

# World Church Team Reports

## H-1 Diversity Team Report

*To the First Presidency and the World Conference:*

The Diversity Team convened under the direction and organizational charter approved by the First Presidency. The team assembled for regularly scheduled meetings during the three-year period of 2007–2010.

As stated in our charter, the Diversity Team focused on honoring the worth of persons and their diversity, particularly related to culture and ethnicity. Additional foci included justice issues related to gender, disabilities, and other diversities that divide, rather than unite, us. This team upholds the worth of persons and supports sharing the peace of Jesus Christ. The team will continue building on the foundational work of others who have served on various past teams, committees, and task-force groups that dealt with issues of race and discrimination within our church. Our work reinforces the church's commitment to the Enduring Principles of worth of all persons, responsible choices, pursuit of peace (shalom), unity in diversity, and blessings of community. We uphold the continuing need for inclusive beliefs and behaviors in human interactions.

### Team Objectives

- Honor the diversity and worth of all persons while promoting unity and growth of Community of Christ.
- Provide consultation and representation in the planning and delivery of international events, activities, and church services
- Encourage intentional, sensitive, and knowledgeable advocacy for the marginalized
- Call the church to accountability in its organizational policies and practices
- Focus on recruitment, hiring, training, deploying, and supporting full-time and lay ministers who represent the diversity of our society
- Promote educational courses, training, and dialogue facilitation for congregations and apostolic fields that address advocacy and cultural awareness throughout the organization, especially in church publications.
- Plan and implement the annual Ethnic Ministers-Ministry (EMM) and World Church Leadership Council (WCLC) Retreat.

### Summary of Activities

During this three-year period, the Diversity Team addressed all our objectives through regularly scheduled meetings, periodic updates with the First Presidency, conference calls, development of an Ethnic Ministers/Ministry (EMM) leaders advisory group (February 2009), coordination of the EMM/World Church Leadership Council retreat (April 2009), and ongoing collaboration with Human Resource Ministries regarding the 2004 Project Equality Opportunity Audit recommendations.

Human Resource Ministries provided the following progress report:

1. From the Project Equality report, World Church Human Resource Ministries reviewed the recommendations and approved the following actions:
  - Remove the requirement of attaching a photo for the interview-selection process
  - Remove the question of service in the military
  - Broaden the language of policy 212 on sexual harassment to include all harassment and issues of retaliation
  - Improve the language of the equal-employment-opportunity statement to reflect intentional effort

for recruitment

2. Human Resource Ministries will revise policy language and update the policy manual in early 2010 for final approval by the World Church Human Resource Committee.

3. To continue monitoring our efforts and progress toward improved diversity and equality in the workplace, Human Resource Ministries will conduct another diversity audit by September 2011.

## **Steps for a New Direction: Removing Barriers to Create Full Access to Christ**

This report identifies the serious need for an ongoing and implementable commitment to culture change within Community of Christ. Change must start with our church leaders at the top. Church leaders must create a “statement of purpose” that is clear and provide information pertaining to exactly what it is prepared to commit to.

### **Terms Defined:**

**Diversity:** The range of social identity groups that comprise an organization.

**Inclusion:** Fully and respectfully involving all members, regardless of gender, religion, race, color, sexual orientation, national origin, age, or physical ability, in the activities and life of the organization.

Earlier efforts to address the lack of diversity and inclusion in our church were limited to the focus on education-only initiatives. Yet over a decade later, opportunities to pursue the direction of achieving comprehensive organizational culture change have not been supported fully. The goal to ensure diversity and inclusion at all levels must be at the core of any successful organization that desires to enable all people to participate in and contribute to the organization.

Diversity initiatives and inclusion strategies must be viewed as an intentional choice of “both” principles, not an “either/or” option. This holistic approach equips our church to continue moving from its mono-cultural organizational values and practices to embracing the changes necessary to create, empower, and sustain a comprehensive, diverse, multicultural ministry presence.

There must be alignment with our *We Share* document, Enduring Principles, and the strategic organizational plan. Church leaders, ministry, programs, recruitment and hiring, policy and practices, etc. must be consistent with our statement of purpose to achieve the organizational reforms needed for cultural change. A diversity-and-inclusion breakthrough is critical to the successful implementation of the World Ministries Coordinating Team’s strategic initiatives and the mission priorities established by the World Church Leadership Council in 2005.

We acknowledge the many steps taken to reach this point of transition. However, at this time, we do not have a strategic plan developed for the church to pursue. Future statements, strategic plans, and implementation steps must clearly describe and fully endorse diversity and inclusive change modeled by church leaders, administrative operations, and ministry programs.

Many important questions still must be determined as we develop a plan to go forward.

Such questions are:

1. Can *We Share* and the Enduring Principles provide the framework to identify and implement strategies for cultural change that promotes diversity and inclusion at all levels of church?
2. How do we increase recruitment of indigenous multicultural persons from marginalized groups to address the issue of “being shallow in depth” of applicants to meet future church employment needs?
3. How will we create, train, and maintain a diverse ministry workforce?
4. How will the church develop messages and practices that emphasize an expanded view/approach to ministry and enhance our appeal as a “global” church committed to creating “global” connections for ministry?

A review of the summary of activities from Ethnic Ministers and Ministries Planning Team and the provocative proposals developed at the Ethnic Ministers and Ministries/World Church Leadership Council retreat concludes with recommendations of other areas to be addressed like:

- Developing an orientation/education process for leaders and mission field staff about the need for culture change and plans to address the diversity/inclusion issues.
- Creating a full-time position (if funding is available) dedicated to developing and implementing internal resources. This person also would provide oversight, support, and drive the change process. If funded, there must be clearly defined reporting, support, and advocacy relationships between International Headquarters (IHQ) teams and staff. We also must determine the reporting relationship of this position with First Presidency and Diversity Team.
- Seeing the need for an ombudsman position or process within HR ministries to provide support, advocacy, and mediation services.
- Reassessing the authority and focus of the Diversity Team, and its use of member resources (i.e.: team size, giftedness, availability, model inclusion, etc.) and funding to be a dedicated internal resource by providing oversight, support, and drive to change process. Better defining how the Diversity Team will support and provide advocacy within its relationships with other IHQ teams and staff.

Future discernment activities of the team may include:

- developing a “Diversity Inclusion Process Model” specifically for Community of Christ;
- creating a new Organizational Diversity/Inclusion Action Plan and Accountability Scorecard with an annual report to entire church;
- continuing to identify and remove barriers;
- communicating successful new organizational practices/policy, cultural changes, new initiatives, field ministries growth, etc.;
- continuing to improve and challenge process.

