

The Episcopal Church

Reports to the

79th General Convention

Otherwise known as

The Blue Book

Volume I



Reports of the Interim Bodies to
The General Convention of The Episcopal Church
Austin, in the State and Diocese of Texas
July 5th – 13th, 2018

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Office of the General Convention
815 Second Avenue
New York, New York, 10017



PREFACE A.D. 2018

The Episcopal Church is quite different than it was on the eve of the last General Convention, just three years ago. There is a hopefulness, an energy, and a sense of direction that have made our many challenges and cultural vicissitudes seem less daunting.

Perhaps this new optimism arises from reclaiming our identity as – in the words of the Presiding Bishop – “the Episcopal branch of the Jesus Movement.” Perhaps this new energy comes from repudiating an ecclesial culture where some were said to value loyalty more than competence. Perhaps this new direction comes from a recovered commitment to consultation, collaboration, and diverse opinion.

Whatever its causes, I have seen this new life in many forms this past triennium: in the recovery of Executive Council’s voice in the leadership of the church; in the daily, named prayers for one another among the officers and senior staff; in the spiritual calmness amid the complexities of decision-making; in the creative and often courageous work of the task forces, commissions, and other interim bodies of General Convention; and in the quiet faithfulness of Episcopalians in our communities and churches. We seem to be more in harmony with truth and reality, and less inclined toward manufacturing facsimiles.

That’s no small attribute in a political environment that echoes Pilate’s infamous question, and where “reality” has often been manipulated for partisan ends or personal power.

Furthermore, we live in a time when even determining reality may be difficult. For example, what is the real *Blue Book*? Is it the paperback edition that some of you hold in your hands, courtesy of printing-on-demand? Is it the digital images on the Virtual Binder, brought into view through algorithmic manipulation of 0s, 1s, and 2s? Is it the research, experience, deliberation, and prayer that formed the thoughts and recommendations captured by the digits?

For that matter, why a “Blue” Book at all, let alone a particular shade called International Klein Blue (IKB)? It might seem a conceit to have any color associated with something that only incidentally will be seen in the physical world.



The reason lies in one particular aspect of the fascinating narrative of Yves Klein's invention of IKB – and, admittedly, one only a painter might love: Klein invented a paint where the matrix allows the intensity of the pigment to luminesce. In other words, IKB allows the true color to shine forth; rather than approximating a color, IKB expresses the reality of that color.

I see IKB as a symbol for this past triennium. We began an ecclesial renewal by embracing a liberating humility: that we are the matrix, and not the pigment; that the luminescence is not from us, but from the living God – seen most fully in the person of Jesus. We are remembering that all we do – our worship, our mission, our service, our witness – are windows from which the True Light may shine.

Such humility allows us to imagine, with confidence, a path through the cacophonic perils of our times. The reports presented to the 79th General Convention are testimony to that truth and reality.

Faithfully,

Michael Barclay



Acknowledgements

Although preparation for the triennial gathering of the Church at General Convention is but a part of the work of the extraordinary people in the Executive Office of the General Convention (GCO), these past months have been a creative blur of activity. In the excitement and challenges of coordinating the many strands, pieces, and processes that come together to support the Church's collective decision-making, the GCO has been abuzz with software testing, survey development, *Blue Book* preparations and editing, contract negotiations, hotel and volunteer coordination, and a thousand and one other activities that come together to prepare our Church for a time and space where the Spirit can freely move.

As we gather in Austin, I hope you will join me in thanking the amazing staff of the General Convention:

- Marian Conboy *Executive Assistant/Deputy for Legislation*
- Jennifer Gonzalez *Administrative Assistant*
- Patrick Haizel *Manager for Finance and Meetings*
- Lori Ionnitiu *Director of Meetings and General Convention Manager*
- Iris DiLeonardo *Data and Research Specialist*
- Brian Murray *Staff Assistant for Meetings*
- Laura Castells-Ortlieb *Administrative Assistant*
- Twila Rios *Manager of Digital Information Systems*

I also thank David Michaud, who has assisted the GCO throughout the triennium in the development of the Virtual Binder and related software; and Sandy Webb, who is completing an organizing role with General Convention worship that began when he was a seminarian.

I am grateful to Mark Duffy, the Canonical Archivist of the Episcopal Church, and the entire staff of the Archives, whose tireless work in support of the General Convention, its officers, and its many activities is essential.

Finally, to President Jennings and Presiding Bishop Curry; to the members of the Executive Council and the various Interim Bodies of the General Convention; and to the talented staff of The Episcopal Church: thank you for your creativity, energy, faithfulness, and commitment to the work of the General Convention. May God continue to bless us and church we love.

Contents

Volume I

Preface	3
Acknowledgements	5
Executive Council Reports	
Executive Council	10
Executive Council Joint Standing Committee for Advocacy and Networking for Mission	13
Executive Council Joint Standing Committee on Finance for Mission	17
Executive Council Joint Standing Committee on Governance and Administration for Mission	19
Executive Council Joint Standing Committee on Local Ministry and Mission	22
Executive Council Joint Standing Committee on World Mission.....	29
A Igreja Episcopal Anglicana do Brasil.....	35
Report of the IARCA Covenant Committee	36
Executive Council Committee on Anti-Racism.....	39
Executive Council Committee on Corporate Social Responsibility.....	99
Executive Council Committee on Historically Black Colleges and Universities.....	102
Executive Council Economic Justice Loan Committee	106
Executive Council Investment Committee.....	107
Joint Audit Committee of Executive Council and the DFMS.....	111
The United Thank Offering Board	115
79th General Convention Resolutions Approved by Executive Council.....	120
Report on Resolutions Referred to Dioceses	133
Assessment Review Committee.....	135
Councils of Advice	
President of the House of Deputies Council of Advice	139
Advisory Committee Acting as Council of Advice to the Presiding Bishop.....	140
Standing Commission Reports	
Standing Commission on Liturgy and Music	142
Sub-committee on <i>The Book of Occasional Services</i>	153
Sub-committee on the Church Calendar.....	159
Sub-committee on Congregational Song.....	171

Sub-committee on Racial Justice & Reconciliation	175
Sub-committee on Same-Sex Marriage Rites	190
Sub-committee on Revision of <i>The Book of Common Prayer</i>	193
Standing Commission on Structure, Governance, Constitution & Canons	369
Joint Standing Committee Reports	
Joint Nominating Committee for the Election of the Presiding Bishop	464
Joint Standing Committee on Nominations	465
Nominees for Election.....	470
Joint Standing Committee on Planning and Arrangements.....	530
Joint Standing Committee on Program, Budget and Finance	536

Volume II

House of Bishops Committees

House of Bishops Committee on Pastoral Development	547
House of Bishops Committee on Theology	552

House of Deputies Committees

House of Deputies State of the Church	555
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Task Forces of General Convention

Advisory Council on the Stewardship of Creation.....	574
Advisory Group on Church Planting	593
Committee to study the Relationship of the General Theological Seminary and the General Convention	609
Task Force for Latino-Hispanic Congregational Development and Sustainability	630
Task Force on Clergy Leadership Formation in Small Congregations.....	646
Task Force on Leveraging Social Media for Evangelism	659
Task Force on Review of PB Election and Transition Process	678
Task Force on the Episcopacy	698
Task Force on The Episcopal Church in Cuba.....	771
Task Force on the Study of Marriage.....	776
Task Force to Study Church Leadership and Compensation	897
Task Force to Study Dual Call Couples	911

Task Force to Study Provinces	916
Task Force to Update Sexual Misconduct Policies.....	932
Other Reports to the 79th General Convention	
Board for Transition Ministry	980
Board of Episcopal Relief and Development.....	988
Board of the Archives of The Episcopal Church	994
Board of Trustees of the Church Pension Fund	1012
Board of Trustees of the General Theological Seminary	1036
Disciplinary Board for Bishops.....	1049
Forward Movement.....	1052
General Board of Examining Chaplains.....	1056
Investigation of Prison Conditions.....	1063
Response to Racial Injustice (2015-C019).....	1084
Additional Reports	
Report of the Staff of the Presiding Bishop	1096
Indices	
Abbreviations & Acronyms Used in the Blue Book	1121
Index of Proposed Resolutions.....	1123

EXECUTIVE COUNCIL REPORTS

Executive Council Report (Main Report)

Executive Council Joint Standing Committee For Advocacy and Networking for Mission

Executive Council Joint Standing Committee on Finance for Mission

Executive Council Joint Standing Committee on Governance and Administration for Mission

Executive Council Joint Standing Committee on Local Ministry and Mission

Executive Council Joint Standing Committee on World Mission

A Igreja Episcopal Anglicana do Brasil

Report of the IARCA Covenant Committee

Executive Council Committee on Anti-Racism

Executive Council Committee on Corporate Social Responsibility

Executive Council Committee on Historically Black Colleges and Universities

Executive Council Economic Justice Loan Committee

Executive Council Investment Committee

Joint Audit Committee of Executive Council and the DFMS

The United Thank Offering Board

79th General Convention Resolutions Approved by Executive Council

Report on Resolutions Referred to Dioceses

Assessment Review Committee

EXECUTIVE COUNCIL

Membership

Officers

The Most Rev. Michael Bruce Curry, <i>Chair</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Vice Chair</i>	Ohio, V	2018
The Rev. Canon Dr. Michael Barlowe, <i>Secretary, Ex-officio</i>	California, VIII	2018
Mr. N. Kurt Barnes, <i>Treasurer, Ex-officio</i>	New York, II	2018

Mr. Thomas Alexander	Arkansas, VII	2021
The Rt. Rev. Lloyd Emmanuel Allen	Honduras, IX	2021
The Rt. Rev. David E. Bailey	Navajoland Area Mission, VIII	2018
The Very Rev. Dr. Brian Baker	Northern California, VIII	2018
The Rev. Jabriel Simmonds Ballentine	Central Florida, IV	2021
The Rev. Susan Brown Snook	Oklahoma, VII	2018
Ms. Diane P. Butler	Rio Grande, VII	2021
Ms. Jane Cislucys	Northern Michigan, V	2021
The Rt. Rev. Clifton Daniel, 3 rd	Pennsylvania, III	2018
Canon Noreen Duncan	New Jersey, II	2021
The Rev. John F. Floberg	North Dakota, VI	2018
The Rev. Dahn Gandell	Rochester, II	2018
Dr. Anita George	Mississippi, IV	2018
Ms. Pauline Getz, Esq. (replacing J. Ferrell)	San Diego, VIII	2018
Mr. Louis Glosson	San Diego, VIII	2021
Ms. Mayra Liseth Gonzalez Polanco	Honduras, IX	2021
Ms. Julia Ayala Harris	Oklahoma, VII	2021
Sra. Pragedes Coromoto Jimenez de Salazar	Venezuela, IX	2018
Mr. John B. Johnson, IV	Washington, D.C., III	2018
Ms. Tess Judge	East Carolina, IV	2018
The Rt. Rev. Dr. Edward J. Konieczny	Oklahoma, VII	2021
Ms. Nancy Koonce	Idaho, VIII	2018
Ms. Alexizendria T. Link	Western Massachusetts, I	2021
The Rev. Mally Ewing Lloyd	Massachusetts, I	2021
The Rev. Canon Frank S. Logue	Georgia, IV	2021
Ms. Karen Longenecker	Rio Grande, VII	2018
The Rev. Marion Luckey	Northern Michigan, V	2018
Canon Dr. Steven Nishibayashi	Los Angeles, VIII	2021
The Rev. Nathaniel W. Pierce	Easton, III	2018
Ms. Holli Powell	Lexington, IV	2021
Mr. Russell V. Randle, Esq.	Virginia, III	2021
The Rev. Dr. R. Stan Runnels	West Missouri, VII	2018
The Rev. Dr. James B. Simons	Pittsburgh, III	2018
The Rt. Rev. Dabney T. Smith	Southwest Florida, IV	2021

Dr. Fredrica Harris Thompsett	Massachusetts, I	2018
The Rev. Canon Tanya R. Wallace	Western Massachusetts, I	2018
Mr. George Wing, Esq.	Colorado, VI	2021
The Hon. Warren J. Wong	California, VIII	2021

Resigned:		
Mr. Joseph Ferrell	North Carolina, IV	2018

<i>With seat and voice:</i>		
The Hon. Byron Rushing	Massachusetts, I	2018

Companion Church Partners:	
The Rev. Canon David Burrows	Anglican Church of Canada
The Rev. William Voss	Evangelical Lutheran Church in America

Former:	
The Very Rev. Peter Wall – term expired	Anglican Church of Canada
Ms. Melanie Delva - resigned	Anglican Church of Canada
The Rev. Stephen Herr – term expired	Evangelical Lutheran Church in America

Domestic and Foreign Missionary Society Officers

The Most Rev. Michael Bruce Curry	President
The Rev. Gay Clark Jennings	Vice President
The Rev. Deacon Geoffrey Smith, Chief Operating Officer	Vice President
The Rev. Canon Dr. Michael Barlowe	Secretary
Mr. N. Kurt Barnes	Treasurer

Mr. Douglas K. Anning, Esq., Acting Chief Legal Officer

Mandate

SEE CANON I.4.1-9

Summary of Work

MEETINGS

November 15-18, 2015	Linthicum Heights, Maryland
February 26-28, 2016	Dallas/Fort Worth, Texas
June 8-10, 2016	Chaska, Minnesota
October 20-22, 2016	New Brunswick, New Jersey
February 5-8, 2017	Linthicum Heights, Maryland
June 9-11, 2017	San Juan, Puerto Rico
October 18-21, 2017	Linthicum Heights, Maryland
January 22-24, 2018	Linthicum Heights, Maryland
April 21-23, 2018	Austin, Texas

The Executive Council was led by our new Presiding Bishop, The Most Reverend Michael Bruce Curry and President of the House of Deputies, The Rev. Gay Clark Jennings, and worked with a spirit of comradery and collaboration, embracing The Jesus Movement. At each meeting, the worship was planned by The Rev. Canon Susan Brown Snook and The Rev. Canon Frank S. Logue, and a variety of members participated, including some fine preaching. The Council committed to doing anti-racism work at each meeting through the lens of board development, and this was developed by Dr. Anita George and Dr. Fredrica Harris Thompsett. Dr. Mathew Sheep was contracted to help develop a program for Mutual Ministry Review, as directed by GC2015-A004.

In 2015, General Convention voted to eliminate all but two (2) standing commissions, and this change in the structure of the interim bodies brought an increase in the work of the Executive Council. The majority of the work of the Executive Council was carried out by the five (5) Joint Standing Committees of Council and the report of each Joint Standing Committee follows here.

EXECUTIVE COUNCIL JOINT STANDING COMMITTEE FOR ADVOCACY AND NETWORKING FOR MISSION

Membership

Dr. Anita George, <i>Chair</i>	Mississippi, IV	2018
Ms. Julia Ayala Harris, <i>Vice Chair</i>	Oklahoma, VII	2021
The Rev. R. Stan Runnels, <i>Secretary</i>	West Missouri, VII	2018
The Rt. Rev. David Bailey	Navajoland Area Mission, VIII	2018
The Rev. Jabriel Ballentine	Central Florida, IV	2021
Ms. Mayra Liseth Gonzales Polanco	Honduras, IV	2021
Mr. John Johnson	Washington, III	2018
Canon Dr. Steven Nishibayashi	Los Angeles, VIII	2021
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	

The members of Advocacy and Networking include members from the junior and senior classes of Executive Council, with terms expiring at General Convention 2018 and 2021, respectively. In this triennium, a Spanish language interpreter was present at all meetings where there was a need to facilitate the interpretation on behalf of Spanish speaker, Ms. Mayra Liseth Gonzales Polanco.

Mandate

The mandate of the Executive Council Joint Standing Committee on Advocacy and Networking for Mission is to, "focus on advocacy on the church wide level: public policy, justice and peacemaking, anti-racism, poverty, health care, public education, prisons, care for the Earth". During this triennium Advocacy and Networking interacted with the Executive Council Committee on Anti-Racism, Executive Council Committee on Historically Black Colleges and Universities, Executive Council Committee on Corporate Social Responsibility, as well as the Advisory Council on the Stewardship of Creation.

Throughout the triennium, Advocacy and Networking collaborated with other members of Executive Council and several DFMS staff. Mr. Byron Rushing, Vice President of the House of Deputies, and Ms. Melanie Delva, Liaison from Anglican Church of Canada, worked closely with Advocacy and Networking during this triennium. Ongoing support to the work of Advocacy and Networking was provided by several staff members including: The Rev. Charles Wynder, Jr., Program Staff Officer for Social Justice and Advocacy Engagement; Ms. Heidi Kim, Staff Officer for Racial Reconciliation; Ms.

Rebecca Linder Blachly, Director of the Office of Government Relations; The Rev. Canon Mark Stevenson, former Missioner for Domestic Poverty and current Director of Episcopal Migration Ministries; Ms. Jayce Hafner, Domestic Policy Analyst; The Rev. Canon Charles Robertson, Canon to the Presiding Bishop for Ministry Beyond The Episcopal Church; The Rev. Canon Michael Buerkel Hunn, Canon to the Presiding Bishop for Ministry Within The Episcopal Church; The Rev. Canon Stephanie Spellers, Canon to the Presiding Bishop for Evangelism and Reconciliation; and The Rev. Canon Michael Barlowe, Executive Officer of the General Convention. Advocacy and Networking is grateful for the leadership of the Presiding Bishop The Most Rev. Michael Bruce Curry and the President of the House of Deputies The Rev. Gay Clark Jennings.

Summary of Work

Building on one of the themes from General Convention in Salt Lake City, Advocacy and Networking had racial reconciliation as a primary focus for its work this triennium. At the first meeting for the triennium in November of 2015, Executive Council committed to keeping racial reconciliation at the forefront of its work together as a Board of Directors. This led to agenda-setting activities in which time for reflection and connection around racial reconciliation was prioritized. The following themes emerge from the work of Advocacy and Networking during this triennium and racial reconciliation was a prominent cross-sectional topic throughout.

- Executive Council Committee on Historically Black Colleges and Universities (HBCUs): Thanks to the diligent efforts of the HBCU Task Group, the relationship between Executive Council, DFMS staff, St. Augustine's University and Voorhees College grew tremendously during this triennium. Advocacy and Networking sponsored several resolutions equipping the HBCUs with ongoing support as well as creating a committee of Executive Council to continue the excellent work of the HBCU Task Group.
- Poverty: Advocacy and Networking was faced with several issues related to poverty and wealth disparities during this time. Advocacy and Networking resolutions that were passed by Executive Council included: support for the House of Representatives Task Force on Poverty, Opportunity, and Upward Mobility; raising the minimum wage to a living wage; addressing predatory payday loans, as well as the Presiding Bishop's initiative "For Such a Time as This: Prayer, Fasting & Advocacy".
- Violence: At the first meeting of Executive Council for the triennium, Advocacy and Networking responded quickly to the terror attacks in Paris and Beirut. Through Advocacy and Networking, Executive Council adopted comprehensive anti-domestic violence and gun violence resolutions.
- Standing Rock: Advocacy and Networking followed closely the events at Standing Rock and fully supported The Episcopal Church presence there through resolutions, prayers, and advocacy.

- Care of Creation: In addition to supporting the work of the Advisory Council on the Stewardship of Creation, Advocacy and Networking sponsored resolutions regarding the global climate change crisis, which were adopted by Executive Council.
- Civil Rights: Advocacy and Networking supported the civil rights of transgender people through a resolution stating that Executive Council, “voice its opposition to all legislation, rhetoric and policy rooted in the fear-based argument that protecting transgender people’s civil rights in the form of equal access to public accommodation puts other groups at risk.”
- Jubilee Ministries: Advocacy and Networking affirmed many loving, liberating, and life-giving ministries throughout The Episcopal Church by honoring them as Jubilee Ministries.

As a committee, we attempted to live into The Jesus Movement through Advocacy and Networking’s resolutions. These resolutions represent Gospel values vs. bureaucratic work. Advocacy and Networking’s resolutions, which were adopted by Executive Council, included the following actions:

- Affirm racial reconciliation and justice to be a primary focus of the work of this triennium of the Episcopal Church and the work of the Executive Council
- Solidarity and support for Standing Rock
- Support of the United Nations Sustainable Development Goals
- Response to terrorist attacks in Paris and Beirut
- Condemnation of all manifestations and instances of domestic violence, dating violence, sexual violence, and stalking
- Provide additional support for HBCU Task Group and assistance to St. Augustine’s University and Voorhees College
- Affirmation of Jubilee Ministries
- Urge Episcopalians to engage in legislative advocacy for campaign finance reform
- Support the Advisory Council on the Stewardship of Creation and efforts to combat global climate change
- Support the ongoing educational ministries of St. Augustine and Voorhees Colleges
- Encourage support of national and local living wage campaigns
- Opposition to all legislation, rhetoric and policy denying transgender people’s civil rights
- Protection of consumers and governance of the pay day loan industry
- Support for the House of Representatives’ Task Force on Poverty, Opportunity, and Upward Mobility
- Approval of grants approved by the Advisory Council on the Stewardship of Creation
- Adoption of the Sandy Hook Principles
- Support for the Presiding Bishop’s call to Prayer, Fasting and Advocacy
- Establish a committee of Executive Council to continue the work of the HBCU Task Group

- Urge strong action to combat the epidemic of prescription opioid drug abuse, heroin use, and overdose deaths and decriminalization of addiction

As a natural extension of its mandate, Advocacy and Networking exercises a prophetic role by calling the wider Church into courageous conversations about race, poverty, violence, criminal justice and the institutions that support these systems. Advocacy and Networking has continued to press forward toward our dream of becoming a beloved community through resolutions, board development, personal storytelling and training.

EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON FINANCE FOR MISSION

Membership

Ms. Tess Judge, <i>Chair</i>	East Carolina, IV	2018
Ms. Nancy Wonderlich Koonce, <i>Vice Chair</i>	Idaho, VIII	2018
The Rt. Rev. Clifton Daniel	New York, II	2018
The Rev. John Floberg	North Dakota, VI	2018
Ms. Alexizendria Link	Western Massachusetts, I	2021
The Rev. Canon Mally Ewing Lloyd	Massachusetts, I	2021
Ms. Holli Powell	Lexington, IV	2021
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	

Mandate

To focus on finance and development for mission, including resource development and oversight: budget oversight, development and mission funding, stewardship and giving, investments, and audit. The Committee's goal is to facilitate the ministry of The Episcopal Church in partnership with other Executive Council Standing Committees; to oversee the operations of the Domestic and Foreign Missionary Society; to maintain close relationships with the General Convention through regular contact with the Joint Standing Committee on Program, Budget and Finance and the Joint Audit Committee of Executive Council and DFMS; and to support the work of the Office of the Treasurer.

Summary of Work

Finances for Mission [FFM] met at every regular Executive Council meeting plus one additional face to face meeting and four (4) times by tele/web conference calls. The Chair and other members of Program, Budget and Finance [PB&F] were invited to attend all FFM meetings. It is Executive Council's responsibility to propose a budget for the 2019-21 triennium to the 2018 General Convention. The Program, Budget and Finance committee [PB&F] works with Executive Council's budget proposal and other information received via General Convention resolutions to create a budget resolution at Convention. Additionally, members from all five (5) joint standing committees have presented or collaborated during the budget process and provided their budget priorities.

The Joint Standing Committee on Finances for Mission has spent significant time during the 2015-18 triennium both implementing best practices and resources for proposing a budget and working with financial estimates to create the actual budget proposal. FFM worked with officers of the Domestic and Foreign Missionary Society [DFMS] to develop a triennium format that moved from The Five Marks

of Mission framework to a Jesus Movement structure of the Presiding Bishop and General Convention. Additionally, FFM collaborated with the other four (4) Joint Standing Committees, the offices and many staff members of the DFMS and requested public input in the development of the proposed budget.

The Executive Council Subcommittee to Review Grant Processes was proposed by Finances for Mission and had representative members from every joint standing committee. The subcommittee reviewed the various grants awarded and the associated process, as well as the processes for reporting and accountability. The work of the subcommittee resulted in the recommendation that covenant agreements be updated, block grants be reviewed to see if they are still needed and if the amounts are appropriate. Additionally, it brought FFM a proposed resolution (FFM 053) formalizing the appropriate process for competitive grant applications and awards. This resolution was adopted by the Executive Council.

Various areas of FFM's process review included but was not limited to:

- Church and Diocesan assessment payments/commitments
- Migrant Ministries
- HBCU's – Historically Black Colleges and Universities
- Timeline for assessment of revue [ARC]
- Jesus Movement initiatives
- Development Office and Fundraising
- Church Planting and Evangelism

In other areas, on behalf of the Executive Council, the work done by FFM included:

- Reviewing periodic financial statements, Audit Committee reports, and statements of operation for DFMS.
- Monitoring and recommending adjustments to the 2016-2018 triennial budget adopted by the General Convention.
- Recommending establishment of custodial trust funds for various parishes and dioceses.
- Monitoring balances of mission and administrative expenses.

EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON GOVERNANCE AND ADMINISTRATION FOR MISSION

Membership

Dr. Fredrica Harris Thompsett, <i>Chair</i>	Massachusetts, I	2018
Mr. Russell Randle, <i>Vice-Chair</i>	Virginia, III	2018
Ms. Pauline Getz, <i>Secretary</i>	San Diego, VIII	2018
Ms. Diane Butler	Rio Grande, VII	2018
Ms. Jane Cisluycis	Northern Michigan, V	2018
Mr. Louis Glosson	San Diego, VIII	2018
The Rt. Rev. Edward Konieczny	Oklahoma, VII	2018
Mr. Warren Wong	California, VIII	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	
The Hon. Byron Rushing, <i>Vice-President of The House of Deputies</i>	Massachusetts, I	
Ms. Sally Johnson, <i>Chancellor to the President of The House of Deputies</i>	Minnesota, VI	

CHANGES IN MEMBERSHIP

Mr. Joseph Ferrell, elected at the 2012 General Convention, resigned in early 2016, due to increased responsibilities elsewhere. Ms. Pauline Getz was elected by Executive Council to fill the vacancy in Executive Council and was assigned to replace him and fill out his term.

Mandate

To facilitate the mission of The Episcopal Church by focusing on governance and administration including, but not limited to, Board (Executive Council) governance and function, Episcopal Church Center operations, communications, legal matters, human resources policies, strategic planning; and relationships with the Archives of The Episcopal Church, the General Convention Office, provinces, and reorganized and renewing dioceses.

Summary of Work

The Committee met each time Executive Council met during the triennium. In addition, there were two (2) conference calls: one to make a decision on the selection of a Chief Operating Officer and one to discuss future agenda. Given the nature of several sensitive issues, the Committee moved into

executive session to discuss personnel and legal matters on several occasions. In addition, there were several joint sessions between GAM and other Standing Committees of Executive Council, to review issues of shared interests.

GOVERNANCE

One of the initiatives GAM has undertaken is to work on bringing Executive Council to a more regularized corporate style of conducting its affairs. With input from the Standing Commission on Structure, Governance, Constitution & Canons, several proposed revisions were made to the Executive Council By-laws. These revisions of the by-laws focused on conflicts of interest, clarifying terminology, clarifying the identification and roles of officers, clarifying reports to be made by the Chief Legal Officer to GAM, and clarifying some meeting procedures. GAM led the impetus to add more plenary time to the Executive Council Agendas to enable the whole Council to participate more fully in some of the corporate issues, resulting in adding a day to our meetings.

PERSONNEL

GAM participated in the development of the job description and search for a Chief Operating Officer, and was pleased to welcome The Rev. Geoffrey Smith to the position. Pursuant to General Convention Resolution 2015-A004, the presiding officers appointed a committee which included GAM representatives, to develop a job description and work with a professional search firm to find candidates for the newly created position of Chief Legal Officer. The process resulted in the engagement of Douglas Anning, Esquire. Finally, GAM heard reports from the COO on staffing changes at the Church Center.

CORPORATE CULTURE

GAM participated in the work to review and enhance the corporate culture of the Church. Human Synergistics was retained for this work. Those processes are still underway. In addition, GAM participated in a Mutual Ministry Review of Executive Council, staff and the Presiding Bishop. Ms. Getz and Mr. Wong were appointed to develop protocols for the next Mutual Ministry Review.

