

Inclusiveness Policy

Education for Ministry

Education for Ministry is grounded in the Baptismal Covenant of the Episcopal Church. Communication in EfM seminars and training events will be consistent with respecting the dignity of every human being. EfM Mentors and Trainers are called to create an atmosphere in which participants may learn, network, and converse with colleagues in an environment of mutual respect.

An EfM seminar or training event does not seek to limit the areas of inquiry of its members or to curtail robust theological reflection. The aim is to contribute to the education of all participants through critical, experiential, and open inquiry and to contribute to the building of new cultures that genuinely respect and appreciate difference and diversity—whether differences are of class, gender, sexual orientation, race, nationality, age, disability status, language, or religious belief, or are epistemological, theological or methodological in nature.

Everyone who participates in an EfM seminar or training event is entitled to an experience that is free from harassment, bullying, and intimidation, including any form of unwelcome sexual advances or contact, and any discrimination based on class, gender, sexual orientation, race, nationality, age, disability status, language, or religious belief. By attending, all participants accept the obligation to uphold the rights of all attendees and treat everyone with respect.

In EfM spaces we will respect the dignity of every human being by empowering and centering marginalized voices; by going beyond just recognizing differences to recognizing the power dynamics that result from difference; by working to disrupt those power differentials. To that end, one goal of an EfM seminar or training event is to avoid treating majority white, cisgender, heterosexual, middle class groups as more “universal” (either explicitly or implicitly) than any other group or somehow representing a neutral default. We also will consider contextual and structural issues when working with information and narratives from marginalized communities to show understanding of the structural issues faced by communities, rather than simply focusing on individual level factors.¹

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¹ Adapted from the classroom policy of Dr. Sherry Hamby, Professor of Psychology at the University of the South.