

**The Executive Council**  
**Justice, Peace, & The Integrity of Creation**  
**(1994-1997)**

MEMBERSHIP

The Rt. Rev. Arthur B. Williams, Jr. (Ohio) *Chair*

Mr. Timothy D. Wittlinger, Esq. (Michigan) *Executive Council Liaison*

*Anti-Racism Subcommittee*

Mr. Max Bell (Delaware)

Mrs. Martha Dunn-Strohecker (Massachusetts) *Co-Convener*

The Rev. Canon Earl Neil (Washington) *Co-Convener*

Ms. Esther Reynosa (Texas)

Ms. Patricia-Simpson-Turner (Chicago)

The Rev. Canon Timoteo Quintero (Hawaii)

Ms. Twilla Two Bulls (South Dakota)

Mr. Keith Yamamoto (Los Angeles)

*Economic Justice Subcommittee*

The Rev. Canon Arthur Hadley (Southern Ohio)

Ms. Urla Gomez-Price (Los Angeles)

Ms. Denise Reovan (Virgin Islands)

Mr. Eugene Bowens (Atlanta) *Convener*

*Environmental Stewardship Subcommittee*

Mr. Peter Bergstrom (San Diego)

Ms. Jamie F. Boyll (Western North Carolina)

Dr. Ted George (Olympia)

Ms. Sally Bingham (California)

The Rev. MacDonald Jean (Haiti)

The Rt. Rev. James Jelinek (Minnesota)

The Rev. Earl Kooperkamp (New York)

Dr. Carlos A. Montalvo (El Salvador)

Mrs. Peggy O. Welch, Ph.D. (West Texas) *Chair*

*Global Peace and Justice Subcommittee*

The Rev. Dr. E. Jess Gaither (New Jersey) *Convener*

Ms. Ann Thompson (North Carolina)

Ms. Peggy Lehrecke (New York)

*Jubilee Ministries Subcommittee*

The Rt. Rev. David Alvarez (Puerto Rico)

Mrs. Bettye Jo Harris (Hawaii)

The Ven. Michael S. Kendall (New York)

The Rev. Dr. Peter Strimer (California)

The Rev. Colenzo Hubbard (West Tennessee)

The Rev. Gale D. Morris (Milwaukee) *Convener*

The Rev. Janice Robinson (Washington)

Ms. Sharon Schlosser (Indianapolis)

## **EXECUTIVE COUNCIL**

---

### **SUMMARY OF THE COMMITTEE'S WORK**

#### **History**

The Justice, Peace and Integrity of Creation Committee (JPIC), a new entity of the Executive Council, was established in February, 1995. According to the enabling resolution, JPIC's mandate is "to facilitate communication and collaboration between the Executive Council and ministries throughout the Episcopal Church and Church Center units which address issues of peace, social and economic justice and the environment."

That resolution also requires JPIC "regularly to report to the Executive Council through its Standing Committee on Program, on the trends, needs and directions regarding this Church's mission for justice, peace and the integrity of creation."

JPIC was structured by the Executive Committee to continue the work of bodies created by previous General Conventions and/or entities of the Executive Council. These include the Economic Justice Implementation Committee, the Environmental Stewardship Team, Jubilee Ministries, and the Racism Commission.

Some of the members of JPIC were appointed from these bodies, and from the Episcopal Peace and Justice Network. Others have been involved in local or diocesan peace and justice ministries, but are new to national church service. Thus, JPIC is a diverse group, able to continue the necessary work of its predecessor bodies, but also able to bring new insights, experience, and commitment to its deliberations and work. Our members represent all nine provinces and, for the most part, the diversity of this church.

#### **How JPIC Works**

The Justice, Peace and Integrity of Creation Committee is divided into five subcommittees: Anti-Racism, Global Peace and Justice, Economic Justice, Environmental Stewardship, and Jubilee Ministries. At each JPIC meeting, these groups meet together in plenary sessions, as well as separately, to address common and specific concerns. JPIC meetings have included bible study, worship, and sharing of case studies. The conveners of each subcommittee, together with the JPIC Chair, have served as a steering committee to develop meeting agendas and review actions between meetings. The steering committee, subcommittees, and ad hoc committees of JPIC accomplish considerable planning and work by telephone conferences between meetings. JPIC has met as a body four times since its inaugural meeting at Camp Allen in the Diocese of Texas.

#### **A Critical Analysis of Church and Society**

The first meeting proved to be a launching pad for the directions and agenda to be set by JPIC. It included discussion of the atmosphere of mean-spiritedness, greed, selfishness, and racial scapegoating prevalent in our society (including the church), which was particularly evident in the congressional and public debates on affirmative action in education and employment, and also in debates on welfare reform, immigration, and health care issues. JPIC also observed the degrading impact of global forces on the economic and social life of peoples, on all other living creatures, and on the total environment of Earth. These global forces include some international trade and production policies, arms production, global debt, development strategies, and structural adjustment programs. Such forces can exacerbate conditions of hunger, malnutrition, and disease, infant mortality, unemployment, homelessness, and migration, and they can widen the gap between rich and poor nations and between the "haves" and "have-nots" within nations. These conditions, in turn, spawn armed conflict within and among nations

and peoples, incite violence and crime on the streets and in homes, and justify the structural denial of equal access to resources and services to peoples of color, including women and children.

