

Denominational Statements

Session 1: Dignity of the Human Person

Catholic Church

"Every human being is created in the image of God and redeemed by Jesus Christ, and therefore is invaluable and worthy of respect as a member of the human family." (*United States Conference of Catholic Bishops - USCCB*)

"Men and women, in the concrete circumstances of history, represent the heart and soul of Catholic social thought. ***The whole of the Church's social doctrine, in fact, develops from the principle that affirms the inviolable dignity of the human person.***" (*Compendium of the Social Doctrine of the Church, 107*)

"The world exists for everyone, because all of us were born with the same dignity. Differences of color, religion, talent, place of birth or residence, and so many others, cannot be used to justify the privileges of some over the rights of all. As a community, we have an obligation to ensure that every person lives with dignity and has sufficient opportunities for his or her integral development." (*Pope Francis, On Fraternity and Social Friendship [Fratelli Tutti], no. 118*)

United Methodist Church

Created in God's image to live in covenant with God and the world, we honor the dignity of all beings and affirm the goodness of life.... By God's grace, we are called to be more Christ-like, and thus to be merciful, just and compassionate. Responding to that call, we seek to follow Jesus, who gave boundless love to all—the children, the outcast, the condemned and the confused. Jesus calls every generation to wholehearted discipleship: opening our hearts to the people we encounter daily; practicing compassion with our families and neighbors; honoring the dignity and worth of all people near and far; recognizing the systems that destroy human lives through poverty, war and exclusion; and advocating justice and care in our churches, communities and social structures. *United Methodist Social Principles (Adopted 2024), Preamble.*

We acknowledge that the church is a living body gathered from the many and diverse parts of the human community. Thus, unanimity of beliefs, opinion, and practice have never been characteristic of the church from the beginning. From its earliest times, as witnessed in the Gospels, Paul's letters, the Acts of the Apostles, and other New Testament texts, diverse

understandings and controversies on many matters have been the reality. Therefore, whenever significant differences of opinion occur among Christians, some of which continue to divide the church deeply today, faithful Christians need to face their disagreements and even their despair, and not cover differences with false claims of consensus or unanimity. On the contrary, the church needs to embrace conflicts with courage and perseverance as we seek together to discern God's will. With that understanding and commitment, we pledge ourselves to acknowledge and to embrace with courage, trust, and hope those controversies that arise among us, accepting them as evidence that God is not yet finished in sculpting us to be God's people. Recognizing that God is our Creator, Redeemer and Sustainer, we seek to center our lives and witness on God. We are confident that nothing can separate us from the grace of God, and that the social witness of the church is a testimony to that grace. With God's help, we pledge to share ministry and honor everyone's dignity, even when we disagree, to seek the mind of Christ, and to follow God's will in all things. *United Methodist Social Principles (Adopted 2024), Preamble.*

Episcopal Church

Celebrant: Will you seek and serve Christ in all persons, loving your neighbor as yourself?

People: I will, with God's help.

Celebrant: Will you strive for justice and peace among all people, and respect the dignity of every human being?

People: I will, with God's help.

(Baptismal Covenant)

Resolved, That the 80th General Convention adopt the following **Guiding Principles** as a foundation upon which it engages in mission:

- Think and imagine a world where love is the way
- Commit to world mission that is incarnated in personal presence, meeting Christ in all whom we encounter, in our backyard or around the globe
- Go the Way of Love: cross boundaries, listen deeply, and live like Jesus
- Walk the Way of Love with our companions in mission, in mutual discovery and deepening of God's reconciling love, learning together, praying together, worshipping together, as we transform and bless each other
- Excite, inspire, and engage others to discover the joy of God's mission
- Honor and embrace in mutual discovery the God-given gifts of all individuals, parishes, dioceses, their partners, and their communities

- Nurture relationships to develop avenues for cross-cultural mission, local/global/pilgrimage, for all ages and abilities
- Advocate for structural changes to support global mission issues, including promoting the dignity of all and honoring refugees, migrants, and asylum seekers everywhere
- Honor our sacred differences while we unite as Beloved Community around God's table
- Support missionaries, from discernment, during their service, and upon their return
- As we walk this Way of Love, address together the many issues of poverty, violence, oppression, and environmental degradation
- Remember that to "Go" can also mean "Go" by building relationships, learning, listening, encouraging across space through virtual presence and communication from where you are
- Encourage all dioceses to have a Diocesan Global Mission Advocate

General Convention, *Journal of the General Convention of The Episcopal Church, Baltimore, 2022* (New York: General Convention, 2023), pp. 436-437.

Presbyterian Church (U.S.A.)

In faith, responding to our Creator, we celebrate the full humanity of each woman, man and child, all created in the divine image as individuals of infinite worth, by....

- Full civil, political and economic rights for women and men of all races.
- Abolition of forced labor, human trafficking, and the exploitation of children.
- Employment for all, at a family-sustaining living wage, with equal pay for comparable work.
- The rights of workers to organize, and to share in workplace decisions and productivity growth.
- Protection of workers from dangerous working conditions, with time and benefits to enable full family life.
- A system of criminal rehabilitation, based on restorative justice and an end to the death penalty.

(A Social Creed for the 21st Century)

ELCA (Evangelical Lutheran Church in America)

"Human dignity: Human beings are created "in God's image" (Genesis 1:27) as social beings whose dignity, worth, and value are conferred by God. Although our identity does not depend on what we do, through our work we should be able to express this God-given dignity as persons of integrity, worth, and meaning.

Our God-given dignity in community means that we are to participate actively in decisions that impact our lives, rather than only passively accept decisions others make for us."

ELCA Social Statement on Sufficient, Sustainable Livelihood for All, "Human Dignity," p. 9

United Church of Christ (UCC)

"A just economy acknowledges the dignity of human beings as made known in Jesus Christ, and guarantees the basic human rights necessary to maintain the sacredness of individuals. Human dignity involves the recognition of each person as a decision-maker in the community, so that no one is deprived of an active voice. This means recognizing rights to political liberty and participation, and economic rights to food, shelter, and health care."

Christian Faith: Economic Life and Justice (Pronouncement)

Session 2: Care for Creation

Catholic Church

"We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored."

[USCCB website](#)

"The earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she 'groans in travail' (Romans 8:22). We have forgotten that we ourselves are dust of the earth; our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters."

(Pope Francis, Laudato Si', no. 2)

"A true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor. . . . Everything is connected. Concern for the environment thus needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society."

