

Resolved, That the 81st General Convention commend the Creation Care Justice Network in the Dioceses of Massachusetts and Western Massachusetts for the ongoing development of “An Episcopal Path to Creation Justice,” a four-level program to encourage and support Episcopal congregations in responding to the climate emergency, a program that includes:

- providing a trained Companion to accompany and guide each enrolled congregation;
- developing and sharing curated and original resources around Prayer, Learning, Action, and Advocacy;
- offering a step by step, comprehensive, and faith-based approach to amplify and accelerate congregational engagement in the work of Creation justice.

Resolved, That the 81st General Convention commend the continued development of this program and encourage its adaptation and use in other dioceses.

EXPLANATION

An Episcopal Path to Creation Justice (the Path) is a project of the grassroots *Creation Care Justice Network* (CCJN) in the Dioceses of Massachusetts and

Western Massachusetts. Inspired by the Episcopal Covenant to Care of Creation, as well as by programs from ecumenical partners such as the UCC Creation Justice Churches and UU Green Sanctuaries, the Path aims to provide a model that provides specific, measurable, and effective ways for congregations to carry out this covenant.

Recognizing that the climate crisis is not merely an information-based challenge, the Path seeks to encourage a complete, values-based shift in all aspects of our lives in line with the Gospel. The pillars (Pray, Learn, Act, Advocate) provide the structure of the Path. Each pillar is equally important and guides congregations through practices and ways to engage in Creation care at a local level. A trained mentor (Companion) partners with each member parish to evaluate, set goals, hold accountability, and encourage progress.

The Path recently completed a pilot phase with twelve congregations in Province One. In the fall, 2024, the Path will be actively implemented in all dioceses in Province One and available for adaptation and use in The Episcopal Church.

The Path has received funding from the two Episcopal dioceses in Massachusetts, Province One, and the Task Force for Creation Care and Environmental Racism.

LINKS

An Episcopal Path to Creation Justice

<https://www.episcopalcreationpath.org/>

Episcopal Covenant to Care of Creation

https://www.episcopalchurch.org/wp-content/uploads/sites/2/2021/02/CC-creation_care_covenant_action.pdf

Respectfully submitted,

The Rt. Rev. Dr. Douglas J. Fisher (Diocese of Western Massachusetts)



M010 Break The Silence Sunday

Proposed by

Yvonne O'Neal

To the Deputies and Bishops of The Episcopal Church assembled at the 81st General Convention:

As members of The Episcopal Church, we are called to live out the Gospel in ways that heal, support, and uplift the vulnerable among us.

Resolution 2022-C064, which designated Break The Silence Sunday, is an essential step in addressing and mitigating the profound impacts of sexual assault and domestic violence within our communities and beyond. Break The Silence Sunday provides a vital opportunity for our Church to bring issues of sexual violence to the forefront of our congregational dialogue. By dedicating one Sunday each year to this cause, we affirm our commitment to being a sanctuary for healing and a force against the injustices of abuse.

Break the Silence Sunday is the first Sunday during the 16 Days of Activism against Gender-Based Violence (November 25, International Day for the Elimination of Violence against Women to December 10, International Human Rights Day). In 2024, the first Sunday of the 16 Days is December 1.

By observing Break The Silence Sunday, we join with other people of faith around the world to take action to end the incessant violence against women and girls.

We observe Break The Silence Sunday so that “violence shall no longer be heard in our land.” Isaiah 60:18

Break The Silence Sunday is an effort to begin a dialogue within the church about domestic and gender-based violence and sexual assault. Within the context of our

faith communities, we hope to:

1. **Educate our communities** about the realities and impacts of domestic and gender-based violence and sexual assault., incorporating theological reflection and scriptural context to guide understanding and response.
2. **Support survivors** by acknowledging their experiences, offering pastoral care, and connecting them with professional resources for recovery.
3. **Advocate for justice** by raising awareness, challenging societal norms that perpetuate violence, and encouraging legislative action that protects and empowers survivors.
4. **Commit ourselves** to the work of changing the world, creating a future where gender-based violence, such as rape and domestic violence is a memory.

Break The Silence Sunday began at the Diocese of Polynesia, in the Anglican Church in Aotearoa, New Zealand and Polynesia with a Diocesan Synod resolution in 2013, "That within the Diocese of Polynesia there be zero tolerance on violence against women and children within our homes, our schools, our communities and the church." In this part of God's vineyard, the people have witnessed the transformative power of the observance of Break The Silence Sunday in fostering deeper compassion, greater awareness, and proactive advocacy within the Church.