Participants in the first meeting shared their special concerns about the “faithless fear and worldly anxiety” underlying this destructive climate in society, and unfortunately, also given expression within the Body of Christ, including some of the people and structures of our own communion. The same fears and anxieties which haunt our members in their home and work communities are brought with them to church. Participants also identified the need, in the Episcopal Church and in society in general, for forums and strategies to address these issues creatively, courageously, and in the light of their shared faith. Considerable time in this and subsequent meetings has been spent reviewing JPIC’s mandate from Executive Council in the light of this analysis.

### **A Statement of Mission**

The Word of the Lord:

“Come you blessed of my father, inherit the kingdom prepared for you from the foundation of the world.”

Jesus of Nazareth [Matthew 25:34b].

“What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”

Micah the Prophet [Micah 6:8b]

For our salvation and the sanctification of all: JPIC, Justice, Peace and Integrity of Creation, lives out the Baptismal Covenant by:

- ensuring equitable access to available resources, thereby enhancing the well-being of our communities;
- practicing peace and seeking reconciliation in a violent world;
- acting to eradicate the sin of racism in the church and in society;
- standing in partnership with those who are poor and oppressed to build a just society; and
- accepting our responsibility to actively care for God’s good creation.

### **JPIC: A Celebration of the Way of Jesus**

Let us pray:

Grant, O God, that your holy and life-giving spirit may so move every human heart that barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice and peace; through Jesus Christ our Lord. Amen.

### **The “JPIC Approach”**

Based upon our analysis, and biblical and theological reflection, three important insights have emerged which define the “JPIC Approach”:

1. All of the issues under debate in the public arena and being addressed through the ministries we represent are inextricably linked. For example, persons of color experience racism, not only through acts of personal prejudice and discrimination, but also through the systemic and institutional blocking or controlling of their access to economic and social power, and in the environmental degradation of many of their communities. Thus persons engaged in ministries to combat racism must work in an

## **EXECUTIVE COUNCIL**

---

integrated fashion with those working on issues of economic justice, environment, and public policy. Similarly, local economic justice issues are linked with global forces and need to be understood and addressed in that light. It is recognized, on the other hand, that there are concerns specific to each of these ministry areas that need to be addressed in a focused manner.

2. The most effective way for JPIC to foster collaboration among these areas of ministry and to report to the Executive Council on trends, directions, and needs is to promote, nurture, and gather information from grassroots networks of Episcopalians who are engaged in these ministries. It is abundantly clear that little is to be gained by a JPIC national program in which the issues for concern and strategies for action are developed centrally. What will be helpful are mechanisms which strengthen the capacity of the church at local levels to develop, implement, and support their own strategies for addressing issues of peace and justice.
3. The organizing principles and theological perspective of Jubilee Ministries will guide the work of JPIC. Thus, it is recognized that peace, justice, and the integrity of creation are central matters in the Gospel and are inherent in the Baptismal Covenant. From this perspective, ministries to achieve national and world peace, a healthy and sustainable environment, and social and economic justice are not simply "extra-curricular activities" of the church, depending upon the availability of financial resources. They are biblically based, bound up in our worship, sacramental, and prayer life, as well as in activities for education and community action. Our theological perspective shapes our action in the community and our action in the community shapes our theological perspective.

### **JPIC Initial Accomplishments**

Three goals were established for completion during the remainder of the first triennium:

1. to sponsor an event, informed by the "JPIC Approach," which would launch an orientation process for JPIC teams and others throughout the church;
2. to promote and support the development of provincial networks of JPIC ministries; and
3. to convene a national summit on Justice, Peace and Integrity of Creation to celebrate these ministries and create a church agenda for the next triennium and beyond.

The first goal was met with a conference, "Visions of Justice: Activating the Church's Voice," which took place in Columbus, Ohio, November 2-4, 1995. The 225 Episcopalians who attended this conference were oriented in the "JPIC Approach" and began collaborative networking. The primary conference participants were five-member teams selected by each province to represent each of the five JPIC ministries. Their participation was essential to the success of the second JPIC goal.

Accomplishment of the second goal began at the "Visions of Justice" conference when the Provincial Teams convened meetings of their provincial representatives in order to begin the collaboration process. Since the conference, each Provincial Team has met, organized, sponsored, and conducted provincial JPIC conferences and training events. They have begun orientation and networking within their own provinces and have encouraged participation in the JPIC Summit. These activities were supported by special grants of up to \$16,000 to enable the provinces to carry out their networking and orientation strategies.

The third goal will be accomplished between February 27 and March 1, 1997, when the national Summit on Justice, Peace and Integrity of Creation is held in Cincinnati, Ohio. The primary aim of the summit is to bring together hundreds of Episcopalians to forge an agenda for future action in all areas of the JPIC ministries. In order to assure broad-based identification of issues and participation, the planning

committee includes representatives of all five JPIC ministries as well as some members of other church bodies and Church Center staff. A key outcome of the conference will be the establishment of visions and goals for the next triennium and beyond for the grassroots networks represented at the conference, and recommendations to the Executive Council for presentation at the 72nd General Convention.