(Pope Francis, Laudato Si', nos. 49, 91)

United Methodist Church

"We affirm that all creation belongs to God and is a manifestation of God's goodness and providential care. Human beings, nonhuman animals, plants, and other sentient and non sentient beings participate in the community of creation, and their flourishing depends on the care of all God's creation. Rather than treating creation as if it were placed here solely for humanity's use and consumption, we are called to practice responsible stewardship and to live in right relationship with the Creator and with the whole of God's creation (Gen. 1:26–31; Matt. 6:26–30; Rom. 8:22–24). We are also called to honor the role of every part of creation in healing the whole; thus we praise God with the whole of creation (Ps. 148) and recognize that we are part of complex ecosystems, all valued by God.

We affirm our sacred calling to be responsible stewards and to lovingly tend all that God has wrought. We recognize the inherent worth of God's creation, celebrate earth's abundance and diversity, and, along with the entirety of the cosmos, give praise to its Creator.

We recognize we are interconnected members of complex ecosystems, intricate webs of life, all of which have their origins in God's gracious act of creation." (United Methodist Social Principles, Adopted 2024, "Community of all Creation.")

"We confess that the negative impacts resulting from the degradation of the natural world have fallen disproportionately on marginalized communities, including indigenous tribes, religious and ethnic communities, people living in poverty, and other vulnerable groups. We, therefore, pledge to resist all forms of environmental exploitation, neglect and inequality. These practices condemn impoverished communities and developing countries to bear the brunt of hazardous environments, industrial pollution, toxic waste dumps and urban decay. Such behaviors constitute environmental racism. We oppose policies and practices that relegate marginalized communities to a permanent underclass status and ignore indigenous and other sources of communal wisdom, which call for air, land, and water to be treated with profound respect.

Additionally, these groups suffer disproportionately from higher rates of asthma, cancer, birth defects and other preventable medical conditions. These health problems are associated with pollutants and other chemicals in soil, water and air that affect our drinking water, foods and physical environment. We urge governments, businesses, and civic institutions to give priority to increasing access to prevention and treatment services. We call for the institution of environmentally just principles, policies and practices. We affirm the wisdom and agency of indigenous peoples and marginalized populations to determine for themselves practices and policies that best provide for their basic human needs, including food, water, shelter, and land free from toxic wastes. Self-determination entails, among other things, access to all pertinent information and significant decision-making power over industrial, agricultural, and other developments that have potential to wreak significant harm on land, air and water." (United Methodist Social Principles, Adopted 2024, "Community of all Creation")

Episcopal Church

In Jesus, God so loved the whole world. We follow Jesus, so we love the world God loves. Concerned about the global climate emergency, drawing from a range of approaches for our diverse contexts, we commit to form and restore loving, liberating, life-giving relationships with all of Creation.

LOVING FORMATION For God's sake, we will grow our love for the Earth and all of life through preaching, teaching, storytelling, and prayer.

LIBERATING ADVOCACY For God's sake, standing alongside marginalized, vulnerable peoples, we will advocate and act to repair Creation and seek the liberation and flourishing of all people.

LIFE-GIVING CONSERVATION For God's sake, we will adopt practical ways of reducing our climate impact and living more humbly and gently on Earth as individuals, households, congregations, institutions, and dioceses.

– Episcopal Covenant to Care of Creation

Resolved, That the 80th General Convention recognize as the Episcopal Church's position that global climate change is not only a scientific concern or environmental issue, but what the United Nations calls "the defining issue of our time... at a defining moment" (UN Secretary General, September 10, 2018), an all-encompassing social crisis and moral emergency that impacts and interconnects every aspect of pastoral concern including health, poverty, employment, racism, social justice, and family life and that can only be addressed by a Great Work involving every sector of society, including the Church; and affirm the commitment of the 79th General Convention to the House of Bishops' 2011 Pastoral Teaching on the Environment as an official position of the church; and be it further

Resolved, That the Church recommit to the work done by previous General Conventions of The Episcopal Church on the pressing moral dimensions of global climate change and environmental justice....; and that General Convention reaffirm that the Episcopal Church shall support and advocate for policies, programs, pastoral responses, and theologies that work **to ensure no community - especially financially impoverished communities, frontline residents, migrants, and BIPOC communities (Black, indigenous, and people of color) - shall bear a disproportionate impact of the environmental, health, and economic threats of climate change....**

General Convention, Journal of the General Convention of...The Episcopal Church, Baltimore, 2022 (New York: General Convention, 2023), pp. 546-547.

Presbyterian Church (U.S.A.)

"In 1990, the 202nd General Assembly approved Restoring Creation for Ecology and Justice, which included a "Call to Restore Creation." Therefore, God calls the Presbyterian Church (U.S.A.) to

- Respond to the cry of creation, human and nonhuman;
- Engage in the effort to make the 1990s the "turnaround decade," not only for reasons of prudence or survival, but because the endangered planet is God's creation; and
- Draw upon all the resources of biblical faith and the reformed tradition for empowerment and guidance in this adventure.

Giving thanks to God for the historic witness of the Presbyterian Church (U.S.A.) 32 years ago, we confess that we have not “responded to the cry of Creation.” We have failed to place the intrinsic value of God’s Creation above the idols of the world, such as wealth, power, acquisition and status. We realize that, despite the church’s comprehensive report on ecological crisis 32 years ago, we have not done enough to heed the call and avert catastrophe. The 1990s were not a “turnaround decade” for God’s creation, so the 225th General Assembly joins with previous Assemblies (1971, 1981, 1990, 1998, 1999, 2003, 2006, 2008 and 2018) in recommitting our energy, our treasure and our vision to a future in which God’s Creation is restored, the human family lives together in balance and justice with each other and the rest of the Creation, and the social and ecological destruction that our society inflicts on the world is reversed and repaired.

This sin that we confess is not limited to environmental degradation, but rather encompasses the full spectrum of environmental injustice, racial injustice and economic injustice. The forces of greed, indifference and white supremacy have combined to paint a picture of our environmental, economic and communal future that is more dire than we could have predicted 32 years ago. This call to renewal and investment in our future must be centered on eco-justice, including anti-racism and an ethic of economic sufficiency....

.... As we recommit to God’s call to restore creation, we must ensure that environmental justice and low-income communities’ needs are included in the discussion and that members of these disadvantaged groups not only benefit from new policies, but also help to lead the movement to find solutions that are comprehensive, effective and just. It is important that we, as the church, stand in solidarity with and behind those communities that have been systemically and historically subjected to pollution and poison in their very homes, schools, workplaces and recreation spaces.”