ARCHIVES

Throughout the triennium, the Canonical Archivist, Mr. Mark Duffy, has been communicating with GAM regarding the plans to develop a new physical plant to house the Archives of the Church in Austin, Texas.

NOMINATING PROCESS

GAM considered the issue of screening and qualifying nominees for various Church wide offices, particularly those that carry significant fiduciary responsibility, such as the Church Pension Board and Executive Council. Guidelines were eventually adopted and referred to the Standing Commission on Structure, Governance, Constitution & Canons for conversion into a proper resolution for adoption. In

addition, information was conveyed about desirable skillsets and gifts of nominees to the Joint Committee on Nominations.

BUDGET PROCESS

Considerable time was spent over several meetings regarding the budget process. GAM was asked to offer its input on the proposed structure of the budget presentation. The Joint Standing Committee on Finances for Mission presented a format based on The Jesus Movement. GAM supported the concept of The Jesus Movement vision as an imperative for the Church.

LEGAL MATTERS

A subcommittee of GAM, consisting of Chair Dr. Fredrica Harris Thompsett, Vice Chair Russ Randle, and Secretary Polly Getz, served to interface between Executive Council and legal counsel regarding pending litigation and other legal matters.

SAN JOAQUIN

A joint subcommittee of GAM and FFM was appointed and directed to work with the Diocese to gather information in order to make recommendations for the resolution of outstanding loans.

OPERATIONS

GAM is being kept apprised of work to improve the technology infrastructure and strategic planning processes. In the areas of The Human Resources and Real Estate/Property Management, policies are being reviewed and updated as necessary.

REFERRED RESOLUTIONS

The following resolutions of the 78th General Convention were referred to GAM:

A004 -- called for some restructuring of Executive Council, of which much was addressed above.

A023 -- referred to the establishment of a Coordinator Position for Women's Ministries Networks. Representatives from GAM and FFM determined this triennium was not the time to establish this position.

B021 -- referred to External Funding for Interim Bodies; FFM will consider this issue.

It was with gratitude to staff members in particular and excellent new colleagues that GAM wraps up this triennium with a new spirit of collaboration and transparency.

EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON LOCAL MINISTRY AND MISSION

Membership

The Rev. Canon Susan Brown Snook, <i>Chair</i>	Arizona, VIII	2018
The Rev. Canon Frank Logue, <i>Vice-Chair</i>	Georgia, IV	2018
Mr. George Wing, Esq. <i>Secretary</i>	Colorado, VI	2018
Mr. Thomas Alexander	Arkansas, VII	2018
The Rt. Rev. Lloyd Allen	Honduras, IX	2018
The Very Rev. Brian Baker	Northern California, VIII	2018
The Very Rev. Dahn Gandell	Rochester, II	2018
The Rev. Canon Tanya Wallace	Western Massachusetts, I	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018
Ms. Sally Johnson, <i>Chancellor to the President of the House of Deputies</i>	Minnesota, VI	

Mandate

To facilitate the mission of The Episcopal Church by focusing on congregations and leadership on the local level including work with individuals, congregations, and dioceses in all nine (9) provinces.

Summary of Work

The 2015 General Convention passed several resolutions that significantly impacted the work of Local Ministry and Mission. Most notably was the emphasis on starting and supporting new ministries, evangelism and Hispanic/Latino Ministries. Almost \$3,000,000 was allocated to support Mission Enterprise Zones and starting and supporting new congregations. Just over \$3,000,000 was allocated for Evangelism with about \$1,000,000 for Latino/Hispanic ministries. Local Mission and Ministry established systems and policies for developing these new initiatives.

With the dissolution of standing interim bodies, Local Mission and Ministry stepped in to support departments of DFMS, such as Lifelong Christian Formation, that in the past would have the support of a standing commission. Local Mission and Ministry also has the responsibility of recommending grant allocations for Constable Grants and grants from the United Thank Offering and young adult campus ministry grants.

EVANGELISM

The mission of evangelism – proclaiming the good news of Christ by word and action – at all levels of the church became a strong focus of Local Ministry & Mission’s work during the 2015-18 triennium. Evangelism takes place primarily at the local level, as Jesus’ disciples tell God’s story to others, and shows the continuing power of Jesus’ life among us. At the church-wide level, then, our task is to come alongside that local work, empower it, and support local evangelists in proclaiming the good news of Christ.

Our work in supporting evangelism fell into several areas:

1. Supporting the work done by the staff including revivals, digital evangelism, the Evangelism Matters Conference, evangelism summits and online resources.
2. Supporting the creation of the Beloved Community reconciliation and evangelism resources.
3. Making grants for church planting and Mission Enterprise Zone initiatives (*see D005 Blue Book Report*).
4. Supporting the Genesis Group and staff in creating a church-wide network for coaching, training, and supporting church planters.
5. Supporting the evangelism and church planting work of the ethnic missionaries, particularly the A086 Group (*see A086 Blue Book Report*).
6. Supporting evangelism initiatives by staff, including Presiding Bishop Michael Bruce Curry and Canon Stephanie Spellers.
7. Creating a grant fund to match diocesan and local evangelism project funding; and allocating budget funds for all of the above projects.

We also developed an Evangelism Charter for the church, in order to encourage all Episcopalians to fulfill their baptismal vow to “proclaim through word and example the good news of God in Christ” through discovering their own belovedness, articulating their own stories of encounters with Christ, sharing their stories with others, and allowing themselves to be transformed by the new relationships they build. We offer the Evangelism Charter as a resource for all Episcopalians, and propose the following resolutions:

[Resolution A029: Commend the Evangelism Charter for the Church to all Episcopalians](#)

Because the work of evangelism and making disciples in accordance with the Great Commission is foundational to all Christian ministry, we propose that the matching fund for local evangelism efforts be continued in the 2019-21 triennium, and propose the following resolution:

[Resolution A030: Small Evangelism Grants](#)

Shifting the culture of The Episcopal Church to embrace and intentionally practice evangelism is critical work that needs to happen at every level of our church's life. In order to facilitate and equip that ministry throughout the whole church, we propose the following:

[Resolution A031: Evangelism Staff Officer](#)

[Resolution A032: Congregational Redevelopment](#)

LIFELONG CHRISTIAN FORMATION

Christian formation and discipleship is an integral component of evangelism. Lives are transformed as people of all ages hear the good news of Jesus Christ and grow as disciples through learning, worship, and service.

LMM met with members of the staff as they reported on important work such as the triennial International Episcopal Youth Event. Historically this event is well attended by U.S. dioceses, but has often failed to gain meaningful representation from dioceses in Province IX and other dioceses outside the continental U.S. Through the Constable Fund, the Committee has already committed to the creation of the Evento de Jóvenes Episcopales 2019, through support and training for Province IX youth leaders and an event in or near Province IX in the coming triennium. The Committee anticipates continued support as this essential youth ministry looks to expand beyond its current scope. LMM is also involved in approving campus ministry grants. For additional information about the work of the Formation Office, please refer to their report.

Evangelizing our rising generations is a foundational component of lifelong Christian formation. The U.S. expression of the Episcopal Church could learn much from our brothers and sisters in Province IX, where we enjoy some of our most rapid growth. LMM recommends the following resolution:

[Resolution A033: Supporting and Expanding Episcopal Youth Events](#)

In the last triennium, LMM supported the shift in funding for the General Convention Children's Program from the Constable Fund to the General Convention budget. The program is now overseen by the General Convention Office rather than the Department of Formation Ministries; LMM continues to stand behind its importance and recommends the following resolution:

[Resolution A034 : Supporting The General Convention Children's Program](#)

ETHNIC MINISTRIES

DFMS has four (4) offices in the department of Ethnic Ministries: Latino/Hispanic, Asiamerica, Black and Indigenous. LMM met with leaders of these ministries to learn of their work and support their

efforts. Detailed information on the work in Ethnic Ministries can be found in the Blue Book report from that office of DFMS. Some of their important projects include:

WHY SERVE

The Why Serve Conference invites thirty (30) young adults of color (age 18-30, from the Asiamerican, Black, Indigenous/Native American and Latino/Hispanic communities of the Episcopal Church), to examine their gifts and discern their call for ministry, whether lay or ordained.

NEW COMMUNITY CONFERENCE

The New Community Clergy and Lay Conference is a gathering of one hundred and eighty-five (185) Asian, Black, Latino/Hispanic and Indigenous clergy and lay leaders that acknowledges and celebrates the increased diversity in the membership and leadership of the Episcopal Church.

ASIAMERICA MINISTRIES

- ANDREWS mentoring program on revival, evangelism and social activism
- The 3rd Summit on Human Trafficking with ecumenical and international participation.
- Partnered with ELCA in producing "Rice & Sing," a pan Asian worship songbook.
- EAM Filipino Convocation partnered with ACAM (Anglican Canada-Asian) in a joint Conference on " Jesus Movement in Asiamerican Context" held in Vancouver, BC and co-sponsored by Bishop Melissa Skelton of the Anglican Diocese of New Westminster.

INDIGENOUS MINISTRIES

- The Indigenous Missioner attended the Navajoland Convocation and the Niobrara Convocation in South Dakota.
- Fifteen (15) Indigenous Episcopalians participated at EYE and at the New Community luncheon at EYE, including two (2) on the design team.
- Three (3) representatives from TEC participated in the Anglican Indigenous Conference in Toronto, Ontario, Canada
- Held an event commemorating the 20th anniversary of the 1997 Jamestown Covenant in Virginia

LATINO/HISPANIC MINISTRIES

Through Resolution A086 General Convention allocated funds for a variety of Hispanic/Latino evangelism initiatives focused on building capacity; building community and making disciples. These included Episcopal Latino Ministry Competency, Nuevos Horizontes, a conference focused on Multi-Generational Latino ministry, a meeting of the Diocesan Latino Missioner Network meeting in Miami, and the Province IX's Women's Social Media Bootcamp. Details of these and many other important successful programs can be found in the A086 Task Group's Blue Book Report.

BLACK MINISTRIES

- A training for Rising Stars Experience (RISE) that assists congregations with launching the program for children, youth and young adults
- A New Visions Community Revival and orientation for congregations interested in renewal and revitalization
- A Campus Symposium for motivational talks, listening and discussions on critical issues

ADDITIONAL SUPPORT FOR INDIGENOUS MINISTRIES

In addition to supporting the work of Indigenous Ministries through the office of Ethnic Ministries, LMM investigated the need for a successor body to ECCIM (Executive Council Committee on Indigenous Ministries). Discussions took place with representatives of the indigenous communities, Church staff, and the bishops of the four (4) dioceses principally involved in Indigenous Ministries. The result of the discussions was a recommendation that the incoming Indigenous Missioner should form a council of advice composed of representatives of the domestic indigenous communities.

SUSTAINABILITY BLOCK GRANTS (FOR INDIGENOUS MINISTRIES)

GC2015 budgeted the sum of \$1,500,000 for Sustainability Grants to the four (4) Principal Dioceses involved in Indigenous Ministry (Alaska, Navajoland, North Dakota and South Dakota). A group met three (3) times to discuss sustainability and to make recommendations regarding the use of the funds. Participants included the bishops of the four (4) dioceses, TEC staff, representatives of Executive Council, and members of the Indigenous communities of the four (4) dioceses. The first meeting was in 2015 in Minneapolis, Minnesota. Two (2) additional meetings took place in 2016, one in Cincinnati, Ohio, and the other in Minneapolis, Minnesota. The meetings resulted in recommendations for the use of the Sustainability Grant funds. The recommendations were approved by LMM, FFM, and then by Executive Council at its June, 2016, meeting.

Extended discussions took place in the 2015 and 2016 meetings regarding the meaning of the term, “sustainability.” To the Indigenous communities, sustainability means much more than simply being financially self-supporting. For them sustainability includes developing resources to keep their church communities viable over the long term. They want their children and grandchildren to have the benefits they have had through the continuing presence of the Episcopal Church. The church’s role is more than liturgy and worship. The church has an important pastoral role in the Indigenous communities. Developing leadership among young people is of very great importance to them. Youth gangs, alcoholism, teen pregnancy, despair, and suicide are serious problems on many reservations. The Indigenous communities of the four (4) dioceses are diverse, including both reservation and non-reservation churches, and they have different needs and resources. Although there are many commonalities among them, there are also great differences in their situations. The grants reflect the four (4) dioceses’ perceptions of both short and long-term needs.

At LMM's recommendation, Executive Council approved seven (7) grants:

1. Youth Ministry, \$630,000 (for North Dakota and South Dakota, to be administered by North Dakota) The Diocese of North Dakota and South Dakota are collaborating with Young Life to develop sustainable youth ministries in the two (2) dioceses. This program has resulted in a dramatic decrease in gang violence, teen pregnancy, and completed suicides on the Standing Rock Reservation. The funds will expand this program to develop similar youth ministry programs one at a time on every reservation in the two (2) dioceses.
2. Solar Panels, \$45,000 (North Dakota). The grant funds are for a solar panel array to provide renewable electric power at a diocesan camp facility used by Indigenous and non-Indigenous children and youth of the diocese.
3. Excavator (backhoe), \$28,000 (for Standing Rock Reservation, North Dakota and South Dakota.) The Episcopal churches on the Standing Rock Reservation provide pastoral services, including funeral and burial rites, for the entire Standing Rock community. Some families have had to dig graves by hand, which is particularly difficult in cold weather after the ground freezes. The excavator provides a way for the Episcopal churches on the reservation to support their funeral and burial ministries to the people of the Standing Rock Sioux Reservation.
4. The Houzhou Center Renovation Project, \$325,000 (Navajoland.) The grant provides the Diocese of Navajoland funds to renovate and repurpose a historic hospital building, The Old Hospital, in Farmington, New Mexico. The facility will become a multipurpose center for the diocese to minister to the Navajo community, hosting programs addressing alcoholism, drug abuse, grief recovery, employment training, Bible study, the Hogan Learning Circle, and many other evangelical activities and ministry programs.
5. Alaska Native Council, \$40,000. Travel in Alaska can be difficult. In much of Alaska transportation is available only by airplane. The grant responds to the urgent need for funds to support travel and meeting costs for the members of the Alaska Native Council.
6. Missioner for Leadership Development, \$57,000 (South Dakota). The Missioner for Leadership Development will craft, develop, mentor and oversee the entire, local training program for lay, diaconal and presbyter leadership among the reservations and non-reservation, indigenous communities of South Dakota.
7. Bishop's Native Collaborative, \$375,000 (to be administered by the Diocese of Montana). The grant responds to GC2015 Resolution A028, Support Indigenous Theological Training. Resolution A028 calls for support of the efforts of the Bishop's Native Collaborative to train leaders and their faith communities in pastoral theology. The Indigenous communities of the four (4) dioceses have relationships that extend beyond their geographical boundaries. The resources to be developed through the grant are intended not only for the four (4) dioceses but also for the many other Indigenous communities in the many dioceses of the Episcopal Church.

LMM has recommended that the Sustainability Block Grants be reauthorized and funded in the amount of \$1,500,000 in the 2019-2021 triennial church budget.

CONSTABLE GRANTS

The Constable grants are awarded through LMM, with half of the Executive Council Constable Grant Review Committee, including its chair, sharing membership with LMM. The Constable Fund provides grants to fund mission initiatives related to Christian education and formation that were not provided for within the budget of the General Convention/Domestic and Foreign Missionary Society (DFMS). Those eligible to apply for Constable Grant funding are programmatic offices of the Domestic and Foreign Missionary Society, one of the Standing Committees, Commissions, Agencies, or Boards (CCABs) or Interim Bodies of the General Convention, and Provinces of The Episcopal Church. This triennium, we revised and clarified the application and began the process of learning from past grants and the outcomes of funded projects. At the February 2017 meeting, we awarded seven (7) grants, out of a total of sixteen (16) applications received; the grants funded projects through Provinces II (Forming Christians web-based Christian formation videos), VI (Red Shirt Table Convocation on Pine Ridge Indian Reservation), VII (Building Bridges anti-racism project), and IX (Youth and young adult leadership event in collaboration with Office of Formation Ministries), as well as the Departments of Evangelism and Reconciliation (Church wide Beloved Community story sharing project), Communications (Support for redevelopment of Episcopal Asset Map), and Episcopal Migration Ministries (Regional trainings to empower Episcopalians to be advocates for our refugee neighbors). At the time this report was submitted, the committee was receiving applications for consideration, with grants to be made at the January 2018 meeting of the Executive Council.

Membership of the Executive Council Constable Grant Review Committee:

The Rev. Canon Tanya Wallace, <i>Chair</i>	Western Massachusetts, I	2018
The Rev. Canon James Callaway	New York, II	2018
The Very Rev. Dahn Gandell	Rochester, II	2018
Mr. George Wing, Esq.	Colorado, VI	2018
Ms. Margareth Crosnier de Bellaistre, <i>Staff</i>	New York, II	
Ms. Marian Conboy, <i>Staff</i>		
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	

PAROCHIAL REPORT FORMAT (A084)

We approved the recommendations of the House of Deputies Committee on the State of the Church to change the parochial report to gather information on what languages communities are using in their worship services as well as attendance in emerging worshipping communities that may not have their principal worship services on Sunday morning.

EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON WORLD MISSION

Membership

Ms. Karen Longenecker, <i>Chair</i>	Rio Grande, VII	2018
Sra. Pragedes Coromoto Jimenez de Salazar, <i>Vice-Chair</i>	Venezuela, IX	2018
Canon Noreen Duncan, <i>Secretary</i>	New Jersey, II	2018
The Rev. Marion Luckey	Northern Michigan, V	2018
The Rev. Nathaniel Pierce	Easton, III	2018
The Rev. James Simons	Pittsburgh, III	2018
The Rt. Rev. Dabney Smith	Southwest Florida, IV	2018
The Rev. David Burrows, <i>Liaison from Anglican Church in Canada</i>		
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018

CHANGES IN MEMBERSHIP

The Rt. Rev. Lloyd Allen of Province IX, who began the triennium as a member of the Standing Committee on World Mission, transferred to another Standing Committee in 2016.

Mandate

To help Executive Council highlight issues beyond the United States (including Provinces II and IX) that call for the Church's discipleship and mission. Special concerns include inter-Anglican relations, sending and receiving missionaries, the Millennium Development Goals, the Church's overseas dioceses, educational opportunities in the Caribbean and Latin America (CETALC), the Anglican Covenant, rebuilding Haiti, and the United Thank Offering.

Summary of Work

Focus on partnerships on the global level beyond The Episcopal Church and international advocacy beyond The Episcopal Church

In addition to the committee's mandate, World Mission also had oversight and development in regards to the following areas of work:

1. Global Partnerships, with special attention towards Young Adult Service Corps & Episcopal Volunteers for Mission;
2. Anglican Communion Relations
3. Episcopal Migration Ministries
4. The Episcopal Church at the United Nations
5. Sustainability in Province IX

6. The Episcopal Church in Haiti
7. The Church in Cuba
8. Covenant Committees and Bilateral Relationships
9. Ecumenical and Interreligious Relations
10. The United Thank Offering

Several DFMS agencies, committees and boards report directly to World Mission. These include the United Thank Offering Board and Missioner, the Task Force on the Episcopal Church in Cuba, Episcopal Relief and Development, the Office of Government Relations and the missioner for Ecumenical and Interreligious Affairs. Committee members determined that the Standing Committee on World Mission could be an advocate and voice for Province IX members in matters pertaining to finance and other areas of governance within TEC.

GLOBAL PARTNERSHIPS

Global partnerships engage missionaries all over the world to represent the Episcopal Church, engage in Christian fellowship and form relationships of interdependence and mutual growth. This includes the Young Adult Service Corp, which sends up to 25 young adults as missionaries all over the world. This also includes Episcopal Volunteers in Mission, a similar program for older volunteers, and other types of mission engagement throughout the world. These relationships are especially important in ongoing relationships in the Anglican Communion. As this work is primarily about relationship and mutual growth, World Mission feels strongly that this is the work of The Jesus Movement in the world.

ANGLICAN COMMUNION RELATIONS

The current budget structure outlines “Mission Beyond the Episcopal Church” as it relates to The Jesus Movement. While much of what is contained in this report is “Mission Beyond,” it bears mentioning the ongoing and critical work we engage in with our Anglican Communion partners. This includes our participation at the Anglican Consultative Council, Primates meetings, the Anglican Bishops in Dialogue initiative, among other programs. This area of work is also relationship-based, as we share in Christian community throughout the world and engage in the Anglican tradition of The Jesus Movement. Due to the evolving nature of politics and faith throughout the world, it is crucial to continue to build partnerships with our Anglican brothers and sisters. World Mission supports budgetary efforts that continue and strengthen this work.

EPISCOPAL MIGRATION MINISTRIES

The Rev. Canon E. Mark Stevenson, Director of Episcopal Migration Ministries [EMM], reported to Executive Council and the WM committee at several meetings this triennium. EMM’s ministry of refugee resettlement and welcome has faced many challenges, and Council responded with offers of help that included emergency funding to support efforts among some of the world’s most vulnerable populations. During this triennium under the current political environment, EMM has had to make several difficult decisions regarding staffing levels and the size of its resettlement network. However, the focus is on a positive future, and staff and volunteers remain passionate and excited about the work. At the June 2017 WM meeting, Rev. Canon Stevenson announced the recent launch of two (2) initiatives that will help grow EMM’s work in the coming years – *Partners in Welcome* and *Journey to Hope*. These programs will form relationships between EMM and faith groups across the Church that

will lead to education about, advocacy for, and intentional ministry among refugees and immigrants throughout the country.

THE EPISCOPAL CHURCH AT THE UNITED NATIONS

In the previous triennium, the Episcopal Church obtained ECOSOC status at the United Nations, opening the door for the church to engage in significant international diplomacy work. This allows for profound access and opportunity with Anglican Communion partners as well as a platform for advancement on global issues. In addition, the Church brings delegates together each year to attend the United Nations Commission on the Status of Women – a global gathering at the United Nations to address issues affecting women and girls. This program is a critical macro-level ministry for the church. World Mission wishes to see continued budgetary support for this program.

PROVINCE IX

The Committee began the triennium examining the progress of financial support for Province IX and the plan previously adopted for Province IX sustainability. The Diocese of Puerto Rico, the Dominican Republic and Honduras were identified from the previous triennium and this triennium as models for achieving self-sustainability. It is our hope that the adopted plan for Province IX's sustainability be maintained and financially supported in the 2019-2021 triennium.

CETALC – COMISIÓN DE EDUCACIÓN TEOLÓGICA PARA AMÉRICA LATINA Y EL CARIBE

Established by Executive Council in 1977, CETALC has the responsibility to oversee the funding and enforce award criteria for theological education in Latin America and the Caribbean. The goal of CETALC for this triennium has been to evaluate whether funds held in trust for those who want to pursue theological education in Latin America and the Caribbean has been responsibly and fairly utilized. CETALC ensures that the theological education available in the region meets the criteria established by CETALC.

Coromoto de Salazar and staff member, Glenda McQueen, regularly reported to World Mission on the current processes of CETALC. Additionally, an impact report of CETALC's reach has been prepared, and is being awaited at the time of this report. The frequent turn-over of CETALC members has not allowed for proper follow-up and continuation of the work. It is suggested that members serve longer terms to ameliorate this issue.

In general, CETALC has been successful in awarding scholarships to seminarians and others pursuing theological education in Latin America and the Caribbean.

THE EPISCOPAL CHURCH IN HAITI

World Mission is involved in the Episcopal Church in Haiti primarily through oversight of development office projects and fundraising. The specific projects include Saint Vincent's School for children who are handicapped, supporting CASB which is an agricultural college in Haiti, and the rebuilding of the Episcopal Cathedral in Haiti. The Development Office is charged with fundraising for these projects. World Mission expresses thanks to the church for this funding support and expresses deep desire for this to continue in the coming triennium.

THE ANGLICAN CHURCH IN CUBA

The 2015 General Convention established a Task Force on Cuba to study the church's request to rejoin The Episcopal Church. While this Task Force took primary charge of the study, consideration and logistical planning to respond to the church in Cuba's request, World Mission heard reports from the Task Force and also examined any potential financial impact or related financial matters. At the time of this report, World Mission understands the Task Force will introduce legislation to respond to the Church in Cuba at General Convention in 2018. Related canonical and financial issues will have to be addressed depending on the decision of General Convention. World Mission wishes to extend its support to those who have faithfully engaged in this conversation throughout this triennium.

ECUMENICAL AND INTERRELIGIOUS AFFAIRS

World Mission has also supported the work of ecumenical relations and interreligious relationships throughout our work this triennium. In addition, Interreligious Relations have highlighted exciting new areas of work such as Muslim-Christian partnership efforts. This work is extensive and includes the ongoing building and maintaining of partnerships throughout Christian communities and communities of other faiths. Of particular interest in this triennium is the Episcopal - Methodist Dialogue, for which there is a committee named as such. The committee has reviewed responses to a proposal calling for full communion between our two (2) churches, and continues to work towards this end. At the time of this report, World Mission understands the committee will most likely be bringing related legislation to the attention of General Convention 2018, and it stands in strong support of these efforts.

TEC RESPONSE TO THE WORLD COUNCIL OF CHURCHES ON “TOWARDS A COMMON VISION”

The World Council of Churches (WCC) developed in 2013 a document titled *Towards a Common Vision*,” which aims to answer, in a unified ecumenical voice, the question of “what can we say together about the church of the Triune God in order to grow in communion, to struggle together for justice and peace in the world, and to overcome together our past and present divisions?” World Mission dealt with the draft response between 2016 and 2017 and passed resolutions through Executive Council to be considered by General Convention. One resolution called for the reestablishment of the Standing Commission on Ecumenical and Interreligious Affairs, which in the past would have been the body of work on such complex and long-term ecumenical and interreligious affairs. Additionally, Executive Council passed a resolution calling attention to the draft response, allowing it to be received by The Episcopal Church, and finally to be forwarded to General Convention for its consideration. This resolution is included at the end of this report; for further consideration commend Resolution

[A035 The Church: Towards a Common Vision.](#)

Of note, a representative of World Mission, Canon Noreen Duncan, was part of the team that read and finalized the TEC response to the World Council of Churches document, *Towards A Common Vision*.

UNITED THANK OFFERING

World Mission member Marion Luckey was the World Mission liaison to the United Thank Offering during this triennium, serving on World Mission and also on the UTO Board. Over 125 years old, UTO, which started as a committee of the Women's Auxiliary to TEC, continues in its ministry to promote gratefulness and to encourage monetary offerings in response to blessings received. All of the offerings (\$1,500,000 and more) is granted each year throughout TEC and the Anglican Communion.

In addition to traditional grants, the UTO Board introduced Episcopal Seminarian and Young Adult grant opportunities in this triennium. While World Mission is made aware of the progress of the granting process, it is not directly involved in the selection of grants to be awarded. Significant funds were granted to applications from Burundi and Tanzania in this triennium. Funds were also granted to Episcopal Migration Ministries in 2016, and a “block grant” to be distributed to Foreign Missionaries in the field yearly through 2016.

COVENANT RELATIONSHIPS

The Episcopal Church has current covenant relationships with the Anglican Province in Mexico, the Anglican Church in Liberia, and the Anglican Church of Central America. Additionally, TEC has current Bilateral Relationships in place with the Anglican Church in Brazil and the Anglican Church of the Philippines. The committee appointed liaisons to all covenant and bilateral committees and heard reports at each meeting. Of particular note in this triennium, the covenant relationship with the Philippines transitioned to a bilateral relationship as the church in the Philippines became financially self-sustaining. The Presiding Bishop and the primate in the Philippines signed the new bilateral relationship in early 2017.

The World Mission Committee, relying on TEC staff explanations of the histories and manifestations of TEC Covenant relationships, examined the nature and understanding of what it means to be “in Covenant” with different areas of the world where such partnerships exist. While committee members, and TEC staff, agree that those relationships are partnerships, it is evident that all do not function in the same way, or with similar results.