#### GOALS AND OBJECTIVES FOR THE COMING TRIENNium

In addition to the goals which will have been established at the national Summit on Justice, Peace and Integrity of Creation, JPIC envisions the following overall goals:

1. work with the Peace and Justice Ministries Cluster to bring about further synchronicity of peace, justice, and environmental ministries at the Church Center and all levels of the church;
2. provide resources for communication and training in advocacy, organizing, and other areas which nurture and support the networks of JPIC ministries;
3. coordinate a national Summit on Justice, Peace and Integrity of Creation for all networks and persons engaged in JPIC-type ministries for the purpose of gathering data and assessing accomplishment of goals set at the 1997 Summit, and share experiences of living into those goals with the administration of the next Presiding Bishop;
4. support the sponsorship of JPIC Summits in each province; and
5. support and strengthen provincial JPIC Teams by continuing the annual grant for the organizing work in their provinces, coordinating a yearly meeting of the teams for interacting, sharing models and planning; and monitoring the accomplishments of the agenda established by the 1997 JPIC Summit.

#### RESOLUTIONS

##### **Resolution A036 Continuation and Funding of JPIC**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Justice, Peace and Integrity of Creation
- 2 Committee of the Executive Council, with its subcommittees for Anti-Racism, Global Peace and Justice,
- 3 Economic Justice, Environmental Stewardship, and Jubilee Ministries continue its mandate to facilitate
- 4 communication and collaboration between the Executive Council and ministries throughout the
- 5 Episcopal Church and Church Center units which address issues of peace, social and economic justice
- 6 and the environment; and be it further
- 7 *Resolved*, That these ministries be funded to organize, plan, and implement strategies to support
- 8 Episcopal regional and local networks corresponding to the work of each of the subcommittees.

##### *Explanation*

Under the guidance of the JPIC, the Episcopal Church has accomplished an integrated and well focused set of goals for empowering persons at local levels who are engaged in ministries for justice, peace, and the environment. The JPIC Provincial Teams and other networks of persons working in these areas of ministry facilitate this process. Without support at the national level, these networks would become largely weak and ineffective.

##### **Resolution A037 Commending and Responding to the JPIC Summit**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 72nd General Convention commend the Justice,
- 2 Peace and Integrity of Creation Committee and its related networks for convening the National Episcopal
- 3 Summit of members of this Church on Justice, Peace and the Integrity of Creation held in Cincinnati,

## EXECUTIVE COUNCIL

---

- 4 Ohio, February 27-March 1, 1997, and particularly for the recommendations of the Summit for action by  
5 this convention and the Episcopal Church at all levels; and be it further  
6 *Resolved*, That this 72nd General Convention seriously consider the content of these recommendations,  
7 their having been reviewed by the Executive Council prior to this Convention, and commending them for  
8 active response by the Church; and be it further  
9 *Resolved*, That recommendations for action be referred to the Executive Council for development,  
10 funding, and action through its Program Committee and the Justice, Peace and Integrity of Creation  
11 Committee.

### *Explanation*

This resolution anticipates recommendations from the Summit for the justice, peace, and environmental stewardship agenda of the Episcopal Church during this Triennium and beyond. However, since these recommendations would have come too late for submission in the Blue Book, this resolution provides an opportunity for recommendations from this significant event in the life of our church to be properly considered by this Convention.

### **Resolution A038 JPIC Grant Fund**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 72nd General Convention create a JPIC Grant  
2 Fund to be administered by the Justice Peace and Integrity of Creation Committee of the Executive  
3 Council with the support of the Peace and Justice Ministries staff under guidelines established by the  
4 Executive Council for the support of local church initiatives for peace, justice, and the environment.

### *Explanation*

- Such grants will provide seed support for local ministries of our church which serve and advocate on behalf of people who are poor, oppressed, victims of racial or economic injustice, and for ministries which promote local efforts for global peace and justice and environmental stewardship.
- Since the elimination of the grants program of the Coalition for Social Witness and Justice, there have been no grants to support such initiatives, thereby seriously curtailing or ending existing ministries and preventing the development of new ministries.

## **Justice, Peace and the Integrity of Creation Anti-Racism Subcommittee**

### SUMMARY OF THE SUBCOMMITTEE'S WORK

#### **History**

In 1982, the Coalition for Human Needs held the first national Episcopal Conference on Racism. In 1988, the General Convention established the Commission on Racism as a committee of the Executive Council. The Commission's mandate was to help the church look at its own life with respect to racism, including a survey to determine what dioceses were doing to address this issue, and the regular examination of the affirmative action/equal employment record of the Episcopal Church Center.

Since 1988, at least 37 dioceses have consulted with the commission. The commission has:

- published a report on Race and Ethnic Relations in the Episcopal Church;

- conducted a national teleconference training event, "Defining Threads;"
- produced a video as a training resource;
- published and distributed "The Episcopal Church and You,"
- produced a list of materials for anti-racism work;
- established and maintained linkages with ethnic desks and other groups in the church; and
- monitored action on General Convention resolutions on racism.