Investing in a Green Future: A Vision for a Renewed Creation: an Action of the 225th General Assembly. For more on PC-USA creation care policy, refer to this document.

ELCA (Evangelical Lutheran Church in America)

Our Place in Creation

“ Humanity is intimately related to the rest of creation. We, like other creatures, are formed from the earth (Genesis 2:7, 9, 19). Scripture speaks of humanity’s kinship with other creatures (Psalm 104, Job 38-39). God cares faithfully for us, and together we join in singing the “hymn of all creation” (Lutheran Book of Worship, page 61; Psalm 148). We look forward to a redemption that includes all creation (Ephesians 1:10).

Humans, in service to God, have special roles on behalf of the whole of creation. Made in the image of God, we are called to care for the earth as God cares for the earth. God’s command to

have dominion and subdue the earth is not a license to dominate and exploit. Human dominion (Genesis 1:28; Psalm 8), a special 2 Caring for Creation: responsibility, should reflect God's way of ruling as a shepherd king who takes the form of a servant (Philippians 2:7), wearing a crown of thorns.

According to Genesis 2:15, our role within creation is to serve and to keep God's garden, the earth. "To serve," often translated "to till," invites us again to envision ourselves as servants, while "to keep" invites us to take care of the earth as God keeps and cares for us (Numbers 6:24-26).

Claiming the Promise

..... Given the power of sin and evil in this world, as well as the complexity of environmental problems, we know we can find no "quick fix"—whether technological, economic, or spiritual. A sustainable environment requires a sustained effort from everyone.

The prospect of doing too little too late leads many people to despair. But as people of faith, captives of hope, and vehicles of God's promise, we face the crisis.

We claim the promise of "a new heaven and a new earth" (Revelation 21:1), and join in the offertory prayer (Lutheran Book of Worship, page 109): "Blessed are you, O Lord our God, maker of all things. Through your goodness you have blessed us with these gifts. With them we offer ourselves to your service and dedicate our lives to the care and redemption of all that you have made, for the sake of him who gave himself for us, Jesus Christ our Lord. Amen."

Caring for Creation: Vision, Hope, and Justice, "Our Place in Creation" (p. 2-3), "Claiming the Promise" (p. 12).

United Church of Christ (UCC)

WHEREAS all rights, human and the more than human lives, depend on the flourishing and vital natural cycles of life, and healthy Earth living systems. We are all interconnected to all living beings, and when we diminish or fail to recognize the rights of the natural world, we diminish our own life. Humanity and nature are interconnected, The Rights of Nature recognizes a reciprocal and responsible human relationship with Nature; [1]

WHEREAS The UCC has a long history of creation-care, starting with the recognition of environmental racism in the 1980s, its studies on toxic pollution (1987, 2007, 2020), responsibly and the campaign of the Three Great Loves: Neighbor, Children, and Creation (2017), programs on Green and Creation Justice Churches, and the formation of Environmental Justice Teams. The United Church of Christ Synod has passed resolutions that directly express concerns for Earthcare; [2].

THEREFORE BE IT RESOLVED that the Thirty-Third General Synod of the United Church of Christ boldly proclaims in the public square that:

Humans need a dramatic shift from the point of view that the Earth and all her resources are available for our sole benefit.

Nature is not ours for enslavement but was created as a mutually sustaining ecosystem, which is not to be destroyed or abused. People of faith are stewards of the land in our care. We proclaim publicly, "The Earth is the Lord's, and all that is in it, the world, and those who live in it" (PS. 24:1).

The Earth is an original gift to sustain all life.

We are indebted to the leadership and witness of Indigenous Peoples and the labor of generations of those who have actively been engaged in the conservancy and stewardship of the earth as central to their being.

BE IT FURTHER RESOLVED that the Thirty-Third General Synod of the United Church of Christ listens to the cries of the Earth, adopts this "Rights of Nature" resolution, and takes the following prophetic actions:

Promote compassionate care, foster love, and co-live responsibly with the Earth Community of Life. Safeguard the common goods, space and shared resources of the Earth, for humanity and biokind. Uphold the rights of ecological integrity, biodiversity, and healthy bioregions. Advocate intergenerational responsibility for the biotic community of the Earth and gratitude of the natural world as divine gift. Promote the value of interdependence of humans and Nature as fundamental to sustainable life on Earth. Affirm that co-living with Nature involves distributive justice, a fair sharing and responsible participation of natural resources. Uphold the ecological principle that the Rights of Nature supersedes harmful and destructive property rights, for the balanced cycles of the natural world must be protected as a common good for the present and future generations of human life and biokind.....

"Who Will Speak for the Trees?" A Resolution on the Rights of Nature

Resolution as Adopted by the United Church of Christ General Synod 33, July 11-18, 2021

Session 3: Solidarity

Catholic Church

"We are one human family whatever our national, racial, ethnic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Loving our neighbor has global

dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace." (*USCCB website*)

"Solidarity is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all and of each individual, because we are all really responsible for all." (*Pope John Paul II, Sollicitudo Rei Socialis, 38*)

United Methodist Church

"Few biblical themes are as prominent or as numerous as the scriptural injunctions to stand in solidarity with "the least of these," including the poor, the orphan, the widow, the stranger, and all other vulnerable members of society (Amos 5:7–13; Matt. 25:3–46; James 2:15–16). Accordingly, we pledge ourselves to the establishment of just, equitable, and sustainable economies that work for all." (*United Methodist Social Principles, Adopted 2024, "The Economic Community"*)

"We believe that God's vision of abundant living is not for some but for all people. The church is called to stand in solidarity with the poor and work toward a society where all have access to the resources necessary for a dignified life." (*Book of Resolutions, #4051: Economic Justice for a New Millennium*)

For more on United Methodism and solidarity, see this video series by Rev. Hannah Adair Bonner on the United Methodist website: <https://www.umc.org/en/content/solidarity>.

Episcopal Church:

Solidarity with the least of these: God's dream embraces even more. This dream calls us into new, reconciled relationship, not just with other Christians, not just with our close neighbors, but ultimately with people who are hurting the most. He sends us to share the love that created all things, the liberation and fullness of life that God intends for everyone and everything God created.