Membership for Covenant Committee: A Igreja Anglicana do Brasil:

The Rev. Canon Marianne Ell	Delaware, III	2018
The Rt. Rev. Edward Konieczny	Oklahoma, VII	2018
The Rev. Irene Tanabe	Hawaii, VIII	2018
Sra. Pragedes Coromoto Jimenez de Salazar	Venezuela, IX	2018

Membership for Covenant Committee: La Iglesia Anglicana de la Región Central de América:

The Rev. Lee Crawford	Vermont, I	2018
The Rt. Rev. Susan Goff	Virginia, III	2018
Dr. Charles Stewart	Central New York, II	2018
The Rt. Rev. Lloyd Allen	Honduras, IX	2018

Membership for Covenant Committee: La Iglesia Anglicana de Mexico:

The Rev. Frank Castellon	New Jersey, II	2018
The Rt. Rev. William Gregg	Eastern Oregon, VIII	2018
The Rev. John Inserra	Wyoming, VI	2018
Ms. Karen Longenecker	Rio Grande, VII	2018

Membership for Covenant Committee: The Episcopal Church in Liberia:

The Rt. Rev. Mark Beckwith, <i>Chair</i>	Newark, II	2018
The Rev. Dr. Wilmot Merchant	South Carolina, IV	2018
Canon Noreen Duncan	New Jersey, II	2018

Membership for Covenant Committee: The Episcopal Church in the Philippines:

The Rt. Rev. Robert Fitzpatrick	Hawaii, VIII	2018
The Rev. Robert Hino	Hawaii, VIII	2018
The Rev. Dr. Sheryl Kujawa-Holbrook	California, VIII	2018
The Rev. Dr. James Simons	Pittsburgh, III	2018

CONCLUSIONS AND RECOMMENDATIONS

The Executive Council Standing Committee on World Mission, led by the Chair Karen Longenecker, remained focused on the committee members' determination at the start of the triennium to responsibly manage its fiduciary purposes. World Mission adjusted its agenda as necessary, while maintaining its mandate to committee specific concerns as well as overall board responsibilities general to Executive Council. In addition to the required and expected committee and subcommittee responsibilities, World Mission committee members, for instance, met with staff in between Executive Council meetings to consult with and for explanation of budgetary and other financial matters.

World Mission committee members have intentionally managed the committee's mandate along with stewardship of the DFMS budget as pertaining to the work. All this with Presiding Bishop Curry's reminder that reconciliation is possible because we are children in The Jesus Movement. The Executive Council Joint Standing Committee on World Mission has been particularly grateful for the service of committee members Pragedes Coromoto Jimenez de Salazar, James Simons, Marion Luckey, Nathaniel Pierce and Karen Longenecker whose tenure ends at General Convention 2018.

A IGREJA EPISCOPAL ANGLICANA DO BRASIL

Membership

The Rev. Canon Marianne Ell	North Dakota, VI	2018
The Rt. Rev. Edward Konieczny	Oklahoma, VII	2021
The Rev. Irene Tanabe	Hawaii, VIII	2018
Sra. Pragedes Coromoto Jimenez de Salazar	Venezuela, IX	2018

Summary or Work

The Brazil Covenant Committee encountered many challenges and were not able to connect with our partners in Brazil until late in the triennium. There was a substantial turnover of membership on both sides of the partnership. Because of these challenges, we did not have the opportunity to have a face to face meeting prior to the writing of this report.

In the summer of 2017, the partners came together by video conferencing and are now working toward identifying better avenues for communication going forward. The members on both sides of the partnership affirmed the desire to continue in relationship; the Brazilian partners have invited The Episcopal Church members to attend their General Convention in Brasilia in May of 2018. One member from The Episcopal Church traveled to Diocese of Sao Paulo and shared experiences and observations for ways to mutually support our shared ministries.

REPORT OF THE IARCA COVENANT COMMITTEE (IGLESIA ANGLICANA DE LA REGION CENTRAL DE AMERICA)

Membership

TEC Members

The Rev. Dr. Lee Crawford, <i>Secretary</i>	Vermont, I
The Rt. Rev. Susan E. Goff, <i>President</i>	Virginia, III
The Rev. Deacon Charles Stewart	Central New York, II
The Rt. Rev. Lloyd Allen, <i>Liaison of Executive Council</i>	Honduras, IX

IARCA Members

The Rt. Rev. Juan David Alvarado	El Salvador
Mr. Marco Austin, Esq., <i>Vice-President</i>	Panamá
The Rev. Harold Dixon	Nicaragua
The Rt. Rev. Sturdy Downs, <i>Primate of IARCA</i>	Nicaragua
The Rt. Rev. Armando Guerra	Guatemala
The Rt. Rev. Hector Monterroso	Costa Rica
The Rt. Rev. Julio Murray	Panamá

Summary of Work

TEC Members of the Covenant Committee met February 16-17, 2016, at the Maritime Institute, Linthicum Heights, Maryland.

Present at this meeting on cold, icy days, were Allen, Crawford and Goff. We met with the Rev. Deacon Frank Castellon, who serves on the Mexico Covenant Committee and with the Rev. Glenda McQueen. We discussed at length the history and politics of the establishment of two (2) provinces in the central region of America, Mexico and IARCA, instead of one. We found ourselves particularly interested in the processes of movement toward autonomy for these two (2) provinces, and learned this history from the Rev. Glenda McQueen, Staff Officer for Latin American and the Caribbean Global Partnerships.

The group also discussed the parameters for revising existing IARCA Covenant documents and recognized that revisions would have to be adopted by the conventions of both IARCA and TEC.

The bulk of the meeting focused on planning and preparing for a full IARCA/TEC Covenant Committee gathering in Guatemala in the Spring of 2016.

The combined TEC/IARCA Covenant Committee met in Guatemala City, Guatemala, April 5-6, 2016. Present from IARCA were Alvarado, Austin, Dixon, Downs, Guerra, Monterosso and Murray. Present from TEC were Allen, Crawford, Goff and Stewart. Also present were the Rev. Ramón Ovalle, Chaplain, and the Rev. Glenda McQueen, staff.

Our time together was hemmed by daily prayer. We shared updates on realities and opportunities for ministry in our various dioceses and worked to build community and mutual support. Early in the time together we concurred that focusing on economic challenges would be more frustrating than helpful, and that rehashing disappointment over TEC budget cuts would be counterproductive. Instead, we committed to be a committee of equals among equals and determined that we would be a group that truly works together.

A theme to which the Covenant Committee returns with frequency is the desire and need to work together in common mission. Each diocese of IARCA presented a report on the life of the diocese, its challenges and mission opportunities. Common themes and challenges that we noted include internal displacement and immigration to the US, low numbers of and low (or no) salary for ordained leadership, the need for local theological education, and injustice experienced by indigenous populations, women and children.

In general, our brothers in IARCA report that relationships between the dioceses and IARCA are good. After twenty (20) years of walking together as a Province, there is much that is functioning well. Since forming the Province, three (3) bishops have been consecrated under the canons of IARCA and new bishops in the other two (2) dioceses will be consecrated in the next triennium. This is an indication of how fully IARCA is coming into its own. All of the dioceses are involved in theological education. The Province is moving toward the formation of a vocational diaconate. All desire to work together more closely in common mission and ministry. All seek to be supportive of women's ministry and of the United Thank Offering. The Provincial Synod remains at work to establish and maintain lines of good communication between the dioceses. Challenges, new and old, lie ahead, but a desire to walk together for the sake of the Gospel is strong.

We focused much time and conversation on a desire and need to revise the original Covenant, which was first adopted in July of 1997. We are half way through the Covenant period and there have been changes, some small, many significant, in that time. Part of the revision work would be to create a glossary of pertinent terms in the Covenant and how we understand them. It would also be vital to ensure that the English and Spanish documents say the same thing. Finally, a revised covenant would include a description of the common life of IARCA. A subcommittee was appointed to draft a revised Covenant. In the months after the Guatemala meeting, the President of the Covenant Committee

provided a first draft as a starting point for this work. As of this writing, further work on a revised Covenant has not yet been done and a revision will not be brought to General Convention 2018. Significant changes in episcopal leadership in three (3) of the five (5) IARCA dioceses are underway, making the work of Covenant revision even more important in the next triennium.

Report Submitted by

The Rt. Rev. Susan E. Goff, Bishop Suffragan, Diocese of Virginia

IARCA Covenant Committee President

EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM

Membership

Mr. James McKim, <i>Chair</i>	New Hampshire, I	2018
The Rev. Cindy Nawrocki, <i>Vice-Chair</i>	Western Michigan, V	2018
The Rev. Patricia Steagall, <i>Secretary</i>	Oregon, VIII	2018
Ms. Carla Burns	New York, II	2018
Dr. Navita James	Southwest Florida, IV	2018
The Rev. Emilio Martin Fumero	Dominican Republic, IX	2018
Ms. Ayesa Mutope-Johnson	Texas, VII	2018
The Rev. Timothy Seamans	Atlanta, IV	2018
The Rev. Dr. Angela Shepherd	Maryland, III	2018
The Rt. Rev. Prince Singh	Rochester, II	2018
The Ven. Paul Sneve	South Dakota, VI	2018
The Most Rev. Michael Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018
The Rev. Jabriel Ballentine, <i>EC Liaison</i>	Central Florida, IV	2018
Ms. Heidi Kim, <i>Missioner for Racial Reconciliation</i>		2018

CHANGES IN MEMBERSHIP

- Rev. Emilio Martin Fumero was added to represent Province IX in June 2017
- Ms. Ayesha Mutope-Johnson replaced The Honorable Cornelius Perry to represent Province VII
- Mr. James T. McKim, Jr. replaced The Rev. Ema Rosaro-Nordlam to represent Province I
- Rev. Jabriel Balentine replaced Ms. Jane Cosby as per General Convention mandate (see next section).
- Ms. Heidi Kim replaced The Rev. Angela Ifill as Staff Member

Mandate

This section describes the history of the Committee and its current mandate.

HISTORY OF THE COMMITTEE

The Committee has a long history having been brought into existence at the 69th General Convention as the “Anti-Racism Commission” by concurrence of Resolution 1988-A092. This resolution allocated \$75,000 and charged the Committee with providing assistance to dioceses, congregations, and agencies of TEC in developing and evaluation of programs (including affirmative action programs) to combat racism.

The Committee was authorized for its first three (3) triennium terms at the 70th General Convention by concurrence of Resolution 1991-D113. It has been renewed every nine (9) years since, with the same charge.

COMMITTEE CURRENT MANDATE

At the 78th General Convention, the renewal of the Committee as Resolution 2015-A022 significantly expanded the Committee's responsibilities beyond assistance with programming. Incorporating General Convention Resolutions 2006-A127 (Endorse Restorative Justice and Anti-Racism) and 2009-A142 (Recommit the Church to Anti-Racism and Request Annual Report on Diocesan Actions). It charged the Committee for the next nine (9) years with "guiding and monitoring the Church's work in response to General Convention resolutions directed at eliminating the sin of racism from the life of the Church by:

- Recognizing and developing its anti-racism work as a fundamental and requisite part of Christian formation;
- monitoring and evaluating anti-racism and anti-racism related ministries and programming of The Episcopal Church and, when feasible, contributing to the oversight and coordination of said ministries and programming;
- recommending best practices for eliminating racism;
- collecting data on provincial anti-racism activities to be submitted to Executive Council on an annual basis;
- developing criteria for the credentialing of certified anti-racism trainers; and
- monitoring compliance of anti-racism legislation passed by General Convention."

The current composition of the Executive Council Committee on Anti-Racism (ECCAR) was created by the same resolution (2015-A022). Each province was directed to select a representative from one of its dioceses to serve on the committee.

At this point, all provinces are represented on the Committee. Additionally, the following mandated members have been appointed.

- Fr. Jabriel Balentine as the representative of the Executive Council Joint Standing Committee on Advocacy and Networking
- Ms. Heidi Kim as the staff representative
- The Rt. Rev. Prince Singh as the Bishop representative

The Committee continues to represent a broad diversity of Church members—geographically, ethnically/racially/gendered, and generationally. This diversity is essential to the Committee's deliberations and decision-making.

The budget for the triennium was handled differently than in the past. There was no "programmatic" budget. Face-to-face meetings were granted by special request.

Summary of Work

The triennium was very challenging for the Committee. The actions of the 2015 General Convention on the budget limited how much the Committee could accomplish. This was a disappointment to the Committee because it seemed as if through concurred Resolution 2015-Co19 there was ample funding to support the work of the Committee.

Because there was no programming budget, the Committee struggled through the triennium to find ways to meet its mandate. A year into the triennium one of the Committee's key members resigned. Half way into the triennium – after an extremely productive face-to-face meeting along with other Interim Bodies in Chaska, Minnesota in October of 2016, the Chair became inactive and the Committee went dormant. A new Chair was announced in June of 2017.

Even with the obstacles in its path, the Committee met several times. There were two (2) face-to-face meetings, three (3) meetings via phone and three (3) on-line meetings using Zoom web conferencing technology. A much anticipated face-to-face occurred in September 2017.

Looking at the actual work of the Committee, over the years there have been several General Convention resolutions about anti-racism. The Committee has identified the key resolutions to be followed as:

- 2009-Bo49: (2012-A127 affirmation) Require Anti-Racism Training
- 2015-A182: Address Systemic Racial Injustice
- 2015-A183: Encourage Study of the Issue of Mass Incarceration
- 2015-Co19: Work for Racial Justice and Reconciliation
- 2015-Do39: Send Delegation to AME Symposium on Race
- 2015-Do40: Develop Anti-Racism Youth Ministry Curriculum
- 2015-Do68: Support Ministries Against the School-to-Prison Pipeline

This section provides a description of the work done by the Committee in response to each of the charges of its mandate and includes reference to the General Convention Resolution it supports.

RECOGNIZING AND DEVELOPING ITS ANTI-RACISM WORK AS A FUNDAMENTAL AND REQUISITE PART OF CHRISTIAN FORMATION

The Committee continued to reflect on how important it is for the Church to understand anti-racism theology. The Committee continues to feel that training should be a central part of both Christian Formation and the development of Church leadership.

Theologically, the House of Bishop’s pastoral letter titled “The Sin of Racism: A Call to Covenant” (March 2006) identified racism as sin, which General Convention affirmed in Resolution 1994-D136, calling the church to recommit to combat racism through a new covenant. This continues to be our theological grounding.

In the wake of the shootings in Ferguson, MO; Charleston, S.C.; and Baltimore, MD and after the white supremacist riot in Charlottesville, VA; we believe this sin of racism—in ways known and unknown—is being made even more manifest through the recent elections. It not only tears at the very core of our personal relationships with our neighbors but also to God.

In this environment, the Committee is even more convinced that clergy and laity—especially lay leadership—must continue to be required to receive anti-racism training (Resolution 2000-Bo49). Not just “awareness-level” (to use adult education terminology) training, but at least “competency-level” training. Training where they are comfortable not only recognizing racism but also have the skills and confidence in their ability to reconcile and heal the wounds of racism.

As was said in the 2015 report, we recognize that there have been many challenges to the Church’s follow-through with the Resolution 2009-Bo49. However, we feel it bears repeating, such challenges neither negate the mandate nor the need for church leaders to receive anti-racism training. Rather, these challenges call the Church to do better. It is through a well-educated and formed clergy and laity that the Episcopal Church will provide servant leaders to help congregations and local communities to “respect the dignity of every human being” and meet the objective of Mission Mark #4: “to seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation.”

The Committee is working with the Forma Group to find ways to ensure that anti-racism and racial reconciliation training are incorporated in formation efforts across the Church.

MONITORING AND EVALUATING ANTI-RACISM AND ANTI-RACISM RELATED MINISTRIES AND PROGRAMMING OF THE EPISCOPAL CHURCH AND, WHEN FEASIBLE, CONTRIBUTING TO THE OVERSIGHT AND COORDINATION OF SAID MINISTRIES AND PROGRAMMING

The Committee believes that monitoring and evaluation of the whole church’s ministries and programming is important. Without monitoring and evaluation, determination of whether or not the Church’s efforts are having their intended impact cannot be made. Determination of where to continue current efforts or how to improve upon them cannot be made.

Having said that, because of the volunteer nature of the Committee, it feels that its role is “strategic” in nature rather than “tactical”. Thus, the Committee sees “monitoring and evaluating” as recording major efforts and describing their broad impacts rather than following closely the actions performed and judging their specific effectiveness.

On the whole, the Committee believes that anti-racism ministries and programming of TEC are having a positive impact on the Church and society. All Provinces have some level of ongoing anti-racism ministry and/or programming. But we also believe, we have a long way to go before we achieve racial reconciliation “Compliance Standard” as defined so well in the in the Committee’s 2003 Blue Book Report:

“By the end of an anti-racism training, attendees should:

- Be aware and appreciate cultural differences.
- Understand one’s own ethnocentrism.
- Be empowered as an agent of change individually and corporately.
- Know resistance to change is normal and it is easier for most people to deny cultural, ethnic and racial differences.
- Be comfortable in presenting their understanding of race, culture, prejudice and racism including those with differing opinions.
- Define racism as prejudice plus power, and state the inter-relationships between racism and other types of oppression.
- Willingly participate in a visionary planning for a comprehensive anti-racism program with goals and objectives.”

Because the funding was cut for a staff person to track certified trainers and training according to Canon, we cannot report from TEC perspective how many dioceses have trained clergy or lay leaders. This makes even truer the need for diocesan and parish anti-racism and reconciliation committees to carry out the work on the local level as first stated in the 2006 *Committee Report to the 75th General Convention*.

The Committee sees the national Church staff setting the overall environment for people in the provinces and dioceses to do this work. With this in mind, this section describes our observations about past national church ministries and programming. See the section “Collecting Data on Provincial Anti-Racism Ministries” for descriptions of Provincial programs.

There are more efforts by the national church staff than we can cover here. This section describes our impressions of what we believe are the more significant ministries and programs at the national church level and the General Convention Resolution they support. Details of provincial work is included in the section *Collecting Data on Provincial Anti-Racism Ministries in the Church*.

- Election of Bishop Michael Bruce Curry (General Convention 2015):
During General Convention 2015, Bishop Michael Bruce Curry was elected Presiding Bishop. The first African-American or minority to hold the post. This signified a major change in how minorities were seen in the Church. People of color had a role model for national leadership

similar to that established by the Presidency of Barack Obama. His evangelism and championing of The Jesus Movement have energized the Church in ways we have never seen before.

- Issuance of a Church-wide Pastoral Letter (September 6, 2015):
Presiding Bishop Katharine Jefferts Schori and President of the House of Deputies the Rev. Gay Clark Jennings issued a letter in response to the shooting at Mother Emanuel AME Church in Charleston, S.C. calling on Episcopal congregations to participate in “Confession, Repentance, and Commitment to End Racism Sunday”. This brought focus to the issue of anti-racism at a parish level in a way it had never been addressed before.
- The Trinity Institute’s 45th National Theological Conference (Thursday, January 21, 2016 to Saturday, January 23, 2016) 2015-C019:
This two (2) day conference at Trinity Church, Broadway at Wall Street, in New York City presented the topic “Listen for a Change: Sacred Conversations for Racial Justice”. Speakers include Nicholas Kristof, Anna Deavere Smith and newly-elected Presiding Bishop Michael Bruce Curry. It was a powerful conference which was webcast around the world. Many parishes held gatherings to jointly watch the event live. It proved that a large nation-wide event could be contextualized locally to have a greater impact.
- House of Bishops issue a Word to the Church (March 15, 2016) 2015-C019:
The House of Bishops of The Episcopal Church, meeting in retreat, unanimously approved a “Word To The Church” based on the statement, “We reject the idolatrous notion that we can ensure the safety of some by sacrificing the hopes of others.” While not a Pastoral Letter, it still had an impact as a message approved by the Bishops assembled.
- Collaboration on “Standing as Stone” Indigenous Nations and Allies Service at the Washington National Cathedral and the Indigenous Nations March on Washington (2015-C019):
The Presiding Bishop’s staff facilitated collaboration with colleagues of the Presiding Bishop’s Staff on Response to Advocacy, Activism and Resistance of the people of Standing Rock Sioux Reservation and coalition of Indigenous Nations against the construction of the Dakota Access Pipeline Consultation with the DC Episcopal Community to include supporting the “Standing as Stone” Indigenous Nations and Allies Service at the Washington National Cathedral and the Indigenous Nations March on Washington.
- Local consultations, presentations, and trainings to support and advance local capacity for racial justice engagement and advocacy:
Presiding Bishop’s staff provided ongoing consultations, presentations, and trainings to support and advance local capacity for racial justice engagement and advocacy to include but not limited to the Diocese of Chicago, Episcopal Dioceses in California, the Episcopal Church in Maine, the Diocese of Missouri, the Diocese of Southeast Florida and the Diocese of Michigan.

- Participation in coalitions advancing the ongoing negotiations for federal criminal justice reform 2015-A011:
The Office of Government Relations continued to actively represent The Episcopal Church in interfaith coalitions advancing the ongoing negotiations for federal criminal justice reform.
- Co-sponsored Prison Ministry Conference in Baton Rouge, LA 2015-A011:
Reconciliation Justice and Care of Creation co-sponsored the Prison Ministry Conference in Baton Rouge, LA which explored the integration of advocacy, and reentry initiatives alongside traditional prison ministry in diocesan and congregational criminal justice ministries.
- A Working Group has formed to promote holistic reentry, prison ministry and reentry indicatives 2015-A011: Under Beloved Community a Working Group has formed to promote holistic reentry, prison ministry and reentry indicatives.
- Ethnic Ministries led January 28-February 1, 2017 Winter Camp Gathering for Indigenous Ministries in Oklahoma. For Indigenous clergy and lay leaders.
- Ethnic Ministries led February 8-11, 2017 Seminarians of Color in Florida. Conference for learning, mutual support and networking for seminarians of color.
- Ethnic Ministries led March 9, 2017 Standing As Stone Evening Prayer Service at the Washington National Cathedral (the eve prior to Native March on Washington for Standing Rock).
- Ethnic Ministries led June 12-16, 2017 Why Serve Conference at Bexley Seabury, Chicago, for young people of color discerning their ministries.
- Ethnic Ministries participated July 11-14, 2017 Episcopal Youth Event and the New Community Youth Gathering at EYE in Oklahoma, introducing youth to the New Community of the Episcopal Church.
- Ethnic Ministries are in the early stages of planning Winter Camp and Seminarians of Color for 2018, both of which will take place early in the year.
- Bishop Prince Singh Presented ECCAR Efforts to the House of Bishops in Chicago (Spring of 2016) 2015-C019.
Bishop Prince Singh presented the following ECCAR topics to the House of Bishops in Chicago:
 - a) ECCAR's charge
 - b) "State of Anti-Racism Ministries in the Church, 2015" Survey Informal Results: Programming, Services of Racial Reconciliation, and Formal Anti-Racism Certification Training
 - c) ECCAR Resolution 2-2015: Request Bishops Issue a New Pastoral Letter on the Sin of Racism; which as noted above they did

- d) ECCAR Resolution 11.2015 #4: Required Components in Anti-Racism Certification Training:
- e) TEC Anti-Racism Theology and Policies (General Convention, Executive Council, and ECCAR Resolutions, Canons, TEC History, etc.)
- f) Collaboration on defining “Church’s Teaching on Racism”
- g) Discussion of what Bishops want ECCAR to know about Anti-Racism ministry and what Bishops would like added to the Anti-Racism. The result of this presentation was a gathering of Bishops in Chicago in 2016.

The Bishops are trying to educate themselves on what it means to address racial reconciliation. The Alaska House of Bishops will draft a letter in late September (looking like a Pastoral) about integrating human dignity and environmental care and becoming beloved community.

Bishop Singh reports the work of the House of Bishops as follows.

“Recent work on racial justice, reconciliation and healing in the House of Bishops.

At the Spring HOB of 2015 in Kanuga, Presiding Bishop Katharine invited volunteers to write a letter from the House on racism. About sixteen (16) Bishops volunteered. In May 2015, she appointed Mark Beckwith and Prince Singh as Co-Chairs of this endeavor.

Most members of the group met at General Convention 2015, in Utah, where Bishop Michael was elected the 27th Presiding Bishop. At that group brainstorming session, we decide to meet for a retreat to be with each other, to pray and learn together. Visions Inc., facilitated a three (3) day retreat at the Nicholas Center in Chicago from December 1-3, 2015. At the end of three (3) days we decided to recommend that we needed to do some engaged work on racial justice, healing and reconciliation at the House of Bishops before getting to anything like a letter. We worked with the Presiding Bishop's office and planning team for the House of Bishops to make this happen. We reported on our work and plans at the spring House of Bishops meeting in Detroit where we also issued the video.

Visions Inc., facilitated a three (3) day focused engagement and teach-in at the Spring House of Bishops Meeting in Kanuga. This was just ahead of the Presiding Officers issuing the Beloved Community document in May 2017. The culture of the House is something that we are stewards of and feel the need to keep working on it constantly. The group of sixteen (16) Bishops is committed to addressing and working on issues of power, privilege and race. The House of Bishops is engaged, and intentionally doing the internal work of study, reflection and analysis.”

- The Office of Communication Updated the Church Web Site 2015-Co19:
The Office of Communication updated the Church web site to simplify it and provide updated resources on racial reconciliation ministries. Most notably, the resources listed have been

streamlined and the Becoming Beloved Community guidelines have been published helping lead a transition from calling our efforts “Anti-Racism” efforts to calling them “Racial Reconciliation” efforts in line with the direction of the Presiding Officers.

- The Presiding Bishop visits Standing Rock 2015-Co19:
The Presiding Bishop joined protesters at the Standing Rock Pipeline site.
- Launching of the “Becoming Beloved Community” initiative. 2015-A182, 2015-A183, 2015-Co19, 2015-Do68:
Becoming Beloved Community is The Episcopal Church’s Long-Term Commitment to Racial Healing, Reconciliation, and Justice and outlines the church’s strategic priorities for engaging racial injustice in the church and the world. It is the response of The Presiding Officers in conjunction with the President of the House of Deputies, Vice President of the House of Bishops, and Vice President of the House of Deputies to the charge of GC 2015-Co19, and relied heavily on responding to the mandates of GC 2015-A182.

The newly formed Reconciliation, Justice, and Creation Care department has been charged with implementing most of this work. Under the department’s guidance, efforts to do a census and audit of the church have begun, via collaboration between the Presiding Bishop’s staff and external consultants.

The Presiding Officers in conjunction with the President of the House of Deputies, Vice President of the House of Bishops, and Vice President of the House of Deputies have provided and will continue to provide communications to drive its implementation through The Jesus Movement. They created a video that was broadcast live and is available via recording on the Racial Reconciliation page of the Church web site.

The funding requested in this resolution has not been totally spent. The budget priorities of Co19 are included in the “Becoming Beloved Community” document, with recognition that many of the efforts outlined therein will be ongoing through the end of this triennium and into the next triennium.

The Committee is extremely pleased with the launch of the “Becoming Beloved Community” initiative. It feels that the effort provides an excellent guideline and set of activities which will accelerate the eradication of racism and establish racial reconciliation. We commend the Presiding Bishop and his staff for such a bold undertaking.

- Released Toolkit for study and discussion of the recommended Book Study of the Triennium: “The New Jim Crow: Mass Incarceration in the Age of Colorblindness” by Michelle Alexander (2010/2012) (GC 2015-A183): DFMS officers did, indeed, compile and distribute to Dioceses and made easily accessible on The Episcopal Church website a tool kit of relevant study and discussion guides; print, video, and Internet resource materials; and other information. The

Committee has noted that there have been group readings and discussions across the church which have raised awareness of the depth of the issue. People are hungry to learn how they can address the issue and the Becoming Beloved Community document is providing guidelines for this activity.