We must realize we live in a culture of sexual violence, and we need a comprehensive set of solutions within our institutions and communities to address it. This culture of sexual violence, colloquially known as "rape culture," refers to a complex set of beliefs that encourage male aggression, sex and sexual violence against women and supports this violence against women largely by normalizing it. It's a culture where violence is seen as sexy and where sex is seen as violent. This culture normalizes sexual violence as a fact of life and teaches us that sexual violence is inevitable.

In looking at the root causes of this behavior, we need to look at our Biblical texts and how we mishandle the prevalence of rape and sexual culture in the Bible.

There are many instances of rape in scripture, of improper assertions of power: the story of Sodom and Gomorrah; Hagar being used by Abraham and Sarah; the rape of Tamar by her brother; the rape of the concubine in Judges; stories of women as spoils of war. We don't talk about these passages enough, often because we're scared of talking about sex in church and because we simply don't know how to make sense of them. This is part of why Break The Silence Sunday is needed.

The Episcopal Church already believes in the importance of ending the epidemic of sexual violence worldwide. Indeed, The World Council of Churches Decade of Churches in Solidarity with Women (1988-1998) heard stories of rape as a weapon of war, gender injustice, abuse, violence, and many tragedies; it created the global campaign of Thursdays in Black– wear black on Thursdays and wear a button towards a world without rape and violence – a campaign of awareness, advocacy, and solidarity. The Episcopal Church signed on to this global campaign with Resolution 2022-C063.

We urge this 81st General Convention to:

- **Reaffirm the Church's commitment** to observing Break The Silence Sunday annually.
- **Encourage continued theological education** and training on how to effectively support survivors in our midst.
- **Preach against rape, misogyny and sexual violence.**
- **Strengthen our resolve** to be communities of refuge and healing, standing in solidarity with those seeking justice and peace.

The Diocese of New York Task Force on Domestic Violence and Sexual Assault produced a [toolkit](#) for the observance of Break The Silence Sunday on November 26, 2023. Episcopal News Service wrote an [article](#) about the toolkit, encouraging observance throughout The Episcopal Church.

In the Diocese of New York Task Force on Domestic Violence and Sexual Assault webinar, Breaking Silence: Exploring the Complexities of Sexual Assault at the Intersection of Race, Caste, Class, and Ethnicity, Dr. Brittney Cooper gives a powerful message on addressing sexual assault, not only in our communities, but in our churches; it is a message that needs to be heard. We invite you to listen to

the webinar found on the Vimeo channel of the Diocese of New York (<https://vimeo.com/933708474>).

Here are some statistics from the National Sexual Violence Resource Center:

- 1 in 5 women in the United States experienced completed or attempted rape during their lifetime.
- Nationwide, 81% of women reported experiencing some form of sexual harassment and/or assault in their lifetime.
- 1 in 3 female victims of completed or attempted rape experienced it for the first time between the ages of 11 and 17.
- It is estimated that 734,630 people were raped (including threatened, attempted, or completed rape) in the U.S. in 2018.
- 40% of rapes and sexual assaults were reported to police in 2017, but only about 25% were reported to police in 2018.
- The prevalence of false reporting for sexual assault crimes is low — between 2 percent and 10%.
- Almost 1 in 4 undergraduate women experienced sexual assault or misconduct at 33 of the nation's major universities.
- About half (51.1%) of female victims of rape reported being raped by an intimate partner and 40.8% by an acquaintance.
- The estimated lifetime cost of rape is \$122,461 per victim.

And here are statistics from RAINN ([Rape, Abuse & Incest National Network](#))

- Every 68 seconds a person in the United States is sexually assaulted.
- 1 out of every 6 American women has been the victim of an attempted or completed rape in her lifetime (14.8% completed, 2.8% attempted).
- From 2009–2013, Child Protective Services agencies substantiated, or found strong evidence to indicate that, 63,000 children a year were victims of sexual abuse.
- A majority of child victims are 12–17. Of victims under the age of 18, 34% of victims of sexual assault and rape are under age 12, and 66% of victims of sexual assault and rape are age 12–17.

- 9 out of 10 victims of rape are female.
- The majority of sexual assaults occur at or near the victim's home.
- 48% of victims were sleeping or performing another activity at home when the crime occurred.
- 29% were traveling to and from work or school, or traveling to shop or run errands
- 12% were working
- 7% were attending school
- 5% were doing an unknown or other activity

Additionally, for more statistics, please see the [Fact Sheet](#) from the National Network to End Domestic Violence.

