

STANDING COMMISSION ON DOMESTIC MISSION AND EVANGELISM

MEMBERSHIP

Ms. Lallie B. Lloyd, <i>Chair</i>	Massachusetts, I, 2009
The Rev. Silvestre E. Romero, Jr., <i>Vice-Chair</i>	El Camino Real, VIII, 2009
The Rev. Stephanie Spellers, <i>Secretary</i>	Massachusetts, I, 2012
The Rt. Rev. C. Franklin Brookhart, Jr.	Montana, VI, 2012
Ms. Angelica L. Duque	Colombia, IX, 2009
Ms. Ora Houston	Texas, VII, 2012
The Rev. Colenzo J. Hubbard, <i>President House of Deputies</i>	West Tennessee, IV
The Rt. Rev. David C. Jones	Virginia, III, 2009
The Rt. Rev. James R. Mathes	San Diego, VIII, 2012
Mr. Donald McClain	Milwaukee, V, 2012
Mr. Albert T. Mollegen, Jr., <i>Executive Council Liaison</i>	Connecticut, I
Ms. Kirstin Nielsen	Washington, III, 2009
The Honorable Joanne O'Donnell	Los Angeles, VIII, 2009
Ms. Elizabeth Panilaitis	Connecticut, I, 2009
The Rev. Sandye A. Wilson	Newark, II, 2009

CHARGE

The Standing Commission on Domestic Mission and Evangelism (SCDME) is charged “to identify, study and consider major general policies, priorities and concerns as to the domestic mission of this church. This shall include a review of the shaping of new patterns and directions for evangelism. The Commission shall develop and recommend to the General Convention comprehensive and coordinated policies and strategies to restore all people to unity with God and each other in Christ” [Canon I.1.2(n)4].

SUMMARY OF WORK

The Standing Commission met five times: November 2006 (Chicago); May 2007 (Seattle); October 2007 (Boston); April 2008 (Los Angeles); and October 2008 (Baltimore). We chose locations where we could experience and witness exemplary ministries in which Episcopalians are living into God’s mission and bringing new life to their communities and their faith.

In Seattle we visited the Church of the Apostles and Fremont Abbey, a partnership between the Lutheran Synod in Washington and the Episcopal Diocese of Olympia, to meet with young adult leaders of the Emergent Church Movement. In Boston we heard a clear and effective strategy for outreach ministry to the Asian community, participated in a Eucharistic gathering in the Cathedral, which was planned and led by young adults, and heard how a diocese-wide commitment to HIV/AIDS ministries in Kenya has created partnerships around the Millennium Development Goals. In Los Angeles we learned about the Kaleidoscope Institute’s curriculum for evangelism in multicultural contexts, the vision and challenges facing Hispanic ministries, the power of reconciliation as a healing ministry in situations of conflict and how one small congregation in a transitional neighborhood has developed a worshipping community in a storefront.

SECTION I: OUR OPPORTUNITY IN THIS MISSIONAL AGE

The Commission recognizes the ongoing numeric and systemic decline our church has experienced for some time. In locations where leaders have a limited or narrow focus on mission, decline is apparent. In locations where leaders have a vision for mission rooted in Scripture and a heart for evangelism, growth is apparent. Despite growth in many places, our decline is real and dire, and overall our church continues to shrink.

Consider the following data: (1) For the most recent four years for which we have data, average Sunday attendance in about half our congregations has declined, while it increased in only about one-third; (2) The rate of declining attendance at Episcopal churches accelerated from 5 percent between 1999 and 2004 to 14 percent between 2002 and 2007; (3) From a base of just over 795,000 per week, average Sunday attendance shrank by

almost 50,000 between 2004 and 2007; and (4) More than 16 percent of adult Americans claim no formal religious affiliation.

If a cell phone company faced an untapped market of comparable size, it would research the needs and preferences of the target market, identify how its products could meet those needs and preferences and embark on a massive communication plan to spread the news that it had the phone people were looking for. The Episcopal Church has a unique charism among the world's constellation of churches. Our gift is incarnational: a reflection of the gift of God's own self in the person of Jesus Christ. God's radical welcome in the specific context of first century Palestine. Our tradition bears witness that God comes to us in a human body and speaks the people's language—all the peoples' languages. God celebrates and blesses us in our humanness and our diversity, and God calls us to live together as one body. In a world of great suffering, our charism allows us to listen for where God is calling us to respond with love, reconciliation, welcome, healing and repentance.