(Bishop Michael Curry, *Following the Way of Jesus*, vol. 6 p. 53)

"Each time we gather around the Table of God, we are engaging in the ritual of subversive love. Christ declared, 'this is my body broken for you....my blood shed for you.' When these words are proclaimed, we are being reminded of our Christian vocation to go forth and become what we partake of in the eucharistic feast; blessed, broken, given. Christ is showing us that the beloved community is established each moment we bless those who are labeled as unlovable, unclean,

unchurched, sinners, unworthy. The words of Christ make it clear that every instance, when we allow our beings to be broken open and our blood to be spilled in compassion for others, we affirm the importance of healing through acts of solidarity.”

(The Episcopal Street Action Handbook, p. 4)

Presbyterian Church (U.S.A.)

“This resolution leads the Presbyterian Church (U.S.A.) to say that we must live in covenant community with God and with one another. With the intention of being good stewards of the church’s resources, we have moved toward the efficiencies and values of the marketplace. However, this has led to practices that threaten the solidarity of the church, as well as solidarity with our neighbors locally, nationally, and internationally. We believe that the church is called to ministry, not for itself alone, but for, with and in the world that God created and loves. We engage in this ministry as partners, recognizing that partnership requires consideration of just compensation. As we do, we demonstrate our understanding that all are called and all are valued as workers for God’s kingdom in and through the Body of Christ.”

(Neither Poverty Nor Riches: Compensation, Equity, and the Unity of the Church. Approved by the 219th General Assembly of the Presbyterian Church (U.S.A.)

ELCA (Evangelical Lutheran Church in America)

This church sustains its baptized members through the ministry of Word and Sacrament. The gifts of the Spirit form and transform the people of God for discipleship in daily life. In the body of Christ, the character, outlook, and moral convictions of Christians are shaped in distinctive ways. Jesus frees Christians to serve others and to walk with people who are hungry, forgotten, oppressed, and despised. The example of Jesus invites Christians to see people near and far away, people of all races, classes and cultures, friends and strangers, allies and enemies as their “neighbor.”

Church in Society: A Lutheran Perspective, “The Baptismal Vocation of Christians”

United Church of Christ

“God bestows upon us the Holy Spirit, creating and renewing the church of Jesus Christ, binding in covenant faithful people of all ages, tongues, and races.” – Statement of faith, adapted by Robert V. Moss

Session 4: Dignity of Work and Rights of Workers

Catholic Church

"The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected—the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative." (*United States Conference of Catholic Bishops - USCCB, Seven Themes of Catholic Social Teaching*)

"There is no worse material poverty than one that does not allow for earning one's bread and deprives one of the dignity of work. Youth unemployment, informality, and the lack of labor rights are not inevitable; they are the result of a previous social option, of an economic system that puts profit above man; if the profit is economic, to put it above humanity or above man, is the effect of a disposable culture that considers the human being in himself as a consumer good, which can be used and then discarded." (Pope Francis, *Message for the World Day of Peace*, October 28, 2014)

United Methodist Church

"We believe in the dignity of work, not merely as a means of subsistence, but as a way for individuals to contribute to the flourishing of their families and contribute to the common good. This affirmation of the dignity of work leads us to support the right to safe and secure working conditions, free from health and safety hazards. We also endorse the establishment and enforcement of policies that guarantee workers fair and equitable compensation, sometimes referred to as a living wage. We recognize that full employment is a distant dream in many communities and cultures and, in such situations, the challenges in establishing workers' rights are significant. Still, the church advocates for the fair and decent treatment of workers and supports policies that expand opportunities for more people to find meaningful work with just compensation and benefits.

We oppose the widespread reliance on child labor, which forces children under the age of 18 to relinquish their childhoods and forgo educational opportunities, and instead to work in commercial agriculture, industrial manufacturing or extractive industries. We support workers' freedom of association, including their rights to organize

unions, to engage in collective bargaining, and to protest both unsafe working conditions and unjust employment policies and practices. We also support workers' right to strike. We reject efforts to permanently replace workers engaged in strikes or to make organized work stoppages illegal.

We support measures that limit the length of both the workday and workweek and endorse policies that guarantee every worker paid time off, including but not limited to sick time and bereavement leave, opportunities to vote and carry out other civic duties, holiday or vacation time, and parental leave for those caring for newborns or newly adopted children." (*The Social Principles of the United Methodist Church, Adopted 2024, "Economic Justice"*)

The emphasis placed on the necessity of "daily bread" in the Lord's Prayer (Matt. 6:11) serves as a crucial reminder of the importance of daily sustenance and the crucial roles that farming and other forms of agricultural production play in meeting the nutritional needs of a rapidly expanding global population.... We urge farmers, large and small, to engage in sustainable practices that preserve the integrity of the food chain, ensure that farmworkers and other laborers are justly compensated, and protect the natural environment." (*The Social Principles of the United Methodist Church, Adopted 2024, "Economic Justice"*)

Episcopal Church

Resolved, That the 79th General Convention of The Episcopal Church recognize that sexual harassment, assault, and exploitation in the workplace occur in situations of specific vulnerabilities, such as financial precarity, job insecurity, lack of immigration status, and physical isolation on the job; and that these vulnerabilities often occur together, such that many of the workers most vulnerable to sexual harassment, assault and exploitation are low-income women, immigrants and/or women of color; and be it further Resolved, That The Episcopal Church support public policies and other efforts to reduce sexual harassment, assault, and exploitation in the workplace, including:

- Elimination of a separate minimum wage for tipped workers (set in the United States since 1991, and at the time of this resolution, at \$2.13/hour on the federal level; 42 states have a lower minimum wage for tipped workers than for non-tipped workers), recognizing that wait staff and other tipped workers are effectively working for tips given their extremely low wage, and therefore often feel unable to risk their potential tips by complaining to or about customers who are harassing them;
- Policies to reduce low-road subcontracting in public sector contracts, and to strengthen enforcement of labor and harassment laws for contracted workers, recognizing that workers for low-bid firms report higher levels of on-the-job sexual harassment than those who work for high-road contractors or who are direct employees;

- Provision of adequate funding for labor standards enforcement offices at local, state, and federal levels to strengthen enforcement of equal opportunity, sexual harassment, and whistle blower laws;
- Policies and laws at federal, state, and local levels that assure workers of protection from immigration enforcement when they report workplace violations, including sexual harassment, assault and exploitation;
- Policies and laws at federal, state, and local levels to protect and strengthen the rights of agricultural and domestic workers, including the right to organize, the right to take adequate breaks, the right to reasonable working hours and overtime pay, and the development of mechanisms for reporting and enforcing laws against sexual harassment, assault, and exploitation;
- Efforts by unions and other worker associations, and employers, to enact workplace standards, trainings, safety measures, and reporting systems to reduce sexual harassment, assault, and exploitation

And be it further

Resolved, That The Episcopal Church support the rights of workers everywhere to organize, whether in traditional labor unions or new forms of worker organization, in order to have a voice in their workplaces, including on issues related to sexual harassment, assault, and exploitation.