- The New Community Conference (July 19 – 21, 2017) 2015-A182, 2015-C019:
This two (2) day conference is an ongoing project sponsored by the Office of Diversity, Social, Environmental Ministries and brings together Black, Latino/a, Asian, Indigenous, and non-Hispanic White lay and clergy church leadership. ECCAR members Ms. Mutope-Johnson, Ven. Paul Sneve, and Mr. James T. McKim attended the conference. They each participated on one of the plenary panels and attended the entire conference. Members who attended, including Presiding Bishop Curry, thought the conference was very effective at showing the Beloved Community in action and sharing how to combat racism. For more on this event, see the report from the Office of Diversity.
- The Standing Committee on Liturgy and Music (SCLM) established the Racial Reconciliation and Justice Workgroup to identify liturgies that have been developed for racial justice and reconciliation. In February of 2017 the workgroup put out a survey on its blog soliciting prayers for racial justice and reconciliation. The results of that survey are included in the SCLM Blue Book report. The results include forms for the Prayers of the People to include petitions for racial reconciliation, as well as a form for the "Renewal of Commitment for the Ministry of Justice and Reconciliation."
- Develop Anti-Racism Youth Ministry Curriculum (GC 2015-Do40):
The Presiding Bishop's staff has indicated that it will work with members of ECCAR, and formation professionals from throughout the church around the curriculum rubric being designed by the ECCAR to develop developmentally appropriate curriculum for all ages.
- Send Delegation to AME Symposium on Race. (2015-Do39):
Piloted partnership and collaboration with the African Methodist Episcopal Church around voting rights to include Voter Engagement & Protection Project between AME & Episcopal Church Dioceses in Alabama & Ohio. We have not been able to determine if this is a delegation attended AME Symposium on Race.
- GC 2015-Do68: Support Ministries Against the School-to-Prison Pipeline:
We have not been able to determine what actions TEC staff took with regard to this resolution.

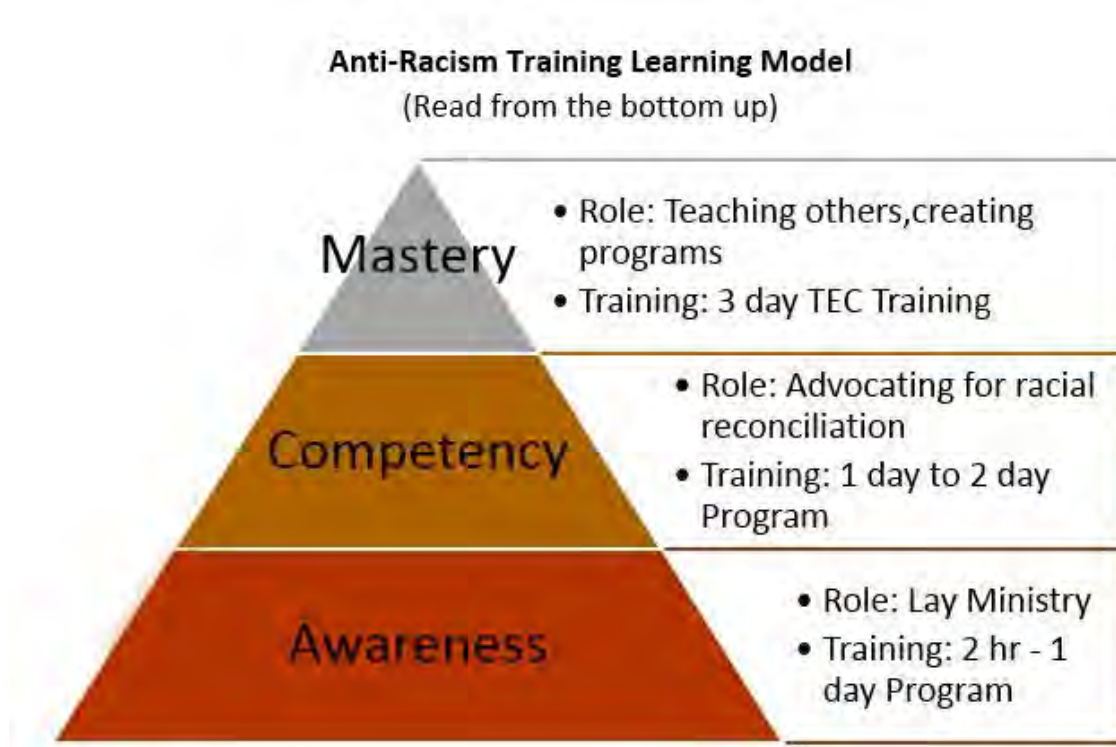
Based on the above, the Committee feels that The Episcopal Church is active at the church-wide level in "racial justice" ministry. The Committee applauds and acknowledges the work of the Ethnic Missioners, Missioner for Racial Reconciliation and our Committee staff liaison Ms. Heidi Kim, Missioner for Social Justice and Advocacy, The Rev. Charles Wynder, Canon Stephanie Spellars, the

Executive Council; and other church officers, committees, and commissions who have provided staff and resources to support the church-wide ministry of “racial justice.”

RECOMMENDING “BEST PRACTICES” FOR COMBATING RACISM.

The Committee agrees that providing anti-racism “best practices” for the Church is a desirable objective. The Committee is continually identifying such practices.

The committee has observed that the term “Programming” seems to be used interchangeably with the term “Training”. The committee believes there is a difference. To illustrate this difference, we have developed the Anti-Racism Training Learning Model below.



As illustrated in “best practices” and many of the church wide activities described in this report, the Committee acknowledges and endorses varied programming strategies that encourage thought and dialogue about race, racism, anti-racism, racial justice, racial reconciliation, and other related concepts. We caution, however, that the one (1) to three (3) hour informational workshops and programs that are not a part of a coherent curriculum normally; should not be used to meet the General Convention mandate of anti-racism training and certification.

We believe best practices are of three (3) types:

- Anti-Racism Related Programming (ARRP) – for those who wish to be aware of racial issues to inform their behavior (awareness level).
- Anti-Racism Certification Training (ARCT) – for those who need skill building to be certification training/credentialing (competency/mastery level)
- Racial Reconciliation Actions – for those who want to do the work of dismantling racism and executing racial reconciliation.

This section outlines our thoughts on these three (3) types of best practices and describes how we intend to gather and disseminate those best practices throughout the Church.

ANTI-RACISM RELATED PROGRAMMING (ARRP)

Anti-Racism Related Programming (ARRP), includes following program guides such as Episcopal Get Acquainted Diversity Dinners and Episcopal Power of Privilege; utilizing films and documentaries to generate conversations, e.g., “Traces of Trade”; book discussions utilizing bestsellers such as “The New Jim Crow: Mass Incarceration in the Age of Colorblindness” (2010/2012) by Michelle Alexander; YouTube conversation starters such as “What Kind of Asian are You?” and “How to Tell Someone They Sound Racist”; and targeted anti-racism informational one (1) to three (3) hour workshops for vestries, diocesan and parish search committees, youth groups, and more. We, also, consider events such as the New Community Conference as ARRP as it does not provide training, but does raise awareness of issues around racism.

The Committee continues to encourage the use of liturgies and worship as a vital part of anti-racism ministry and programming. One such example is the 2008 Episcopal Church “Day of Repentance” service held at The African Episcopal Church of St. Thomas in Philadelphia, in part to atone for the sins of racism and slavery in which the Episcopal Church was complicit (see The Episcopal Archives for copy of service). As encouraged by Resolution 2009-A143, individual dioceses have held services to atone for these sins and/or focus on healing the pain caused by racial injustices and the Doctrine of Discovery (see Resolution 2012-A128, https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=2012-A128). Additionally, we are aware that some dioceses and churches have held racial reconciliation services specifically addressing the Church’s direct and/or indirect relationship with Native Americans and descendants of Mexican, Chinese, and Japanese heritage, all of whom at one time were exploited during the U.S. westward movement.

ANTI-RACISM CERTIFICATION TRAINING (ARCT).

The Committee is aware that Anti-Racism Certification Training (ARCT) has, in the past, included dioceses having annually scheduled training workshops (8-20 hours); dioceses collaborating together to seek funding and offer joint trainings; dioceses expanding units in the Episcopal Church curriculum, “Seeing the Face of God in Each Other”, as warranted by the needs of specific populations within a diocese (e.g., internalized oppression); and dioceses adding content to their certification curricula to address the General Convention Resolutions on the “Doctrine of Discovery.”

While the official approved certification training of the Church is “Seeing the Face of God in Each Other”, the Committee is aware that some dioceses are using other programs. Other training programs being used as certification training include training from organizations such as Crossroads, Kaleidoscope Institute, and Visions, Inc. The Committee believes that certification should be the result of attending Training, not just Programming. It, also, believes that none of these trainings or programs fully prepare people to halt the sin of racism and bring racial reconciliation in a manner consistent with Episcopal Church teachings.

To address this, we are developing a rubric that all Training must meet for that training to qualify the basis for Anti-Racism credentialing. [See the Section titled Proposed Resolutions for a resolution to codify those rubrics.](#)

Over time we would like to see development of materials that contextualize Training for delivery in communities with predominant populations of Native Americans, Asian-Americans, Latino/a/Hispanic Americans, Muslim-Americans, Caribbean Black, African Black, and White working class Americans.

RACIAL RECONCILIATION ACTIONS

The Committee feels that to achieve racial reconciliation and the Beloved Community, it is important not only to know how to recognize racial injustice but also to have opportunities to use that knowledge. Only through the use of that knowledge can unjust structures be changed or eliminated as called for by General Convention Resolutions 2015-A182 (Address Systematic Racial Injustice) and 2015-Co19 (Work for Racial Justice and Reconciliation). Examples of this type of best practice are how to host faith-based rallies and how to lobby government officials/institutional leaders.

RACIAL RECONCILIATION BEST PRACTICE DISSEMINATION

The Committee believes anti-racism efforts are most effective when they are part of a coordinated plan of activities with specific goals in mind. There are many best practices already established for carrying out the work of racial reconciliation by those who are trained to do so in a planned, thoughtful manner.

Our plans to facilitate sharing of those best practices are as follows.

- Work with Missioners for Racial Reconciliation, Social Justice, Ethnic Missioners, and TEC Professional Staff to cross-reference Anti-Racism content on their respective pages of the TEC website.
- Develop TEC/ECCAR “Sacred Story Telling Project: Honoring/Celebrating/35th year of Anti-Racism Work in The Church (re: Resolution 1982-A062).
- Develop or identify webinars and/or screencasts with Anti-Racism related content.
- Post Bishop Curry’s “Trinity Institute Sermon” on the Racial Reconciliation page.

- Post link on Racial Reconciliation page of TEC website to 2015 General Convention Anti-Racism Resolutions Toolkit
- Post Best Practices Resources on TEC website
 - a) Books and when available, discussion guides
 - b) Web-available articles
 - c) YouTube and other web-available videos
 - d) Toolkits such as EGAD and EPOP
- Develop TEC Anti-Racism Provincial (and Diocesan) Leaders and Trainers Network to identify and share best practices
 - a) Pull from 2015 Survey Monkey data and other sources: Anti-Racism Provincial Coordinators; Chairs of Diocesan Anti-Racism and related committees, task forces, commissions, etc.
 - b) Work with staff to create “Anti-Racism Best Practices” Conference 2017 (live or on-line)
 - c) Coordinate with Electronic Resource Sub-Committee to help provinces develop mechanism webcasts allowing Provincial Bishops to be visible to the entire province via webcasts (e.g. Province I Hollywood Squares—ZOOM Format)
 - d) Share Anti-Racism book discussions title and resources for provincial and diocesan websites
 - e) Develop Youth and Young Adult Pilgrimages (possibly for College Credit?)
 - f) Create a Best Practices Database/Resource Center with discussion groups and links
- Develop TEC/ECCAR Anti-Racism Policies: Develop Copy for Written and Electronic Distribution
 - a) Create narrative/exposition of ECCAR Resolution 11.15 #4: TEC Anti-Racism Certification Training: Required Components
 - b) Anti-Racism as part of Christian Formation/Theology of Anti-Racism (re: ECCAR 2015 Blue Book Report)
 - c) 2015 General Convention Anti-Racism Resolution “Toolkit”
 - d) Post policies on House of Deputies and House of Bishops websites
 - e) Post policies on Racial Reconciliation and other related websites
 - f) Consider creating an ECCAR-linked Facebook site as a way for those doing this work to connect
 - g) Create a White Paper and/or 2018 General Convention Memorial on “White Privilege and The Church”
 - h) Develop and post a statement clarifying differences between Anti-Racism Programming, Services of Racial Repentance and Reconciliation; and Anti-Racism Certification Training as described in this report.

COLLECTING DATA ON PROVINCIAL ANTI-RACISM (MINISTRIES) IN THE CHURCH TO BE SUBMITTED TO EXECUTIVE COUNCIL ON AN ANNUAL BASIS.

The Committee members are leaders of Anti-Racism efforts in their provinces. Even so, the Committee determined that there are more activities occurring in their provinces than they could ever be aware of. Thus, the above list is anecdotal.

The Committee determined that the best way to ascertain the current status of Anti-Racism ministries in the Episcopal Church overall is to conduct a thorough survey of the provinces of TEC to get baseline data and to gain an understanding of how provinces and dioceses are enacting Anti-Racism certification training. Current plans are to work with the Becoming Beloved Community survey effort to include racial reconciliation components.

Highlights of provincial anti-racism ministries are in the following sections.

PROVINCE I REPORT BY JAMES MCKIM

Province Wide Efforts

In 2013, the Canons of the Province I dioceses raised the issue of the lack of Anti-Racism training across the Province. Based on a grant established by the Province, the Multi-Cultural Awareness and Cultural Competency Task Force was born. Province-wide efforts are directed by the Multi-Cultural Awareness and Cultural Competency Task Force. The group has hosted the following:

- A monthly webcast which is recorded and posted on the Province I web site for all to see. Guests have included all Bishops of the Province, Heidi Kim, Chuck Wynder, Byron Rushing to name a few. Participants have been from around the world. The Committee is grateful to Executive Director Julie Lytle for her assistance in putting on this and other events. One of the webcast topics was How to Do a Book Review of The New Jim Crow. 2015-A183, 2015-C019
- Two (2) Anti-Racism Facilitators Training workshops. The Committee felt that there were trainers in the Province who were doing Anti-Racism training but that many of them would be aided by learning about facilitation skills. The two (2) day workshops taught adult learning facilitation skills and best practices for multi-cultural competency training. 2009-B049

Diocese of Connecticut

In January 21-23, 2016 Trinity Institute's annual educational program was livestreamed from NYC to sites across the USA (including five (5) in ECCT). The seminar focused on race and was titled, "Listen for a Change: Sacred Conversations for Racial Justice." Presiding Bishop Michael Bruce Curry preached at the opening worship. A Racial Justice/Racial Reconciliation Ministry Network was launched following Trinity Institute. It meets occasionally and member Aldon Hynes maintains a Google group list serve for conversation. 2015-C019

Possible future actions by the Ministry Network include collecting more resources for parishes; organizing a trip to the National Museum of African American History and Culture in 2017, and reading "Just Mercy," by Bryan Stevenson. The Ministry Network plans to have a table at this year's Annual

Convention. Participating as of September 2016 are: The Rev. Rowena Kemp, Tokunbo Green, Esq., Aldon Hynes, Karin Hamilton, Robin Hammeal-Urban and Elaine Sleath.

Diocese of Massachusetts

The Racial Justice Ministry Team, Episcopal Diocese of Massachusetts, meets monthly-as we have for more than 20 years, September through June-from 6:00 pm until 8:00 at the Cathedral Church of St. Paul, 138 Tremont Street, Boston. The team consists of both lay persons and clergy. Each month, a team member is responsible for conducting the meeting. A typical agenda opens with Prayer and Conversation. Personal sharing allows us to be present to each other in the same way that we encourage participants who attend our bi-annual Conversations to be with each other. The idea is held that we practice and model what we promote. We lean on and learn from each other. This sharing time, beyond the personal, always includes a lively exchange about books, lectures, movies, art exhibitions, newspaper editorials, or other public resources that focus on culture, racism, politics (local and national), and human behavior. 2015-C019

Scheduling and Planning for Conversations, based on the manual, "Seeing the Face of God in Each Other", are held twice each year at the cathedral or local church parish and is a major part of each monthly meeting. The team is composed, the agenda planned, and teaching assignments are made. Diocesan matters and those of the Province are also addressed. Conversations this season were held October 21 and 22, 2016; March 10 and 11, 2017. 2009-B049, 2015-C019.

An annual Retreat is held each year for the team. This year, it is scheduled for October, 2017.

Episcopal Diocese of New Hampshire

Event/Activity	Description	GC Resolution
2015 Commemorative Year of the Martyrdom of Jonathan Daniels	The home parish of Jonathan Daniels, St. James Keene, held a celebration in honor of the 50 th Anniversary of his death. Ruby Sales was the guest preacher. After the service there was a march to his gravesite some four (4) miles away where a gathering of people from across the country sang and prayed.	2015-C019
Active Bystander Training June 25, 2017	Hosted by the Granite State Organizing Partnership (GSOP) of which Episcopal Diocese of NH is a member through the diocesan Reconciliation Commission's contribution of \$3,000 over the triennium.	2015-C019
Trinity Institute Gathering	St. Paul's Concord hosted a viewing of the "Trinity Institute's 45th National Theological Conference"	2015-C019
Diocesan Prison Concerns Committee	The Prison Concerns Committee held a book discussion of the New Jim Crow.	2015-A183

book discussion of The New Jim Crow		
Diocesan Convention 2016 Resolution to read and discuss The New Jim Crow	The Prison Concerns Committee and the Diversity Committee put forth a resolution to Diocesan Convention that parishes read The New Jim Crow	2015-A183
Western Convocation book discussion of The New Jim Crow	The Western Convocation of the diocese held a book discussion of The New Jim Crow at St. Andrews Church in New London.	2015-A183
St John's Church, book discussion of The New Jim Crow	St. John's Church in Dunbarton held a book discussion of The New Jim Crow.	2015-A183
Church of the Good Savior in Milford Lenten Series "Through My Eyes"	Discussions with people from various backgrounds and walks of life at the Church of the Good Savior in Milford.	2015-C019
A Word from the Bishop on Charlottesville (August 12, 2017)	In the wake of the riots at Charlottesville, VA; the Bishop posted a prayer to his blog.	2015-C019
Diocesan funding of the Lutheran Social Service (Ascentria) Refugee Support Program	The diocesan Reconciliation Commission (formerly Outreach Commission) provided \$5,000 over the triennium to the Lutheran Social Service (Ascentria) Refugee Support Program which helps refugees who are mostly from Africa.	2015-C019
Lay Leadership Institute Story Telling Session	Each year the diocese holds the Lay Leadership Institute to provide an opportunity for sharing and training on various issues. Last year a session was held on telling stories.	
Diocesan Advocacy Day	The dioceses of NH and Maine hosted a day of training on how to do governmental advocacy work.	2015-A182, 2015-C019
Barbara Harris Center Multi-Cultural Awareness Training for Camp Leaders June 2017	James McKim and Rev. Karen Montagno provided training on multi-cultural competency for the leaders of the Summer Camps at the Barbara Harris Center which is owned by the Diocese of Mass.	2015-C019, 2015-D068
Multi-Cultural Awareness Training for Camp Counselors June 2017	James McKim and Rev. Karen Montagno from the Diocese of Mass. provided training on multi-cultural competency for the counselors of the Summer Camps at the Barbara Harris Center in Greenfield, NH which is owned by the Diocese of Mass.	2015-C019, 2015-D068

Multi-Cultural Awareness Training for Center Staff August 2017	James McKim and Rev. Karen Montagno provided training on multi-cultural competency for the year round staff at the Barbara Harris Center which is owned by the Diocese of Mass.	2015-C019,
Diocesan Clergy Anti-Racism Training October 2017	The Bishop is hosting anti-racism training provided by an organization in New Hampshire.	2015-C019

Episcopal Diocese of Rhode Island

The diocese opened the Center for Reconciliation [CFR] a place where people can experience and participate in the work of reconciliation. The CFR hosts performances, lectures and educational experiences where people can be transformed and learn how to become reconcilers. We are developing exhibits that explore the intersection of faith and the slave trade in Rhode Island and New England.

The Center for Reconciliation will be based at the Cathedral of St. John, where one or more worshipping communities that embody reconciliation; will bring the voice of the faithful to this work. It includes:

- Slavery walking tours
- Art exhibits exploring slavery, the slave trade, racial identity and reconciliation through the RISD Museum's extensive collection of art and artifacts.
- An Interfaith Anti-Semitism Vigil was held March 7, 2017

2015-C019

Diocese of Vermont

Vermont's Dismantling Racism Team under the guidance of Maurice Harris, Diocesan Communications Minister, and the Rev. Rob Spainhour, Rector of Holy Trinity Episcopal Church in Swanton, has

- developed a reading list for folks in the diocese. 2015-C019
- held a Dismantling Racism Retreat (March 2017) 2015-C019
- held a meeting to plan a Clergy Day for clergy throughout the diocese to explore key issues and to answer the fundamental questions: Why should we care? How should we care? (August 16, 2017) 2015-C019

PROVINCE II REPORT BY MS. CARLA BURNS

Province II-Wide Activities

Event/Activity	Description	Becoming Beloved Community Area*/GC Resolution
Two (2) Train-the-Facilitator, two-and-one-half-day workshops offered to the northern and southern tier, stateside dioceses of Province II attended by representatives of the Dioceses of Central New York, Newark, New Jersey, New York and Western New York	Train-the-facilitator workshops were offered in Rochester and Newark led by Jayne Oasin, seasoned facilitator and expert in the <i>Seeing the Face of God</i> , Anti-Racism methodology	Telling the truth about the Church and race./ 2015-C019,2015-Do68

Episcopal Diocese of Long Island New York

Event/Activity	Description	Becoming Beloved Community Area * GC Resolution
Formation of Diocesan Commission	Bishop Provenzano established a Diocesan <i>Racial Justice and Reconciliation Commission [RJRC]</i> that included clergy and lay leaders from throughout the Diocese as well as clergy from several different denominations.	Repairing the Breach in Society and Institutions/2015-C019
Diocesan Convention	November, 2016 – Three (3) hours of annual convention were allocated to presentation and small group discussions regarding Racial Justice and Reconciliation	Repairing the Breach in Society and Institutions/2015-C019
Creation & Distribution of a Toolkit	The Diocesan RJRC created a handout, what was referred to as a <i>Racial Justice and Reconciliation Toolkit</i> that contained resources, discussion questions, etc. that can be used by the parishes of the Diocese.	Telling the Truth about the Church and Race/2015-C019
Viewing of TED Talk & discussion.	During a Coffee Hour, the parish reviewed TED Talk: <i>We Need to Talk About an Injustice</i> by Bryan Stevenson	Repairing the Breach in Society and Institutions/2015-C019

Book Study	<i>Just Mercy</i> by Bryan Stevenson	Repairing the Breach in Society and Institutions/2015-Co19
Combined Parish Discussions on Race	Two (2) parishes combined for a three (3) part series regarding Racism	Telling the Truth about the Church and Race/2015-Co19
Listening, praying & discerning	Parish-wide effort to determine what efforts are to be taken.	Repairing the Breach in Society and Institutions/2015-Co19
Social Justice Prayer and Study Group	Read Scripture, Dr. M.L. King Jr.'s <i>Letter from Birmingham Jail</i> , read and discussed Bryan Stevenson's book, <i>Just Mercy</i> , also read and discussed Michelle Alexander's <i>The New Jim Crow</i> , and Ta'nehesi Coates' book <i>Between the World and Me</i>	Telling the Truth about the Church and Race/2015-Co19
Interfaith Community Organizing Group	Forming an interfaith group with local churches and synagogues, facilitated by <i>Faith in New York</i>	Proclaiming the Dream of the Beloved Community/2015-Co19
Family-based study of materials (one (1) hour/week) and Lenten multi-parish discussion groups	Using materials provided by the Diocesan <i>Racial Justice & Reconciliation Commission</i> , there were family-level discussions that were followed by Lenten group discussion that brought together folks from several Episcopal churches. Collected and used materials, videos, etc. that assisted with Racism	Repairing the Breach in Society and Institutions/2015-Co19
Book Study	Two (2) parishes combined for a book reading and discussion based upon the book, <i>The Help</i> . The parishes are rotating hosting the discussions and will expand beyond the book dialogue.	Telling the Truth about the Church and Race/2015-Co19
Group Discussions	Seven (7) Parishes within one (1) Deanery have gathered together to have the first of three (3) conversations. The first meeting covered:	Proclaiming the Dream of the Beloved

	<p><i>“Living Into Our Differences: Conversations of Racial Justice and Reconciliation”</i></p> <p>Video <i>“Sharing our stories: Christ Church Cathedral”</i></p>	Community/2015-C019
Book Discussion	Using the book <i>“America’s Original Sin: Racism, White Privilege, and a Bridge to Tomorrow”</i> , by Jim Wallis, a five (5) week Lenten book reading and discussion in one parish.	Telling the Truth about the Church and Race/2015-C019
Book Discussion	Using the book <i>“Just Mercy”</i> , by Bryan Stevenson, a Lenten book reading and discussion in one (1) parish.	Telling the Truth about the Church and Race/2015-C019
Presentation and Discussion	A member of the diocesan Racial Justice and Reconciliation Commission provided a brief overview of the work of the Commission and then facilitated small group discussions using a YouTube video, <i>“The Talk”</i> .	Repairing the Breach in Society and Institutions/2015-C019
Racism Awareness Training, Committee Formation, Book Discussion	A parish sent a group to a Diocesan training program on <i>Racial Awareness</i> . A parish-level committee has now been established and a book discussion on the book <i>“Americanah”</i> by Chimamanda Ngozi Adichie”	Telling the Truth about the Church and Race/2015-C019
Documentary Viewing & Book Discussion	One parish had a viewing of the documentaries, <i>“I am Not Your Negro”</i> and <i>“13th”</i> ; also had a book discussion of the book <i>“Tears We Cannot Stop”</i> , by Michael Eric Dyson.	Telling the Truth about the Church and Race/2015-C019
Guest Speaker	A parish-level presentation by a guest speaker on the book <i>“The Valley of Dry Bones: The Conditions that Face Black People in America Today.”</i>	Telling the Truth about the Church and Race/2015-C019
Ecumenical Initiative – Readings & Discussion	One parish reached out to a Presbyterian Pastor and a local Rabbi to join together with our Episcopal priest for an afternoon of discussion on Anti-Racism and Justice, with the community at large	Proclaiming the Dream of the Beloved Community/2015-C019

Episcopal Diocese of New Jersey

Event/Activity	Description	Becoming Beloved Community Area/GC Resolution
Two (2) half day, residential trainings led by the People's Institute for Survival and Beyond April and September, 2016 May, 2017	The Anti-Racism Commission organized two (2) half day residential trainings, facilitated by the People's Institute for Survival and Beyond. The spring training was held on April 7 – 9 at St. Francis Episcopal Church, Dunellen; the fall training was held in September at St. Thomas Episcopal Church in Red Bank. This training was scheduled to embrace the Spanish-speaking congregants of St. Thomas as well as the entire diocese as we celebrated the Hispanic Festival 2016. In all, almost 100 people of God in the Diocese of NJ successfully participated in Anti-Racism trainings.	Telling the truth about the Church and race/2009-Bo49,2015-Co19
Two (2) Hour Parish Workshops 2017	Members of the Commission training teams led workshops for search and discernment committees of the Diocese	Telling the truth about the Church and race/2009-Bo49,2015-Co19
Diocesan-wide Conference featuring Ms. Heidi Kim November 2016 St. David's, Cranbury	The Commission organized a Diocesan-wide conference featuring Ms. Heidi Kim, Missioner for Racial Reconciliation for The Episcopal Church	Telling the truth about the Church and race/2009-Bo49,2015-Co19
Soldiers in the NJ Diocese's Ant-Racism volunteer troops offered workshops to parishes and other entities 2016	In teams of two (2) and three (3), clergy and laity, travelled all over the diocese, facilitating workshops to parishes and other entities. These anti-racists did not request or receive reimbursement for gas,	Telling the truth about the Church and race/2015-Co19

	mileage, food or time. In preparation for the workshops, New Jersey's anti-racists created and designed curricular materials for the presentations.	
2017 Diocesan Convention resolution to make the Diocese of NJ a Sanctuary Diocese	Parish representatives have contacted the Anti-Racism Commission for assistance and interpretation of the resolution. The Commission has been in conversation with the Diocese's Immigration Task Force.	Repairing the Breach in Society and Institutions/2015-Co19
Development of training curricular materials 2017	The Commission has engaged a consultant to assist with the development and design of Anti-Racism curricula and training materials.	Telling the truth about the Church and race/2009-Bo49,2015-Co19
Collaboration with other groups struggling to ensure justice for those forgotten and marginalized 2016	Members of the Anti-Racism Commission collaborated with others, struggling to ensure justice for those forgotten and marginalized. Commission members with other laity and clergy marched in support of local enforcement while denouncing a rash of unjust police shootings of unarmed people of color. We worked with LEAM to advocate for [the] passing of certain bills that would undo various aspects of racism today. We partnered with the Anti-Poverty Network to deliver a report on the intersection of race and poverty in NJ.	Repairing the Breach in Society and Institutions/2015-Co19