Across our nation, a particularly narrow vision of Christianity dominates the public square. To many people who are seeking a relationship with the Divine, be they young or more seasoned, Christianity appears anti-homosexual, judgmental, hypocritical, too involved in politics, out of touch with reality, old-fashioned, insensitive, boring and un-accepting of other faiths (Kinnamon and Lyons, *UnChristian*). In candor, we must acknowledge this narrow view of Christianity is winning. Urgency requires us to act promptly. Now is the time to radically focus our resources and energies to be the church God is calling us to be.

SECTION II: LIVING INTO OUR MISSIONAL OPPORTUNITIES

We are descended from generations of Christians, going back to Jesus' first followers who traveled a world that was indifferent, if not hostile, to the Gospel. The first disciples were clear on mission, sacrificial in giving and doggedly focused; and they succeeded. As Bishop Fred Borsch says, "Scripture is filled with improbable people doing the impossible."

The Commission believes God will bring new life and growth to the church as all her leaders (national, diocesan, congregational, appointed, hired, elected and informal) reaffirm by word and deed that, as Emil Brunner said, "The Church exists by mission as fire exists by burning."

The greatest contribution each of us can make to help the church we love become more missional is to become more missional ourselves. The Commission has lived into this belief in two ways.

First, the Commission intentionally built community and challenged ourselves by encountering the new things God is doing in the church. We told our faith stories. We shared how God led us to our passion and how our passion leads us back to God. We talked about how we recognize God in our midst and what we long for our congregations to become. We came to know something about one another's lives, families and work challenges. We celebrated personal joys and accompanied personal sorrows. We practiced core values of listening, speaking and being together that created openness, affection and trust—not perfectly or always, but mostly and usually. We returned from site visits and shared what moved us and where we saw God at work. We recognized the Spirit at work in our midst and we wondered what else is going on and what would come next.

Our decision to spend time in these ways was not easy or always comfortable, but we recognized the fruit of the Spirit in the love we came to have for one another. We urge each leadership group to be intentional—not casual—about building themselves into a community. Many of the Resolutions that follow suggest resources and methods of doing so.

Second, the Commission proposes the Resolutions that follow.

SECTION III: RESOLUTIONS

PLANNING AND DATA

RESOLUTION A061 CONTINUOUS CYCLE OF STRATEGIC PLANNING

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Executive Council to create
2 a Committee of Strategic Planning to guide the Executive Council and the Church Center in their capacities as
3 leaders of The Episcopal Church; and be it further
4
5 *Resolved*, That the Committee on Strategic Planning be charged with using the best appropriate planning methods
6 available to develop a ten-year plan, updated annually, that identifies and tracks the missional, financial, societal,
7 cultural and other challenges and opportunities facing The Episcopal Church; considers alternative paths of
8 action; recommends a path; defines measurable indicators of success of the selected direction and a specific
9 timeline; details resources needed and proposes how those resources will be gathered; and be it further
10
11 *Resolved*, That the Committee on Strategic Planning report annually to the Executive Council except in years when
12 General Convention meets, during which year it reports to General Convention; and be it further
13
14 *Resolved*, That the plan receive a revision every year and a major revision every three years in anticipation of the
15 triennial priorities and budget process that is finalized at General Convention; and be it further
16
17 *Resolved*, That the Committee on Strategic Planning consist of fourteen persons with voice and vote: the Presiding
18 Officers; three bishops, three ordained priests or deacons, and six lay persons all jointly appointed by the
19 Presiding Officers, at least three and no more than six of whom will be members of Executive Council; and be it
20 further
21
22 *Resolved*, That the Presiding Bishop appoint two or three senior members of Church Center staff to serve on the
23 Committee on Strategic Planning with voice, but no vote; and be it further
24
25 *Resolved*, That the work of the Committee on Strategic Planning be guided and supported by an external
26 consultant working with senior Church Center staff; and be it further
27
28 *Resolved*, That minutes of the meetings of the Committee on Strategic Planning be distributed to the Presiding
29 Officers and staff of the Church Center to one level below Center Directors.

COST

\$300,000 over the triennium.

EXPLANATION

To take best advantage of the missional opportunities before the church, we need to plan carefully and execute wisely by setting goals, locating resources and monitoring progress. An effective long-term plan will track and analyze both societal and church trends and set specific performance goals and indicators. By updating the plan annually, we can remain flexible and responsive to rapid changes. The skills required for effective planning in such a complex environment as ours are most likely better developed in the private sector than within the church. An outside consultant who works closely with church leaders, both elected and appointed, is best situated to guide such a process. A Committee on Strategic Planning would create the structure for this planning, and the proposed membership would include the breadth of expertise and perspective required for creative and effective planning.