General Convention, Journal of the General Convention of...The Episcopal Church, Austin, 2018 (New York: General Convention, 2018), p. 423.

Presbyterian Church (USA)

. . . In faith, responding to our Creator, we celebrate the full humanity of each woman, man, and child, all created in the divine image as individuals of infinite worth, by working for:

- Full civil, political and economic rights for women and men of all races.
- Abolition of forced labor, human trafficking, and the exploitation of children.
- Employment for all, at a family-sustaining living wage, with equal pay for comparable work.
- The rights of workers to organize, and to share in workplace decisions and productivity growth.
- Protection from dangerous working conditions, with time and benefits to enable full family life.

(. . .)

- An effective program of social security during sickness, disability and old age.

A Social Creed for the 21st Century (Excerpted), reprinted in "Selected Social Witness Policies on Work as Vocation, Unions and Collective Bargaining"

ELCA (Evangelical Lutheran Church in America)

"Work: In Genesis, work is to be a means through which basic needs might be met, as human beings "till and keep" the garden in which God has placed them (Genesis 2:15). Work is seen not as an end in itself, but as a means for sustaining humans and the rest of creation. Due to sin, the work God gives to humans also becomes toil and anguish (Genesis 3:17,19). Injustice often deprives people of the fruits of their work (Proverbs 13:23), which benefits others instead.

God calls people to use their freedom and responsibility, their capacities and know-how to participate productively in God's world. As stewards of what God has entrusted to us, we should use available resources to generate jobs for the livelihood of more people, as well as to create capital for the growth needed to meet basic needs. Wealth should serve or benefit others so that they also might live productively.

What matters in many jobs today, rather than a sense of vocation, is the satisfaction of wants or desires that the pay from work makes possible. Work becomes a means toward increased consumerism. Many also feel a constant sense of being judged, having to measure up according to an unrelenting bottom line of productivity or profit. We are freed from such economic captivity by the forgiveness, new life, and dignity that is ours in Christ."

ELCA Social Statement on Sufficient, Sustainable Livelihood for All, "Work," p. 8

United Church of Christ

Whereas, scripture calls God's people care "for the widow, the orphan, and the alien living among you" (Deuteronomy 24:17-21); and

Whereas, Scripture declares that "God is a God of Justice" (Isaiah 30: 18) and we believe that God's grace and judgment are active in all life;

Whereas, we believe that God requires us to act for and with justice, mercy, and humility before God (Micah 6:8); and

Whereas, Jesus called disciples to "care for the least" among them (Matthew 25 :31-46) and;

Whereas, the United States, like all nations, is blessed with an abundance of God's resources, more than enough for all;

Whereas, the United States is an extremely wealthy country;

Whereas, God's resources are not being equitably shared;

Whereas, God's call to love our neighbors compels us to work for an economy where all jobs pay a living wage and everyone who wants a job has one;

.....

Whereas, we believe every worker's right to form and join a labor union must be protected;

Whereas, our international trade and investment laws must be fair;

Whereas, millions of people want and need a job but cannot find one; and

....

Therefore, be it Resolved that,

We the delegates to the Thirty-first General Synod of the United Church of Christ seeks a just economy where all job pay a living wage and everyone who wants a job has one, and

.....

Call on all settings of the United Church of Christ to support workers' efforts for better wages and working conditions and to participate in community efforts that seek to repair America's economic and social divisions and build a moral economy; and

Call on all settings of the United Church of Christ to advocate among local, state, and federal policy makers:

- to raise the minimum wage to \$15/hour as soon as possible and ensure the minimum wage continues to rise so that all jobs pay a living wage,
- to strengthen the right of workers to form and join labor unions, to protect this right more vigorously, and to increase penalties for violations,
- to enact fair international trade and investment agreements that protect workers, consumers, small firms, the environment, democratic process, and national sovereignty in the USA and in our trading-partner nations, and -to create jobs and address society's unmet needs, such as repairing and replacing crumbling infrastructure and providing affordable childcare and early childhood education.
- calls on all settings of the United Church of Christ to advocate with Congress, and as appropriate, with state legislators and policymakers in other localities to ensure living wages for all workers by:

- raising the minimum wage, eliminating the separate tipped minimum wage and ensuring the minimum wage continues to rise each year so that all jobs pay a living wage;
 - strengthening the right of workers to form and join labor unions, protecting these rights more vigorously, and increasing penalties for violations; and
 - enacting fair international trade and investment agreements that will protect workers, consumers, small firms, the environment, democratic processes, and national sovereignty in the U.S. and in our trading-partner nations.
-

Session 5: Preferential Option

Catholic Church

"A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first." (*USCCB, Seven Themes of Catholic Social Teaching*)

"The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren:

You have tasted the blood of the Lord, yet you did not recognize your brother.... You dishonor this table when you do not judge worthy of sharing your food someone judged worthy to take part in this meal.... God freed you from all your sins and invited you here, but you have not become more merciful.

Catechism of the Catholic Church, nos. 1397, quoting St. John Chrysostom

"'The Church's love for the poor . . . is a part of her constant tradition.' This love is inspired by the Gospel of the Beatitudes, of the poverty of Jesus, and of his concern for the poor. . . . 'Those who are oppressed by poverty are the object of a preferential love on the part of the Church which, since her origin and in spite of the failings of many of her members, has not ceased to work for their relief, defense, and liberation'." (*Catechism of the Catholic Church, nos. 2444, 2448, quoting Centesimus annus, no. 57, and Libertatis conscientia, no. 68*)

United Methodist Church

We commit ourselves to be in active ministry with impoverished communities by sharing the good news of Jesus Christ and by supporting their efforts to secure equal opportunities and meet human needs, including food, water, health care and education. We reject preferential treatment in the church on the basis of wealth and income. We also commit to work toward eradicating unjust practices, policies, and systems that have condemned entire generations to live in unrelenting poverty." (*United Methodist Social Principles, Adopted 2024, "The Economic Community"*).

Episcopal Church

"We're told by the kings and the rulers of the day that the rich shall be first. That somehow compassion is weakness. That fealty to political parties—and here I mean either one, or all of them—is somehow paramount. That differences of race, class, gender identity, human sexuality are all divisions that must somehow separate us, and that we should regard migrants and strangers and those among us whom we don't understand, with fear and contempt.