Collaboration with the Anti-Racism Alliance of Morris County 2017	The Anti-Racism Commission collaborated with others, struggling to ensure justice for those forgotten and marginalized.	Repairing the Breach in Society and Institutions/2015-Co19
Development of a Ministry of Sanctuary	The Commission has partnered with the Immigration Task Force of the Diocese to develop a ministry of sanctuary to care for those who are currently experiencing fear, discrimination, and prejudice resulting from the actions of individuals or unjust laws, policies, or practices. As there is fear and anxiety about the “alien” in our country, the Anti-Racism Commission with the support of others in the Diocese, has proposed resolutions at this convention to assist and help protect the stranger in our midst, making NJ a Sanctuary Diocese. This is what we do, this is what our faith commands us to do.	Repairing the Breach in Society and Institutions/2015-Co19
Train-the-Trainer Workshop scheduled for October 28, 2017		Telling the truth about the Church and race/2009-Bo49,2015-Co19

Episcopal Diocese Of New York

Event/Activity	Description	Becoming Beloved Community Area * GC Resolution
Two (2) Day Anti-Racism Workshops using <i>Seeing the Face of God in Each Other</i> . Three (3)	Dialog is the foundation of the two (2) day workshop (9:00 -4:00). We use group exercises and examine scientific and historical evidence	<i>Telling the truth about church race/2009-Bo49,2015-Co19</i>

workshops are offered each year, one (1) in each of the three (3) Diocesan regions sponsored by the Diocesan Anti-Racism Committee	concerning the origins of the concept of race and its legacy. Sponsored by the Diocesan Anti-Racism Committee. Of the hundreds of workshop participants, more than 87% have found the workshop to be “very useful” or “extremely useful” in their work and daily lives.	
Four (4) Hour Anti-Racism Workshops presented to Episcopal Charities grant recipients (2017)	In preparation for interfacing with clients of various congregational initiatives, congregants and program workers examined their places in society and how race impacts our relationships with others. Two (2) workshops were offered in different regions of the Diocese.	Repairing the Breach in Society and Institutions Practicing the Way of Love Telling the Truth about the Church and Race/2009-Bo49,2015-C019
A Conversation with Sabrina Fulton and Tracey Martin	On the publication of their biography of their son, <i>Rest in Power: The Enduring Life of Trayvon Martin</i> on February 1, 2017 at St. Philip’s Church, Harlem, sponsored by the Diocesan Anti-Racism Committee. Over 200 people from throughout the Diocese attended.	Repairing the Breach in Society and Institutions Practicing the Way of Love/2015-C019
Partner Site for Trinity Institute Conference: “Listen for a Change: Sacred Conversations for Racial Justice”	Rivertowns Episcopal Parishes Action on Inclusion and Race (REPAIR) hosted a live video-based partner site for the Trinity Institute Conference, featuring Nicholas Kristof, Michelle Norris, and other speakers as well as local breakout sessions and discussion groups.	Partner Site for Trinity Institute Conference: “Listen for a Change: Sacred Conversations for Racial Justice” /2015-C019
Blessed Absalom Jones Celebration Cathedral of St. John the Divine Saturday, February 11, 2017	This celebration of the first priest of color in the Episcopal Church includes a Eucharist, followed by multicultural entertainment and food provided by members of our culturally rich congregations, sponsored by the Diocesan Anti-Racism Committee.	Proclaiming the Dream of the Beloved Community, Practicing the Way of Love/2015-C019

	Attendance at the 2017 celebration was over 400.	
Jonathan Daniels Youth Civil Rights Pilgrimage August 10-12, 2017	A three (3) day pilgrimage for high school students to learn about the struggle for equal rights, traveling to MLK site in Atlanta GA, and sites in Birmingham, Selma, Montgomery and Hayneville where we join the Jonathan Daniels march and service. Sponsored by the Diocesan Anti-Racism Committee	Repairing the Breach in Society and Institutions/2015-C019
Trinity Institute - Listen For A Change: Sacred Conversations for Racial Justice January 21-23, 2016	Trinity Institute [TI] is a national, annual conference featuring theological perspectives on selected topics, speakers and discussion groups. TI2016 focused on racial justice. Trinity Institute is sponsored by Trinity Church Wall Street.	Repairing the Breach in Society and Institutions/2015-C019
Partner Site for Trinity Institute Conference: “Listen for a Change: Sacred Conversations for Racial Justice” (Conference above)	Partner Site for Trinity Institute Conference: “Listen for a Change: Sacred Conversations for Racial Justice”	
Diocesan-wide congregational reading and discussion of <i>The New Jim Crow</i> by Michelle Alexander	Congregations of the Diocese read and discussed the book using a curriculum developed by the Diocesan Reparations Committee.	Repairing the Breach in Society and Institutions/2015-A183
Book discussion of <i>The Color of Christ</i> by Blum and Harvey.	A Diocesan-wide discussion at St. Thomas Church, Manhattan sponsored by the Diocesan Anti-Racism Committee	Repairing the Breach in Society and Institutions/2015-C019
Book discussion of “Dear White Christians” by Jennifer Harvey	A Diocesan-wide discussion at St. Bartholomew’s Church, Manhattan sponsored by the Diocesan Anti-Racism Committee	Repairing the Breach in Society and Institutions/2015-C019

Presentation on gun violence prevention by Task Force Against Racism, Trinity Church Wall Street	Parishioners co-sponsored, with the Center for NuLeadership on Urban Solutions (CNUS), a Pink Houses Event on Gun Violence. The event took place in East New York, Brooklyn for young people at risk, residents, community leaders and community organizations.	Repairing the Breach in Society and Institutions/2015-C019
Visit to Sing Sing Correctional Facility, Ossining, NY, by Prison Ministry Task Force, Trinity Church Wall Street	Parishioners and staff attended the annual graduation of incarcerated students in the Hudson Link for Higher Education/Mercy College program. Students were awarded their Associate and Bachelor's Degrees.	Proclaiming the Dream of the Beloved Community/2015-A183, 2015-Do68,
21st African American Read-In February, 2017 at St. Philip's Church, Harlem	St Philip's Episcopal Church Cultural Committee convened a Read-In. Individuals read excerpts from works by Black authors, engaging with members of the Literary Society, a Harlem based book club.	Proclaiming the Dream of the Beloved Community, Practicing the Way of Love/2015-C019
Addressing the Ills of Mass Incarceration Christ Church, Riverdale	Christ Church, Riverdale engaged with four organizations from the greater community to learn about ongoing activities that they can participate in to address the problems of mass incarceration. Representatives from four (4) NYC organizations spoke: Alliance of Families for Justice (AFJ), Getting Out and Staying Out (GOSO), Hudson Links for Higher Education and KAIROS Prison Ministry.	Repairing the Breach in Society and Institutions/2015-C019, 2015-Do68
Justice Thurgood Marshall Law Day May, 2017	St Philip's Episcopal Church Cultural Committee had an even song and conversation with The Honorable Stephen G. Breyer. This event was cosponsored with community	Practicing the Way of Love, Repairing the Breach in Society and Institutions/2015-C019

	organizations, The Vera Institute of Justice and The Fortune Society.	
Film screening: “I’m Not Racist, Am I?” October, 2016	Rivertowns Episcopal Parishes Action on Inclusion and Race (REPAIR) hosted a screening at the Warner Library in Tarrytown, NY, of this documentary film about high school students coming to grips with their own attitudes toward race, followed by a discussion with the film’s producer, Andre Lee.	Repairing the Breach in Society and Institutions/2015-Co19
Presentation by Ibram X. Kendi, author of STAMPED FROM THE BEGINNING February, 2017	Rivertowns Episcopal Parishes Action on Inclusion and Race (REPAIR) hosted an appearance at the Warner Library in Tarrytown, NY, by the author of “the definitive history of racist thought in America,” which won the 2016 National Book Award for Nonfiction.	Repairing the Breach in Society and Institutions/2015-Co19
The Reparations Committee of the Diocese of New York Introduces A Year of Lamentations	From the construction of our churches, to the private households of prominent church leaders, to the refusal of the Episcopal Church in New York to recognize the ministry of black Episcopalians, our diocese was a powerful agent of oppression. Acknowledging these facts, the Diocesan Reparations Committee is planning a Year of Lamentation for 2018. During this time the entire Diocese will examine our role in slavery and its aftermath through art, film, discussion and other activities.	Telling the Truth about the Church and Race/2015-Co19

Diocese Of Central New York Anti-Racism Team Report 2016-2017

Anti-Racism Trainings conducted in four (4) major geographical areas of the Diocese	The Anti-Racism Team in the Diocese of Central New York held basic training days in Manlius, Ithaca, Rome and Watertown, providing opportunities in four (4) major geographical areas of the Diocese.	Telling the Truth about the Church and Race/2009-B049,2015-C019
Individual parish follow-ups to Anti-Racism Trainings	Individual parishes sponsored follow-ups to basic trainings with studies, movie nights, discussion groups, and ministries.	Practicing the way of love/2009-B049,2015-C019
Clergy Day Anti-Racism Training Epiphany, 2015	The 2015 Clergy Day was dedicated to Anti-Racism Training, thereby including the majority of clergy in the Diocese.	Telling the Truth about the Church and Race/2009-B049,2015-C019
Partnering with Lutheran churches in Syracuse to view “Listen for a Change: Sacred Conversations for Racial Justice” January 2016	The Anti-Racism Team partnered with Lutheran churches to serve as remote site for this three (3) day conference.	Repairing the breach in society and institutions/2015-C019

PROVINCE III REPORT BY CANON ANGELA SHEPHERD

Provincial

Event/Activity	Description	Becoming Beloved Community Area & GC Resolution *
Train the Trainer Workshop, three (3) days in Martinsburg, WV, June 2017	The Rev. Jayne Oasin led participants through best practices for Seeing the Face of God in Each Other Anti-Racism Workshop.	Telling the Truth about the Church and Race /2009-B049,2015-C019
Gathering for diocesan coordinators - 2016	Offered an opportunity for support and sharing of resources.	Telling the Truth about the Church and Race 2015-C019

Episcopal Diocese of Delaware

Event/Activity	Description	Becoming Beloved Community Area & GC Resolution*
An annual workshop is led by Visions.	Workshops include various components to combat racism. Visions provides post workshop analysis.	Telling the truth about the Church and race 2015-C019
Outreach Education/Training Difficult Conversations	Practical Approaches to Cross-Cultural Transformation (PACT) is a grassroots organization of the Diocese of Delaware that is available to provide thought provoking and educational opportunities for individuals and parishes. The mission is to foster Christian growth and action in areas of diversity and multi-cultural appreciation.	Telling the truth about the Church and race 2015-A011 2015-C019

Episcopal Diocese of Maryland

Event/Activity	Description	Becoming Beloved Community Area & GC Resolution*
2 nd Trail of Souls Pilgrimage, Baltimore – November, 2017	Pilgrims tour four (4) historic churches in Baltimore to explore ties to chattel slavery.	2015-2015-A182 2015-C019
Sutton Scholars Summer High School Enrichment Program 2016 – ongoing	Partnership with Morgan State University includes four (4) weeks of academic instruction that includes soft skills and life skills. Students come from Baltimore City Public Schools beginning with rising 9 th graders each cohort moves forward through the 12 th grade.	Repairing the Breach in Society and Institutions 2015-D068
“Seeing the Face of God in Each Other Anti-Racism Workshop” 2015 – June 2017 18 Workshops, 350 Participants, twelve (12) hours.	Workshops were led by trained facilitators who are members of the Diocese of Maryland’s Truth and Reconciliation Commission. Components include: power, white privilege, race, racism, class, Doctrine of	Telling the truth about the Church and race 2015-C019

	<p>Discovery, becoming allies, and next steps. Racial demographics of participants:</p> <p>279 participants were White/Caucasian</p> <p>59 participants were African American</p> <p>5 participants were Asian</p> <p>1 participant was Hispanic</p> <p>6 participants were Bi-racial or unknown</p> <p>70 participants were Clergy</p> <p>280 participants were Laity</p>	
<p>Third Annual Trail of Souls Event.</p> <p>Six (6) week book study leading to dialogue with the author.</p> <p>Stand Your Ground: Black Bodies and the Justice for God. The Rev. Dr. Kelly Brown Douglas November 5th, 2016</p>	<p>An evening book study led by two members of the Truth and Reconciliation Commission discussed each chapter of the book. The author then came to discuss her work and answer questions on November 5, 2016</p>	<p>Repairing the Breach in Society and Institutions 2015-C019</p>
<p>Holy Conversations on Reparations 2016 - 2017</p>	<p>A May 2016 diocesan convention resolution asked that the Diocese of Maryland give "...an amount equivalent to at least ten percent of the assets of its unrestricted investment funds to the diocesan chapter of the Union of Black Episcopalians (UBE) as an initial act of reparation;...". The resolution was referred to Diocesan Council who then hosted five (5) listening sessions. Two white clergy, one for and one against reparations, toured the diocese offering their perspectives. Q&A and personal statements followed each session.</p>	<p>Repairing the Breach in Society and Institutions 2015-C019</p>
<p>Second Annual Trail of Souls Event.</p> <p>Six (6) week book study leading to dialogue with the author. Dear White Christians: For "Those Still Longing for Racial Reconciliation", the Rev.</p>	<p>An evening book study led by two members of the Truth and Reconciliation Commission discussed each chapter of the book. The author then came to discuss her work and answer questions on November 7, 2015.</p>	<p>Telling the Truth about the Church and Race 2015-C019</p>

Dr. Jennifer Harvey, November 7 th , 2015		
Building Bridges: Connecting Police, Church, and Community May 4 th , 2015	Two (2) hour evening event included a Baltimore Police Chief and Bishop Sutton discussing ways the police, faith communities, and neighborhoods can work together. Attendees included community members and non-Episcopalians.	Repairing the Breach in Society and Institutions 2015-A011

Episcopal Diocese of Pennsylvania

Event/Activity	Description	Becoming Beloved Community Area * GC Resolution
Anti-Racism Workshops	Seeing the Face of God in Each Other Anti-Racism Workshop and Crossroads have been used as a foundation to create workshops that meet the needs of local groups.	Telling the truth about the Church and race 2015-C019

Episcopal Diocese of Southwestern Virginia

Event/Activity	Description	Becoming Beloved Community Area * GC Resolution
Fall 2017 Series – “Pursuing Community: A Continuing Conversation on Race” (in three (3) communities across the diocese) “A Framework for Civil Discourse on Race”, Lexington, VA on 9/13/17 “Race and Law Enforcement: Practices, Policies and Laws”, Roanoke, VA on 10/25/17	Goals include: 1. To organize a diverse and ecumenical co-sponsorship group in each community that may continue to have conversation past the date of the presentation; 2. To provide fact-based information to what otherwise are emotionally driven topics in neutral community settings, e.g., community college or public school; 3. To live-stream (Facebook) to reach a broad geographic and age-diverse audience; and 4. To record each presentation in order to provide it on the diocesan website and to use in future Anti-Racism training.	Repairing the Breach in Society and Institutions Telling the Truth about the Church and Race 2015-A011 2015-C019

<p>“The History and Uses of the Confederate Battle Flag”, Wytheville, VA on 11/8/17</p> <p>Speaker: Wornie Reed, Ph.D., Director of Race and Social Policy Research, VA Tech</p>		
<p>Allyship Workshop (by “Service Never Sleeps” out of D.C.) to train trainers (both clergy and laity) in each convocation</p>	<p>Goals include: 1. To train at least two (2) trainers per convocation; 2. To provide at least two (2) trainings in the coming year by each new trainer (minimum of ten (10)); 3. To offer trainings that are open to the entire community at a neutral place in the community</p>	<p>Repairing the Breach in Society and Institutions Telling the Truth about the Church and Race Practicing the Way of Love 2015 – A011 2015-C019</p>
<p>Diocesan Convention 2018 – Theme Anti-Racism, with guest preacher and speaker, The Rev. Canon Stephanie Spellers</p>	<p>Goals include: 1. Educate and inspire for action; 2. Set the stage for further work in the coming year, leading up to centennial convention, attended by Presiding Bishop.</p>	<p>Repairing the Breach in Society and Institutions Telling the Truth about the Church and Race Practicing the Way of Love 2015-A011 2015-C019</p>

Episcopal Diocese of Washington

Event/Activity	Description	Becoming Beloved Community Area * GC Resolution
Seeing the Face of God in Each Other Anti-Racism Workshops Eight (8) workshops 2014 – 2017	This workshop is designed to explore race, racism, class, power, and privilege.	Telling the truth about the Church and race 2015-C019
Committee members support parish events: presentations, book studies, groups specific training for mission trips and youth groups.	Supplemental actives continue the necessary work that is needed to dismantle racism.	Telling the truth about the Church and race 2015-C019

Episcopal Diocese of West Virginia

Event/Activity	Description	Becoming Beloved Community Area * GC Resolution
Seeing the Face of God in Each Other Anti-Racism Workshops 2016 – 1 2018 – 2	This workshop is designed to explore race, racism, class, power, and privilege.	Telling the truth about the Church and race 2015-C019

PROVINCE IV REPORT BY EUGENE WILLARD

Anti-Racism Report from Province IV

In the spring of 2017 Province IV awarded \$20,000 in grants to new ministry initiatives that further The Jesus Movement and model mission and outreach in innovative ways. Among those was a \$4,000 grant to the Dioceses of Lexington and Kentucky to provide a new training program for clergy and lay leaders in racial reconciliation that is grounded in the Holy Eucharist, the mission of the church and baptismal vows. (Dioceses of Lexington and Kentucky)

“The Executive Committee of Province IV is very pleased at the missional depth of this year’s grant applications,” said Province IV President Angela Daniel, noting this is only the second year of the provincial granting program. “The 2017 ministry grants are excellent blueprints for doing God’s work in the world.” 2009-B049, 2015-C019

Also, at the Province IV Synod 2017 at Kanuga Conference Center (near Hendersonville, N.C.), a workshop on “Making the Journey Together: Racial Reconciliation for All God’s Children” was held twice to accommodate Synod participants interested in the subject. 2015-C019

In the Diocese of Southwest Florida:

The theme of our 2016 Diocesan Convention, “Seeking Transformation through Reconciliation,” saw a Panel discussion addressing Racism and life experience. The Panel was led by the Rev. Jabriel Ballentine. From that gathering, the Bishop re-formed the Anti-Racism Committee into a nine (9) member Committee on Race and Reconciliation. The Committee is made aware of grassroots efforts going on within the Diocese. Our 2017 Convention will be keynoted by Dr. Catherine Meeks of the Diocese of Atlanta. 2015-C019

Diocese of Louisiana

Within the last year, the Episcopal Diocese of Louisiana has participated in solidarity marches in New Orleans and Baton Rouge, celebrated the feast day of Blessed Frances Joseph Gaudet, partnered with local community organizing coalition Justice and Beyond for an Anti-Racism workshop, and hosted Traces of the Trade’s Katrina Browne as she guided a movement and dance for racial healing workshop. 2015-C019

In Fall 2017, we will pilot our Prophetic Storytelling Project by following Jesus’ evangelical example of inviting people to gather for a meal and become storytellers. In the coming months, we will call on congregations and individuals to share a piece of their personal history. It is our intention that this will serve as the opening pages for a book of our collective stories and pave the way for healing. 2015-C019

Diocese of East Tennessee

We’ve been talking and planning to re-organize our approach, hoping to get folks from Atlanta’s Beloved Community organization to come to East TN to do a training and workshop. I do know that several groups have been reading and studying Catherine Meeks’ book, “Living Into God’s Dream”. 2009-B049

Diocese of Mississippi (Submitted by Anita P. George)

Anti-Racism Mission Statement: “In Mississippi, the Episcopal Church has had a long history of leadership in social-justice matters which have not only torn our state apart, but now give us opportunity for transformation and redemption. From issues of anti-racism to rebuilding just communities after the devastation of Hurricane Katrina, our church has stepped out to be a living part of the body of Christ.”

Selected Anti-Racism and Racial Reconciliation Activities:

- The Diocese of Mississippi hosted the Episcopal Church-sponsored “Fifty Years Later: The State of Racism in America”, moderated by Ray Suarez.

- The diocese authorized, published and disseminated a pamphlet, “Up From Slavery”, at its Annual Council that describes its initial study of the church’s historical connection to the Institution of Slavery. This action was in direct response to Resolution A123-2006.
- A resolution was passed at the Mississippi Diocesan Annual Council of 2007 requiring all church leaders, lay and ordained, to participate in Anti-Racism training. The Racial Reconciliation Task Group has for many years offers Anti-Racism training on an annual or semi-annual basis as registration numbers suggest.
- Under the leadership of the Diocesan, the Anti-Racism Task Force acknowledged that Mississippi was entering a period of five (5) years of significant anniversaries in the Civil Rights Movement: 1961-Freedom Riders travel through the South to Jackson; 1962-James Meredith enters the University of Mississippi; 1963-Assassination of Medgar Evers; 1964-Murders of Schwerner, Goodman and Chaney in Philadelphia; 1965-Passage of the Voting Rights Act. Events were sponsored or supported for each of these important years of history.
- A liturgy in honor of Medgar Evers is held annually in June. These services are held alternately across area Episcopal churches in Jackson, MS. They bring together not only local Episcopal churches but also an ecumenical community whose purpose is to keep Evers’ memory and work alive in the minds of the Mississippi community, especially its younger generations.
- The Diocese sponsored a celebration of its historically black Episcopal churches. Each of the five (5) congregations was highlighted in its respective town through local and statewide media coverage and homecoming ceremonies. The celebrating congregations were joined by former parishioners from across the nation who returned home for the historic events. Culmination of the twelve (12) month commemoration was a Festal Eucharist replete with a diocesan-wide choir held at the cathedral. Participants in these celebrations represented the full diversity of the Episcopal Diocese of Mississippi.

Diocese of Western North Carolina

The Commission to Dismantle Racism still is alive and well and continues to do workshops across the diocese. We have met with our "new" bishop, who endorses our efforts, and wants his staff to be a model for the diocese. We will be expanding the involvement of the Commission in directly confronting racism issues in our communities and in facilitating efforts of reconciliation. 2015-C019

Diocese of West Tennessee

Over the past number of years, the Diocese of West Tennessee has offered training in multi-cultural diversity as our response to the more targeted focus of traditional Anti-Racism training mandates from General Convention. However, last year’s conference was cancelled due to lack of persons signing up for it, and no other trainings were offered this year to date. I attribute this to a general sense of malaise in much of the Episcopal community in response to the current political climate that has put a damper on improving relationships at the very time that it is most needed. The hoped for slow but steady progress on matters such as racial, gender, immigration, sexual orientation, economic and educational reform have been stymied for now. This does not mean that the effort to offer training will be stopped. However, the current mood in the diocese (and apparently in many other places as well) is to hunker down, regroup and look for ways to be heard among the voices gaining volume by

proclaiming values that are not part of the Episcopal Church's teachings of God's love for all our neighbors. 2009-B049

Diocese of Southeast Florida

"I am the Archdeacon for Social Justice in the diocese of Southeast Florida; anti-racism is part of my portfolio. In this diocese we have been dealing for many years with the issue of race relations and ethnicity through various workshops, trainings, etc. In March 2016 we had Fr. Charles Wynder, then on Aug. 6, 2016, Heidi Kim from the Episcopal Church Center conduct workshops on race and ethnicity. The Rev. Dr. Gayle Fisher Stuart facilitated a workshop on Race and Law enforcement on Jan. 14, 2017. These main events are in addition to regular meetings of the Racial Healing (Anti-Racism Commission) to address many race matters in Southeast Florida. At our diocesan convention in November, Charles Wynder will conduct a workshop around "Becoming the Beloved Community."

— J.Fritz Bazin. Archdeacon

Episcopal Church in South Carolina (Submitted by The Venerable Calhoun Walpole)

Here in The Episcopal Church in South Carolina, especially since the massacre at Emanuel AME Church in Charleston on June 17, 2015, we have been striving to follow Archbishop Desmond Tutu's admonition: "There can be no reconciliation without a proper confrontation." We are aware that any proper confrontation must begin with ourselves, as we confront the often conflicting and struggling natures—and, at times, blindness—in our own hearts. The Episcopal Church on Edisto Island meets in the historic sanctuary of New Missionary Baptist Church. The two congregations work together on a variety of ministries and a real relationship has been forged over the last few years which continues to deepen and grow. 2015-C019

The Episcopal Church of the Good Shepherd in Summerville and Wesley United Methodist Church, where the Episcopalians met for several years, continues to enjoy a relationship in which opportunities for mutual growth and shared understanding are frequent and intentional.

Not long after the massacre in 2015 a weekly discussion group began between members of Calvary Episcopal Church and East Cooper Episcopal Church. This group meets regularly to read and pray and discuss matters common to all. 2015-C019

Then, in September, 2016, a Tuesday afternoon Book Study at 5:00pm was launched at Grace Church Cathedral in Charleston. This group meets weekly and regular attendance ranges from 35-70 each week. This is a joint venture between members of the diocese and Cathedral and Mt. Zion AME Church, which is located next door to the Cathedral on Glebe Street. Members of other nearby AME churches also participate, including representatives from Mother Emanuel, as well as one of the survivors of the massacre, in addition to the historian and archivist of that congregation. In Will Willimon's recent book about the lynching of Willie Earle in South Carolina in 1947, he quotes a pastor, who, in the immediate aftermath of the Emanuel massacre, asks the rhetorical question of his

congregation, “What if our bible studies were so intense that people actually would want to kill us?” It was a startling and sobering question to ponder with people who knew quite well what it did indeed mean to engage in the study of the Scriptures wherein others would—and did—wish to kill them. 2015-C019

The clergy coordinators of the Tuesday Episcopal-AME Book Study are the Venerable Calhoun “Callie” Walpole of Grace Church Cathedral and TEC in SC and the Rev. Dr. Kylon Middleton, senior pastor of Mt. Zion AME Church and Co-Founder and Executive Director of the Clementa Pinckney Foundation.

Discussions are generally in small groups, which consider an emerging curriculum of questions, then followed by a wider plenary discussion. Our gatherings are also punctuated by a host of guest speakers. In addition to various articles and essays, the books we have read and discussed include the following:

- Michelle Alexander, “The New Jim Crow: Mass Incarceration in the Age of Colorblindness”
- C. Vann Woodward, “The Strange Career of Jim Crow”
- James Cone, “The Cross and the Lynching Tree”
- Will Willimon, “Who Lynched Willie Earle?”
- The Epistle of Paul to Philemon
- John T. Edge, “The Potlikker Papers: A Food History of the Modern South” (currently reading) 2015-A183, 2015-C019

Various ancillary endeavors and ministries are either both already connected to — and emerging — from the Book Study, which include, but are not limited to the following:

- Support for Turning Leaf Project, a growing effort to combat recidivism through cognitive behavioral therapy and jobs, an effort described in 2015 by then-Deputy Attorney General Sally Yates in an address at Columbia University School of Law as a model program for illustrating “a new way of thinking.” (See Sari Horwitz in The Washington Post October 29, 2015.) Diocesan Chancellor and key Book Study member Thomas S. Tisdale served as the first Chairman of the Board of Turning Leaf Project and continues to serve on its board. A group from Chicago is currently exploring how a similar program might help that city reverse an alarming rise in murders and gun violence. See <http://www.turningleafproject.org/> 2015-A182

- Okra Soup Unite!/Charleston Illumination Project.