RESOLUTION A062 MEASURING ATTENDANCE AND MISSION

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention request the House of Deputies
2 Committee on the State of the Church to consider supplementing the definition of Average Sunday Attendance,
3 so as to maintain the integrity and comparability of attendance statistics while also accounting for the regularly

4 scheduled primary weekly worship services of missional, co-located or emergent congregations that occur on days
5 other than Sundays or Saturdays; and be it further

6
7 *Resolved*, That the House of Deputies Committee on the State of the Church consider adding a quantifiable
8 measure of mission to count the number of people served including, but not limited to, schools, soup kitchens,
9 food pantries, campus ministries other ministries through which the congregation lives out its mission.

EXPLANATION

We signify what we value by what we measure. “Average Sunday Attendance,” which includes only Sunday and Saturday evening services, is an incomplete measure since church planters and new congregations often use facilities not available Saturday evening or Sunday morning. Without disrupting comparability of year-to-year data, we need to make these emerging congregations statistically visible. “A mission culture focuses on the ‘whole family’ of the congregation, including persons served in mission, community people, friends of the church who live elsewhere, constituents and members” (Ken Callahan, *Strong, Small Congregations*).

EVANGELISM

RESOLUTION A063 AFFIRMING MAINLINE EVANGELISM TOGETHER

1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Standing Commission on
2 Domestic Mission and Evangelism to convene a convocation on mainline mission and evangelism in the U.S.; and
3 be it further

4
5 *Resolved*, That this convocation consist of three conversations, comprising no more than a total of twenty
6 members of corresponding Commissions, Committees or Boards from other denominations (including but not
7 limited to our covenant partners the Evangelical Lutheran Church in America and the United Methodist Church,
8 as well as the Presbyterian Church (USA) and the United Church of Christ); and be it further

9
10 *Resolved*, That the Standing Commission on Domestic Mission and Evangelism report on the outcome of these
11 conversations to the 77th General Convention.

COST

\$20,000 over the triennium.

EXPLANATION

The Executive Council has listed “Claiming our identity” as one of The Episcopal Church’s budget priorities for the next triennium, including articulating what it means to be Christian and Christ-centered. Many bishops learned through the Lambeth Indaba process that conversation is action, not merely a preliminary to action. Episcopalians cannot articulate what it means to be Christian and Christ-centered alone. Our mainline brothers and sisters are a resource for this work of discernment, not competitors. The proposed convocation’s purpose is to respond to persistent numeric decline in our denominations by trusting in God’s unfolding work in our midst and remaining grounded in faith and hope. The proposed series of collaborative, structured conversations will generate new images of being God’s missional church and lift up missional opportunities for faithful service that will attract people. Costs are to be shared among participants.

RESOLUTION A064 AMEND CANON III.4.1(A) AND ADD CANON III.4.9

1 *Resolved*, the House of _____ concurring, That Canon III.4.1(a) is hereby amended to read as follows:
2 Sec. 1. (a) A confirmed communicant in good standing or, in extraordinary circumstances, subject to
3 guidelines established by the Bishop, a communicant in good standing, may be licensed by the Ecclesiastical
4 Authority to serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor,
5 *Evangelist*, or Catechist. Requirements and guidelines for the selection, training, continuing education, and
6 deployment of such persons, and the duration of licenses shall be established by the Bishop in consultation
7 with the Commission on Ministry; and be it further
8

- 9 *Resolved*, That Canon III.4.9 is hereby added as follows:
10 *Sec. 9. An Evangelist is a lay person with an extraordinary gift for presenting the good news of Jesus Christ in such a way that*
11 *people decide to follow him, join the body of Christ and share his mission. An Evangelist assists with the community’s ministry of*
12 *evangelism in partnership with the Presbyter or other leader exercising oversight of the congregation, or as directed by the Bishop.*

EXPLANATION

We are all called to be evangelists of the good news of God in Christ, and the Holy Spirit gives this gift in extraordinary measure to some. By adding “Evangelist” to The Episcopal Church’s licensed lay leaders we lift up and celebrate those whose unique gifts particularly inspire, encourage and lead the community toward bolder proclamation of the good news. In accordance with the Canons, each diocese will be responsible for designing locally-appropriate trainings, processes for identifying potential evangelists and ensuring continuing education and a regular recertification process.