The Diversity Team anticipates continuing to be viewed as an integral, equal, and active partner with World Church leaders in effectively developing and implementing strategies. Such actions will demonstrate a committed response in the comprehensive plan to address racism and prejudice in the organizational policies and cultural practices of Community of Christ.

The Diversity Team envisions this as the critical element and approach for Community of Christ to succeed in designing and implementing all missional priorities for the North American church. Our involvement at this level models inclusion and diversity professed in the church’s core values and Enduring Principles, which affirm the worth of all persons and care for all of God’s creation.

## **Diversity Team Affiliations**

Important linkages with key stakeholders and other external organizations were achieved, creating cross-functional team representation for information and resource sharing. There are twenty current affiliations: African American Ministries, Co-Missioned Pastor Initiative and future pastor-formation development, Conference Operations and Procedures Team, Ethnic Ministers/Ministries, Expanded World Church Leadership Council, First Nations Community Council, Hispanic Ministries, Human Resource Ministries, International Leaders Meetings, International Village and Market at 2007 World Conference, Lifelong Disciple Formation, Peacemakers Summit 2009, Peace Colloquy (2008 and 2009), SPECTACULAR, Priesthood Faithfulness, Standing High Council, Temple Ministries, National Coalition Building Institute of Washington, D.C., and the Immigrant Justice and Advocacy Movement in greater Kansas City, Missouri.

## **Diversity Team Training and Consultation Services**

Collaboration provided for the development of educational programs and events associated with Community of Christ: Co-Missioned Pastors Initiative, Congregational Life Workshops, Graceland

University, Community of Christ Seminary, John Whitmer Historical Association, Health Ministries Association, International Headquarters (all-staff training and enrichment groups), and Apostolic field presentations.

## **Presentations and Workshops**

Diversity and Cultural Awareness topics included: *We Share*, “Unity in Diversity,” “Removing Barriers-Embracing Differences,” “Sanctuary: The Black Church Experience,” “Promoting Diversity in Your Congregation,” “Congregation Visioning and Discernment,” “Diversity Differences and Attitudes,” “Diversity: Vision, Message and Messengers,” “Embracing Community: Who Is My Neighbor?” and a video for 2010 World Conference.

## **Publications**

Contributions to Community of Christ publications included: a *Herald* article from March, 2009, “From Apologies to Promises,” and *Daily Bread* with submissions from an increased number of diverse authors, who were included in creating the weekly Sunday bulletin covers for 2009 and 2010.

*Diversity Team*

Dave Brown

Don Compier

Yola Compier

**Nanette Chun-Ming Ward, team co-lead**

Stassi Cramm

John Glasser

Cathi Cackler-Veazey

Gwendolyn Hawks-Blue

Jon Hetherington

Geri Macias

Scott Murphy

Terri Rathbun

Keith Russell

**Derrick Williams, team co-lead**

## **H-2 Earth Stewardship Team Report**

*To the First Presidency and the World Conference:*

The Earth Stewardship Committee was formed in response to the 1990 World Conference action (WCR 1224) that called for a standing committee to “consider issues of environment and development and to give guidance to the church.” In the inter-Conference period the committee became a team under the World Church Team Leaders Charter.

### **Strategic Fit into the Organization’s Overall Strategy**

Doctrine and Covenants Section 163:4c calls the church to “...bring fresh vision to bear on the perplexing problems of...environmental deterioration.” The team’s primary concern is the identification and promotion of human accountability and responsible behavior toward Earth and its resources in individual, church, and community life.

In the inter-Conference period, the team focused its work by developing specific strategies for each objective given the team by the First Presidency. This plan included: deliverables, priority, timelines, progress reports, communication strategies, and target audience.

## Objectives

1. Focus work around the church's identity, message and mission.

Strategies:

- Accountability of the institution: Request future Peace Colloquy theme: Earth Stewardship
  - Identify what is occurring in the World Church fields and mission centers, provide support if applicable, and communicate the stories
  - Accountability of the institution: Recommend to the seminary board earth-justice and ethics course work as a requirement or prerequisite for students
  - Development of a campground greening policy
  - Accountability of the institution: Request World Church Investment Team to include businesses with green indices
  - Accountability of the institution: Develop IHQ recycling program, events protocol, energy conservation, and an equipment-purchasing policy
  - Develop mission: Assist with the Lifelong Disciples Formation practicum to assure inclusion of Earth steward theology/praxis.
  - Work with the Presiding Bishopric and World Church Legal Services to enable 2007 World Conference G-13 Resolution.
2. Maintain an updated Earth Stewardship Team Web page as a communication tool.
- Update the Earth Stewardship Web site, including the downloadable brochure. Add suitable resources as needed.

### Inter-Conference Progress on Objective 1

#### (Focus Work on the Church's Identity, Message and Mission):

- A. Peace Colloquy theme advocacy to highlight Earth stewardship. Result: affirmation to occur within the next three-year period.
- B. Contacts about earth stewardship. Result: field apostles, mission center presidents, and interested people contacted.
- C. Campground greening policy and checklist. Result: drafted but not finalized.
- D. Presiding Bishopric and the First Presidency advocacy about inclusion of green indices to the investment policy. Result: successfully completed. See the World Church Investment Policy.
- E. Green-events protocol developed. Result: Successfully presented to the First Presidency.
- F. Information and resources presented for Disciple's Lifelong Spiritual Formation:
  - 1. defining words
  - 2. indicators of discipleship
  - 3. spiral of praxis for developing transformative-education model
  - 4. list of children, youth, young-adult, adult seminary resources
  - 5. a self-testimony of "What environmental discipleship looks like in today's world."
- G. Changes to the building and loan policies presented to the Presiding Bishopric and World Church Legal Services. Changes include considering use of green, energy-conscious building materials and equipment. This also included completing a letter that requests congregations consider energy audits on their facilities. See the building and loan polices on the World Church Web site.

### Inter-Conference Progress on Objective 2:

Maintain an updated Web page for the Earth Stewardship Team. The Web page is to be used as a

communication tool about the team's work.

With help from the IHQ Web team, the Earth Stewardship Team updated the brochure and Web site ([www.CofChrist.org/earthsteward](http://www.CofChrist.org/earthsteward)).