### **Theological Statement**

Holy Scriptures are clear that brothers and sisters, one to another, are being made in the image of God through the redemption of Jesus Christ. To be brought to Jesus is to be brought to abundant life. On the other hand, racism brings spiritual, psychological, and physical death. Anti-racism work, a mandate for our church, calls us to acknowledge that we are our brother's brother, our sister's sister, and to denounce the forces of death. Our calling is to bring those whose souls are tormented by the sin of racism into the fullness of life. We seek to bring those who are the victims of the sin of racism to the healing power of Jesus. We strive to bring all who are oppressed by racism -- the perpetrators and the victims --- into the presence of the One who is Life.

### **Accomplishments**

During the past triennium, this subcommittee focused on:

- monitoring the recruitment, training, and deployment of clergy of color by working with the Board for Theological Education and the Council for the Development of Ministry;
- providing consultations with dioceses to develop anti-racism programs;
- monitoring General Convention resolutions on racism and response to the House of Bishops Pastoral Letter on Racism;
- challenging the Episcopal Church at all levels to live up to the commitment to make anti-racism efforts a priority;
- developing an evaluation instrument to determine the effectiveness of diocesan consultations;
- initiating a network of anti-racism contact people in several dioceses at the "Visions of Justice" conference;
- serving on the ad-hoc committee appointed by the Presiding Bishop and President of the House of Deputies to plan for the national MLK dialogue on racism, and participating in the design and conducting of the orientation conference for diocesan anti-racism contact persons; and
- developing a survey instrument for the Executive Council to monitor the integration of people of color in the structures of life and power in the church.

### **GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM**

In the coming triennium the subcommittee will:

1. continue diocesan consultations on racism;
2. train people to conduct anti-racism workshops and make a list of these trainers available to the church;
3. meet with the Board for Theological Education and the Council for the Development of Ministry in regard to recruitment, training and deployment of people of color;
4. develop anti-racism materials for junior and senior high school students; and
5. continue to develop a network for sharing anti-racism resources throughout the church.

## EXECUTIVE COUNCIL

---

### RESOLUTIONS

#### **Resolution A039 Monitoring Racism**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 72nd General Convention reaffirms Resolution  
2 D135a of the 71st General Convention, and further directs the Executive Council to oversee the  
3 monitoring progress in dioceses implementing resolutions on racism adopted by previous General  
4 Conventions and Executive Councils; and that it report the results of its surveys annually to the Church  
5 at large and every three years to the General Convention of this Church, with recommendations for  
6 improvement.

#### *Explanation*

The church has passed many resolutions decrying racism and commending actions intended to end it. However, currently there is no method to measure success or failure, or to identify the problems which prevent our success or the means which enable it. In light of the House of Bishops Pastoral Letter on Racism, the Dialogue on Racism called for by the Presiding Bishop and the President of the House of Deputies, and the many resolutions already passed to address this sin, this resolution is intended to provide a means whereby we, as a church, may hold ourselves accountable.

### **Justice, Peace and the Integrity of Creation Economic Justice Subcommittee**

#### SUMMARY OF THE SUBCOMMITTEE'S WORK

##### **History**

Eight years ago, the Episcopal Church made a bold commitment to a program of economic justice in response to a House of Bishops statement on Economic Justice and the Christian Conscience. Expressing deep concern for the rising number of persons suffering in our economy, they asked that we all consider the moral obscenity of so many people living in poverty in the midst of the great affluence of the United States in the late 20th century and called for a critical examination of economic structures and a fundamental reordering of human values.

In response to this challenge, the 1988 General Convention in Detroit overwhelmingly approved a proposal of the Michigan Deputation that our church support community-controlled economic development programs for disadvantaged communities, with emphasis on land trusts, housing cooperatives, worker-owned business, community loan funds, and credit unions. The Economic Justice Implementation Committee was established to oversee this activity. It functioned through 1995 when, having set in motion several strategies to assure the planting of economic justice work deeply in the soil of the church at local levels, and igniting the sparks which had given birth to JPIC and subsequently to a new Economic Justice Network, its work was terminated. The Economic Justice Subcommittee builds on this work through JPIC's evolving, interconnected agenda.

##### **Theological Statement**

Undergirding this ministry is the conviction that in the pursuit of justice, the church gives testimony to Jesus Christ, who bore and was in his person, the Good News that in Christ, the reign of God is breaking



out all over, a reign in which all people and all creation may be freed from the impact of sin and death and experience the fullness of being.

“The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.” (Luke 4:18-19 (NRSV)).