RESOLUTION A065 CONVENING AND SUPPORTING EVANGELISTS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Center for Evangelism and
2 Congregational Life to gather the voices and wisdom of evangelists, encourage the sharing of information and
3 deepening relationships through all available ways, including, but not limited to social networking sites,
4 conference calls and meetings at conferences; and be it further
5
6 *Resolved*, That all dioceses are urged to develop training programs for evangelists, including web-based resources,
7 appropriate to the demographic and theological diversities of their geographic area; and be it further
8
9 *Resolved*, That General Convention direct the Center for Evangelism and Congregational Life to support the
10 training and development of evangelists by developing training materials and programs; creating and making
11 widely available resources to identify and develop the gifts and skills of effective evangelists; and establishing
12 mechanisms for sharing locally developed best practices, experiences and resources; and be it further
13
14 *Resolved*, That the Center for Evangelism and Congregational Life report on the gatherings, diocesan programs,
15 training materials and resources and on their effectiveness in developing skills of evangelism to the 77th General
16 Convention.

EXPLANATION

While we are all called to be evangelists—lively witnesses who proclaim by word and example the good news of God in Christ—some peoples’ spiritual gifts enable, even compel, them to cross boundaries and take risks to proclaim the love of God. Using traditional and non-traditional means, these evangelists inspire others with their passion for Jesus, calling others to enter personal and communal relationship with him and to be his hands and feet in mission. They also model for other Christians how to testify more boldly to our faith and hope in Christ.

The proposed Resolution strengthens the ministry of evangelism by identifying and nurturing those with unique gifts and inspiring and training those who desire to share this ministry. The identifying and training process will be different in each diocese, therefore diocesan bishops, “called to be one with the apostles in proclaiming Christ’s resurrection,” should lead the design of processes for raising up, equipping and nurturing evangelists in their dioceses. The Center for Evangelism and Congregational Life would offer strategic support to dioceses by providing resources and materials that may be adapted for local use and by collecting and disseminating best practices and resources.

RESOLUTION A066 EVANGELISM TOOLKIT FOR THE 21ST CENTURY

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Center for Evangelism and
2 Congregational Life to create a comprehensive toolkit to support and inspire congregations and dioceses to
3 engage in culturally-appropriate evangelism and mission with groups under-represented by the church including,
4 but not limited to, people of color, immigrants and refugees, youth and young adults, gay and lesbian people,
5 people living in poverty, people with disabilities and those who do not attend church; and be it further

- 6
7 *Resolved*, That the toolkit might include video/DVD, an online resource center and a downloadable resource pack
8 (in Spanish and English, with subtitles in other languages). The content could include the following: videos of
9 church leaders' compelling stories about evangelism and mission in emerging, multicultural contexts; tools and
10 resources for change-planning, identifying a community's demographic make-up, and training to prepare
11 congregations to engage in cross-cultural evangelism and mission. Such training might include, but not be limited
12 to, anti-racism, welcoming poor people, gay and lesbian people, youth and young adults, immigrants and refugees,
13 people with disabilities and those new to/returning to church; and be it further
14
15 *Resolved*, That the toolkit be presented to the House of Bishops and the Executive Council in their first meetings
16 in 2011.

EXPLANATION

As The Episcopal Church seeks to engage God's mission in our communities today, congregations and dioceses must pursue evangelism and mission that honors their unique communities, particularly considering diversities of race, class, ethnicity, sexuality, generation, education, physical ability, citizenship and church membership, or lack thereof.

Some evangelism and mission resources have been developed for some under-represented groups, and it is time to draw them together. This toolkit would gather and present a comprehensive set of resources to support congregations and dioceses as they identify and engage under-represented/under-served groups in their community.

It is expected that the Center for Evangelism and Congregation Life will spearhead this effort in cooperation with other offices, including but not limited to Ministries with Young Adults, Campus Ministries, Social and Economic Justice.

NEW CHURCH PLANTS

RESOLUTION A067 STRATEGY FOR ESTABLISHING NEW CONGREGATIONS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention encourage the staff officer for New
2 and Emerging Churches in the Evangelism and Congregational Life Center to collaborate with the Evangelical
3 Lutheran Church in America and others to develop resources for starting new congregations; and be it further
4
5 *Resolved*, That these resources include case studies, best practices, approaches to be avoided and effective action
6 plans for starting and sustaining new congregations; and be it further
7
8 *Resolved*, That this resource be published and presented to the Executive Council and to the House of Bishops at
9 their first meeting in 2011.