## Miscellaneous

Purchased three books given as a gift to the World Church library:

- *From Creation to New Creation* by Bernhard W. Anderson
- *God in Creation* by Jürgen Moltmann
- *Theology for Earth Community—A Field Guide* edited by Dieter T. Hessel

## In Closing

The Earth Stewardship Team continues to work on the objectives listed above. These objectives will guide the team in the 2010–2013 inter-Conference period. We are encouraged by the heightened exposure of environmental issues worldwide. We hope to make our Web site and other resources effective in educating those who want to grow in their understandings of the impact each person has on the Earth, God's beautiful creation.

*Earth Stewardship Team*

Bubba Buntz

Ken Campbell

Sandra Ferguson

Erika McCroskey

Brad Martell

Craig Martens

**Ed Merz, team lead**

Dave Schaal

## H-3 Ecumenical and Interfaith Ministries Report

*To the First Presidency and the World Conference:*

The Ecumenical and Interfaith Ministries Team has dedicated the last three years to creating and strengthening new ecumenical and interfaith relationships.

The ecumenical and interfaith officer and some key leaders have represented Community of Christ on ecumenical and interfaith boards, commissions, and committees, developing relationships with many organizations that have goals and principles in alignment with Community of Christ.

With our denominational emphasis on identity, mission, and message, the Ecumenical and Interfaith Team has helped to make our church more widely known and understood in ecumenical and interfaith groups. National and international news and updates have been provided to the World Church Leadership Council, field ministers, and members by sharing information, offering advice and encouragement, and identifying ways for individuals and groups to be involved in ecumenical and interfaith activities.

Ecumenical and Interfaith Connections during this 2007–2010 inter-Conference period include:

- **National Council of Churches:** Community of Christ has been associated with the National Council of Churches of Christ in the USA through its Commissions. We have membership on the Justice, Faith and Order, and Eco Justice Commissions. Through specific efforts over the last five to ten years, our patience and faithfulness have brought us to a place of respect and acknowledged support for our becoming full members of the NCC. It is committed to working on behalf of peace and justice, poverty and hunger, women's rights, education, and alternatives to war.
- **World Council of Churches:** The ecumenical and interfaith officer has participated in the US Conference meetings for WCC and formed relationships with the international WCC. The World Council

of Churches stands as a beacon of hope for many. It works with governments and faith leaders to bring the message of peace and justice, and it works in a variety of ways to help in the needs of the world. It offers a strong voice against war and violence and for peace. It offers opportunities for young adults to work and learn about peacemaking in the international setting.

- **Church Women United:** CWU was organized 68 years ago to provide a women's voice on issues impacting lives and families. In 1976 President Wallace B. Smith traveled with a small delegation of women to address the CWU National Board and to seek membership in the organization. Since that year many Community of Christ women have been involved locally, regionally, and nationally in the work and ministry of this organization. Gail Mengel served as national president from 2004–2008. CWU has been a multi denominational, racially diverse body since its conception, which is extraordinary. CWU members speak and work for peace and justice and are involved in social issues that impact the US society, and they work on issues affecting women and children around the world.
- **FaithTrust Institute:** Community of Christ has maintained a long relationship with the institute. The founder, Marie Fortune, received our International Peace Award in 1998. Gail Mengel has served as an elected board member of FaithTrust since 2005. The FaithTrust Institute is one of the premier organizations that bring awareness to and work on behalf of ending ministerial misconduct, domestic violence, and human trafficking. They provide classes for seminaries and universities and training and resources for professionals, ministers, and others.
- **Bread for the World:** Community of Christ has supported Bread for many years. Wallace B. Smith served as a member of its national board for several years. The ecumenical and interfaith officer represented the church at Bread's thirty-fifth-anniversary celebration and meeting. Bread is influential in working with the US Congress on issues of hunger and poverty, and it works internationally.
- **Christian Churches Together:** The president and interfaith officer have represented the church at meetings of CCT since 2004. We have worked to form relationships and to bring a clearer understanding of the church. In 2008 CCT sent representatives to visit our headquarters and to meet with some of our leadership. Following that meeting, the representatives recommended us for membership in CCT, but for this time, we remain supportive observers.
- **Rural Church Network:** After the staff position for Rural Church Ministries was eliminated the ecumenical officer has attended meetings of the Network. Community of Christ hosted its annual meeting in 2008, and many said how pleased they were to learn more about our denomination. The Network is an active group through e-mail and conference calls. It works with seminaries, universities, and ministers in rural areas.
- **Church World Service:** Community of Christ has partnered with CWS through the years. CWS works with partners to eradicate hunger and poverty and to promote peace and justice around the world. Many members of the church are active in the CWS network of local and global caring through participation in CROP Hunger Walk, the Blankets + program, and the CWS Kits program. CWS responds to emergencies in the US and around the world. It nurtures development in the grassroots with seeds, tools, and homegrown strategies. It helps refugees to return home when possible and to find other viable options. It speaks in partnership on issues that make a difference in the lives of hungry people. It works for food, security, and water for all so that parents can feed their families and that all people can have water for drinking, household needs, and farming.
- **United Nations:** Many Community of Christ women became connected with UNICEF and women's issues that long held commitments of the UN.
- **Breakthrough:** The Women, Faith, and Development Summit to End Global Poverty and Leadership Council. The ecumenical officer participated in this summit at the National Cathedral in Washington, D.C., in April 2008 and was invited to be part of a leadership council to determine future programs and

initiatives.

- **Religions for Peace:** The ecumenical officer participated in the world's largest and most-representative multi-religious coalition, Religions for Peace. In addition to special gatherings, e-mails, and conference calls, this organization is dedicated to gender equality, environmental issues, and peacemaking.
- **Parliament of World Religions:** Community of Christ has sent representatives to the international gatherings sponsored by the Parliament, and members are encouraged to participate as they are able. The interfaith movement inspired by the Parliament continues to inspire a vision of a world in which the followers of different faiths are able not merely to engage with one another in a spirit of tolerance and respect, but to collaborate in contributing to the advancement of a peaceful society.
- **Council on Foreign Relations:** The ecumenical officer was invited to participate in the Religion and Foreign Policy Summer Workshop 2009 and the monthly conference calls and e-mail exchanges.
- **Children's Defense Fund:** The ecumenical officer attended meetings sponsored by CDF and participated in conference calls and e-mail exchanges. Information and updates from CDF have been forwarded to the World Church Leadership Council and for distribution to members.
- **Sojourners/Call to Renewal:** Community of Christ was an early supporter of Call and provided a staff member for its office in Washington for several years. Gail Mengel served on a committee to write the draft Covenant for a New America and to determine strategies for the Covenant Campaign. Community of Christ is an endorsing denomination for the Covenant. Sojourners' commitment is to end poverty in the US and around the world. It always has worked with faith groups.
- **Gathering for Peace 2009:** Three Community of Christ representatives attended the Gathering, sponsored by the historic peace churches: Quaker, Mennonite, and Church of the Brethren. Many mainline denominations were invited to send delegates. Discerning God's Call, the Gathering identified twenty-one action areas. Participants were encouraged to share the information with their faith groups. A Web site recently was established for sharing peace and continuing communication and collaboration.
- **Greater Kansas City Interfaith Council:** Members who live in the Kansas City area have participated in programs and activities sponsored by the council. Community of Christ is an official supporter, and the ecumenical and interfaith officer serves as a faith advisor, representing our church. We encourage members everywhere to become active with interfaith groups.
- **Ecumenical Women's Gathering:** Sponsored by Church Women United in June 2008, it was held at Community of Christ International Headquarters. It was a wonderful way to introduce our denomination to twenty denominations and nonprofit organizations, as well as individuals who did not know our denomination before the event.