In 2015 Charleston Mayors Joseph P. Riley and then later John Tecklenburg tapped author and polarity expert Margaret Seidler (now a key Book Study participant and member of Mt. Zion AME) to coordinate the Charleston Illumination Project, an effort to promote better relations and understanding between area police and the community. The group conducted hundreds of hours of listening sessions, the result being that our police force, under the leadership of Chief Gregory Mullen, finds itself in a true place of trust and understanding—and real relationship—with the Charleston police recognized as servants and members of a shared and

strong community. The Illumination Project holds monthly interfaith prayer gatherings with representatives of the police department, community and area clergy.

Okra Soup Unite! is an endeavor to gather individuals around the table for meaningful conversation and communion. Okra Soup is the quintessential Low Country dish, though it is not found on restaurant menus, but rather in homes, among family and friends, as well as in local spring Tea Rooms. With roots in West Africa, it is fare that transcends generations and continents, heritage and race, class and creed. A pot of Okra Soup is not a melting pot, in which each individual ingredient is subsumed. The beauty and strength of Okra Soup is that each ingredient adds to the whole while retaining its own special and unique flavor and substance. A pot of Okra Soup is therefore a contributing pot, a retaining pot, a mutually-enhancing pot, an ever-expanding pot. In the words of Jakki Grimbball Jefferson, granddaughter of Civil Rights pioneer Esau Jenkins, “Okra Soup grows. When someone new comes, you can always stretch the pot.” Esau Jenkins’ own powerful motto, now immortalized in the National African American Museum is “Love is progress; hate is expensive.” His spirit looms large over our Okra Soup project. See attached flyer.

Okra Soup Unite! and the Illumination Project partner together regularly to host large suppers with various speakers or films, which are followed by facilitated conversations at tables of diverse groups. Grace Church Cathedral hosts these events, which occur at least quarterly. Generally, at these gatherings, Mayor John Tecklenburg plays the piano accompanied on the saxophone by Episcopalian Lonnie Hamilton III, a long-time General Convention deputy, local legend, community leader and member of Calvary Episcopal Church. See attached flyer for our most recent event. 2015-A182, 2015-C019.

This past June, Dr. Lonnie Bunch, Founder and Director of the Smithsonian National Museum of African American History and Culture in Washington, D.C. was in Charleston and met with us to learn about our recent efforts. Upon listening, he noted not only the value, but the necessity, of the role of churches and houses of worship in serving as agents of welcome and as intersections for cultures, and, ultimately, reconciliation—describing that the employment of such an intentional method was precisely what set the stage for healing and reconciliation in South Africa.

- Criminal Justice Conference Saturday September 16.

Sponsored by the Episcopal Forum of South Carolina and coordinated by key Book Study member Lynn Pagliaro. “Transforming Our Criminal Justice System: Engaging Our Community”—in collaboration with Charleston County Criminal Justice Coordinating Council, Charleston Illumination Project, and area Faith-based organizations and community partners. See attached flyer. 2015-C019, 2015-A182

- Support for an endeavor/vision by the acclaimed Gullah artist Jonathan Green, together with Diocesan Chancellor Thomas S. Tisdale and Civil Rights lawyer Armand Derfner, to work towards what would ultimately be a Congressional act that would confer citizenship posthumously upon all enslaved persons inhabiting our country. Green sees this as a necessary step in the efforts towards healing and the restoration of dignity. No longer slaves, but citizens... 2015-A182

In many ways, it feels as if we are part of a movement of sorts, a movement that is stretching us towards healing and a deeper understanding of ourselves and one another. Given our own history here—ancient and recent—it seems particularly good and right that Charleston is playing host to such an exciting movement and serving as a creative model for positive and deep engagement.

Diocese of Central Gulf Coast (Submitted by Joe McDaniel, Jr.)

On behalf of Bishop Russell Kendrick (July, 2015) of the Diocese of the Central Gulf Coast (“CGC”) we provide the following information about our anti-racism activities over the past year. While we know we are not yet where we hope to be, and need to be, many parishes and diocesan leaders in the Central Gulf Coast have been very proactive in addressing Racial Reconciliation.

Following several incidents of gun violence, more specifically involving law enforcement and African-American citizens (some as close as in Mobile, AL), in mid-July, 2016 Bishop Kendrick held a day of listening to the concerns of the parishioners of the two (2) historically African American Congregations, St. Cyprian's Episcopal Church in Pensacola, FL, and at Good Shepard Episcopal Church in Mobile, AL. During these listening sessions Bishop Kendrick heard of the stories of personal and painful moments of discrimination and overt acts of racism that many of the parishioners had personally experienced. There were moments of tears, as painful memories of racism were discussed. It was important for the Bishop to hear these stories, as it gave him a contextual frame of reference in deciding on the next course of action to take in the CGC to confront racism.

On September 29, 2016, Messrs. Joe McDaniel, Jr. and Gary Moore attended an evening with Bryan Stevenson, author of “Just Mercy”, at St. Luke’s in Atlanta and the following day they participated in a work session with the Diocese of Atlanta’s Commission on Race Relations-Beloved Community at Dr. Catherine Meeks’ invitation. Sharing ideas, gaining experience, and networking on these issues has proven very valuable. 2015-C019

On October 13, 2016, at All Saints Episcopal Church in Mobile AL, the Rev. Jay Augustine, senior pastor of the historic St. James African Methodist Episcopal Church [AME] of New Orleans brought us the topic “The Legacy of Jesus's Church: Racial Reconciliation & Social Justice After the Day of Pentecost.” This ecumenical outreach was an example of the CGC reaching out to other denominations to demonstrate why the church is the appropriate place to begin discussions on issues concerning racial reconciliation. 2015-C019

October 22, 2016, a diocesan representative participated in a lynching site memorial/pilgrimage in Macon, Georgia, which was sponsored by the Diocese of Atlanta and he enjoyed a short session among Bishop Robert Wright, the Bishop of Atlanta, Dr. Catherine Meeks and The Rev. Deacon Carolyn Foster, from the Diocese of Alabama. 2015-C019

On January 13, 2017, Messrs. McDaniel and Moore met in Birmingham, AL with the leadership and staff of Greater Birmingham Ministries, and with The Rev Deacon Carolyn Foster of the Diocese of Alabama's Commission on Racial Reconciliation. This was at the time that several sites in Birmingham were named as National Preservation Park Sites and preceded the Martin Luther King, Jr. Holiday. 2015-C019

On January 21, 2017, at St. Francis, Gulf Breeze, FL, a Racial Reconciliation Workshop, co-facilitated by the Rev. Deacons Carolyn Foster and Thomas Osborne, of the Diocese of Alabama occurred. This was the first such Workshop to be held within the CGC in over twelve (12) years. Bishop Kendrick and his entire staff were in attendance, along with other key diocesan leaders. 2015-C019

On March 26, 2017, at St. Andrew's By The Sea Episcopal Church, in Destin, FL, the Rev. William Lamar, IV, Senior Pastor from the Metropolitan AME Church, Washington, DC, delivered the sermon. This event capped an effort during Lent to share time and break bread between the Episcopal parish and the Gregg Chapel AME Church in neighboring Ft. Walton Beach, FL. 2015-C019

On April 8, 2017, Messrs. McDaniel and Moore attended a meeting (convened at St Mark's Birmingham) of the Episcopal Diocese of Alabama's Race Relations Commission in order to plan for a joint diocesan hosting of the annual Jonathan Myrick Daniels Pilgrimage in Hayneville, AL. 2015-C019

On May 6, 2017, at the historically African-American St. Cyprian's in Pensacola, FL, a second Racial Reconciliation workshop was conducted. Parallel to these workshops and others before them, two CGC representatives (Gary Moore, a parishioner from St. Paul's Episcopal Church, in Daphne, AL and Joe McDaniel, Jr., a parishioner at Christ Church Parish, in Pensacola, FL) have been in training to become facilitators to conduct the Racial Reconciliation Workshop. On May 6, 2017, they completed that training and are now certified by TEC to conduct such seminars/workshops. 2015-C019

During the summer of 2017, the congregation of St. Mary's Episcopal Church in Andalusia, AL partnered with First Presbyterian Church of Andalusia to co-host a program titled "Unity in Community" which aimed to create friendships and neighbor relations with the residents of the predominately African-American Westhaven Apartments. Efforts included a "pool party" in which those church members and the apartment residents and children all swam in the same pool, held cookouts, and later hosted a "back to school" party at which each school age child in the Westhaven Apartments was provided a

new backpack filled with age-appropriate school supplies. There are ongoing discussions about how to continue these relationships. 2015-Do68

Also, during the summer of 2017, St. Simon's of Ft. Walton Beach, FL teamed up with The Gregg Chapel AME and several other local churches to pack approximately 50,000 meals for local children. St. Simon's also did a pulpit swap and/or choir swap earlier in the year with Gregg Chapel AME. 2015-Co19

August 12, 2017, a program was hosted by the Brotherhood of St. Andrews at Christ Church Parish, in Pensacola, FL, which was conducted by Marianne Webber, the playwright who wrote the story of the life and witness of Episcopal Civil Rights Martyr Jonathan Myrick Daniels. The program also focused on the role that the church played in the Civil Rights Movement. 2015-Co19

On August 19, 2017, CGC and the Diocese of Alabama co-hosted the Jonathan Myrick Daniels Pilgrimage at which The Rev. Dr. Bernard Lafayette was the featured speaker. He was an original SNCC member. Bishop Kendrick was the narrator of the pilgrimage stations and celebrated Holy Eucharist inside the courthouse. Other members had participatory roles in the hosting and many diocesan members remained afterwards for the forum on racial reconciliation while others visited Civil Rights Era Interpretative Centers near Selma, AL, and still others gathered at St. Thomas Episcopal Church, Greenville, AL for respite and reflection. 2015-Co19

At the CGC level, we are currently in the process of calling together a ten (10) to fifteen (15) member task force/steering committee/commission to address the issues surrounding Racial Reconciliation on an ongoing basis. 2015-Co19

We are in continuing dialogue with the Episcopal Diocese of Mississippi's Chairwoman of the Commission on Racial Reconciliation, Dr. Anita George, to create a joint diocese program. 2015-Co19 In Mobile, AL, the parishes of predominately White St. Luke's parish and predominately African-American Good Shepherd parish are exploring ways of partnering on some programs aimed at Racial Reconciliation. For example, they jointly sponsored a chartered bus to the Jonathan Myrick Daniels Pilgrimage. 2015-Co19

On August 19th, St. Simon's on the Sound in Ft. Walton Beach partnered with the Gregg Chapel AME Church to co-host a candlelight vigil following the tragic events and national focus on white supremacists, Nazism, and civil rights progress or lack of it. 2015-Co19

Several CGC representatives are assisting the All Congregations Together (ACT II) arm of Baldwin County, AL's Ecumenical Ministries to host Bryan Stevenson (author of best-selling "Just Mercy" and founder of the Equal Justice Initiative [EJI]) on November 3, 2017 in predominately White, upper income populated Fairhope, AL. The event will cap a fundraising process for (1) ACT II as it celebrates its 25 years of community engagement and (2) to raise funds for EJI. A community book read of "Just

Mercy” will precede the event. In addition, the CGC is planning to participate in some way to find a place to establish a marker to remember a lynching site in Baldwin County, AL, in which Fairhope is located. This program is part of the EJI’s community remembrance project. 2015-C019

If you have any questions, please do not hesitate to contact either of us. Joe McDaniel at 415.225.9066 or via email at mcdanieljoe43@yahoo.com or Gary Moore at 251.928.3311 or via email at psalm82.3and4@gmail.com.

Diocese of East Carolina (Submitted by The Rev. Canon Sonny Browne)

My name is Sonny Browne. I'm Canon for Diocesan Life in East Carolina, and I work directly with the Racial Reconciliation Commission in East Carolina.

For many years, this Commission has conducted workshops that were "required" for persons in leadership positions in parishes and the diocese. These have not been extremely successful. In the past year, all of the workshops were cancelled due to lack of enrollment. The notable exception being one that was cancelled due to Hurricane Matthew, which had about twenty-five (25) folks enrolled.

In 2016, the Commission met with Catherine Meeks, Diocese of Atlanta, to learn more about racial reconciliation. In 2017, the retreat met and was fruitful with ideas and reflections. Going forward, the group has goals of a pilgrimage in East Carolina focusing on sites of slavery, plantations, race riots, and lynchings. The group has also recognized that East Carolina is home to about 90% of the state of North Carolina's American Indian population, yet we have done little or nothing to acknowledge the racism, forced removal, and genocide of the American Indian population. We hope to amend that error in awareness and recognition. Similarly, the Commission received reports and awareness regarding the Latino community. 2015-C019

We have also begun an online (Facebook based) discussion board of Catherine Meeks' recent book, which has also resulted in a local group or two starting face to face discussion groups of this book. 2015-C019

East Carolina's Commission holds racial reconciliation and diversity awareness training for staff members of Camp Trinity at Trinity Center, our diocesan camp and conference center. Each session has worked with about twenty-four (24) members of camp staff annually. 2015-C019

The Commission also has recognized that no single tactic is sufficient. Moving forward, the Commission intends to use a variety of settings, events, and dialogues to further awareness and discussion of racism and racial reconciliation in East Carolina.

Please let me know if you or others have any questions about racial reconciliation efforts in East Carolina.

Grace and Peace.

PROVINCE V REPORT BY REV. CYNTHIA NARWROCKI

Diocese of Northern Michigan

Relationship building with the Native American community in North Michigan, collaborative efforts and scholarships for Native American students. A096

Four (4) events around the diocese to show the film “Traces of the Trade” with Dain and Constance Perry presenting. This effort will be presented again in November 2017. A096 ,2015-A182

Four (4) people attended the Unholy Trinity Conference in Chicago. A011, 2015-A182

Viewed the webinar “Becoming Beloved Community” and downloaded the materials. 2015-A182

Diocese of Indianapolis-

One (1) day workshop titled “Race, Privilege and Diversity”, presented by Dr. Ivy Forsythe-Brown of the University of Michigan. A096, 2015-A182

Diocese of Michigan

Ministry Fair titled: Waters of Reconciliation: Who Is My Neighbor?” May 6, 2017. A096, 2015-A182, 2015-C019

Visions, Inc. brought two (2) workshops. A096, 2015-A182,

Heidi Kim was keynote speaker at diocesan convention, with a session titled “Where Do We Go From Here?”. Other sessions were “Living the Life of the Beloved Community”, “Sanctuary for Immigrants”, “Go and Do Likewise: Living Gospel Compassion”, “If You Really Knew Me” and “Courageous Conversations: Strengthening God’s Kingdom”. A096, 2015-A182, 2015-C019

Diocese of Eastern Michigan

Three (3) sessions were offered across the diocese. Sessions included: What is Racism?, Intersectionality, History of Race in the U.S., Privilege Walk and How the System Punishes Black and Brown Bodies. These sessions incorporated videos from Presiding Bishop Curry, Charles Blow, Tim Wise and Victor Rios. They also used an interview with Jennifer Harvey, author of “Dear White Christians.” A096, 2015-A182

Diocese of Western Michigan

Three (3) sessions were offered across then diocese. These sessions were led by Dr. Ulana Klymshmidt and Dr. Cedric Taylor of Central Michigan University. The sessions were designed to promote discussion around historic and current events which are/were racially motivated. There were also presentations at the three (3) Bishop's Teaching Days across the diocese. These sessions showed The Brown Eyed/Blue Eyed Experiment and discussions followed. A096, 2015-A182

DIOCESE OF OHIO

2016

Three (3) members of the Diocese of Ohio's Commission on Racial Understanding [CRU] Co-chairs Denise Caywood and Nancy Foye-Cox and Emerita member Byrdie Lee served on the Diocesan 200th Anniversary Timeline Committee and supported the inclusion of race, gender, Civil Rights, and social justice history events in the Timeline, which debuted at Diocesan Convention on November 10th.

November 10th. The Diocese of Ohio's 200th Anniversary year began at Diocesan Convention in Bowling Green, Ohio.

November 11th. CRU Co-chairs Denise Caywood and Nancy Foye-Cox presented the CRU Annual Report at Convention.

December 3th - 5th. CRU members Deborah Likins-Fowler, Shawn Dickerson, and Nancy Foye-Cox, represented the Diocese of Ohio in Pittsburgh, Pennsylvania at the very first Jesus Movement Revival by Presiding Bishop Michael Curry, "Pilgrimage for Reconciliation, Healing, and Evangelism."

December 4th. Co-chair Nancy Foye-Cox represented the CRU at the 125th Anniversary service of Historic St. Andrew's-Cleveland - a historically black congregation. Retired Suffragan Bishop Arthur Williams was the celebrant, and Canon Annette Buchanan - UBE national president, was the guest preacher. CRU Co-chair Charles Bradford and CRU member Anita Pruitt, are members of St. Andrew's.

December 11th. Nancy Foye-Cox represented the CRU at the 125th Anniversary service of Historic St. Andrew's-Cleveland - a historically black congregation. CRU Co-chair Charles Bradford and CRU member Anita Pruitt, are members of St. Andrew's.

2017

February 3rd - 5th. Three (3) CRU members - Deborah Likins-Fowler, Shawn Dickerson, and Nancy Foye-Cox, represented the Diocese of Ohio in Pittsburgh, Pennsylvania at the very first Jesus Movement Revival by Presiding Bishop Michael Curry, "Pilgrimage for Reconciliation, Healing, and Evangelism."

February 10th and 11th. CRU co-chairs, Charles Bradford and Nancy Foye-Cox, CRU members Deborah Likins-Fowler, Allison Hauserman, Denise Caywood - immediate past CRU co-chair, the Rev. Barbara Maxwell, Anita Pruitt, the Rev. Debra Q. Bennett, the Rev. Lisa O'Rear, the Rev. Shawn Dickerson, and Emeritus member Tom Austin attended Diocesan Winter Convocation in Sandusky, Ohio. The keynote speaker was the Rev. Dwight Zscheile, author of *The Agile Church: Spirit-Led Innovation in an Uncertain Age*.

February 12th. Under the leadership of former CRU member, the Rev. Peter Faass, *Oh Lord, What a Mornin!* - an afternoon of film and musical performances, was presented by Christ Church-Shaker Heights in honor of Black History Month.

February 25th. Under the leadership of Dylan Sellers and the Rev. Kelly Augenbaugh - Vicar, Historic St. John's-Ohio City, the CRU co-sponsored with the Wilma Combs UBE Chapter and St. John's Institute a viewing of the Academy Award nominated documentary, *13th*, an Eva Duvernay film for NETFLIX. Sixty (60) people attended St. John's (Station Hope on the Underground Railroad) and participated in the panel discussion which followed. UBE Chapter President Wendy Wilson Walker moderated the discussion which included CRU member - the Rev. Debra Q. Bennett, and CRU consultant - Dylan Sellers. The discussion centered on the history of mass prison incarceration of African Americans. Given the excellent response to the *13th* viewing, the CRU is exploring co-sponsorship of a film series with St. John's in 2018. The CRU is also exploring a book review and discussion series.

May 12th and 13th. The Rev. Jayne Oasin - retired Anti-Racism and Gender Equality Officer on the national church staff, conducted a Train-the-Trainer Anti-Racism session at Trinity Commons in Cleveland, for twenty (20) people from the Diocese: Kim Adams, the Rev. David Bargetzi, Gary Benjamin, Charles Bradford, Denise Caywood, James Caywood, Marie Curry, Christopher Decatur, the Rev. Shawn Dickerson, Nancy Foye-Cox, Joshua Handley, Melody Hart, Allison Hauserman, Brant Lee, Deborah Likins-Fowler, the Rev. Barbara Maxwell, Katie Ong-Landini, Toni Ponzo, Anita Pruitt, and Wendy Wilson Walker. Training was based on training materials developed by Oasin, *"Seeing the Face of God in Each Other"*. Five (5) training teams will in turn train all elected and appointed Diocesan clergy, lay leadership and the Bishop's staff, in keeping with prior General Convention resolution requirements. This followed extensive research by the CRU in 2016, under the leadership of past CRU Co-chair Denise Caywood, regarding the status of anti-racism training in the Diocese of Ohio.

September, October, and November. Under the leadership of West Mission Area CRU Representative and UBE Chapter Vice President, Sallye Miyara, the CRU is also sponsoring an upcoming Fall Workshop Series, *"Responding to Racism with Love, Prayer and Reconciliation"*. The Workshop facilitator will be Colins Imoh from the University of Toledo. NOTE: All workshops are from 4:00-6:00 p.m. on Sunday afternoons.

September 17th - St. Andrew's: 2770 West Central, Toledo. *Empowering Loving Responses to Racism.*

October 15th - St. Paul's: 310 Elizabeth Street, Maumee *Multi-Cultural Children's Book Day* and

November 19th - St. Timothy's: 871 East Boundary Street, Perrysburg. *The Chains of Institutional Racism: Housing, Criminal Justice, and Education.* (For more information contact, Sallye Miyara.)

November 11th. Under the Leadership of Denise Caywood and the Rev. Lisa O'Rear, the CRU is developing an Anti-Racism Training Resolution for adoption at the 2017 Diocesan Convention. Presiding Bishop Michael Bruce Curry will attend this Convention.

The CRU Training Work Group - co-chaired by Denise Caywood and Brant Lee, and Group members, James Caywood, Toni Ponzo, Allison Hauserman, and Anita Pruitt, is reviewing the training manual and other materials and videos for our Diocesan training package, and including the best time format for delivering training. The newly published, national church publication, *Becoming the Beloved Community*, is being reviewed as well to determine how Anti-Racism training fits into this program. Training presenter practice sessions will be scheduled by Marie Curry and Deborah Likins-Fowler, and a training calendar will be established for implementation after elections at the 2017 Diocesan Convention. A new CRU brochure is being developed for distribution at Diocesan Convention. Bishop's Office Summer intern Lauren Jackson developed a brochure first draft.

Several CRU members have either been certified, or are seeking certification, as Lay Preachers: Charles Bradford, Anita Pruitt, Deborah Likins-Fowler, and Allison Hauserman. They hope to preach Diocesan-wide on matters of racism and social justice.

PROVINCE VI REPORT BY REV. PAUL SNEVE

Province VI is comprised of the Dioceses of South Dakota, North Dakota, Iowa, Colorado, Minnesota, Nebraska, Montana and Wyoming. Events will be listed by Diocese.

Events that were available to all of the Dioceses within Province VI

Winter Camp

January 28- February 1 St. Crispin's Retreat Center, OK. Working with the Bishop's Native Collaborative, the Diocese of Oklahoma hosted "Winter Camp" which was a gathering of Indigenous Church Leaders, Lay and Ordained, to share, learn and worship and so support Native Ministry. This event supports Resolutions A193, A182.

Niobrara Convocation

June 22-25 Red Shirt, SD. The 145th Annual Niobrara Convocation gathered at Red Shirt Table. This long established event gathers Native Congregations from South Dakota, North Dakota, Minnesota, Nebraska, Iowa and Colorado to worship together, reconnect with relatives and to discuss issues pertaining to Ministry in "Indian Country". This event supports Resolutions A193, A182, A019.

Bishop's Native Collaborative

August 20, 2017 in Faribault, MN. Representatives of the Dioceses of North Dakota, South Dakota, Navajoland and Alaska, as well as other interested parties met with the Most Rev. Carol Gallagher and the Very Reverend Brad Hauff, National Native Missioner discussed the development and implantation of a ministry formation curriculum designed specifically for Native Ministries. This event supports Resolutions A182, A193, A019, A182.

"Love in Action: Episcopal Churches Welcome Refugees" Webinar

March 8 a free one (1) hour webinar hosted by the Episcopal Migration Ministries. Participants were introduced to community efforts born out of Episcopal congregations to create a welcoming community for refugees and immigrants. Examples and stories from three (3) faith communities were shared. This event supports Resolutions A096, A182, A193, C019.

North Dakota

North Dakota School for Ministry

January 20-22, February 17-19, May 5-7, November 10-12, December 15-17 Assumption Abbey, Richardton, ND students preparing for lay or ordained ministry gathering to take weekend workshops designed to supplement local studies. Anti-Racism Training is a significant component of these events. The North Dakota School for Ministry is a member of the Bishop's Native Collaborative. This event supports Resolutions A193, C019.

Weekday & Weekend Ministers' Conferences

March 31-April 2, March 5-7 at Assumption Abbey, Richardton, ND

This event provides continuing education for lay and ordained ministers in a retreat-like setting. Anti-Racism training is a significant component of these events. This event supports Resolutions A019, A182.

Clergy Standing with Standing Rock

November 3 at Backwater Bridge, Standing Rock Reservation This gathering hosted by St. James' Episcopal Church of Cannonball, ND. Clergy from all faiths and denominations were invited to gather in peaceful and prayerful support of the Water Protectors at Standing Rock as well as to ceremonially reject the Doctrine of Discovery. This event supports Resolutions A024, C019, A182, A096.

Iowa

Prayer Service for Christian Unity

January 18 Olmsted Center, Des Moines, IA

Multiple denominations gathered together on the Drake University campus for a prayer service focused on Christian Unity. In this time of societal fracture and in the wake of a divisive political campaign, followers of Jesus gathered to take concrete steps to follow Jesus in his prayer that all his people "might be one." This event supports Resolutions A096, A182.

REVIVAL Leadership Team Gathering

January 7 St. Andrew's Episcopal Church, Des Moines, IA

REVIVAL 2017 is an opportunity to gather together in local congregations to reawaken and rediscover God's Holy Spirit at work among us as well as to rekindle and recharge faith and ministry and to share in Christ's abundant joy and strength in all our culturally unique contexts. This event supports Resolutions Do68, A193, A182.

AFRECS Conference: Building Bridges of Reconciliation

October 21 Marriott Hotel, Des Moines, IA

This conference brought together Sudanese from the Diaspora and from South Sudan with American friends of South Sudan and Sudan to work for peace and reconciliation in the world's youngest nation. This event supports Resolutions A193, A096, A182, A019, C019.

Racial Reconciliation as Spiritual Formation

June 24 Grinnell College, Grinnel, IA

This gathering led by Heidi J. Kim serves on the Presiding Bishop's staff as the Missioner for Racial Reconciliation. Her approach to the work of reconciliation is grounded in her commitments to lifelong spiritual formation, and deep listening to our shared stories of embracing the diversity of the Body of Christ. This event supports Resolutions A096, A182, A193, A024, C019.

Urban Immersion

April 1 St. Timothy's Episcopal Church, Des Moines, IA

Youth grades 7 - 12 participated in the Des Moines Area Urban Immersion. They learned about the needs of the local community and how to make a difference. Sponsored by Center for Social Ministry. This event supports Resolutions A096, A182, A193, Do68, C019.

South Dakota

Niobrara School for Ministry: Exegesis

February 19-20 Deloria Center, Pierre, SD

Students preparing for lay or ordained ministry gathered for a Ministry Weekend to focus their studies on learning how to Exegete Scripture in a manner that is objective and so, better able to adapt and share with their local congregations within their contexts. This event supports Resolutions A193, A019.

Niobrara School for Ministry: Congregational Speech and Song

March 10-11 Trinity Episcopal Church, Pierre, SD

Students preparing for lay or ordained ministry gathered for a Ministry Weekend to learn and practice public speaking and singing primarily within a liturgical setting. Students practiced and discussed both using both English and Dakota resources. This event supports Resolutions A193, A019, A182.

Dakota Experience

March 17-18, November 3-4 Emmanuel Episcopal Church, Rapid City, SD and Calvary Cathedral, Sioux Falls, SD

This workshop is a component of the Anti-Racism Training required for all Employees within the Diocese of South Dakota, however all are invited. This workshop provides a solid introduction to Dakota history, culture and theology. This training is vital for all ministers in the Diocese since fifty (50) to eighty (80) percent of all South Dakota Episcopalians are Native American. This event supports Resolutions A182, A019, A024, C019.

Niobrara School for Ministry: Summer Seminary

May 21-25 Terra Sancta Retreat Center, Rapid City, SD

This intensive class will engage students in a liturgy practicum exploring liturgical planning and execution within the unique cultural contexts of the three (3) Episcopal Churches in Rapid City. This event supports Resolutions A182, A019.