EXPLANATION

Even in the face of decline there are opportunities for mission and church plants, and we need to be prepared to act when the Spirit calls and the opportunity arises. Mission-oriented Christian leaders in many traditions have learned how to successfully plant and sustain new churches. Resources need to be gathered and made accessible to bishops who would live into their calling as chief evangelist by establishing new congregations.

RECONCILIATION

RESOLUTION A068 RECONCILIATION TRAINING

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Mission Leadership Center
2 to continue the process of identifying and evaluating curricular materials for formal faith-based reconciliation
3 training appropriate for all ages, and to continue promoting the use of these materials in congregations, dioceses,
4 provinces, the House of Bishops and Executive Council; and be it further
5

- 6 *Resolved*, That General Convention urge the House of Bishops to continue participating in formal reconciliation
7 training during the next triennium in order to further prepare all bishops to use the skills and tools of faith-based
8 reconciliation in their dioceses; and be it further
9
10 *Resolved*, That the Standing Commission on Domestic Mission and Evangelism report on the participation in faith-
11 based reconciliation training by congregations, dioceses, provinces, the House of Bishops and Executive Council
12 to the 77th General Convention.

EXPLANATION

Reconciliation is the mission of the church and the ongoing mission of God. The 75th General Convention adopted Resolution A039, which commended reconciliation training as a tool of evangelism and called upon The Episcopal Church, and particularly the House of Bishops, to participate in formal reconciliation training. The explanation that accompanied A039 emphasized the need for reconciliation training in a church wracked with conflict. The response to that Resolution during the intervening triennium was encouraging: several hundred Episcopalians, including all members of the House of Bishops, participated in some form of formal reconciliation training. The feedback from participants has been powerful and affirming. Many more Episcopalians need reconciliation training, however. The proposed Resolution is offered to maintain the momentum A039 set in motion and in furtherance of the mission of the church “to restore all people to unity with God and each other in Christ.”

MISSION FUNDING

RESOLUTION A069 FUNDING MISSION FUNDING OFFICE

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention fully fund Mission Funding Initiative
2 to raise \$250,000,000 over the next six years.

COST

\$5,000,000

EXPLANATION

In 2003 the Standing Commission on Domestic Mission and Evangelism made the following statement:

The Episcopal Church is rich in undeveloped economic resources. At both local and national levels the Church needs advice on how we might creatively use our assets to underwrite and enable our vision.

In 2005 the Executive Council accepted a recommendation from an appointed task force and established the Mission Funding Initiative, which was subsequently ratified at the 2006 General Convention. Planning has since proceeded, and the Mission Funding Office has prepared case statements for several capital funds. Mission Funding needs expanded staff capacity to develop relationships and cultivate donors. Our vision for mission has too often been too small. We think in terms of small efforts of church planting and are disappointed when our small vision reaps even smaller rewards. The Good News is life-giving and life-changing. The church should invite those who have been transformed to make gifts that will change the very nature of the church and fuel our church planting and mission development for fifty years. Churches are often hesitant to create sophisticated mechanisms of fund development. Our hesitation misses opportunities. With modest and relatively passive means of fund development, the church has received much. With diligence, intention and action, the church can build capacities to do what God is calling us to do: build up the church and proclaim the Gospel.

The Mission Funding Initiative will allow us to create a major fund development center for The Episcopal Church that could serve all parts of the church. It needs a budget adequate to the need and opportunity.

GENERAL CONVENTION

RESOLUTION A070 AMEND JOINT RULES OF ORDER OF THE HOUSE OF BISHOPS AND THE HOUSE OF DEPUTIES RULE III.12

1 *Resolved*, the House of _____ concurring, That Rule III.12 of the Joint Rules of Order of the House of Bishops
2 and the House of Deputies is hereby amended to read as follows:
3 Sec. 12. Each proposal for legislative consideration, however addressed to the General Convention or to
4 either House thereof, received prior to a date in advance of the Convention agreed upon by the Presiding
5 Bishop and the President of the House of Deputies, shall be referred by mail to the proper Standing
6 Committee or Special Committee of the appropriate House, the Presiding Bishop making the referrals to the
7 Committees of the House of Bishops and the President of the House of Deputies making the referrals to the
8 Committees of that House. *Each Standing Committee or Special Committee of each House shall, as its first order of*
9 *business, rank its received proposals in priority sequence, as each committee so determines, and forward that list to the chair of the*
10 *Committee on Dispatch of Business of the appropriate House. No additional proposals for legislative consideration may be*
11 *forwarded to either House until the top three priority proposals for legislative consideration of every Standing Committee or*
12 *Special Committee of both Houses have been discharged, unless by joint agreement by the President of each House.*

EXPLANATION

General Convention Committees often operate under an enormous work load. Precious time together is sometimes dissipated on inconsequential Resolutions. Sometimes important Resolutions get lost. The proposed Resolution creates an opportunity to attend first to Resolutions with high missional and strategic impact. This will allow Committees to prioritize their work and make sure the most important Resolutions receive the attention they require. By slowing down the pace and increasing their focus, Committees can model good leadership, good process and self-care. We will not be able to make General Convention a time of celebration, service and outreach without agreed-upon mechanisms to reduce the legislative load.