*Gail E. Mengel*  
*Ecumenical and Interfaith Officer*

## **H-4 Human Rights Team Report**

*To the First Presidency and the World Conference:*

In 1984, World Conference action (enabling legislation: WCR 1184, 1197) established the Human Rights Committee (now Human Rights Team). The charter for the 2007–2010 Human Rights Team calls for “attention on human rights issues from a faith perspective, serving as a forum for church members, supporting congregationally based activities, and listening to the voice of the voiceless (Desmond Tutu).”

The charter specifically orders a series of deliverables, explained below. Our team consists of thirteen members appointed by the First Presidency from nominations received from church members. We are five women and eight men from four continents, with two young adults, and a ratio of roughly 1:1 of World Church staff to members. We have backgrounds in ministry, education, human-rights advocacy, health and

human services, and law.

## **Global Statement on Immigration**

The 2004–2007 Human Rights Committee submitted a statement on immigration to the World Church Leadership Council in the fall of 2006. Following some modification by the Council, the First Presidency released the statement in June 2007 as “A Statement on Immigration Issues in the United States.” To follow up this action, the Presidency asked the 2007–2010 Human Rights Team to draft a statement on immigration for the global church.

Using the initial statement as a primary source, the team sought to broaden the scope and application of the declaration. While immigration is an issue faced by church members in multiple regions throughout the world, the particularities to context and culture make the creation of such a document difficult.

Nonetheless, we strived to produce a statement not only articulating a clear position grounded in Community of Christ identity and mission, but providing resources for any congregation throughout the international church to access and engage the issue from its particular setting. Our team submitted the final draft of “Statement on Immigration” to the First Presidency in November 2009.

## **Statement on HIV/AIDS**

The First Presidency referred the resolution, G-14, “Struggle Against HIV/AIDS,” from the French Language Caucus to our team. The resolution calls for a statement “concerning the involvement of the church in the struggle against HIV/AIDS, including addressing the issues of ignorance, poverty and exclusion.” Thanks in no small part to two members of our team who are firsthand witnesses to the HIV/AIDS crisis in Africa, the statement we drafted offers a perspective seasoned not only with an educational understanding of the issue but with a sensitivity to the personal and practical dimensions of addressing it on a human level.

HIV/AIDS has orphaned nearly sixty children in the extended family of team member Robert Wanga (Nairobi, Kenya). Both he and team member Joseph Charlie report that such a statement can empower and embolden the church ministers in various African settings to speak about this issue, both in terms of essential prevention information and in ministering to the many whose families suffer from the crisis. Our team delivered its final draft of “Statement on HIV/AIDS” in November 2009.

## **Resolution on Human Trafficking**

As always, world affairs continue to reveal matters that call for human-rights advocacy and education. In our work on immigration and HIV/AIDS, the team discovered the increasing global human-rights crisis caused by human trafficking. Essentially modern-day slavery, trafficking in human beings is fast becoming the largest illegal enterprise in the world, surpassing the drug trade, with an estimated 27 million people enslaved worldwide.<sup>1</sup> The selling of children is the fastest-growing global crime.<sup>2</sup>

Human trafficking affects both the immigration issue and the spread of HIV/AIDS. Through force or deception, people become involuntary, unwitting, undocumented immigrants in nations throughout the world. Human-trafficking victims are far more likely to contract HIV/AIDS.

To help us better understand the issue, we enlisted the aid of two people who work to fight this crisis in their daily professional work: Carrie Rosetti (human-trafficking case manager at Hope House in Independence, Missouri, and a member of community anti-human-trafficking task force) and Catherine Striley (professor of psychiatry at Washington University in St. Louis, Missouri).

With the help of these experts, a consensus emerged within the team to take specific action in this inter-Conference period. Cathy served as the primary drafter of the resolution on human trafficking submitted to the 2010 World Conference.

## **Recognition**

The team again sought and gathered nominations for the Human Rights Award. This award honors people in and around Community of Christ who work in the forefront of various efforts to expose and confront human-rights violations, as well as advocate for universal human rights.

This conference marks the seventh presentation of these international awards. A list of past recipients can be accessed at [www.CofChrist.org/humanrights/award.asp](http://www.CofChrist.org/humanrights/award.asp). This time the recipients are Dr. Roy Schaefer and Drs. Dennis and Lorna Labayen. Nominations for the Human Rights Award may be submitted to the First Presidency or the Human Rights Team at any time of the year.

Our team is pleased to serve the church by raising awareness of human-rights needs and abuses through advocacy, education, and recognition of individuals actively responding as disciples of Jesus Christ by working toward human rights for all.

We continue to commend to the church the advocacy work of Rod Downing (past HR Award recipient) found in his Web newsletter *In the Forefront* (see [www.CofChrist.org/humanrights/hr-newsletter/default.asp](http://www.CofChrist.org/humanrights/hr-newsletter/default.asp)). Each issue provides commentary on various human-rights issues and recommends actions to bring positive change.

*Human Rights Team*

Joseph Charlie

Judy Compier

John Glaser

Kris Judd

Greg Prymak

**Terry Read, team lead**

Bill Russell

Ryan Sharp

Sue Sloan

Candice Unger

Gustavo Vergara

Robert Wanga

Brenda Williams

## **H-5 Human Sexuality, Faith, and Community Team Report**

*To the First Presidency and the World Conference:*

### **Background**

The Presidency formed the Human Sexuality, Faith, and Community Task Force during the inter-Conference period. This new team combines the previous work of former committees: *Homosexuality and the Church*, and *Human Sexuality*.