But those divisions are not of God. Those are not the divisions of a kingdom about which Jesus speaks, of a kind of reversal, the one that Simeon and Anna foretell. In that kingdom of God, the meek shall inherit the earth. The last will be first. The merciful shall receive mercy, and the captives go free.

In this world order, falling comes before rising. In God's kingdom, immigrants and refugees, transgender people, the poor and the marginalized are not at the edges fearful and alone. They are at the center of the Gospel story. So the boundaries are not just extended, the story just isn't extended to include all people. Those who have been considered at the margins are at the center. They are the bearers of the salvation of the world. Their struggles reveal to us the kingdom of God." (Presiding Bishop Sean Rowe, Sermon on February 2, 2025 at Washington National Cathedral)

Presbyterian Church (USA)

"God sends the Church to work for justice in the world: exercising its power for the common good; dealing honestly in personal and public spheres; seeking dignity and freedom for all people; welcoming strangers in the land; promoting justice and fairness in the law; overcoming disparities between rich and poor; bearing witness against systems of violence and oppression; and redressing wrongs against individuals, groups, and peoples. God also sends the Church to seek peace: in the Church universal, within denominations, and at the congregational level; in

the world, where nations and religious or ethnic groups make war against one another; and in local communities, schools, workplaces, neighborhoods, and homes. These acts of peacemaking and justice are established upon God's gracious act of reconciliation with us in Jesus Christ, and are a way of participating in Christ's priestly intercession or advocacy for the world."

Book of Order W-5.03046 "Justice and Peace"

ELCA (Evangelical Lutheran Church in America)

God who "executes justice for the oppressed, who gives food to the hungry" (Psalm 146:7) is revealed in Jesus, whose mission was "to bring good news to the poor . . . 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). The kingdom of God he proclaimed became real through concrete acts of justice: feeding people, freeing them from various forms of bondage, embracing those excluded by the systems of his day, and calling his followers to a life of faithfulness to God."

ELCA Social Statement on Sufficient, Sustainable Livelihood for All, "The Church Confesses," p. 2

United Church of Christ (UCC):

"Called to be Christ's servants in the service of humanity (United Church of Christ Statement of Faith), we in the United Church of Christ-like all our brothers and sisters in the faith are called to have what some have labeled a "preferential option for the poor." That is, we are called to have a built-in affirmative action policy in all we do. If someone is in need, we are to do something about it. If several someones' are in need, we are to serve the one most needy because that is what we are called to do. That is what it is to be a Christian."

Hispanic Ministry of the UCC (Pronouncement) 87-GS-60

Session 6: Family, Community, and Participation

Catholic Church

The unity of the Mystical Body: the Eucharist makes the Church.

Those who receive the Eucharist are united more closely to Christ. Through it Christ unites them to all the faithful in one body—the Church. Communion renews, strengthens, and deepens this incorporation into the Church, already achieved by Baptism. In Baptism we have been called to form but one body 233 The Eucharist fulfills this call: "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread:"234

If you are the body and members of Christ, then it is your sacrament that is placed on the table of the Lord; it is your sacrament that you receive. To that which you are you respond "Amen" ("yes, it is true!") and by responding to it you assent to it. For you hear the words, "the Body of Christ" and respond "Amen." Be then a member of the Body of Christ that your Amen may be true.

(Catechism of the Catholic Church, no. 1396, citing St. Augustine)

"Human beings are so made that they cannot live, develop and find fulfillment except 'in the sincere gift of self to others.' Nor can they fully know themselves apart from an encounter with other persons: 'I communicate effectively with myself only insofar as I communicate with others.' No one can experience the true beauty of life without relating to others, without having real faces to love. This is part of the mystery of authentic human existence. 'Life exists where there is bonding, communion, fraternity; and life is stronger than death when it is built on true relationships and bonds of fidelity. On the contrary, there is no life when we claim to be self-sufficient and live as islands: in these attitudes, death prevails.'" (Pope Francis, *On Fraternity and Social Friendship [Fratelli Tutti]*, no. 87)

United Methodist Church

"The gospel of Christ knows of no religion but social; no holiness but social holiness." – John Wesley, *Hymns and Sacred Poems*

"We believe that the strength of a community is found in its inclusivity and hospitality. God calls us into relationships of love and justice, urging us to create spaces where all are valued and given voice. Families, whether traditional or chosen, are the foundation of nurturing relationships in which God's love is made tangible." (*The Book of Resolutions, #2022: Community and Inclusivity in Church and Society*)

"Pour out your Holy Spirit on us gathered here, and on these gifts of bread and wine. Make them be for us the body and blood of Christ, that we may be for the world the body of Christ, redeemed by his blood. By your Spirit make us one with Christ, one with each other, and one in ministry to all the world, until Christ comes in final victory and we feast at his heavenly banquet. Through your Son Jesus Christ, with the Holy Spirit in your holy Church, all honor and

glory is yours, almighty Father, now and forever. Amen." (*United Methodist Book of Worship, Communion Liturgy*)

Episcopal Church

Beloved in the Lord: Our Savior Christ, on the night before he suffered, instituted the Sacrament of his Body and Blood as a sign and pledge of his love, for the continual remembrance of the sacrifice of his death, and for a spiritual sharing in his risen life. For in these holy Mysteries we are made one with Christ, and Christ with us; we are made one body in him, and members one of another.

— *Common Book of Prayer, Exhortation, The Holy Eucharist, Right One*

"My father didn't feel comfortable going up for communion, but when my mother went up, he watched closely. Was the priest really going to give her communion from the common cup? And if he did, was the next person really going to drink from that same cup? And would others drink too, knowing a black woman had sipped from that cup? He saw the priest offer her the cup, and she drank. Then the priest offered the cup to the next person at the rail, and that person drank. And then the next person, and the next, all down the rail. When my father told the story, he would always say: "That's what brought me to the Episcopal Church. Any church in which black folks and white folks drink out of the same cup knows something about a gospel that I want to be a part of."

— Bishop Michael Curry, *Crazy Christians: A Call to Follow Jesus*

Presbyterian Church (USA)

With all Christians of the Church catholic, we affirm that the Church is "one holy catholic and apostolic."

Unity is God's gift to the Church in Jesus Christ. Just as God is one God and Jesus Christ is our one Savior, so the Church is one because it belongs to its one Lord, Jesus Christ. The Church seeks to include all people and is never content to enjoy the benefits of Christian community for itself alone. There is one Church, for there is one Spirit, one hope, "one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all" (Eph. 4:5–6).