In baptism, we are anointed by that same spirit to bear that Good News in our own person and, by our word and action, in the Body of Christ. Through our concrete ministries among those who are poor and disadvantaged, in our work for economic development, affordable housing, access to capital and gainful employment, we are proclaiming the Good News that “that the time is fulfilled, and the reign of God has come near.” (Mark 1:15)

### **Accomplishments**

- Facilitated awareness, training, support, and development of diocesan and congregation-based economic justice ministries in all regions of the church through conferences, workshops, consultations, and technical assistance.
- Distributed approximately \$300,000 in grants to local congregational, diocesan, and community groups to seed economic justice initiatives.
- Enabled the establishment of diocesan and community based JPIC development loan funds and credit unions through revolving loan investments totalling nearly \$2 million.
- Developed and published -- in English and Spanish -- a comprehensive economic development manual.
- Initiated and provided financial resources for the development of the Episcopal Economic Justice Network.
- Initiated the concept of establishing working linkages with entities engaged in other issues of peace and justice.
- Held an orientation meeting with the economic justice members of the Provincial Teams.

### **GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM**

In the coming triennium the committee will:

1. seek the reinstatement of grant funds for economic justice initiatives;
2. continue to provide consultation and technical assistance to provinces and dioceses in their efforts to organize and develop programs for economic justice;
3. Increase the size of the Economic Justice Revolving Loan Fund;
4. Expand the role of the Economic Justice Revolving Loan Fund Committee to include the capacity to make recommendations for investment of the \$3.5 million allocated for socially responsible investments;
5. Encourage and support the Church Pension Fund, endowed parishes, and dioceses in efforts for socially responsible investments;
6. Provide technical assistance for the ongoing development of Federal Credit Unions and Community Development Loan Funds;
7. Increase communication with JPIC Provincial Teams and encourage their support and assistance for realizing economic justice goals at the provincial level;

## EXECUTIVE COUNCIL

---

8. Sponsor an annual gathering of economic justice members of Provincial Teams to monitor and encourage their economic activities in the province;
9. Continue to nurture and support the Episcopal Economic Justice Network;
10. Develop a 10-year agenda to insure continued economic justice ministry in the church; and
11. Honor the memory of the late Dr. Gloria Brown for her dedicated work, expertise, and grace as the first Episcopal Church staff officer for economic justice.

### **Justice, Peace and the Integrity of Creation Environmental Stewardship Subcommittee**

#### SUMMARY OF THE COMMITTEE'S WORK

##### **History**

The 1991 General Convention of the Episcopal Church established environmental stewardship as a priority by allocating funds to the Environmental Stewardship Team. This was the first such commission appointed by the Presiding Bishop and the President of the House of Deputies. Its mandate was "to educate, motivate and facilitate congregations, dioceses and provinces toward local and regional plans, advocacy and action." In 1994, the General Convention overwhelmingly reaffirmed the work of the Environmental Stewardship Team, and instructed it to continue its work. Following the Executive Council's organization of the Peace and Justice Ministries Cluster and the Justice, Peace and Integrity of Creation Committee, the Environmental Stewardship Team became one of its five subcommittees.

The curriculum developed by the team for use in small groups in local churches and conferences, *One God, One Family,*

*One Earth*, became a part of the central theme of the 1995 General Convention: "By Water and the Holy Spirit -- Proclaiming One God, One Family, One Earth." The significance of the integrated concerns of creation, family, and God became inseparable in the Episcopal Church.

Working to enhance communication among the newly expanded network of environmental workers in the church, the subcommittee funded and facilitated a successful, action-oriented gathering of network leaders and promoted the JPIC Provincial Teams. The subcommittee sponsored a national conference that modeled conservation of God's Creation, and it works continually within the church to facilitate a new understanding of stewardship through supporting conservation in church building projects; networking with other desks at the Church Center, and making the church accountable for its resolutions to protect and nurture all of God's Creation.

##### **Theological Statement**

For the past two triennia, the Episcopal Church, through the work of the Environmental Stewardship Committee, has become exemplary in moving toward an understanding of the great need to preserve and nurture Creation. As God said to Noah in setting the bow in the clouds: "This is the sign of the covenant that I make between me and you and every living creature that is with you for all future generations."

[Genesis 9:12]

Our church has begun to live into the call of the World Council of Churches 1991 Convocation on Justice, Peace and Integrity of Creation "for building a culture that lives in harmony with Creation's

integrity.” We are deepening our biblical understanding and perspective with regard to Creation and our relationship to the wisdom of the ages. However, the liturgy of the Episcopal Church must come to reflect and teach our interconnection to God through loving relationships with all things. In Romans 1:20, it is declared that the invisible things of God, even in his eternal power and Godhead, can be clearly seen and understood in Creation.

Our church is becoming the light in a great darkness. The earth lies polluted under its inhabitants, for they have transgressed laws, violated the statutes, broken the everlasting covenant. “Therefore a curse devours the earth and its inhabitants suffer for their guilt.” [Isaiah 24:5-6] We are living in a time when the shepherd of today, the church, must guide the blindly following sheep away from running themselves over the cliff.

“If my people which are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from Heaven. I will forgive their sins and heal their land.” [2 Chronicles 7:14]

Greed must be healed. The economics which drive creation’s destruction, the dumping of toxic waste and garbage on minority communities, the devastation of forests and wetlands, the total disregard for every living thing, and the inability to find peace in our lives comes from greed. Violence is as subtle as pollution and as horrific as murder. Pollution of our planet affects the health of every living thing. We must learn that violence is the barometer by which we see the manifestation of our spirituality.