### **Committee Charge**

Resulting from thorough discussion with the Presidency, and earlier discussions with the World Church Leadership Council, Standing High Council, and other committees, the Human Sexuality, Faith, and Community Task Force identified the development of a sexual ethic as the primary work during this period. It was agreed that this work would wait until the Extended World Church Leadership Council adopted church-wide core values, known as Enduring Principles.

After the adoption of the Enduring Principles, the Human Sexuality, Faith, and Community Task Force was formed, and work began on a draft Sexual Ethic. This work builds upon the careful work of the previous *Homosexuality and the Church*, and *Human Sexuality* committees.

### **Definition of a Sexual Ethic**

A sexual ethic is foundational to our understanding of responsible sexuality as Christians and members of Community of Christ. Christian ethics should provide moral guidance, as well as promote the peace of Jesus Christ in people's lives. Sexual ethics should seek, therefore, to shape personal relationships in which responsible expressions of sexuality nurture and nourish the whole person in community—body, mind, and spirit.

## Challenges

Community of Christ is a world community—a mosaic of peoples from many lands and cultures, creating a rich tapestry of experience and traditions. Therefore, when we speak about traditions, relationship norms, and practices, there often is a wide cross section of experience within the church that shapes our attitudes and behaviors.

In fact, what might be the usual practice in one country—such as having a spouse chosen for us by parents—might be considered highly irregular in another. Further, what might be an issue of deep significance in one nation may not rise to common awareness in another—such as sexual cleansing rites in sub-Saharan Africa.

In short, what might be an issue of deep concern in our own community or nation may be considered very differently by other faithful and responsible church members. This is the blessing and challenge of a worldwide Christian family.

Having a general set of principles or affirmations can help the church think and talk about responsible sexuality and healthy relationships. A Statement of Sexual Ethics may be used to assist a church in addressing local concerns, as well as issues that affect the whole church.

Creating such an ethic is challenging because of the cultural richness in the church. A sexual ethic that encompasses the variety of nations, cultures, and traditions that comprise the church must be foundational in scope. The intent of the statement is not to avoid critical and specific issues the church and its members face. Rather, it recognizes the value of principles and values to guide behavior, equipping us to consider thoughtfully more-specific matters.

## Strategies

The strategy the Taskforce has adopted is to create a draft ethic, then work with people from around the church to respond to various local and international issues concerning sexuality, faith, and community. The ethic could serve as a resource for these discussions, together with scripture, experience, tradition, and other sources.

Specific issues have not been dealt with by the task force. That is the work for the next inter-Conference period. This will require broad and, in some instances, very local input.

Building on the work of the previous committees and input from various leadership and representative groups referred to above, the Extended World Church Leadership Council provided extensive discussion and feedback in September 2009. Subsequently, a draft Statement of Sexual Ethics was developed and has been delivered to the First Presidency for consideration.

*Human Sexuality, Faith, and Community Team*

Andi Chatburn

Mark Dixon

Matt Frizzell

Marilee Martens

**Matthew Naylor, team lead**

Scott Roberson

Kathy Robinson

Robert Wanga

## H-6 World Church Peace and Justice Team Report

*To the First Presidency and the World Conference:*

The World Church Peace and Justice Team (WCPJT) is composed of fourteen members representing a variety of age groups, nationalities, military experience, skills, and perspectives on peace and justice issues.

This inter-Conference period saw several new members join the team, expanding the number of individuals now versed in its work and providing input into the ongoing scope of the peace and justice team. There also were several long-standing WCPJT members who “retired” from service on the committee after many outstanding years of contribution, and we wish to extend our gratitude to them for their work.

The WCPJT discussed two specific legislative items from the 2007 World Conference. In addition, the team evaluated the Peace and Justice Studies Association and considered issues of international representation and ongoing dialogue about peace and justice issues throughout the church. A summary of the work and deliberations of the committee is given here.

### **Darfur and International Conflict (G-16)**

The Quorum of High Priests brought item G-16 “Save Darfur” to the 2007 World Conference. The resolution was not specifically addressed on the floor, but the First Presidency offered support for the spirit of the resolution and agreed to pursue appropriate responses to the Darfur crisis by its own authority.

The First Presidency subsequently placed the issue on the agenda of the WCPJT, including consideration of organizational membership in the Save Darfur Coalition.

The church quickly took several official actions regarding the crisis in Darfur. On May 11, 2007, Community of Christ endorsed the Unity Statement of the Save Darfur Coalition ([www.savedarfur.org/pages/unity\\_statement](http://www.savedarfur.org/pages/unity_statement)) and made a donation to the organization. Membership was granted June 18, 2007, adding Community of Christ to the voices of more than 170 faith-based, advocacy, and humanitarian organizations representing 130 million people united to help the people of Darfur.

A summary of the World Church’s response to the conflict in Darfur and some resources to help understand the issue can be found on the Darfur issues page linked from the Peace & Justice page of the church Web site: [www.CofChrist.org/peace/issues/darfur.asp](http://www.CofChrist.org/peace/issues/darfur.asp).

Rod Downing, recipient of Community of Christ’s 2007 International Human Rights Award, has continued to provide leadership and education in support of Community of Christ involvement with this issue.

- Rod has written *Darfur: A Brief History, Analysis and Strategies*, which provides an in-depth analysis of the complex factors involved in Darfur with clear strategies for a hopeful future. It’s posted on the above-mentioned Web page.
- A monthly update on the Darfur crisis, as well as information and opportunities to make a difference on other human-rights and justice issues, is provided through the monthly human-rights newsletter, *In the Forefront*, which is distributed via e-mail. As editor, Rod continues to make this significant contribution. If you would like to receive this monthly newsletter to share with your congregation or inspire you personally, e-mail Rod Downing ([rdowning94@shaw.ca](mailto:rdowning94@shaw.ca)) with “In the Forefront: Subscribe” in the subject line.

The 2009 Peace Award recipient was Dr. Halima Bashir, who is an advocate for women and children in Darfur. Dr. Bashir gave the keynote at the 2009 Peace Colloquy, where she received the award and participated in dialogue sessions with young adults and a panel for all attendees.

The focus of the colloquy was on equality for women and justice for all. About 500 people from the USA, Canada, Australia, and other countries attended. Rod Downing made available a petition on behalf of the Save Darfur Coalition. More than 100 signatures were obtained to send to US politicians regarding their

policy on Darfur.

We know local initiatives to raise awareness of Darfur and other conflicts have occurred in Community of Christ congregations and jurisdictions. These are not always shared with the greater church community for various reasons. We want to acknowledge these efforts and encourage members to continue to hold this conflict and the people who are displaced because of it in your prayers and to support, as possible, efforts to bring relief and aid to the displaced.