Anti-Racism Training

October 20-21 Trinity Episcopal Church, Pierre, SD

This event will satisfy the remaining Anti-Racism Training canonical requirements that began with Dakota Experience. This event will focus on the broader topic of Racism both as it pertains to larger societal systems as well as individual behaviors that support Racist Systems. Discussion will be encouraged to find ways to heal the wounds caused by Racism. This event supports Resolutions A096, A182, A193, A019, D068, A024, C019.

Colorado

Caffeinated Church Conference

June 13 & July 11 Zoom Conference, Bishop's Office, Denver, CO

This Conference provides training in a creative church collaboration through hands-on training in the areas of graphic design, marketing/advertising, layout/design, and website development. This program supports Resolutions A182, A019, A193.

Church Development Institute – Year I and Year 2

February 2-5, March 30- April 2, June 1-4, October 26-29 Cathedral Ridge, CO

CDI is a two (2) year program for clergy and lay leaders to learn about developing their congregations in this rapidly changing environment. This program supports Resolutions A182, A193, A019.

Episcopal Service Corps

St. Columba House, Denver, CO & Centennial House, Steamboat Springs, CO

Colorado Episcopal Service Corps is engaging young adults with a compelling program of spiritual formation, Rule of Life, and outstanding opportunities for service and reflection. Corps members in

both locations come together for prayer and retreat time at Cathedral Ridge during the program year. This program supports Resolutions A096, A193, A019, C019.

Alternatives to Violence Project Workshop

September 9, Denver Women's Correctional Facility [DWCF]. Learn from the women inside the DWCF regarding how you can turn conflicts into opportunities to learn new skills, improve personal relationships and make a difference in your community. This event supports Resolutions D068, A096, A182, C019.

Refugee Service Sunday

September 10, Good Shepherd Episcopal Church, Centennial, CO

An all-ages program of education & service to learn about, serve, & pray for local refugees. A hands-on children and youth program will help kids understand what life is like for refugees, while adults hear from a local Iraqi refugee about her journey. This event supports Resolutions A096, A182, A193, C019.

Stephen Ministry Introductory Workshop

Saturday, October 7, 9:00 am to 1:00 pm, at Church of St. Michael the Archangel, 7400 Tudor Rd., Colorado Springs, CO 80919. A half-day workshop to learn more about Stephen Ministry and how your congregation can become involved. Those who attend will experience a sample of Stephen Ministry training and learn caregiving skills they can put to use right away. This event supports Resolutions A096, A193.

Minnesota

It's Time to Talk: Forums on Race

October 17, 2017 Minneapolis Convention Center, Minneapolis, MN

The 15th Annual "It's Time to Talk: Forums on Race" featuring Sun Yung Shin, editor of *A Good Time for the Truth: Race in Minnesota*, a provocative book where sixteen (16) of Minnesota's best writers provide a range of perspectives on what it is like to live as a person of color in Minnesota. This event supports Resolutions A096, A182, A193, D068, A024, C019.

East, West, Southeast, Northeast, Southeast, Northwest Metro Mission Areas

April 7, 2018 Various Locations, MN

Participants from local faith communities build relationships, dive into mission opportunities of racial reconciliation through storytelling, and skill acquisition to support local ministries. These events support Resolutions A096, A182, A193, D068, A024, C019.

Episcopal Earth Keepers

Various events are held throughout the diocese throughout the year. The mission of the Episcopal Earth Keepers Circle is to educate and involve our communities in keeping the earth healthy for all. We

link faith communities with resources to inform and support your Earth Keeping work. An enormous number of resources are available and as well as connections to organizations we have found helpful.

Protect Minnesota & Protect Minnesota Interfaith Alliance

Multiple events in conjunction with numerous organizations and Faith Communities are held throughout the year. Protect Minnesota is the only independent gun violence prevention organization in Minnesota. Founded twenty-five (25) years ago as a coalition of sixteen (16) organizations, Protect Minnesota is committed to building a strong statewide network and partnership with faith communities, public health groups, businesses, law enforcement agencies, elected officials and national organizational partners.

Diocesan Convention; Engaging God's Mission of the Beloved Community

September 15-16 Duluth Entertainment Convention Center, Duluth, MN

This year at convention we'll be exploring Dr. King's vision of the Beloved Community. As we look back at the work that ECMN has done in years past, we see the strands of that good work - reconciliation, care for the environment, hunger, international relief - being woven together into this focus on the Beloved Community.

First Nations Kitchen

Every Sunday evening All Saints Episcopal Indian Mission serves traditional healthy organic Indigenous meals in a welcoming family environment. This ministry was initially established to serve Indigenous People of the Twin Cities but all are welcome. This ministry supports Resolutions A096, A182, A193, A024, D068, A024, C019.

Nebraska

The Road to Rosebud – Youth Outreach and Mission

June 18 – 23 St. John's Episcopal Church, Valentine, NE

Over the last nine (9) years, youth and adults from across the diocese of Nebraska have participated in a week-long youth outreach project working on the Rosebud Indian Reservation. They offer meals, fellowship, and Vacation Bible School to kids between the ages of 5 and 12 and complete various service projects in and around the Church of Jesus, Rosebud, SD. This event supports Resolutions A096, A193, A024, C019.

GROW: A Micro-Youth Event

October 28th St. James' Episcopal Church, Fremont, NE

GROW is an opportunity for community building with youth from across the diocese. The day is structured around service work, retreat-style talks and small groups. Each GROW event, will be centered in prayer and conclude with worship. This event supports Resolutions A182, A193, D068.

Celebrate Recovery.

The Recovery Commission encourages all congregations of the Diocese of Nebraska to set aside a Sunday each year to Celebrate Recovery. Addiction is one of the most powerful of the evils that corrupt and destroy the creatures of God. Some designate a Sunday in April, which is Alcohol Awareness Month; others would rather address a broader spectrum but it is best if parishes give some careful consideration to both when and how you want to Celebrate Recovery with a “Recovery Sunday.” The Recovery Commission offers a variety of resources to assist churches. These programs support Resolutions A193, A019, D068.

Listening Across the Differences

August 5 Trinity Cathedral, Omaha, NE

At this event, participants experience and reflect on the practice of hospitality at a time when communities are marked by deep divisions that alienate us from each other. Participants are encouraged to work to transform lives and communities through the act of radical welcome and listening across difference. This event supports Resolutions A096, A182, D068, C019.

Invite * Welcome * Connect

September 30 St. David’s Episcopal Church, Lincoln, NE

This event seeks to change the culture of The Episcopal Church to move from maintenance to mission. Participants are invited to participate in a summit focusing on offering hospitality to the stranger in our midst and is designed for teams of lay people and clergy. This event supports Resolutions A096, D068, C019.

Wyoming

The Rev. Warren Murphy Islam Series

This Ecumenical and Interfaith Officer for the Diocese of Wyoming, has prepared a three (3) part series on Islam that is available on the Diocesan website under the Education tab on the Episcopal Diocese of Wyoming’s website. This may be used by individuals or for group study. This program supports Resolution A096.

QPR TRAINING

October 6-8 Diocesan Convention, Lander Community Center, Lander, WY

QPR Suicide Prevention Training was available at this year's Annual Convention. More information about the training will be shared in the eSpirit and on the Diocesan website. This event supports Resolutions A096, A193.

Montana

All of God's People

May 3 St. Peter's Cathedral, Helena

Ms. Martha Winford lead this workshop that explored Racism and how it enforces societal systems of racism. This event supports Resolutions A096, A182, A193, C019.

Grace Camp and Mini Grace Camp

Grace Camp (for campers entering grades 3-8): June 18-23

Mini Grace Camp (for campers entering grades 3-6): July 4-7

These two (2) events are free summer events at Camp Marshall for children with a parent in prison. These camps enable children of a parent in prison to have an enjoyable camp experience in a safe and supportive environment. These events support Resolutions A182, D068, C019.

From Despair to Hope – (Suicide Prevention)

April 8 Diocesan Convention, St. Peter's Cathedral, Helena

The Rev. Mary Alice Jones and the Rev. James Jones lead a workshop on suicide prevention. This event supports Resolutions A096.

Freedom in Christ Prison Ministry

Ongoing ministry within the Montana State Prison, Deer Lodge, MT

Freedom in Christ Prison Ministry is a unique niche ministry. One of its main goals is to connect the inside group of Christian prisoners with the people of the Christian church on the outside. This is achieved by offering worship opportunities where people from the outside come and worship with the prisoners. This ministry supports Resolutions A096, A182, A193, D068.

PROVINCE VII REPORT BY MRS. AYESHA MUTOPE-JOHNSON

Event/Activity	Description	Becoming Beloved Community Area */GC Resolution
Assoc. of Black Psychologists – Mid-Year Meeting – Houston, TX 1/14/17	Panelist – Post Enslavement Trauma	Proclaiming the Dream/2015-C019
IONA Seminary of Diocese of Texas – Camp Allen, Navasota, TX - 1/13/17	Presentation – The Church and Race – exploring Episcopal history with racism, focus on E. Texas	Telling the Truth; Proclaiming the Dream/2015-C019
National Assoc. of African American Studies – Dallas – 2/13/17	Presentation on Post Enslavement Trauma, submitted scholarly paper for publication	Telling the Truth; Proclaiming the Dream/2015-C019

How are the Children – St. James Episcopal Church, Houston - 3/4/17	Post Enslavement Trauma Teach-in and Healing Circle – Adult and Youth engagement	Telling the Truth; Proclaiming the Dream; Practicing the Way of Love/2015-C019
Spring into Wellness Fair – Houston Public Library – Young Branch – 4/29/17	Booth and Display w/ Ujima Health Connection on issues of mental health, including Post Enslavement Trauma	Proclaiming the Dream; Practicing the Way of Love/2015-C019
Myth of Race; Truth of White Privilege – Trinity, Woodlands, TX – 5/3/17	Presentation to church group on identifying, recognizing and addressing racism & privilege	Proclaiming the Dream; Practicing the Way of Love/2015-C019
Peace Village for Kids – Roswell, NM, Diocese of Rio Grande - 6/26 – 6/30/17	Peace Camp to teach children the way of peace, problem-solving, multi-cultural practice	Proclaiming the Dream; Practicing the Way of Love/2015-C019, 2015-Do68
Seeing the Face of God training – 7/11-7/13/17	Training of Province VII Anti-Racism Network members in “Seeing the Face of God” course	Practicing the Way of Love/2009-B049
Multi-Cultural Community Gathering – St. Augustine, Kansas City, MO – 7/17-21/17	The church reaching into the changing community for cultural exchange	Practicing the Way of Love/2015-C019
Gateway of Grace, Dallas, TX – all year	Supporting immigrant families with education, child-care, transportation, assimilation	Practicing the Way of Love/2015-C019
Peace Village for Adults – Taos, NM – TBA	Peace Camp for adults of multiple cultures and religions, including the Taos Pueblo	Proclaiming the Dream and Practicing the Way of Love/2015-C019

PROVINCE VIII NO REPORT WAS PROVIDED.

However, Mr. McKim reports that the Kaleidoscope Institute, founded and supported through the Diocese of Los Angeles, is a major anti-racism and reconciliation training resource world-wide. 2009-B049, 2015-C019.

Mr. McKim, also, reports that that the Diocese of Los Angeles sent a number of people to the New Community Conference in July 2017 in an effort to continue their training in Anti-Racism work and to expose them to other cultures. 2015-C019.

Mr. McKim, also, reports that a delegation from the Episcopal Diocese of Northern California also attended the New Community Conference in July 2017. The delegation was led by Bishop Barry Beisner. 2015-C019.

PROVINCE IX NO REPORT WAS PROVIDED.

DEVELOPING CRITERIA FOR THE CREDENTIALING OF CERTIFIED ANTI-RACISM TRAINERS

This mandate on credentialing trainers is necessarily linked to what is required in Anti-Racism Training for ordained persons and lay leadership (see section on ARCT above). We have been inquiring into how dioceses and diocesan bishops view the certification requirement of anti-racism trainers.

Based on our research and the fact that funding has not been provided for a staff member who would be tasked with running a trainer certification program as was done in the past, we believe that a different process should be developed to certify trainers and include certification for individuals managed at the local level.

The ideas being explored:

- ECCAR would develop a set of criteria for certifying trainers and for certifying individuals
- ECCAR and/or TEC staff would certify trainers from a short list of vendors and maintain that list on the Episcopal Church web site.
- Each Diocese could approve a list of trainers in their Diocese.
- TEC will maintain a list of training materials from specific vendors which meet a rubric defined by the committee on The Episcopal Church web site.
- Other training may be developed to contextualize the recommended training material as long as it meets the rubric defined by the Committee. While we do not have budget to contextualize training, this approach addresses the notion described in the 2009 *Executive Council Committee on Anti-Racism Blue Book Report* that,

“We do a gross injustice to the spirit and intent of all previous anti-racism resolutions if we do not apply our increased awareness of how oppression operates to all new immigrant populations and to those who are denied the full protection of citizenship in our country. We would also add that we must not only address racism but its dual relationship with classism. The two have become inexorably joined in this society and in the church. Thus, we call upon all in The Episcopal Church to serve as models of justice-making in their local congregations and dioceses and communities.”

- To prove that learners have gained the knowledge and skills we believe are appropriate, TEC staff (or the Committee) would develop a Certification Exam aligned to these rubrics as a way of conferring certification on ordained and lay people. It, too, would be placed on the church web site.
- Overall, the objective for training should be documented as the “compliance standard” as was described in the Committee’s 2003 Blue Book Report and mentioned earlier in this report.

- Key to the rubric (which we plan to include in materials describing the rubric) is the definition of restoration of social justice (and the success of the Committee) stated so well in the 2006 *Committee on Anti-Racism Blue Book Report to the 75th General Convention*,

“...we must face the full impact of racism on all the people of color who have been harmed by it particularly with regard to the historic exclusionary practices of this Church. Racism has been incorrectly understood as a black/white problem. In fact, it is a sinful flaw in the character of our culture that continues to impact all people of color particularly new immigrants and those with different religious affiliations. It is incumbent upon us, therefore, ... to address this issue as inclusively as possible thereby avoiding further marginalization of ethnic and religious groups. Important tools in implementing this intentionally comprehensive process are the principles of restorative justice, which provide a neutral articulation of the self-examination and amendment of life that is required, in fact, to fulfill our baptismal covenant of “respecting the dignity of all persons”.”

The principles of restorative justice have been achieved when:

- All persons who have been disempowered or targets for marginalization or oppression are shown equal concern and inclusion.
- The community disdains theological and moral judgments and focuses on the brokenness and pain of those who have been harmed by exclusion or stereotypes.
- Persons who have caused harm are held accountable and understand their responsibility to meet the obligations to and needs of those whom they have harmed.
- History is taken into account and thus persons who are the inheritors of unearned privilege understand their responsibility in addressing inequity that has been created in the current society.
- All institutions in the church and society acknowledge and accept their responsibility for any policies, procedures, or structures that perpetuate injustice and do harm to individuals and groups.
- Healing and grace are the outcomes for all parties who have accepted their responsibilities and obligations for the disharmony and pain that previously existed in a process understood as restorative and not retributive.
- Dialogue has replaced debate and opportunity exists for all to participate equally in the process.
- Affected individuals or communities are empowered through their involvement in the discussions and dialogue related to the redress of their grievances.

- Collaboration and reintegration are encouraged while coercion and isolation are discouraged.
- A determination of whether there are unintended consequences of our actions or policies.
- Truth and mercy thrive in an atmosphere of genuine reconciliation, restoration, and compassion. The restorative justice process must be concerned with local issues and insure that the stories of specific disadvantaged groups be valued and heard.

Only after this is done can an authentic process of reconciliation for all of the Church be devised and recommended.”

[Resolutions A044](#) and [A045](#) below are designed to implement these ideas.

MONITORING COMPLIANCE OF ANTI-RACISM LEGISLATION PASSED BY GENERAL CONVENTION

The section titled: Monitoring and Evaluating Anti-Racism Related Ministries and Programming of the The Episcopal Church describes the national church staff and governing bodies’ compliance to anti-racism legislation passed by General Convention. The Provincial reports in the section titled: Collecting Data on Provincial Anti-Racism Ministries show compliance with many of the General Convention resolutions around Anti-Racism.

From these reports we can see that there is much good work going on to achieve racial reconciliation. The great majority of this work is in support of Resolutions 2009-Bo49 and 2015-Co19. All provinces are having anti-racism ministries and are doing some kind of anti-racism/racial reconciliation programming.

It is noteworthy that the greatest efforts are in those provinces where there is significant diversity and strife. Even so, the work has been mostly educational with only a few efforts to effect systemic change in institutions. Most notable as the exception to the rule is the Episcopal Church in South Carolina. It is to be recognized for doing tremendous work on all fronts: from training to providing reconciliation opportunities to addressing rampant incarceration. Perhaps this is because of the tragedy of the shootings at Mother Emanuel AME Church and the long history of slavery throughout the Province. This work proves the Church is well positioned not only to help people recognize the wounds of racism but also to heal them.

The Committee is concerned that we are not aware of a way to tell if all clergy have completed the canonically required anti-racism training. In fact, we are not certain that all clergy and lay leaders are getting sufficient anti-racism training (using our definition of “Training”) to meet Resolution 2009-Do49. We are working with provinces to determine the best way to track dioceses’ compliance with this and all resolutions.

Proposed Resolutions

RESOLUTION A042: CHANGE THE COMMITTEE’S NAME FROM “EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM” TO “EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM & RECONCILIATION”

RESOLUTION A043: CLARIFY AND UPDATE MANDATE OF THE EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM

RESOLUTION A044: ESTABLISH EXPECTED COMPONENTS (RUBRIC) FOR ANTI-RACISM CERTIFICATION TRAINING

RESOLUTION A045: REVISION AND REMINDER OF ANTI-RACISM TRAINING REQUIREMENT

RESOLUTION A046: THE EPISCOPAL CHURCH [TEC] HOST A RACIAL RECONCILIATION AWARDS PROGRAM

Budget

The Committee had no budget for the triennium but received funding for several face-to-face meetings. Additional funds are being sought from other sources.

The Committee would like to meet approximately five (5) times during the next triennium. This will require \$12,000 for 2018, \$12,000 for 2019, and \$6,000 for 2020 for a total of \$30,000 for the triennium.

The Committee is aware that \$1.2 million in funds were allocated for racial justice and reconciliation work by General Convention Resolution 2015-C019 that were not entirely spent. We hope to work with the Presiding Officers to provide guidance on how that money should be spent.

Continuance Recommendation

This report documents the good work being done by the Committee. The five (5) areas the Committee feels it is important to address going forward are: (1) ECCAR Collaborations; (2) Anti-Racism theology; (3) TEC Training Certification; (4) Racial Reconciliation Networks (5) Racial Reconciliation web resources; and (5) Reconciliation of Racial Reconciliation efforts.

Specifically, the goals of the Committee for the next triennium should be as follows.

- Provide guidance on anti-racism work in collaboration with:
 - a) Resolution 2015-C019 Working Groups as identified by Presiding Officers and TEC Professional staff
 - b) the House of Bishops
 - c) Executive Council Joint Standing Committee on Advocacy and Networking
 - d) Interim Body for Deployment: Survey experiences of Clergy of Color; Certify Anti-Racism Training for Call Committees, etc.

- e) Interim Body for Prayer Book, Liturgies, Music: Develop Services of Racial Repentance and Racial Reconciliation Resources
- f) Seminaries and affiliated academic institutions such as Voorhees and St. Augustine: consult on curricular offered; Provide TEC certified trainer options; seek other ways ECCAR can assist.
- g) Episcopal Formation Network: Consult on programming and seek other ways to assist.
- Provide encouragement and guidance to Provinces to host webcasts of Bishops Addressing Anti-Racism using the Hollywood Squares format--Province I.
- Gain insight into member makeup and needs by working with larger church survey (Re: GC 2015-2015-A182).
- Publish works on anti-racism theology, policies, and practices to be distributed in both hard copy and electronically.
- Development of “TEC Provincial and Diocesan Leaders and Trainers Network”.
- Provide Racial Reconciliation Electronic (Web) Resources (see Best Practices section for details).
- Development of a “certification” mechanism around anti-racism training.
- Development of “TEC Racial Reconciliation Awards Program” to raise the visibility of racial reconciliation and lift up examples of successful racial reconciliation.

We recommend the Committee be allowed to continue to carry out this important work with the revised charter as described in the proposed resolutions as we believe we are well positioned to help make racial reconciliation a reality in and through the Episcopal Church and the world.

EXECUTIVE COUNCIL COMMITTEE ON CORPORATE SOCIAL RESPONSIBILITY

Membership

The Rev. Canon Brian Grieves, <i>Chair</i>	Hawaii, VIII	2018
The Rev. Canon Kathleen Cullinane	Hawaii, VIII	2018
The Rev. Chase Danford	New York, II	2018
The Rt. Rev. Douglas Fisher	Western Massachusetts	2018
The Rev. John Floberg	North Dakota, VI	2018
Mr. William B. McKeown	New York, II	2018
Mr. Paul Neuhauser	Iowa, VI	2018
Mr. William Smith	Iowa, VI	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018
Mr. Michael Kerr, <i>Liaison Investment Committee</i>	Virginia, III	
Ms. Patricia Zerega, <i>Consultant</i>		

CHANGES IN MEMBERSHIP

Resigned: Barbara Mann. Appointed: William B. McKeown

Acknowledgments: The committee is grateful for the collaborative participation in its work to the Church Pension Fund represented by Anne Mallonee and Nancy Sanborn. Particular appreciation is expressed to staff support offered by Kurt Barnes, Margareth Crosnier de Bellaistre and Nancy Caparulo. Thank you to General Convention staff, especially Michael Barlowe, Brian Murray, Patrick Haizel and Marian Conboy and their team. Rebecca Linder Blachly, Director of Government Relations, has joined the committee's extranet communication, and offers important advice on shareholder rights in Washington, especially with the Securities and Exchange Commission. Appreciation is also extended to Michael Kerr, Liaison from the Investment Committee, and Warren Wong, from the Economic Justice Loan Committee.

Mandate

AN/FFM 008 (2015-2018) Resolved, That the Executive Council, meeting in Linthicum Heights from November 15-18, 2015, establish the Executive Council Committee on Corporate Social Responsibility to be responsible for researching the social responsibility records of corporations whose stock is held in DFMS portfolios and recommending appropriate courses of action based on the positions established by General Convention and Executive Council. The procedures for this committee will be as follows: With the approval of Council, it will be responsible for developing shareholder resolutions on social justice issues to be submitted to companies in which the Church invests its funds. CCSR will also review similar resolutions being offered by other churches or advocacy groups and recommend

whether the Episcopal Church should support them. These recommendations will be forwarded to the Executive Council through the Standing Committee on Advocacy and Networking. As new issues come up during the triennium, CCSR will forward its recommendations to the next meeting of Executive Council. Membership will consist of nine (9) members, including at least one (1) bishop, one (1) priest or deacon and one (1) lay person; one (1) member of FFM, one (1) member of the Investment Committee, and one (1) member of A&N. Members will be nominated by the Presiding Officers of the Executive Council jointly and elected by Executive Council.

Summary of Work

The committee met four (4) times (three (3) times by tele-conference, one (1) in person meeting at The Church Center) through the submission of this report. An additional two (2) to three (3) teleconferences are planned prior to and just after the 79th General Convention.

The committee identified six (6) priority areas for its work during the triennium:

HUMAN TRAFFICKING

The committee participated in dialogues with United/Continental and Marriott Hotels on its training of staff to identify victims of trafficking and was active in strategy planning with ecumenical partners. There are additional dialogues with Delta Airlines and Swift Transportation (a trucking company).

CLIMATE CHANGE

A shareholder resolution with Chevron titled “Climate Change Stress Testing and Scenario Impact Assessment” was withdrawn after the company’s publication *Managing Climate Change Risks*, believing that it marked an important first step toward the disclosure requested in the shareholder proposal. The committee monitored progress of the Investment Committee which was charged with implementing General Convention’s Resolution C045 (78th GC) calling on the Church to divest from companies engaged in fossil fuels. That monitoring is ongoing. Dialogue continues with Pepsico, EOG Resources, and Union Pacific. The focus with Union Pacific is safety in transporting oil.

CORPORATE BOARD DIVERSITY

A shareholder resolution in which the Episcopal Church was the lead filer with the CACI corporation asking for appointment of a woman to the board led to changes in the company’s guidelines for serving on its board and agreement was reached to withdraw the shareholder resolution in favor of an ongoing dialogue with the company.

GUN VIOLENCE

The committee recommended and the Executive Council endorsed the Sandy Hook Principles in order to guide the committee’s work with companies in the business of making and selling guns. This will help guide the committee’s work on this issue.

HUMAN RIGHTS

Occupation of West Bank and Gaza: A shareholder resolution was filed with the Caterpillar Corporation asking the company to appoint an independent director to its board with expertise in human rights. The resolution was withdrawn after a successful dialogue with investors and company representatives, which included an employee appointed to a new position for human rights. Dialogues will continue twice a year by mutual agreement. Motorola, Facebook and PayPal are also in the DFMS portfolio and connected to the Occupation. Motorola provides sophisticated equipment to the Israeli military, Facebook has removed benign Palestinian postings and PayPal has offered services to residents of illegal settlements while not providing services to Palestinians. The committee supported renewal of a \$500K investment in the Bank of Palestine by the Economic Justice Loan Committee.

The committee also participates in an ongoing dialogue with Anadarko, an oil and gas company, on its human rights policies globally.

DAKOTA ACCESS PIPELINE

The committee discovered that the DFMS held stock in at least five (5) banks that made loans to the pipeline project and joined other investors in asking the banks to exert pressure to reroute the pipeline away from water sources serving the indigenous community at Standing Rock.

Monitoring continues on all these issues. Future issue areas might include health care and immigration reform. All actions and recommendations of the committee adhere to policies of the General Convention and Executive Council. The work is done ecumenically through the Interfaith Center on Corporate Responsibility (ICCR), of which the Episcopal Church is a founding member.

Proposed Resolutions

[RESOLUTION A047: ETHICAL INVESTMENTS](#)

Budget

- \$50,000 for half time salary and benefits per year
- 7,500 for staff travel and expenses per year
- 7,000 for committee expenses average per year
- 10,000 for Interfaith Center on Corporate Responsibility (8750 for dues and 1250 for fees)

\$74,500 per annum or \$223,500 for the triennium 2019-2021

The committee is deeply grateful to Church Center leadership for finding funding to resource the committee's work. Adequate funding has been an issue since 2010 and will hopefully be fully resolved by inclusion in the 2019-21 triennial budget.

EXECUTIVE COUNCIL COMMITTEE ON HISTORICALLY BLACK COLLEGES AND UNIVERSITIES

Membership

The Very Rev. Dr. Martini Shaw, <i>Chair</i>	Pennsylvania, III	2016
The Rev. Canon James G. Callaway, D.D.	New York, II	2016
Dr. Joel Cunningham	Tennessee, IV	2016
Mr. Scott Evenbeck	Indianapolis, V	2016
Dr. Anita George	Mississippi, IV	2016
The Rev. Dr. Canon Michele V. Hagans	Washington, III	2016
The Rev. Dr. Eugene Y. Lowe, Jr.	New York, II	2016
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2016
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2016

Mandate

The HBCU Task Group was appointed by the Executive Council at the direction of a resolution in January 2015: that the Executive Council...requests the Presiding Officers appoint a task group to consider how the Episcopal Church can better support our Historically Black Colleges and Universities, including financial, administrative, leadership, and other forms of support.” The two remaining Episcopal HBCUs are St. Augustine’s University in Raleigh, NC and Voorhees College in Denmark, SC.