RESOLUTION A071 EVANGELISTIC OPPORTUNITIES OF GENERAL CONVENTION

1 *Resolved*, the House of _____ concurring, That the 76th General Convention direct the Joint Standing Committee
2 on Planning and Arrangements to alter the schedule for the 77th General Convention in Indianapolis as needed
3 to create programmatic and worship opportunities that will be of benefit to bishops, deputies and the wider
4 church. Special attention should be given to opportunities for service in the host city as a part of our evangelical
5 witness; and be it further
6
7 *Resolved*, That the Joint Standing Committee on Planning and Arrangements create at least twelve sites across The
8 Episcopal Church where individuals may participate in parts of General Convention via satellite downlink; and be
9 it further
10
11 *Resolved*, That the Joint Standing Committee on Planning and Arrangements explore other opportunities for
12 electronic connections to allow individuals not on site to participate in the missional work of General
13 Convention.

EXPLANATION

General Convention is an enormous undertaking of our church, absorbing extraordinary time, energy and money. Its missional opportunity is comparably extraordinary. In New Orleans the House of Bishops worked in the community, and at Lambeth the bishop's walk to end poverty was one of the most highly reported actions.

General Convention could connect Episcopalians as a larger community and make more visible our commitments to evangelism and service.

With a streamlined legislative load, General Convention could become a time of community building, formation and witness to the world of The Episcopal Church's unique charism. With the benefit of technology and judicious choices of programming, General Convention could reach beyond the convention center. With careful attention

to translation, this could assist in building wider understanding of The Episcopal Church's mission in communities where English is not the primary language.

SECTION IV: RESOLUTIONS REFERRED TO THE COMMISSION

- A039 Reconciliation Training: See Appendix.
- A051 Electronic CCAB Meetings: The Commission conducted several conference calls and accomplished much of its report drafting by email.
- A087 Committee on Missionary Dioceses: Several inquiries failed to provide the Commission adequate understanding of the context and intent of this Resolution, therefore the Commission takes no action.
- A104 Amend Canon I.1.2: Standing Commissions and A112 Directions for the Future: The Commission reviewed its mandate and submitted the following proposed revision to the Standing Commission on the Structure of the Church on August 5, 2008: "To identify, study and consider major policies, priorities and concerns as to this Church's effectiveness in advancing God's mission to restore all people to unity with God and each other in Christ. This shall include patterns and directions for evangelism, developing excellent leadership and ministries that engage the racial, ethnic, generational, linguistic and socioeconomic diversities of our communities, and reflect God's love for the world, including but not limited to cultural competency, leadership development, ethnic diversity, Church planting and revitalization, reconciliation training, and young leaders. The Commission shall develop and recommend to the General Convention comprehensive and coordinated policies and strategies to further this mandate."
- A159 Commitment to Interdependence in the Anglican Communion: We request this Standing Commission, during the next triennium, identify other members of the Anglican Communion who have domestic mission and evangelism bodies comprised of bishops, priests and laity and inquire as to their interest in reciprocity.
- B023 Evangelism-Response to Decline: Addressed in Resolutions and body of report above.
- D031 Budget Priorities: The Commission sent its proposed budget priorities to Gregory Straub on February 17, 2008: "We believe the budget for 2010-2012 must address these issues: (1) Planning for a smaller Church structure. Will we combine dioceses? Eliminate ministries and programs? Either task presupposes a clear statement of purpose and identity for TEC, on the basis of which these difficult decisions can be made. (2) Raising substantial financial resources as working capital, not an endowment, to spend on planting new Churches, recruiting leaders for the 21st century (i.e., addressing the challenge of seminary debt; identifying, mentoring and training leaders who look like the groups we are trying to reach: young adults, ethnic minorities and others who are underserved), training all leaders in reconciliation, evangelism, and anti-racism and training for some in Church planting and congregational renewal.