## **Continuing Exploration of Peace and War (G-17)**

At the 2007 World Conference, item G-17 “Continuing Scriptural Exploration of Peace and War” came to the floor from the Aaronic Mass Meeting. The resolution was referred to the World Church Peace and Justice Team, guiding the committee “to continue to explore all positions related to peace and war in light of the scriptures.”

A sub-committee was formed to explore this issue and create a paper that will be of use to the wider church community as a basis for exploring the scriptural basis for various ethical positions relating to war and peace. The resulting draft document, “Scriptural Exploration of the Ethics of Peace and War,” is available on the WCPJT Web site to be used as the basis for local and international discussion ([www.CofChrist.org/peaceteam/](http://www.CofChrist.org/peaceteam/)).

## **Scriptural Exploration paper**

The paper prepared for discussion at this World Conference provides one possible scriptural frame of reference for thinking about peace and war, as well as outlining various ethical positions acceptable in the church. Because we specifically were charged with an exploration of scriptures, that is the focus of the current document.

Further detailed statements outlining particular ethical positions, starting with nonviolence and Christian realism, will be provided by the WCPJT in the next inter-Conference period, should the First Presidency approve that effort.

We begin from the premise that Community of Christ comes from a nonviolent tradition but accepts those who represent all positions within our faith community. As we attempt to discern God’s will in the midst of all of the human tragedy and evil, the challenge has been to find a framework for examining scripture about peace and war as an international faith community.

In this initial paper, we have drawn from the scriptural perspective of Richard B. Hays in *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics* (NY: HarperOne, 1996) to provide a beginning scriptural framework for our ongoing dialogue.

Hays suggests three images that serve as signposts in our reflections of ethical decision-making: community, cross, and new creation.

For Community of Christ then, any discussion of the ethical aspects of war and peace can benefit from acknowledging these images, as well as Community of Christ’s enduring values.

- **Community.** In *We Share*, Community of Christ professes the “blessing of community” as an Enduring Principle, which is in keeping with being a covenant people who “seek God’s will not by asking first, ‘What should I do?’ but ‘What should we do?’” As Hays declares, according to Paul, everything we do as Christians impacts the whole body of Christ.
- **Cross.** Community of Christ holds up the pursuit of peace as an Enduring Principle along with a basic belief that “The Holy Spirit empowers us for the costly pursuit of peace and justice for all people.” These principles embody the idea that a church engages in building the kingdom of God by participating in Jesus’ suffering (Hays, 1996). The cross is the paradigm for living.

- **New creation.** Community of Christ has basic beliefs in peace, resurrection, and eternal life. We believe “God is God of life, not of death...We believe the Holy Spirit will transform all creation to share in the glory of God.” It is a sense of optimism amid the violence, pain, and suffering in an imperfect world, amid the guilt, pain, and remorse of all of our broken relationships with one another, our families, our societies, our nations, and our world, that we have the promise of transformation in becoming whole.

David Anderson and Andrew Bolton in their book, *Military Service, Pacifism, and Discipleship—A Diversity of Callings*, provide an excellent synopsis of five Christian positions on the ethics of violence: obey the law of the land, nonviolent action, just war, holy war, and Christian realism. A basic summary of each of these is provided in this paper for those who do not yet have the book.

The translation of not just the words of this document, but the meaning and intent of the words is difficult and at times not possible because particular concepts do not simply translate across cultures.

So, the paper concludes with the hope of the WCPJT that as the church continues to explore these various ethical positions relating to war and peace, we pray that our community will remain open to the leadings of the Spirit as we encourage an honest, humble, intellectually probing, and generous-spirited dialogue on this important topic. Our prayer is that we reach a more-profound and faithful understanding on our continuing exploration of the ethics of peace and war.

## **Ongoing Education and Discussion**

In addition to empowering the WCPJT to explore and report, item G-17 continues to ask that following the committee’s work that appropriate materials be developed for teaching youth and guiding priesthood with providing counsel. As the exploration is not yet complete, this particular aspect of the legislation was not specifically addressed.

However, the current team provides our full support for the First Presidency to give consideration for the next team to develop these materials for the church body and allow them to be available via the Peace Team’s Web site. We uphold the education of all members—not just youth and priesthood—as being vitally important as global and local conflict continues.

We encourage members not only to provide face-to-face counsel, as appropriate, but to be aware and active participants in the political and community discussions around peace, violence, and war.

Our experience with discussion of the Just War Framework at the 2007 World Conference and the vast experience our membership has with violence and war in very personal ways, confirms the need for our community to continue to speak about violence and peace-building. The WCPJT encourages members to take advantage of information sessions and teaching materials as they become available so that we become more-aware, passionate advocates for peace and justice in our world.

## **Peace and Justice Studies Association**

The First Presidency asked for a recommendation from the WCPJT about whether to join the Peace and Justice Studies Association. The team members researched this association and other international organizations and provided the following recommendation in July 2008: (1) that we send a representative to the upcoming conference to ensure that the organization will be welcoming of Community of Christ’s perspective; (2) joining this primarily North American association would be of value to the organization; however (3) we should continue to explore membership in the umbrella international organization and encourage mission centers to engage in appropriate regional organization.

In addition to these three tasks officially assigned to the WCPJT, the team felt it timely and important to spend time on two other issues of importance to the World Church body.

## **International Representation**

As Community of Christ grapples with the Enduring Principle of unity in diversity, the WCPJT has

grappling with the issue of international representation in team deliberations. This issue is related to a directive given when the Peace Committee formed in 1982 to provide avenues for voices into the dialogue of the World Church.

As we consider culturally contentious issues it is critical that we speak to each other from our diverse perspectives and find a way to do this with respect. Members were added to this team with particular expertise in international initiatives and translation to bring practical insight to this process, along with ideals of inclusion.

After much discussion and thoughtful consideration, the WCPJT identified some key barriers to international representation and involvement from outside dominant Western countries (US, Canada, Australia) on this committee. A language caucus team model was proposed for trial in the next inter-Conference period. The critical elements:

- Language caucus groups (English, French, Spanish) with fewer than ten people per language representing different geographical areas.
- Each language team would work with a couple of World Church teams, for example Peace and Justice and Human Rights to maximize the number of perspectives available to each team. This may or may not need to apply immediately to English-speaking team members.
- Each language caucus will have the lead on particular topics and be encouraged to raise new issues to minimize the perception that non-English-speaking persons provide only input but not leadership in World Church teams.
- Coordination of team meetings among several World Church teams would facilitate greater input from language caucuses. Additionally, the in-person meeting location and time zone can shift to provide equal opportunity for all team members to gather with other team members at least once for fellowship and to facilitate working relationships.