### **Accomplishments**

The Environmental Stewardship Subcommittee has achieved the following during this triennium:

- supported the JPIC Provincial Teams and the JPIC Summit of 1997;
- expanded the environmental network of various Episcopal environmental groups;
- convened a gathering of the new Episcopal Ecological Network (a collaboration of the Episcopal Environmental Coalition, JPIC Provincial Environmental Team members, and the JPIC Environmental Stewardship Subcommittee) for future planning and action;
- supported Provincial Teams in bringing forward the JPIC concept to the provinces and promoted JPIC work in the dioceses;
- established a working relationship with the 9th Province toward enhancing communication for accessing church and network data and identifying educational materials for translation into Spanish;
- initiated communication with the Church Building Fund to work collaboratively for environmentally sensitive church building and remodeling;
- consulted with the Episcopal Public Policy Network to expand membership to the environmental networks and to identify issues that need policy actions by Executive Council;
- hosted a conference for Episcopalians that modeled stewardship and conservation. [At the JPIC “Visions of Justice” conference, there was no styrofoam or plastic disposable wares, paper and cans were recycled, food served was delicious but low on the food chain, and coffee was bought from sustainable coffee growers];
- began communication with Haiti and the Virgin Islands to work with the bishops in implementing environmental education;
- promoted “One God, One Family, One Earth,” our environmental curriculum, by networking with Women’s, Youth, Native American, and Stewardship desks at the Episcopal Church Center; and

## EXECUTIVE COUNCIL

---

- contacted seminaries to identify education in holistic creation theology and offer assistance to promote environmental stewardship training.

### GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM

In the coming triennium the committee will:

1. Call on the Executive Council to implement and promote Resolution A044a passed at the 1994 General Convention calling upon members of our church to use practical, environmentally sound, and energy-efficient behavior in all aspects of our church's life: at the Episcopal Church Center, at church conference centers, and at all church-related events.
2. Coordinate and fund annual meetings of the Episcopal Ecological Network to plan, strategize, and promote JPIC work on the provincial and diocesan levels.
3. Provide information about national, local, and interfaith meetings, educational materials, model liturgies, etc., by coordinating materials and mailing packets to parish workers in congregations throughout the country.
4. Sponsor educational segments on the interconnectedness of God's creation at four clergy conferences a year.
5. Provide educational expertise to at least two seminaries by sending a well-qualified educator in eco-justice to assist in programs of ethics study or field internships.
6. Create a youth curriculum on environmental justice, with the help of the Church Center Youth Ministries office.
7. Provide a world-renowned consultant to spend two days briefing interested church staff on environmentally sensitive construction methodologies.
8. Promote our environmental curriculum "One God, One Family, One Earth," and a new curriculum about creation and lifestyle, "Simplicity As Compassion," through our network, and at church conferences and conference centers.

### RESOLUTIONS

#### **Resolution A040 Continuing the Mandate of Environmental Stewardship**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 72nd General Convention of the Episcopal
- 2 Church, recognizing that as a Church we have more work to do to become a Church which honors the
- 3 earth and the created order, continue the mandate of the Church of environmental stewardship through
- 4 the Environmental Stewardship Subcommittee of the Justice, Peace and Integrity of Creation Committee
- 5 of the Executive Council; and be it further
- 6 *Resolved*, That the focus of this subcommittee will be: "to educate, motivate and facilitate congregations,
- 7 dioceses, and provinces toward local and regional plans, advocacy, and action."

#### *Explanation*

Resolution A195, adopted by the 70th General Convention in 1991, and reaffirmed by Resolution A041 at the 71st General Convention gave this mandate. During the last Triennium, these efforts were continued through JPIC, including the development of wide and effective networks. This network ministry must continue.

**Resolution A041 General Convention and Executive Council to Implement Environmental Stewardship**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 72nd General Convention of the Episcopal  
2 Church, reaffirm Resolution A044a, adopted by the 70th General Convention, calling upon the Church to  
3 adopt practical, environmentally sound, and energy-efficient lifestyle behaviors that discourage wasteful  
4 consumption and encourage the recycling of material resources; and be it further  
5 *Resolved*, That the Executive Council implement this resolution in concrete ways that are accountable to  
6 the Church at large through annual written reports of accomplishments during the remainder of this  
7 Triennium; and be it further  
8 *Resolved*, That all future General Conventions and conferences of the Episcopal Church be models of the  
9 stewardship of God’s Creation, and that the General Convention Office and Planning and Arrangement  
10 Committee be directed to implement the following:  
11 - provide recycling centers for newspapers, office paper, computer paper, aluminum cans, glass, and  
12 plastic;  
13 - use pottery or glassware instead of plastic cups, when possible;  
14 - eliminate the use of styrofoam cups and plates due to their toxic by-products;  
15 - photocopy both sides of paper distributed at conventions and conferences;  
16 - use recycled papers, non-toxic dyes, and/or appropriate technologies for printing; and be it further  
17 *Resolved*, That, if necessary, registration fees be increased to cover any additional costs incurred to  
18 implement these changes, and be it further  
19 *Resolved*, That Executive Council be the model for such environmentally responsible behavior, and  
20 implement these changes at the Episcopal Church Center, conference centers, and Episcopal Church-  
21 sponsored conferences.