Because in Christ the Church is one, it strives to be one. To be one with Christ is to be joined with all those whom Christ calls into relationship with him. To be thus joined with one another is to become priests for one another, praying for the world and for one another and sharing the various gifts God has given to each Christian for the benefit of the whole community. Division into different denominations obscures but does not destroy unity in Christ. The Presbyterian Church (U.S.A.), affirming its historical continuity with the whole Church of Jesus Christ, is committed to the reduction of that obscurity, and is willing to seek and to deepen communion with all other churches within the one holy catholic and apostolic Church.

Book of Worship 2025-2027 F-1.0302 "Marks of the Church"

ELCA (Evangelical Lutheran Church in America)

Together for Ministry

The Christian Church
born in the Word of God
by the powerful breath of the Holy Spirit
in the life, death, and resurrection of our Lord Jesus Christ
in Pentecost preaching and Baptism
born to minister. Born to serve.
God gives mission with gift.
Go preach visit clothe give water teach feed
baptize serve love worship
and and and
Gathered people move in time and space
in timeless worship ancient new Word
and in the glorious disarray of everyday.
This church holds fast the creeds
and lives in scriptures and the confessions.
Lives to do what God commands
under God's promise
I am with you always.
Ministry changes expands includes re-orders
defines lists and enlists
but always holds forth
the Word the water the bread
the wine the healing helping nurturing hand.
We are baptized believers
formed in the first breath of the Holy Spirit.
We are the Evangelical Lutheran Church in America.
We are together for ministry.

United Church of Christ

We believe that all of the baptized 'belong body and soul to our Lord and Savior Jesus Christ.' No matter who – no matter what – no matter where we are on life's journey – notwithstanding race, gender identity or expression, sexual orientation, class or creed – we all belong to God and to one worldwide community of faith. All persons baptized – past, present and future – are connected to each other and to God through the sacrament of baptism. We baptize during worship when the community is present because baptism includes the community's promise of 'love, support and care' for the baptized – and we promise that we won't take it back – no matter where your journey leads you.

We believe that all people of faith are invited to join Christ at Christ's table for the sacrament of Communion. Just as many grains of wheat are gathered to make one loaf of bread and many grapes are gathered to make one cup of wine, we, the many people of God, are made one in the body of Christ, the church. The breaking of bread and the pouring of wine reminds us of the costliness of Christ's sacrifice and the discipleship to which we are all called. In the breaking of bread, we remember and celebrate Christ's presence among us along with a 'cloud of witnesses' – our ancestors, family and friends who have gone before us. It is a great mystery; we claim it by faith.

We believe the UCC is called to be a united and uniting church. "That they may all be one." (John 17:21) "In essentials–unity, in nonessentials–diversity, in all things–charity," These UCC mottos survive because they touch core values deep within us. The UCC has no rigid formulation of doctrine or attachment to creeds or structures. Its overarching creed is love. UCC pastors and teachers are known for their commitment to excellence in theological preparation, interpretation of the scripture and justice advocacy. Even so, love and unity in the midst of our diversity are our greatest assets.

"What We Believe" from the UCC website

Session 7: Rights and Responsibilities

Catholic Church

"The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities—to one another, to our families, and to the larger society." (*USCCB, Seven Themes of Catholic Social Teaching*)

"It frequently becomes clear that, in practice, human rights are not equal for all. Respect for those rights 'is the preliminary condition for a country's social and economic development. When the dignity of the human person is respected, and his or her rights recognized and guaranteed, creativity and interdependence thrive, and the creativity of the human personality is released through actions that further the common good.' Yet, 'by closely observing our contemporary societies, we see numerous contradictions that lead us to wonder whether the equal dignity of all human beings, solemnly proclaimed seventy years ago, is truly recognized, respected, protected and promoted in every situation. In today's world, many forms of injustice persist, fed by reductive anthropological visions and by a profit-based economic model that does not hesitate to exploit, discard and even kill human beings. While one part of humanity lives in opulence, another part sees its own dignity denied, scorned or trampled upon, and its fundamental rights discarded or violated.' What does this tell us about the equality of rights grounded in innate human dignity?" (Pope Francis, *On Fraternity and Social Friendship [Fratelli Tutti]*, no. 22)

United Methodist Church

"Grant that we may go into the world in the strength of your spirit to give ourselves for others."
– United Methodist prayer after Holy Communion.

"We declare that all individuals, no matter their circumstances or social standing, are entitled to basic human rights and freedoms. These rights are grounded in God's gracious act in creation (Gen. 1:27), and they are revealed fully in Jesus's incarnation of divine love. As a church, we will work to protect these rights and freedoms within the church and to reform the structures of society to ensure that every human being can thrive....

Rights call forth responsibilities. We urge individuals, congregations, and other church bodies to advocate vigorously not only for their own rights, but also for the rights of those who are voiceless or whose voices are unheard in society. Governments must be held responsible for guaranteeing human rights and liberties....

We condemn all attempts to deny individuals their basic rights or freedoms

or to strip human beings of their inherent dignity and worth. We, therefore, reject within the church and wider society any act of discrimination, hatred or violence directed against individuals or groups based on national origin, tribal affiliation, ethnicity, age, gender identity, disability status, economic condition, sexual orientation, religious affiliation or other any factors. Additionally, in the face of historic wrongs perpetrated against indigenous peoples, enslaved African peoples and other marginalized groups, we call for forthright confession and repentance as well as concrete acts of reparation to redress past and present forms of social injustice." (*United Methodist Social Principles Principles, Adopted 2024, "The Political Community"*)

Episcopal Church

"As Jesus went to the highways and byways, he sends us beyond our circles and comfort, to witness to the love, justice, and truth of God with our lips and with our lives. We go to listen with humility and to join God in healing a hurting world. We go to become Beloved Community, a people reconciled in love with God and one another.

The pursuit of Jesus can often mean moving out of our circles of comfort and going to other places, geographically, culturally, economically, spiritually. How will you start going on the Way of Love?"

– "Explore the Way of Love: Go" (from the Episcopal Church website)

Presbyterian Church (U.S.A.)

God sends the Church to show compassion in the world: feeding the hungry, caring for the sick, visiting prisoners, freeing captives, sheltering the homeless, welcoming strangers, comforting those who mourn, and being present with all who are in need. These acts of compassion, done corporately or individually, are the work of the Church as the body of Christ. We are called to minister directly to people's immediate hurts and needs. We are also called to confront and challenge systems that perpetuate human misery. We participate in Christ's compassionate ministry through local acts of witness and advocacy, through the programs of the larger church, and in cooperation with other agencies and organizations committed to human welfare.