SECTION V: 2009-2012 TRIENNIUM AND BUDGET REPORT

PROPOSED MANDATE

To identify, study and consider major policies, priorities and concerns as to this church's effectiveness in advancing God's mission to restore all people to unity with God and each other in Christ. This shall include patterns and directions for evangelism, developing excellent leadership and ministries that engage the racial, ethnic, generational, linguistic and socioeconomic diversities of our communities, and reflect God's love for the world, including but not limited to cultural competency, leadership development, ethnic diversity, church planting and revitalization, reconciliation training and young leaders. The Commission shall develop and recommend to the General Convention comprehensive and coordinated policies and strategies to further this mandate.

Topics to be addressed should include, but not be limited to: youth, young adults (both on and off campuses) and identifying and cultivating young leaders; deepening relationships with Province IX; listening to young adults who are not in church; reconciliation; convocation on mainline mission and evangelism; learning to use video conferencing to supplement face-to-face meetings; developing relationships with staff at Church Center to mutually inform our work—especially with Mission Funding, Evangelism and Congregational Life (especially

New and Emerging Churches, Ethnic Congregational Development and Evangelism) and Mission Leadership (especially Campus and Young Adult Ministries).

BUDGET REPORT

The Standing Commission’s budget for the 2006-2009 triennium was \$66,000. Expenditures in 2007 were \$26,124, and year to date expenditures as of November 2008 were \$20,466, leaving a balance of \$19,410.

The Standing Commission on Domestic Mission and Evangelism will meet approximately five times during the next triennium. This will require \$22,000 in 2010; \$22,000 in 2011; and \$22,000 in 2012; for a total of \$66,000 for the triennium.

APPENDIX: PROGRAMS AND RESOURCES FOR FAITH-BASED RECONCILIATION TRAINING

In compliance with Resolution A039 of the 75th General Convention, the Standing Commission on Domestic Mission and Evangelism submits this report to the 76th General Convention on resources and participation in faith-based reconciliation training by congregations, dioceses, provinces, the House of Bishops and Executive Council.

Faith-based reconciliation resources and programs affiliated with The Episcopal Church: Reconcilers.Net. This is a growing movement of Episcopalians working to impart faith-based reconciliation as both spirituality and a moral vision for our life together in The Episcopal Church, as well as our mission in the 21st Century. The purpose is not to resolve any particular conflict, such as the struggle over human sexuality, but to be a prophetic movement to restore the heart of the gospel to the life and mission of the church. As such, the goal is to change the culture of the church to one of faith-based reconciliation and to spread this vision to the worldwide Anglican Communion. Reconcilers.Net originated in the Diocese of Los Angeles under the leadership of the Rev. Canon Brian Cox. Its work is currently guided by a national Core Group consisting of Brian Cox, Joanne O’Donnell (Los Angeles), Michael Witmer (Los Angeles), Jim Warnock (Northern Indiana) and Patrick Ormos (West Texas). Reconcilers.Net conducts a three-day seminar on the core values of faith-based reconciliation: inclusion, pluralism, peacemaking, social justice, forgiveness, healing historical wounds, submission to God and atonement. In 2007 and 2008, Reconcilers.Net conducted five seminars in the Dioceses of Los Angeles, Western Louisiana, Indiana and the House of Bishops.

Good News: A Congregational Resource for Reconciliation. The Rt. Rev. Steven Charleston, former Dean of Episcopal Divinity School, wrote this resource to help congregations find a way to come together despite deep differences. *Good News* walks participants through the viewpoints of justice, compassion and reconciliation, shifting the focus away from the usual repetitive cycle of arguments on fixed positions and toward the call to discipleship every Christian hears when Jesus says “come, follow me.” *Good News* helps Communities discover they can find reconciliation without resolving all of their disagreements. Parishes can experience compassion rather than conflict. They can embrace the peace of Christ, calming fear with the forgiveness of Jesus.

The Community of the Cross of Nails. A world-wide community of individuals and groups, who share a commitment to a practical vision of reconciliation and a genuine intention to live a disciplined Christian life. It springs directly from the united efforts of the community of Coventry Cathedral in Coventry, England, from the destruction of the old Cathedral in an air attack in 1940, through the period of incitement to bitterness that followed World War II. The Community of the Cross of Nails (CCN) sponsors many conferences dealing with reconciliation in connection with issues of sexuality, tensions between Christianity and Islam, among others. The community has produced a manual available online at no cost. The manual is a response to requests for guidelines and support in reconciliation ministries. It tells how to join CCN and outlines the Common Discipline and other practices encouraged for membership.