*Explanation*

Resolution A044a, passed by the 71st General Convention, speaks to practical ways to model sound environmental stewardship. The concepts set forth are to be shepherded and implemented by Executive Council. However, to date no significant action appears to have been taken during the 1994-1997 Triennium. It is urgent that these measures be implemented as Episcopal Church policy at General Convention and at all national meetings, conferences, and events, under the guidance and direction of the Executive Council, both in order to reflect our church’s commitment to model stewardship of God’s Creation, and to serve as examples for provinces, dioceses, local congregations, colleges, schools, and other units of the Episcopal Church, of how to implement this policy of the church.

**Justice, Peace and Integrity of Creation  
Global Peace and Justice Subcommittee**

SUMMARY OF THE COMMITTEE’S WORK

**History**

This subcommittee is linked through its members to the Episcopal Peace and Justice Network for Global Concerns (EPJN), which was created as a means for dioceses, parishes, and individuals to focus together on systemic and international issues of concern to the Episcopal Church and the entire Anglican

## EXECUTIVE COUNCIL

---

Communion. This network has been funded by diocesan dues and support from the Peace and Justice Ministries Cluster, to provide for conferences, meetings, and resources and common action.

### Accomplishments

- Continued to offer two curricula for educating the church, particularly at the parish level, concerning two key issues:
  - \* *White Racial Awareness*, based on a process developed in the Diocese of Los Angeles as a means to bring about consciousness-raising around the issue of white privilege and power;
  - \* *Children and Violence*, an educational piece, appropriate for a variety of church settings, to help children learn alternate models for managing conflict and developing a non-violent lifestyle.
- Distributed these resources at the 1994 General Convention and began the process of developing relationships and a mailing list to make sure that the church at the diocesan and parish level had access to them. These contacts received EPISCOFAX, the network's quarterly newsletter, now included in the Episcopal Advocate.

EPJN entered the triennium committed to focusing on peace in the Middle East, especially between Palestinians and Israelis. The committee:

- produced from the trip "Jerusalem, Peace and Justice," a 13- minute video focusing on the issues of settlements and the status of Jerusalem; made available with accompanying Study Guide through Episcopal Parish Services;
- participated in an ecumenical, interfaith conference on "The Significance of Jerusalem," in East Jerusalem that was hosted by the Sabeel Liberation Theology Center. The 1996 meeting brought together delegates from Palestine, Israel, the United States, and other countries;
- brought the voice of Palestinian Christians to the church by helping to form the North American Friends of Sabeel, Palestinian center in Jerusalem for Liberation Theology, developing a teleconference to bring Palestinian faces and voices into our midst and networking with diocesan committees in Washington, Pennsylvania, Maryland, and Olympia on Middle East issues; and
- the Steering Committee journeyed to the Holy Land, with over 40 visits to Arab and Israeli political leaders, as well as Jewish, Christian, and Muslim religious leaders and representatives of NGOs in Jerusalem, the Gaza Strip, and the West Bank, following a preliminary visit to Jordan.

### GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

The network will choose another focus. EPJN recently met with international partners from the Anglican Peace and Justice Network and was moved by their call to the church in this country to "think globally act locally." It is likely that, together with the Anglican Peace and Justice Network, EPJN will focus on the issues of global debt, the survival of the planet at risk, and issues of ethnic violence and nationalistic warfare.

## Justice, Peace and the Integrity of Creation Jubilee Ministries Subcommittee

### SUMMARY OF THE COMMITTEE'S WORK

#### History

Conceived by parish-based grassroots social justice workers and created by the General Convention in 1982, the Jubilee Ministries Program has grown to be the largest network of ministries in the church and one of the most powerful expressions of our faith in the wider community.

#### Theological Statement

Hebrew and New Testament scriptures provide a clear mandate for the theology of standing in partnership with those who are poor and oppressed to build a just society. In Leviticus 25, Jubilee is seen as a time of “new beginning” for all people, encompassing equality, freedom, compassion, justice, empowerment, and community. In Luke 4, Jesus proclaims the Jubilee when he announces:

“The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; He has sent me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; To proclaim the Jubilee of the Lord.”

The true spirit of Jubilee was shared at the “Visions of Justice” conference sponsored by JPIC in 1995. There, the Rev. Gale Morris, spoke eloquently of the work of Jubilee:

“When speaking of the future of Jubilee, I am reminded of the parable of the mustard seed. The disciples came to Jesus and asked him to increase their faith. He said that it only took faith the size of a mustard seed to move mountains or uproot a mulberry tree. What Jesus was saying was that faith is not something that can be quantified or measured. A mustard seed is so small it’s hardly noticeable. But faith is an action. Faith is a verb. The doing of faith changes the very cosmological nature of the world. Trees fly; mountains sink; all on the action of faith. Very simply, the future of Jubilee is living out our faith. We intend to do it by lifting up more and more grassroots centers for advocacy ministries including them in the Jubilee network. In short, we believe the future of Jubilee is to make the mustard seed become a full grown bush that cannot be overlooked. We intend to change the landscape of this culture and to right the inverted powers.”