In the Service for the Lord's Day, God's call to compassion is proclaimed in the Word and enacted through the Sacraments. We confess our complicity in oppressive structures, pray for those who are hurting, offer our resources to alleviate suffering, and commit our time and energy to care for those in need. Following the example of Jesus Christ, we pledge that we will respect the dignity of all, reach out to those judged undeserving, receive as well as give, and even risk our lives to show Christ's love.

ELCA (Evangelical Lutheran Church in America)

In witnessing to Jesus Christ, the Church announces that the God who justifies expects all people to do justice. God's good and just demands address people in the obligations of their relationships and the challenges of the world. Through the divine activity of the Law, God preserves creation, orders society, and promotes justice in a broken world.

....This church must participate in social structures critically, for sin also is at work in the world. Social structures and processes combine life-giving and life-destroying dynamics in complex mixtures and in varying degrees. This church, therefore, must unite realism and vision, wisdom and courage, in its social responsibility. It needs constantly to discern when to support and when to confront society's cultural patterns, values, and powers.

As a reconciling and healing presence, this church is called to minister to human need with compassion and imagination. It strives to pioneer new ways of addressing emerging social problems and environmental degradation. This church has a responsibility to mediate conflict and to advocate just and peaceful resolutions to the world's divisions. It should support institutions and policies that serve the common good and work with and learn from others in caring for and changing global society.

Church in Society: A Lutheran Perspective, "The Church's Responsibility in Society"

United Church of Christ

"We believe that God calls us to be servants in the service of others and to be good stewards of the earth's resources. 'To believe is to care; to care is to do.'"

We believe that the UCC is called to be a prophetic church. As in the tradition of the prophets and apostles, God calls the church to speak truth to power, liberate the oppressed, care for the poor and comfort the afflicted.

We believe in the power of peace, and work for nonviolent solutions to local, national, and international problems."

"What We Believe" from the UCC website: <https://www.ucc.org/what-we-believe/>

Session 8: Hope-filled Action

Catholic Church:

"The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren. Our participation in this sacrament demands that we go forth to bring justice to our communities." (*Catechism of the Catholic Church, 1397*)

United Methodist Church:

We believe in God, Creator of the world; and in Jesus Christ, the Redeemer of creation. We believe in the Holy Spirit, through whom we acknowledge God's gifts, and we repent of our sin in misusing these gifts to idolatrous ends.

We affirm the natural world as God's handiwork and dedicate ourselves to its preservation, enhancement, and faithful use by humankind.

We joyfully receive for ourselves and others the blessings of community, sexuality, marriage, and the family.

We commit ourselves to the rights of men, women, children, youth, young adults, the aging, and people with disabilities; to improvement of the quality of life; and to the rights and dignity of all persons.

We believe in the right and duty of persons to work for the glory of God and the good of themselves and others and in the protection of their welfare in so doing; in the rights to property as a trust from God, collective bargaining, and responsible consumption; and in the elimination of economic and social distress. We dedicate ourselves to peace throughout the world, to the rule of justice and law among nations, and to individual freedom for all people of the world.

We believe in the present and final triumph of God's Word in human affairs and gladly accept our commission to manifest the life of the gospel in the world. Amen.

– "Our Social Creed," *The Book of Discipline of the United Methodist Church, 2020-2024*.

Episcopal Church

Baptismal Promise: "Will you strive for justice and peace among all people, and respect the dignity of every human being?"

"O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. Amen." – Prayer for the Human Family (Book of Common Prayer, p. 815)

"Q: What is the mission of the Church? A: The mission of the Church is to restore all people to unity with God and each other in Christ. Q: How does the Church pursue its mission? A: The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love. Q: Through whom does the Church carry out its mission? A: The Church carries out its mission through the ministry of all its members." – An Outline of the Faith (*Book of Common Prayer*, p. 855)

Presbyterian Church (USA)

"Respondemos a la gracia de Dios a través de nuestra vocación cristiana. En el bautismo, ofrecemos toda nuestra vida al servicio de Dios, y el Espíritu Santo nos otorga dones para el ministerio en nombre de Jesús. Por eso se nos llama a honrar y servir a Dios en todo momento y todo lugar: en nuestro trabajo y el ocio, en nuestro pensamiento y acción, y en nuestras relaciones privadas y públicas. Tal servicio y amor es un acto de gratitud a la gracia de Dios. Este ha sido un tema particularmente importante de la tradición reformada: la vida y la obra de cada persona cristiana puede y debe dar gloria a Dios. Al honrar y servir a Dios en nuestra vida diaria y laboral, adoramos a Dios. Cualquiera sea nuestra situación, tenemos oportunidades cada día para dar testimonio del poder de Dios que obra en nuestro ser. Por lo tanto, para las personas cristianas, la adoración, el trabajo y el testimonio no pueden separarse."

Book of Order W-5.01055 "Christian Vocation"

ELCA (Evangelical Lutheran Church in America)

"The witness of this church in society flows from its identity as a community that lives from and for the Gospel. Faith is active in love; love calls for justice in the relationships and structures of society. It is in grateful response to God's grace in Jesus Christ that this church carries out its responsibility for the well-being of society and the environment. Word and Sacrament are the originating center for this church's mission in the world through its baptized members, congregations, synods, churchwide organization, social ministry organizations, and educational institutions. Through preaching, teaching, the sacraments, Scripture, and "mutual conversation

and consolation,” the Church is gathered and shaped by the Holy Spirit to be a serving and liberating presence in the world. In praying for the peace of the whole world and in interceding for those who suffer and for those in authority, the Church serves the world. The Church gives thanks to God for the blessings of creation and prays to be empowered to do God’s will in society.”

Church in Society: A Lutheran Perspective, "The Gospel and the Church"

United Church of Christ (UCC)

“In responding faithfully to God’s call for abundant life for all people, a common life in which no one is left behind, we are drawn inevitably to engage in public policy advocacy. There is an inherent connection between the Gospel call to respond to the hungry — the thirsty, the stranger, those in prison, and those who are sick — and the policy decisions that determine funding for school meal programs, standards for clean air, soil and water, sentencing for nonviolent offenders, and health care access. Advocacy is essential to participating in God’s mission in the world.”

(United Church of Christ Website)