Another Way. The Rev. Maria DeCarvalho offers workshops for congregations, dioceses and private sector clients that provide “serious tools for transformation.” Convinced that reconciliation is about communication, her work prepares persons to speak the truth in love. The workshops—designed for between fifteen and 200 persons—

focus on communication that is both authentic and respectful. This is not only about communicating with others, but also learning how to re-frame situations in which one is broken-hearted or has been wounded by another's words. Recently the Rev. DeCarvalho spoke at the clergy conference in the Diocese of Niagara (Anglican Church of Canada). The diocese wanted support with communication as it prepared for a bishop's election with the potential for divisiveness around issues of sexuality.

Kaleidoscope Institute. The Rev. Eric H. F. Law founded Kaleidoscope to continue a ministry he started in the late 1980s when he began a journey through the theological and practical landscape of diversity. His focus has always been on how he can follow Christ's call to seek and serve Christ in every person and respect the dignity of every human being. What began as a need to help himself and others around him address race and diversity issues in faithful and constructive ways has evolved into something much bigger and deeper. Over the years, many have found his writing and methods helpful for their ministries, as evidenced by the overwhelming number of requests for him to give lectures and workshops across the United States, Canada, Australia, Asia and Europe. He has written six books on the subject, ranging from individual spiritual practice to systemic transformational applications. His first book, *The Wolf Shall Dwell with the Lamb*, appeared in a Spanish translation in 2005.

Creating a Culture of Peace. The Episcopal Peace Fellowship collaborates with the Fellowship of Reconciliation, a multi-faith justice and peace organization, to offer its model of nonviolence basic training and facilitator training. Creating a Culture of Peace (CCP) non-violence basic training empowers participants in the spirituality and practice of active peacemaking in their daily lives. The program has been effective across age groups. Facilitators use a participatory, popular education approach that draws on the experience of participants.

The Desmond Tutu Center. Located at General Theological Seminary in New York City, the Desmond Tutu Center hosts several programs including the Center for Peace and Reconciliation. The Center hosts conferences and seminars that emphasize peace and reconciliation, lifelong learning and interfaith understanding.

OTHER FAITH-BASED AND FAITH-FRIENDLY PROGRAMS AND RESOURCES

The Plowshares Institute. The Rev. Dr. Robert A. Evans, Executive Director, and Alice Frazer Evans, Director of Writing and Research. Community Conflict Transformation training helps communities and parties bogged down in apparently irresolvable conflicts to build skills, achieve new levels of respect and empowerment and develop mutually beneficial agreements. Based on years of equipping leaders for a post-apartheid reality in South Africa, Plowshares developed this faith-based Peace Skills curriculum to train community, government and religious leaders to transform the energy of conflict into cooperation and develop mutually beneficial and sustainable solutions and relationships. Believing that local leaders have the capacity to resolve community conflicts, the curriculum uses case studies and role-plays to prepare participants to bridge barriers and help conflicting parties reach just and sustainable Resolutions. Other experienced trainers within the faith-based setting, as recommended by the Plowshares Institute, include Ron Kraybill and Dwight Lundgren, Director of Reconciliation, National Ministries office of the American Baptist Church, Valley Forge, PA.

The Promise Group's goal is full inclusion of gays and lesbians in church life. Plowshares has developed and used this curriculum for congregational leaders and groups of clergy, including the Episcopal Diocese of Connecticut. The organization's work has led to the formation of active teams of lay and clergy equipped to counsel congregations (e.g. Louisville Presbytery) and to the development of conflict resolution and reconciliation centers in cities as diverse as Los Angeles; Wichita, KS; and Hartford, CT.

Bridges-Across the Divide Mission Statement. Bridges-Across the Divide provides models and resources for building respectful relationships among those who disagree about moral issues surrounding homosexuality, bisexuality and gender variance. In web forums the organization provides a training ground for cross-divide interaction and a place to connect people with similar interests in bridging the divide. Their web site offers writings on various aspects of bridging the divide by those who have been involved with Bridges-Across, as well as links to other sources of information and places to dialogue.

The Summer Peacebuilding Institute is a program of the Center for Justice and Peacebuilding at Eastern Mennonite University in Harrisonburg, VA. The Institute is a place to share with others experiences of hope and to discover the interconnections between hope, conflict transformation, equitable development, protection of human rights, sustainable management of the environment and global security. It provides a safe and creative space for exploring the possibilities for personal, communal and global peace as participants, faculty, staff and invited guests discover common interests through classroom interaction, luncheon presentations, weekend seminars, special interest groups and community celebrations.