#### Accomplishments

During the past Triennium, 233 centers (including all parishes in the dioceses of South Dakota and Bethlehem) have been added to make a total of more than 500 centers in 82 dioceses. The Jubilee Program Officer, now working out of the church’s Washington Office, visited most of the new centers. There are now 85 Diocesan Jubilee Officers (DJOs), including 12 new officers recently appointed and oriented to the program. Each year, more persons than can be accurately calculated are served by this program of advocacy, service, and faith.

While the vast majority of the Jubilee Centers address the very basics of human need – shelter, food, literacy, physical and mental health (including treatment for substance abuse, counseling services, ministries to ill and terminally ill persons, and people living with HIV/AIDS) – there are various

## EXECUTIVE COUNCIL

---

ministries that fall under the umbrella of the areas of concern of the Justice, Peace and Integrity of Creation Committee.

For example, every parish in the Diocese of South Dakota deals with anti-racism issues. Another example is Camp Stevens, a year round facility in the dioceses of Los Angeles and San Diego that educates people concerning the environment. And, St. Margaret's Community Outreach Center in Atlanta, most all parishes in the diocese of Bethlehem, Green Community Services in Connecticut, and Good Samaritan Family Resource Center in the Diocese of California – all deal with issues of economic justice.

In addition, during the last three years Jubilee has created a number of new programs:

- a training program that has designated 13 Training Sites for advocacy ministries in Jubilee Centers;
- the Service/Learning Leadership Internship Program, through a partnership with the Association of Episcopal Colleges, allows students to earn credits by working as interns in Jubilee Centers;
- a Peer Training Exchange;
- training in advocacy skills for new Diocesan Jubilee Officers, developed in conjunction with the Public Policy Network.

Perhaps the most important partnership has been the integration of Jubilee into the Justice, Peace and Integrity of Creation Committee of Executive Council and the Peace and Justice Ministries Cluster at the Church Center. Jubilee has begun to identify ministries for Jubilee certification from the areas of JPIC concern, stressing the interconnection of the member networks.

### RESOLUTIONS

To continue the expansion and growth of the Jubilee Program in the coming triennium, the following three resolutions are proposed to the 72nd General Convention of the Episcopal Church:

#### **Resolution A042 Jubilee Grant Program**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 72nd General Convention of the Episcopal
- 2 Church re-institute the Grants Program of Jubilee Ministries in order to adequately support exemplary
- 3 ministries in their continuing efforts to eradicate human need in their communities.

#### *Explanation*

Jubilee's national network of advocates work tirelessly and relentlessly in fulfilling the Baptismal Covenant as the "seek to serve Christ in all persons." Jubilee associates are dedicated to the service of humanity. Many, if not most, are working with very limited resources to accomplish their ministry. Funding for Centers would be an added incentive to join the network of advocates, knowing they have the financial support of the church at the national level.

#### **Resolution A043 Support for Jubilee Centers**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 72nd General Convention of the Episcopal
- 2 Church allocate adequate funding for staff, support, supplies, and technical assistance to maintain and
- 3 nurture the ever-increasing number of Jubilee Centers nationwide.



*Explanation*

Serving the needs of the expanding number of centers, as well as maintaining accurate records and data concerning those centers requires more than the current number of personnel. Funding should be made available for the addition of one additional staff person in the Jubilee Ministries Office.

**Resolution A044 Jubilee Practicum for Seminarians**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Jubilee Ministries Program expand its internships
- 2 and practicums to include the seminaries of the Church such that there is training of seminarians in the
- 3 theology and organizing principles of Jubilee, while working in hands-on ministry.

*Explanation*

There is a Service/Learning Internship and Practicum available through the Episcopal Colleges across the country. This same type of program should be tailored and instituted as part of the requirements of those attending Episcopal seminaries.

**I. BODIES CREATED BY GENERAL CONVENTION, REPORTING TO COUNCIL AND THROUGH COUNCIL TO GENERAL CONVENTION**

**The Executive Council  
Commission on HIV/AIDS  
(1994-1997)**

MEMBERSHIP

*Bishops*

The Rt. Rev M. Thomas Shaw (Massachusetts) *Chair*

*Clergy*

The Rev. Lucy Talbott (East Carolina)

The Rev. Jennifer Walters (Michigan)

The Rev. Richard Younge (Olympia)

*Lay Persons*

Mr. Warren W. Buckingham, III (Washington)

Barbara Cambridge, PhD (Dallas)

Mr. Benneville Strohecker (Massachusetts)

Ms. Esther Walter (Iowa) *Secretary*

Ms. Jane Wilson (Colorado)

*Liaisons*

Episcopal Church Center: Dr. Diane M. Porter

Executive Council: The Rt. Rev. Frank Turner (Pennsylvania)

National Episcopal AIDS Coalition: The Rev. Ted Karpf (Washington)