We live in a rape culture fueled by the belief that sexual violence is a fact of life. By breaking the silence, we can change the narrative and change the behavior. Let us continue to embrace the call to break the silence so that no voice is marginalized, and no story goes unheard. In doing so, we reflect the love and justice of Christ, making our Church a beacon of hope in a world in need.

Respectfully submitted,

Yvonne O'Neal
Lay Deputy, Diocese of New York

Endorsed by:

Dr. Martha Bedell Alexander
Mr. Joe McDaniel
Ms. Laura Russell
The Rev. Theodora Brooks
The Rev. Elizabeth Easton

Supported by:

The Right Reverend J. Scott Barker
The Right Reverend DeDe Duncan-Probe
The Right Reverend Mark D. W. Edington

The Right Reverend R. William Franklin
The Right Reverend Sally French
The Right Reverend Mary D. Glasspool
The Right Reverend Daniel G. P. Gutiérrez
The Right Reverend Matthew F. Heyd
The Right Reverend Carlye Hughes
The Right Reverend Stephen T. Lane
The Right Reverend Rafael Morales
The Right Reverend Lawrence C. Provenzano
The Right Reverend Catherine S. Roskam
The Right Reverend Sean Rowe
The Very Reverend Kara Wagner Sherer
The Right Reverend Allen K. Shin
The Right Reverend Robert Wright
The Diocese of New York Task Force on Domestic Violence and Sexual Assault



M011 The Episcopal Church's Covenant to Care of Creation

Proposed by

Province VIII Synod

To the Deputies and Bishops of The Episcopal Church assembled at the 81st General Convention:

Resolved, the 75th Synod of Province VIII of The Episcopal Church affirms The Episcopal Church's Covenant to Care of Creation and its commitment to "Loving Formation, Liberating Advocacy, and Life-Giving Conservation, and the Long-Term Church-wide Ambition for Safeguarding Creation and Stewarding Resources",

and be it further Resolved, that this 75th Synod supports the following legislative themes in this Memorial format to the 81st General Convention of The Episcopal Church for its consideration:

- affirm the Task Force on the Care of Creation & Environmental Racism resolutions A020 –

Establish a Standing Commission, A021 – Create a Care of Creation Loan Fund, and A022

Support the Anglican Communion Forest Initiative.

- support investment in new or revitalized energy infrastructure systems in the public and

private sectors that reflect a Just Transition from dated systems to renewables,
from an

extractive economy to a regenerative economy;

- encourage grassroots solutions to climate change including participation in food and

creation care ministries such as Good News Gardens,

- reaffirm the commitment to environmental justice, climate justice, healthy oceans, and all

waters, including preservation of ecosystems that support biodiversity;

- develop a roadmap to guide Dioceses and parishes to achieve carbon neutrality by 2030, a

way to measure progress, and financial and technical support to do this work;

- develop resources for Creation Care Liturgies, Eco-Grief ministries, and the education &

training tools for the work of Environmental Land Restitution, and be it further

Resolved, the 75th Provincial Synod immediately files this Memorial with the General Convention Secretariat and directs the following deputations to the 81st General Convention to submit specific resolutions addressing these themes.

Respectfully Submitted by:

Province VIII Synod submitted and approved May 17, 2024

Emily Hopkins

-Province VIII Creation Care Network Coordinator

-Convener, Care of Creation Caucus (HoD for 81st GC)

Ms. Miriam Casey, Diocese of Northern California+ Rev. Pamela Dolan, Diocese of Northern California+ Mr. William Shreve, Diocese of El Camino Real Professor Willis Moore, Diocese of Hawaii Rev. Jenn Latham, Diocese of Hawaii+ Rev. Daniel Tamm, Diocese of Los Angeles

Rev. Marla Asson, Diocese of Nevada+ Ms. Deborah White, Diocese of Nevada Canon Amy Cook, Diocese of California The Very Rev. Eric Metoyer, Diocese of California+ Mr. John Kydd, Diocese of Olympia (+ indicates General Convention Deputy or Alternate)



M012 Expand Our Church's Capacity for Data Collection, Research, Monitoring, and Evaluation

Proposed by

Evangeline Warren

Supported by

Laura Curlin, Elizabeth Rousseau, Lindsey Hardegree

To the Deputies and Bishops of The Episcopal Church assembled at the 81st General Convention:

The Young Adult Caucus of General Convention expresses grave concerns about the current state of our Church's capacity for data collection, research, monitoring, and evaluation. The Church has canonical and pragmatic needs for data pertaining to our members, congregations, and dioceses, but we are not currently investing in data and research to make effective use of that information and support our shared mission. We need to be able to understand who is and isn't served by the Church so that we can plan for our future.