## **Facilitating Member Dialogue and Awareness**

It has become clear there needs to be a focus for dialogue and sharing specific items and actions for members to access at the local level. We are thrilled at the World Church Web site ([www.CofChrist.org/peace/](http://www.CofChrist.org/peace/)) redesign that has created a place for Peace and Justice resources to be found and referenced easily. In particular, we hold up the official statements, issues, and resources sections as being of particular value for congregations and individuals interested in joining the worldwide community in raising issues of importance to the worth of all persons.

Moving forward, the WCPJT would like to encourage the First Presidency, church leadership, and local congregations to continue to actively search for ways and opportunities to share issues of justice and peace that are of concern in local areas and mission centers with their global community of brothers and sisters in Christ.

## **Guidance to the Next Peace and Justice Team**

The next team is charged to implement these ideas and continue the work toward inclusivity and providing a voice for all church jurisdictions regarding peace and justice issues of relevance to the World Church.

Discussion among the group has brought to the forefront many issues regarding the steps by which church members can dialogue about peace and justice issues within their mission centers and globally with others who share an interest and passion for these topics.

In addition, we wish to uphold the challenge in the 2007 Report to help the church look “beyond war” and conflict to examine steps to examine ways to foster positive peacebuilding skills within the members

and friends of Community of Christ.

The team members would like to thank the First Presidency for the opportunity to serve the body of Community of Christ, and we fully support the continuation of the committee and its work in the next inter-Conference period.

*World Church Peace and Justice Team*

**Jennifer Robinson, team lead**

David Anderson

Andrew Bolton (ex-officio)

Rick Collins

Richard Cordova

Rod Downing

Paul Edwards

Angie Elliot-Koene

Susanne Holloway Imrie

Sergio Juarez

Paul Judd

Marjie Martens

Rick Sarre

Christie Skoorsmith

Karli Smith

## **H-7 Theology Formation Team Report**

*To the First Presidency and the World Conference:*

The Theology Formation Team addresses matters of significant theological interest, drafts statements on key topics for consideration by the First Presidency, and encourages respectful and productive theological dialog among the membership.

The team consists of sixteen members resident in the United States and Canada. Several have significant experience with the church internationally and speak a number of languages. The team meets two or three times each year and interacts with church members and leaders in many nations to ensure the products of its work reflect worldwide perspectives.

This occurs as the core group communicates with more than two dozen adjunct members from diverse backgrounds and countries.

During the 2007–2010 inter-Conference period the First Presidency asked the Theology Formation Team to address several issues. The team engaged in a thorough review of the most-recent basic-beliefs statement and prepared an updated draft for consideration by church leaders. The new statement is in *We Share Identity, Mission, Message, and Beliefs*, found on the church Web site.

As a follow-up to this work on basic beliefs, the team proposed—and the First Presidency approved—the writing and publication of a study text. This is designed to help members explore the meaning of the affirmations contained in the statement and how they may be applied to individual and corporate discipleship. This resource is in the early stages of development as the editors seek to incorporate the contribution of a broad range of Community of Christ members from around the world. It is scheduled for publication during 2011.

The team also developed a statement on the nature and mission of the church. This addressed key issues related to how Community of Christ claims its “unique and sacred place within the circle of those who call upon the name of Jesus Christ” (Doctrine and Covenants 161:1b). Our work benefited from meeting with members of the Extended World Church Leadership Council to receive their suggestions and

advice on how the team should address this significant topic. The team sent this statement to the First Presidency in late 2009.

Most recently the Theology Formation Team has been addressing the nature of ministry as the responsibility of each member of the body of Christ, as well as the specific calling of those called and ordained to priesthood.

Members of the Theology Formation Team continue to hold up the vital role of scripture in the life of the church. We point all members to the published statement, "Scripture in the Community of Christ." This is found on the church Web site at [www.CofChrist.org/OurFaith/scripture.asp](http://www.CofChrist.org/OurFaith/scripture.asp). It affirms the church's belief in the Bible as the foundational scripture of the church and the Book of Mormon and Doctrine and Covenants as additional scriptures that witness of Christ.

The scripture statement points out how the church views scripture as the "indispensable witness" (Doctrine and Covenants 163:7a) of God as revealed in Jesus Christ. It also affirms scripture as the product of Divine and human interaction in the cultural context in which it was written.

How we understand and use scripture is central to how we address important issues of belief and practice in the church. Scripture provides insight into understanding God's will for the church and calls us to discern anew God's will for our own time and situations.

The team also continues to uphold the irreplaceable role of Jesus Christ as the center of the faith and life of Community of Christ. The statement "We Proclaim Jesus Christ" is found on the church Web site at [www.CofChrist.org/OurFaith/christology.asp](http://www.CofChrist.org/OurFaith/christology.asp).

The Theology Formation Team believes strongly that all members are called to engage in serious reflection on their own beliefs and the beliefs of the church. This is the work of theology. Statements such as those mentioned above (on Jesus Christ, the church, and scripture) serve as support and context for each individual's personal reflection.

For all of us, doing theology in the church community (congregation, mission center, and World Church) serves as a corrective to individual interpretations and biases. Doing theology together brings us to more-adequate interpretations and understandings than when we do it alone. And when done respectfully (with consideration of each other's diverse views), theological conversation can help us experience unity within our diversity and heal brokenness within the body.

*Theology Formation Team*

Andrew Bolton

Bunda Chibwe

Charmaine Chvala-Smith

Tony Chvala-Smith

Don Compier

**Peter Judd, team lead**

Bruce Lindgren

Dale Luffman

Brad Martell

Shannon McAdam

Gail Mengel

Shandra Newcom

Patti Page

Andy Shelton

Art Smith

Wim van Klinken

## **H-8 World Hunger/Tangible Love Team Report**

*To the First Presidency and the World Conference:*

Since the World Conference of 2007, the two international funds of the church most noted for supporting hunger-alleviation and basic community development around the world are now the administrative responsibility of one World Church Team.

The World Hunger Fund and Tangible Love Fund continue to be funded and accounted for as unique entities of ministry. One body, the World Hunger/Tangible Love Team, analyzes and responds to field proposals for the use of those funds. This approach removes the possibility of gaps and overlaps in considering proposals.

Since 1979, when it was established by World Conference action (WCR 1148), the World Hunger Fund has provided grants to recipients to help the hungry throughout the world. A summary of the types of disbursements provided appears later in this report.