Going beyond the Parochial and Diocesan Reports, there are at least 13 resolutions submitted for this triennium that call for the collection, analysis, or dissemination of data for our Church. Our current data practices in The Episcopal Church mean that interim bodies have limited support and access to resources to fulfill their mandates. Interim bodies generate surveys, collect data, and analyze the results on an ad hoc basis. Interim bodies may include members with expertise in survey design and data analysis, but if not, the usefulness of the results may be severely limited. When we turn to outside experts to address these gaps, we pay a premium and may lose important contextual information held by our interim bodies.

Bringing research and data skills in-house would provide for greater continuity and collaboration. Interim bodies raise important questions for the church to answer, but they may not have the tools or experience to rigorously answer them.

We often hear concerns about the efficiency of the Church, and whether funds are spent effectively on our mission. An Officer for Mission-Driven Data Strategy at the churchwide level will support the Church's ability to evaluate the efficacy of programs. Our budget will be able to go farther if we can prioritize effective initiatives and improve and learn from less effective initiatives. We would be better able to identify when an approach is working well in one diocese, so that it could be tried in others. We could make better, more informed governance decisions with better information on the effectiveness of past and present programs.

Investing in our churchwide data capacity is also not out of step with comparable denominations. The Evangelical Lutheran Church in America (ELCA), Presbyterian Church (USA) (PC(USA)), United Methodist Church (UMC), and United Church of Christ (UCC) all have research and data capacities that far outpace The Episcopal Church. A churchwide officer need not only serve the needs of DFMS, either. Research Services of PC(USA), for example, serves their whole church, from their General Assembly to individual congregations. Investing in this initiative will strengthen our Church from top to bottom.

This Caucus urges the Church to prioritize long-term planning based on data. This is an opportunity to be more collaborative and to be better informed in the decisions we make together.

Respectfully submitted,
Evangeline Warren, Ohio (on behalf of The Young Adult Caucus of General Convention)

Endorsed by:
Laura Curlin, California
Elizabeth Rousseau, Connecticut
Lindsey Hardegree, Atlanta

Supported by:
The Young Adult Caucus of General Convention



M013 HOD Legislative Committee 01 - Rules of Order

Proposed by

John Washbush

Supported by

01-Rules of Order/HoD

To the Deputies and Bishops of The Episcopal Church assembled at the 81st General Convention:

LC 01 - Joint Rules of Order, in light of the experience of the 80th and 81st General Conventions, strongly urges the Standing Commission on Structure, Governance, Constitution and Canons assess the advantages and challenges of pre-convention committee meetings and hearings, as well as other aspects of the legislative process, and make recommendations to refine the legislative process with the purpose of creating a more inclusive and accessible General Convention of The Episcopal Church.

The work of the Commission would be:

- (1) assess the changes to the legislative process introduced at the 80th General Convention, particularly the process of pre-Convention online legislative committee meetings and hearings;
- (2) review the technology used for legislative committees, determining the best technology for maximum participation by all members of both Houses;
- (3) assess the pros and cons of the current number of legislative days of General Convention;

(4) make recommendations to the Joint Standing Committee on Planning and Arrangements, the Presiding Officers, and the General Convention Office for the length and legislative process for the 82nd General Convention;

(5) propose appropriate amendments to the Rules of Order for the House of Bishops, the House of Deputies, and the Joint Rules for the House of Bishops and House of Deputies to improve the legislative process in light of the findings;

(6) develop a plan for ongoing review of the Rules of Order for the House of Bishops, the House of Deputies, and the Joint Rules for the House of Bishops and House of Deputies, by a diverse interim body; and

(7) develop a plan for training Deputies and Bishops on their Rules of Order, the Joint Rules, and the General Convention legislative process.

We urge the Commission to begin its work no later than December 1, 2024, and complete its work upon submitting a Blue Book report to the 82nd General Convention.

We further urge the Commission to listen to the broader Church, consult widely with current and former Bishops, Deputies, caucuses, staff, youth, non-English speaking participants, and others with General Convention experience as well as experts in large group decision making and organizational development. We urge the commission to publish periodic reports of its actions in a timely manner.