Oblation Fund dollars help provide short-term relief to individuals and families. Additionally, Oblation supports long-term programs through Tangible Love grants for peace, justice, and compassionate ministries sponsored by congregations and jurisdictions in collaboration with their communities. Specified amounts received through the Oblation Fund are set aside for use by the Tangible Love Fund. A summary of these expenditures also is included in this report.

These funds are made possible by the continued generous support of members and friends of Community of Christ. Recipients of all grants everywhere are grateful for this flow of loving concern, as are members of the administrative team. Lives literally are saved, communities changed, and threats to basic human existence held in abeyance in remarkable ways because of such giving.

Decisions about where and how grants are awarded are made by the World Hunger/Tangible Love Team, which features a strong international makeup. The following people reside outside the United States and have regular voice and vote on the Team: Duane Anderson, Cochabamba, Bolivia; Tanoh Assoi, Yopougon Maroc (Abidjan), Ivory Coast; Amanda Hernandez, Mexico City, Mexico; and Adam Wade, Seoul, South Korea. The team leader is Alex Kahtava of Raymore, Missouri.

Other members are Paul Davis, Jim Cable, and Ed Martin, all of Independence, Missouri. Brenda Williams of Independence, Missouri, serves as the team's development and grant-writing consultant. Marsha Brown of the International Headquarters staff is the administrator.

Proposals come from a wide variety of locations. Historically, 75–80 percent of the proposals submitted to the team initially are received and reviewed by Outreach International (USA) or World Accord (Canada). These organizations have a long-standing relationship with Community of Christ and have expertise and developmental investment that provides a familiarity of the proposals and their local sponsors.

Outreach International and World Accord provide valuable evaluation standards and secure placement avenues.

Recent World Hunger projects channeled in this way include: agricultural development in several African nations, an ongoing nutrition program in Haitian schools, a child-education center in Brazil, water and food development in Nicaragua and the Philippines, continued support of education and nutrition for children from the deeply rural high hills surrounding Gumiguda in India's Orissa State, tube wells (boreholes) providing water in various locations in Sub-Saharan Africa, and a unique approach to gaining control over marketing and growing tea crops in Bolivia.

Tangible Love proposals funded reflect an increasingly skilled approach to creating employment opportunities in places such as Zambia, providing after-school feeding and fellowship programs for children and families in places like Cary, North Carolina, and a traveling "peacemobile" in the British Isles.

An increasing number of proposals come directly from congregations and other jurisdictions and are not required to be passed through Outreach or World Accord. Many of these bring Community of Christ into supportive and transformative contact with broken and harsh circumstances.

Evaluations suggest that ministry is given and received and lives are changed for the better on both sides of these enablement equations. In various ways, the social parables of Christ are lived out daily in

known locations among real people.

The World Hunger/Tangible Love Team also carries a determination to work with proven and experienced advocacy groups in dealing with governmental and other institutional bodies. The World Hunger Fund has for years carried out a part of its mission through partnering with Bread for the World, a Christian advocacy organization based in Washington, D.C.

We provide direct support of Bread for the World Institute's publication, *Hunger*, which influences key decision-makers in the field. We also support the annual event known as "An Offering of Letters." It encourages our members to write their senators and representatives in the US Congress to bring about hunger-related legislation for the benefit of groups in the US and the rest of the world.

Another parallel institution (bigger than our own efforts) is CARE, one of the world's largest, private, international humanitarian organizations, committed to helping families in poor communities and achieving lasting victories over poverty. Founded in 1945 to provide relief to survivors of World War II, CARE is a trusted vehicle for the compassion and generosity of millions.

This year, World Hunger/Tangible Love Funds will be used as part of an overall CARE project to create sustainable livelihoods for food security by working through motivated village women in selected areas of Ethiopia.

The team invites Community of Christ members and friends to become familiar with and support our missional commitments by visiting our Web sites. Both can be reached through the church's site at [www.CofChrist.org](http://www.CofChrist.org) and following the links through the "Resources" section.

Regular or occasional giving opportunities are available through the long-standing practice of receiving Oblation Funds on the first Sunday of each month in our congregations' services of the Lord's Supper. Two Sundays each year, one in March and one in September, are World Hunger Emphasis Days. Our church's regular giving envelopes allow donations to be marked specifically for these purposes.

For more than 30 years, the World Hunger fund has sought to ease suffering in the world caused by chronic and indiscriminate hunger. More than US\$12 million has been distributed during that time. This includes nearly US\$2 million released for hunger-related projects in 17 nations since the last World Conference.

Tangible Love's approach has been equally effective. From its beginning in 1984, Tangible Love has directed more than US\$4 million for these purposes. Of that amount, at least US\$400,000 was granted for 33 Tangible Love projects since the 2007 Conference.

A major impetus for these ministries during the last 13 years has been President Emeritus Wallace B. Smith. In his retirement, "Wally" has given leadership within and outside the church in ways that have enabled these human-serving efforts to become most successful. His leadership and credibility in the larger not-for-profit community led to an expansion and increased effectiveness in pursuing this portion of our role in this Christian mission.

Wally ended this phase of his leadership early in 2009. We now thank him and his wife, Anne, for their unselfish commitments over this long period.

With our members and friends, we continue to hope for that fulfillment time when all things are, indeed, made new, and neither mourning, nor crying, nor pain shall afflict the children, parents, and nations. With that as the promise for the future, we will do what is possible now to hold out hope to the many thousands being reached through the programs and organizations we support.

We are most grateful for the confidence and trust the church places in these efforts. We join with all of you in praying to and being watchful for the presence of the Spirit of Christ in all of our decisions and in all of our doing.

*World Hunger/Tangible Love Team*  
Duane Anderson  
Jim Cable  
Ed Martin

Katie Harmon  
Tanoh Assoi  
Jennifer de Guzman  
Amanda Hernandez  
**Alex Kahtava, team lead**  
Amanda Hernandez  
Angela Ramirez  
Adam Wade

## Footnotes

<sup>1</sup> Humanity United, [www.humanityunited.org/moderndayslavery/background](http://www.humanityunited.org/moderndayslavery/background).

<sup>2</sup> "Recommendations for Fighting Human Trafficking in the United States and Abroad," THE ACTION GROUP TO END HUMAN TRAFFICKING AND MODERN-DAY SLAVERY, November 2008, p. 8, [www.humanityunited.org/news\\_items\\_files/rf494be0299955f/Action%20Group%20Transition%20Memo%202008.pdf](http://www.humanityunited.org/news_items_files/rf494be0299955f/Action%20Group%20Transition%20Memo%202008.pdf).