Summary of Work

The appointments were made in the Fall of 2015, headed by The Rev. Martini Shaw, Rector of St. Thomas’ Church in Philadelphia, and the HBCU Task Group first meet by teleconference on October 22, 2015. While the initial work was by teleconference, the Task Group convened both institutions at St. Augustine’s University in Raleigh, North Carolina from January 28-30, 2016. A second on site visit was held at Voorhees College from February 2-4, 2017. The Task Group was formed to fill a void in understanding and communication between the institutions and the council. The timing was especially fortuitous, however, as both St. Augustine’s and Voorhees had significant cash flow crises in the summer of 2016. The rapport between the schools and TEC facilitated church support overcoming a longstanding financial crisis in the short term. This also laid the groundwork for ongoing support addressing student recruitment, especially of Episcopal students, and fund development. Initiatives in these areas are well underway at St. Augustine’s assisting Dr. Everett Ward, President and beginning at Voorhees with the appointment of Dr. W. Franklin Evans.

WHAT IS YET TO BE DONE IN 2016-17?

Last summer, TEC's development director Ms. Tara Elgin Holley started working with Bishop Michael Bruce Curry to marshal local support from five (5) congregations in Raleigh, North Carolina, in providing material and other relational support to St. Augustine's University, while working with their development staff to up their game. Then Dr. Lang Lowery was sent by TEC's CFO Kurt Barnes to facilitate the sale of a golf course in August 2016, leading to a new sustainable financial plan to overcome a chronic deficit, while looking at telecommunication and property maintenance to enhance student experience.

Such assistance is only beginning at Voorhees College, which is vexed by the fracture in the church in the former Diocese of South Carolina. Voorhees called on two (2) years support in July 2016. In 2017 they are receiving monthly payments from the support budgeted for 2018, a situation that will leave them at risk in 2018, a threat the Committee is watching carefully, as their fundraising assistance from TEC is only in its beginning phase.

St. Augustine's University drew down all three (3) years of TEC block grant funding last summer, but now has a financial plan for establishing a year end surplus supported by accelerated fundraising. Currently, St. Augustine's accreditation is on probationary status, which makes their financial success all the more crucial.

As a baseline, continuing relationship with the Church is one of the marks of Identity and Character of the Colleges and Universities of the Anglican Communion. These institutions are members of the Association of Episcopal Colleges, CUAC's Episcopal chapter, where Canon James Callaway works to bring them together with their eight (8) sister Episcopal peers for mutual support and sharing. TEC's *Black Ministries* Officer, Canon Angela Ifill has carried out an invaluable programmatic role with St. Augustine's and Voorhees through annual Campus Symposia, bi-annual Recognition Events, and presence at General Conventions. But while these efforts have gone a long way to connect students and engage administrators, the level of church engagement has been limited to the historically flat but ongoing budgetary support. The Task Group has discovered that much more is needed and possible.

WHAT PART OF THAT WORK BEYOND MEETINGS HAS BUDGET IMPLICATIONS FOR 2019-2021?

The systemic finding of the HBCU Committee has been that the linkage we have established has met a crucial need of supporting these Episcopal institutions connected with their sponsoring Church at a governance level. Perhaps it can be best described in terms from the Anglican Congress in 1963 as "mutual responsibility and interdependence." Our task is to help The Episcopal Church find the ways and means for its being continued. One area we are exploring is to find ways to include the diocesan bishops relating to St. Augustine's and Voorhees more directly into the Task Force.

The original Executive Council resolution called for an "Episcopal Historically Black Colleges and Universities Task Group to consider how the Episcopal Church can better support" these two (2)

institutions, “including financial, administrative, leadership and other forms of support.” We have found the need to sustain that emphasis particularly as it is reflected in the standards of the Southern Association of Colleges and Schools Commission on Colleges (SACSCOC) over the next five (5) to seven (7) years. (We will never forget that in 2012, after 140 years of witness, one of our heroic Episcopal HBCU’s, St. Paul’s College in Lawrenceville, Virginia closed on losing its accreditation.) As we are seeing with St. Augustine’s now, the vibrant support of a sponsoring church can play a significant role in their assessment of a member’s viability.

All this suggests the need for continuing work together beyond the next Triennium. We really need to be mindful of actively supporting the places that do this critical yet vulnerable work of the Episcopal Church. We need to have an ongoing body that brings together experienced church folk with academic, administrative and fundraising capabilities.

HOW DOES THAT WORK FIT INTO THE JESUS MOVEMENT VISION? (WHY IS IT NECESSARY?)

Bishop Curry gives the following voice to The Jesus Movement: “We’re following Jesus into loving, liberating and life-giving relationship with God, with each other and the earth...This crucially includes Reconciliation: Embodying the loving, liberating way of Jesus with each other to repair and restore that we call racial reconciliation.”

It can be argued that material Racial Reconciliation in the Episcopal Church began in 1868 with the opening of St. Augustine’s Normal School and Collegiate Institute in Raleigh, North Carolina. As Thelma Roundtree wrote in her history of St. Augustine’s (“Strengthening Ties that Bind”), “Its purpose was to train freedmen quickly to prepare other freed slaves to teach...therefore, the establishment of St. Augustine’s is believed to have been the result of initiatives taken by twelve (12) priests who traveled from North to South...to start a school for freedmen.”

In 1883 in Lawrenceville, Virginia, the son of a former slave, James Solomon Russell, a newly ordained priest started a Normal School for former slaves that became St. Paul’s College (which tragically closed in 2012.) Finally, in 1893 Elizabeth Evelyn Wright, trained by Booker T. Washington at Tuskegee Institute, opened a Normal School in Denmark, South Carolina that with the purchase of land made possible by Ralph Voorhees became Voorhees College.

The Union of Black Episcopalians (UBE) and Canon Ifill have offered the following perspective, which we quote:

“There are few historically black institutions more valuable to its community and the economics and culture of the larger society than Historically Black Colleges and Universities. Statistics show that approximately one half of all black college graduates are products of HBCUs...While far from circumstances which spawned them, Historically Black Colleges and Universities are still essential mission to the black community.”

In our time our Episcopal HBCUs are reaching out to other disadvantaged ethnic groups, principally Hispanics, and their role continues to evolve. In seeking Racial Reconciliation, however, they stand as the beachhead of the church's witness to racial healing.

EXECUTIVE COUNCIL ECONOMIC JUSTICE LOAN COMMITTEE

Membership

The Hon. Warren Wong, <i>Chair</i>	California, VIII	2018
Ms. Dianne Aid	Olympia, VIII	2018
Rev. Kimberly Jackson	Atlanta, IV	2018
The Very Rev. Will Mebane	Western New York, II	2018
The Rt. Rev. Rodney Michel	Pennsylvania, III	2018
The Rev. Andrew Walter	Washington, III	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	
The Rev. Canon Michael Barlowe	California, VIII	
Mr. Kurt Barnes	New York, II	
Mrs. Nancy Caparulo	Newark, II	
Ms. Margareth Crosnier de Ballaistre	New York, II	
Mr. Tanie Oconer		
Ms. Keys Daniels		
Mr. Maxwell Gritzuk		
Mr. Robin Odland		

Mandate

AN/FFM 007 (2015-2018) The following is a true copy of a Resolution adopted by the Executive Council at its meeting from November 15-18, 2015 at which a quorum was present and voting.

Resolved, That the Executive Council, meeting in Linthicum Heights from November 15-18, 2015, establish the Executive Council Economic Justice Loan Committee to be responsible for overseeing the assets set aside by General Convention and Executive Council for loans that support greater economic justice by enhancing people's ability to improve their economic well-being and empowering the powerless and oppressed. The Economic Justice Loan Committee is to be made up of a minimum of five (5) persons nominated by the Presiding Officers and appointed by the Executive Council, from the Investment Committee and Committee on Corporate Social Responsibility and other appropriate persons at large. The Committee will report on its work to Executive Council at least once annually through the Committee on Corporate Social Responsibility or the Investment Committee. Loan criteria are to be approved by Council.

REPORT NOT RECEIVED IN TIME FOR PUBLICATION.

EXECUTIVE COUNCIL INVESTMENT COMMITTEE

Membership

Mr. Michael John Kerr, <i>Chair</i>	Virginia, III	2018
Mr. David L. Alvarez-Roldan	Puerto Rico, IX	2018
Mr. N. Kurt Barnes	New York, II	2018
The Rt. Rev. Clifton Daniel, 3 rd , D.D.	Pennsylvania, III	2018
Ms. Dena Frith Moore	Virginia, III	2018
The Rt. Rev. Rodney R. Michel	Pennsylvania, III	2018
Mr. Benjamin Waring Partridge, IV	The Virgin Islands, II	2018
Ms. Maibeth J. Porter	Alabama, IV	2018
Mr. Ronald Radcliff, Jr.	South Carolina, IV	2018
The Rev. Andrew Walter	Washington, D.C., III	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018

Mandate

In accordance with Executive Council By-laws, the Investment Committee has all the authority of the Council and Board of Directors of The Domestic and Foreign Missionary Society of The Protestant Episcopal Church (DFMS, or the Society) under the law to act on the investment and reinvestment of institutional funds or assets of The Episcopal Church, the General Convention, the Council, and the Society; as well as any on other funds or assets held by the foregoing for investment.

Summary of Work

The Investment Committee recommends investment objectives designed to provide a sustainable and increasing level of income to support the ministries of The Episcopal Church in accordance with the wishes of the donors or owners of those funds, while preserving the real (inflation-adjusted) purchasing power of the funds. It also develops and regularly updates Investment Policies that assist the Committee in effectively supervising, monitoring, and evaluating the investment of the Endowment's assets.

The Committee establishes strategies and policies for the management of the investment portfolio, which includes the trust funds of the official corporation – The Domestic and Foreign Missionary Society – and other Episcopal entities that wish to co-invest with the DFMS.

The portfolio is diversified and continues to be focused on equities, with approximately 63 percent invested in equities; 17.5 percent invested in fixed income; and 19.5 percent in convertibles, hedge fund

of funds, and real estate. The Committee continues to evaluate portfolio return, while maximizing risk protection by reducing U.S. equity allocation and increasing non-U.S. equity and alternative investments.

Long-term performance of the trusts has been exceptional, with annual returns, after all fees and expenses, of +4.9% for the 10 years ending June 30, 2017, which includes the 2008-2009 economic downturn. The current one (1) year net return ending June 30, 2017 reflects a 15.0% gain. Over the one (1), three (3) and five (5) year periods, the portfolio performance has been ranked in the top twenty (20) percent of all foundations with assets between \$250 million and \$1 billion, as tracked by the InvestorForce Performance Reporting Network (subsidiary of MSCI Inc.). Since inception of the current portfolio on January 31, 1993, the annualized net performance has been 8.1%. Since June 30, 2015, the market value of the portfolio has risen from \$373 million to \$420 million as of June 30, 2017.

During the triennium, ECIC has worked closely with the Committee for Corporate Social Responsibility (CCSR) and the Economic Justice Loan Committee (EJLC), with liaisons to each of those committees. ECIC thanks the chairs of those committees, the Rev. Canon Brian Grieves and Mr. Warren Wong, for their responsiveness to our interdependent work. ECIC continues to be well-served by Mr. Kurt Barnes and a very dedicated staff from The Episcopal Church Center.

Over the last three (3) years, ECIC has reviewed and revised the Investment Policy Statement with approval from the Executive Council. ECIC has also dealt with two (2) primary goals during this triennium beyond ongoing portfolio oversight.

First, ECIC has worked very closely with our investment consultant, Mercer, on how to respond as fiduciaries to the General Convention resolution Co45, requesting a divestment of fossil fuels from the portfolio. To do so, ECIC is adhering to the resolution and is approaching the broadly stated resolution in a fiscally responsible and fiduciary-minded prudent manner. ECIC has worked with specialists in the field of socially responsible investing and have made adjustments to portfolio holdings with an eye towards ESG (Environmental, Social and Governmental) issues. ECIC has reviewed structures for portfolio screening based on ESG Quality rankings, percentages of fossil fuel reserves and Weighted Average Carbon Intensity (WACI). Classifying investment opportunities along a continuum involving sustainability and active ESG integration into investment decisions will be a focus of ECIC in the second half of 2017. The resolution is contrary to the long-standing position of The Episcopal Church of engagement rather than divestment. The Episcopal Church has made socially responsible investments at least since the 1960s – and ECIC continues this practice, following a trinity of avoidance, affirmative action, and advocacy:

1. Avoidance: Not investing in companies whose activities are contrary to our social and moral values.

2. Affirmative Investing: Investing in institutions that can provide financial resources to underserved communities.
3. Advocacy: Voting proxies and activism that focus on constructively influencing corporate behavior.

ECIC is cognizant of the important work of CCSR in addressing current issues by means of ECIC retaining shares in specific companies. Without ownership, CCSR cannot engage companies in pursuit of social justice, from board diversity to human trafficking or from climate change to the Dakota Pipeline access.

To this end, subsequent to its November 2017 meeting, the committee adopted a formal strategy resolution on implementation of a response to C045. A copy of which is attached to this report.

Second, ECIC has worked with Mercer on numerous Monte Carlo simulations on the spending rate imposed on the portfolio from the actions of General Convention. The current Investment Policy Statement allows for a spending rate ranging from 4.0% to 5.0%. The current spending model for the triennium has been a base of 5% plus an additional allocation from the floor of General Convention pushing the actual spending rate to 5.7%. 10,000 simulations involving expected return, expected inflation and spending rates of 4.5%, 5% and the current 5.7% were generated over a prospective ten (10) year period. The difference in median case estimates of portfolio market value is a \$55 million gap. The projections on such ongoing and excessive draws adversely impact the long-term sustainability of the portfolio to support the ministries of The Episcopal Church of the future. ECIC proposed a gradual reduction of the spending rate over the coming triennium and appreciates the June 10, 2016 agreement and endorsement of the Executive Council in reducing the planned budgetary draw on the portfolio from five (5) percent to four (4) and one-half (½) percent (each based on a trailing five (5) year market value average) during the 2019-2021 triennium.

The DFMS investment portfolio consists of the following three (3) types of funds:

- Endowment funds held and managed by DFMS and benefiting DFMS;
- Funds owned by and benefiting other Episcopal and Anglican entities in the United States and abroad, for which the DFMS is the trustee;
- Custodial funds held and managed by the DFMS, but owned by and benefiting other Episcopal and Anglican entities in the United States and abroad.

There are almost one thousand one hundred (1,100) trust funds maintained in a common portfolio, managed by sixteen (16) investment managers and participating on a pro-rata basis in all returns of that portfolio. The Society is also trustee for nineteen (19) charitable trusts, which are separately invested and managed, but are not commingled with any other fund, as required by law. The

Treasurer's Office publishes an annual trust fund book, and the Investment Committee reports regularly to the Executive Council.

Budget

The Committee meets four (4) times each year, generally in person, to review performance and discuss current investment issues. The Committee's expenses are charged to the income of the endowment.

JOINING AUDIT COMMITTEE OF THE EXECUTIVE COUNCIL AND THE DFMS

Membership

Mr. Bryan W. Krislock, Esq., <i>Chair</i>	Olympia, WA, VIII	2018
The Rt. Rev. Jeff W. Fisher	Texas, VII	2018
Dr. Delbert C. Glover	Rhode Island, I	2018
Mr. G. William Haas, Esq.	New York, II	2018
Ms. Nancy Koonce	Idaho, VIII	2018
The Rev. Michele Ann Racusin	San Joaquin, VIII	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018

Mandate:

To regularly review the financial statements relating to all funds under the management or control of the Council and the Society and to report on at least annually to the Council.

Summary of Work

MEETINGS

The Audit Committee's role is to provide oversight of the financial reporting process, the audit process, the system of internal controls and compliance with laws and regulations on behalf of Executive Council. New York State law, and industry best practices, recommend (and in some cases require) that an organization appoint an audit committee comprised of independent, non-employee members to provide oversight of the organization. To exercise this oversight, the committee is given broad authority to discuss issues of concern with staff members, employees, board members, and other individuals as needed. The Committee may, with the approval of Executive Council, hire such independent investigators and firms as may be necessary to review allegations that come to the Committee's attention.

The Committee as currently constituted was appointed in Fall of 2015 and the terms of its members commenced in 2016 and will serve through the end of 2018. In addition to The Domestic and Foreign Missionary Society ("DFMS") Annual Statements, Episcopal Relief and Development's Statements are consolidated with the DFMS financial statements. Due to this relationship, a representative from Episcopal Relief and Development attends all meetings of the Committee.

The Committee met six (6) times during 2016 through 2017— three (3) times each year—at the Church Center. As provided in the Committee’s Charter, the previous members served until successors were appointed. As a regular practice of the Committee, it met with senior staff members in executive session to ensure that candid conversations could occur regarding any legal, financial, or other risks to the organization and receive regular updates on pending litigation. The Committee also continues to monitor reputational risks to the organization.

According to its chartered responsibilities, the Committee reviewed:

- quarterly and annual financial statements and the judgments and assumptions underlying them;
- the adequacy of the Society’s internal controls;
- the administration and activities of the grants auditor;
- the performance, and subsequent recommendation for the appointment, of the external auditing firm;
- the nature and scope of the proposed audit with the independent auditing firm;
- the final audit report of the Society’s financial statements and the independent auditors’ recommendations to management for improvements in any areas of weakness; and,
- in cooperation with the Society’s legal counsel, any potential liability exposure that could directly affect the Society’s financial statements.

Unqualified opinions were received from the independent auditing firm Grant Thornton for the 2015 and 2016 financial years. The Executive Council accepted these reports upon recommendation from the Audit Committee. The results of the 2017 audit are expected to be received at the Committee’s May 2018 meeting, in time for the Committee to provide it to the General Convention.

Major projects in this triennium include:

REVISIONS TO THE AUDIT COMMITTEE CHARTER

The Committee reviewed its charter and recent changes to New York State Law—where the DFMS is incorporated—on the role of the Audit Committees in Corporate Governance. After conducting the review, the Committee recommended changes to the Charter that included responsibility for reviewing the DFMS’s risk management program, reputational and other, non-financial risks to the organization. The Executive Council accepted the recommended revisions to the Audit Committee’s charter.

APPOINTMENT OF EXTERNAL AUDITOR

In 2017, the Audit Committee conducted a comprehensive request for a proposal process for the selection of a new auditor for the 2018-2021 triennium. A selection criteria was prepared and firms were invited to submit proposals. The criteria that the firms were evaluated by criteria such as: price, capability, financial stability, expertise, staff turnover, and industry reputation. Given the international nature of the church, with operations in multiple countries, the ability of a firm to handle international issues was a priority.

Five (5) firms submitted proposals and based upon the selection criteria, they were invited to prepare and present to the Committee. The Committee then reviewed the proposals and recommended Grant Thornton, LLP. This recommendation was forwarded to Executive Council.

INTERNAL AUDITOR AND ENTERPRISE RISK ASSESSMENT

The Committee continued a discussion regarding the need for an internal auditor at the DFMS. An internal auditor is an employee who independently reports to the Audit Committee and can review specific areas of concern or risk to the organization. For example, if the Committee were concerned about abuses involving travel expenses and the travel policy, the internal auditor could review whether volunteers and staff are complying with the travel policy adopted by the Executive Council.

After consulting with the independent audit firm, the Audit Committee decided that an enterprise risk assessment was necessary to identify what areas of risk to the organization may exist. This step is necessary to understand how an internal auditor may help reduce those risks to the organization and would help provide a job description for this. The Committee is working with the new Chief Operating Officer and that process is under way.

Other areas of concern:

In addition to the above work, the Committee has identified the following areas of concern to the organization and future areas of work:

DEVELOPMENT OF POLICIES AND PROCEDURES MANUAL

Currently, neither the Council nor the General Convention maintains a codification of the policies and procedures adopted by the General Convention and Council. As a result, there is a significant risk that adopted policies and procedures will be lost, misremembered, or forgotten. Included within this policy manual would be an updated whistleblower policy, travel policy, conflict of interest policy, and other operational policies.

SHORT TERM RESERVES AND DRAW ON INVESTMENT PORTFOLIO

Over the past several triennia, there has been a larger draw on the investment portfolio than is recommended. Although these are made for valuable and important missional needs, and the returns on our portfolio have been large enough to support these draws, there is still considerable risk to the Church if these draws continue. Because of the excessive draw, the portfolio is less able to absorb future crises and to provide for future generations of the church.

In addition, short term reserves have been used for several unexpected needs, resulting in the need to rebuild these reserves to handle unexpected events. The Committee strongly recommends that the

next budgeting cycle include a provision to rebuild these reserves and ensure that the Church is able to weather any future economic downturn or crisis.

Continuance Recommendation

SUCCESSION PLANNING

There are currently several long-term, key staff who contain significant institutional knowledge about the operations of the DFMS. In addition, key elected and volunteer positions have regular turn over due to the nature of their terms and positions. The Committee has recommended the creation of succession plans for key positions to ensure that in the event of an unexpected, or expected turnover, there is a strong transition plan in place.

INTERNALIZED STRATEGIC PLANNING

In conducting its audit and review of the staff, the Committee reviewed the current operations and decision making processes. Through this review, the Committee recommends that the current structure and governance procedures of the board be evaluated to ensure that there is a regular review of the strategy to ensure decisions to allocate resources are done based upon this plan.

THE UNITED THANK OFFERING BOARD

Membership

Dr. Sandra Squires, <i>President</i>	Nebraska, VI	2018
Dr. Marcie Cherau, <i>Vice-President</i>	Georgia, IV	2018
Ms. Birdie Blake-Reid, <i>Secretary</i>	Long Island, II	2018
Mrs. Kathy Mank, <i>Financial Secretary</i>	Southern Ohio, V	2018
Ms. Sherri Dietrich	Maine, I	2021
Ms. Vernese Smith	Long Island, II	2021
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018
Ms. Joyce Haines	Southern Virginia, III	2018
Ms. Joyce Landers	Central Gulf Coast, IV	2021
Ms. Margaret Cooper	Missouri, V	2018
Ms. Elizabeth Campbell	South Dakota, VI	2021
Ms. Valinda Jackson	Kansas, VII	2021
Ms. Barbara Schafer	Nevada, VIII	2018
Ms. Reina Lopez	Honduras, IX	2021
The Rev. Sarah Carver, <i>Appointed Member</i>	North Carolina, IV	2018
Ms. Caitlyn Darnell, <i>Young Adult Representative</i>	North Carolina, IV	2021
The Rev. Marion Luckey, <i>Executive Council Liaison</i>	Northern Michigan, V	2021
The Rev. Canon Heather Melton, <i>Staff Officer, Staff Liaison</i>	Long Island, II	

Mandate

To 1) promote an attitude and culture of thankfulness within The Episcopal Church, 2) assist in raising awareness of UTO, 3) encourage ingathering offerings to support mission throughout the world, 4) recommend priorities and criteria for current-year grants, 5) solicit and evaluate grant applications based on said criteria, 6) recommend approval of said grants to the Executive Council of The Episcopal Church through The Episcopal Church Finance and Mission Departments, and 7) establish and nurture relationships with those who are awarded grants through activities including, but not limited to, periodic site visits.

The United Thank Offering [UTO] Board, rooted in prayer and guided by the principles of the *Theology of Thankfulness* and INC-055, gave priority to the following areas during the 2015-2018 triennium:

- Granting the Annual Ingathering
- Increasing Participation in the Spiritual Discipline of Gratitude
- Creating a Donor/Membership Database

Summary of Work

The Board met in person five (5) times: 2015 in Maryland, 2016 in Tennessee and North Dakota, in 2017 in Puerto Rico and Maryland/Washington, D.C. During each meeting, the Board conducted business, visited/learned about grant sites and met with local Episcopal Church Women and United Thank Offering volunteers.

Members of the Board also met online to address the work set before the Board between meetings.

GRANTING THE ANNUAL UNITED THANK OFFERING INGATHERING

During this triennium, the Board continued to evaluate the granting process annually to increase transparency, ease of the application process and support grant applicants, dioceses and Provinces. After the success of the 125th Special Anniversary Grants to Young Adults, the Board continued and expanded this program to include seminarians. UTO awarded fourteen (14) grants to young adults and twelve (12) to seminarians in 2016 and 2017. These grants included projects ranging from designing sustainable spaces on unused church property to helping start a new congregation in a community center in an inner city. The Board continued the annual granting process utilizing the focus of Mark 5 and then embraced The Jesus Movement, following the leadership of the Presiding Bishop, for grants for 2017 and beyond. We awarded forty-two (42) grants in 2016 and thirty-five (35) in 2017. Grant projects ranged from hiring a community organizer in Northern Indiana to supporting a mill project with the New York Haiti project. (The 2018 grants were not awarded yet at the time this report was due.)

Each year the Board receives requests for more money than has been collected to distribute through grants, and it is our hope to strengthen and increase the Ingathering so we can support more ministry initiatives throughout The Episcopal Church and the Anglican Communion.

THE JULIA CHESTER EMERY, UNITED THANK OFFERING INTERNSHIP

Each year, part of the Ingathering is used to support missionaries of The Episcopal Church. This annual grant is an important reminder of one of the first grants given by the Ingathering to send a missionary to Japan. In 2014, the Board determined that it would like to have a deeper relationship with Young Adults as well as with the missionaries the Ingathering is supporting. In a cooperative effort with Global Partnerships and General Theological Seminary, The Board created the first internship, naming it the Julia Chester Emery United Thank Offering Internship. The first year focused on educational programs at the seminary and ways to increase participation among younger people in UTO. The program was a wonderful success for all involved and so the Board voted to continue to offer the internship. The second year, UTO partnered with the Diocese of North Dakota. Our intern served in Bismarck and arrived shortly after the North Dakota Access Pipe Line protests began in Standing Rock so her work shifted to support the congregation in their ministry at the protectors' camp. For the third

year, the Board is partnering with Missional Voices and the Diocese of Texas. The Board chose to further refine the program and now the internship intentionally seeks out young women who wish to serve the church as lay leaders. This internship year will focus on marketing for both organizations as well as supporting intentional support groups for recent UTO grant sites and Hurricane Harvey recovery projects. It is our hope that this new partnership will help strengthen ties in Province VII, deepen and broaden participation in the United Thank Offering and open up new opportunities for greater partnerships.

INCREASING PARTICIPATION IN THE SPIRITUAL DISCIPLINE OF GRATITUDE

During the Triennium the Board has dedicated funding and time to increasing participation in the spiritual discipline of gratitude. We've created new materials, videos and resources for congregations, but perhaps the most important is our new Blue Box app for smart phones which will be launched at General Convention 2018. The Board recognizes that many people no longer carry change or forget to make a thank offering when they are going about their daily lives, so the new app allows individuals to have a Blue Box in their phone that includes a gratitude journal and shares a new story each day of where UTO grant funds have gone to support innovative mission and ministry throughout the church. It is our hope that this will increase gratitude, giving and make UTO more accessible.

During this triennium we looked for partnerships to support the work of the church in new ways and to raise the profile of UTO. In 2015, we partnered with Episcopal Migration Ministries (EMM) to raise money around Christmas time to support the work of EMM as it resettles refugees during a time when the refugee crisis was getting a great deal of attention. Then in a major shift in 2016, UTO moved our distribution center to The Episcopal Church in Navajoland. This move has been mutually beneficial to UTO and Navajoland, and we are grateful to continue to support Navajoland and their ministries which are leading towards self-sustainability. Additionally, our staff visited the Diocese of California to produce a series of videos on the importance of practicing gratitude in cooperation with Bishop Marc Andrus. In 2017, we celebrated the 165th birthday of our great advocate, Julia Chester Emery, by inviting congregations to spend the month of September learning about gratitude, UTO and Ms. Emery's life and ministry.

DONOR DATABASE/MEMBERSHIP

One of the great challenges that the UTO Board faced this triennium was to collect the names of individuals and parishes that participate in the United Thank Offering to better recognize their contributions. The staff began collecting information from donors to populate a database while the Board began reaching out to Diocesan staff for help in identifying UTO leaders and parishes. Additionally, we partnered with the Asset Map to begin listing congregations who participate in UTO and to allow congregations to select UTO as a ministry they participate in. We hope that in being able to define how many congregations are participating in UTO, we might be able to better support them and reach out to others to encourage participation.

COURTESY RESOLUTION FOR THE UNITED THANK OFFERING

Be it *resolved*, the House of _____ concurring, that the 79th General Convention of The Episcopal Church recognizes and commends the work of the United Thank Offering volunteers, committee/Board members and staff for their ministry and spiritual discipline of gratitude as demonstrated in daily life through gifts given to Blue Boxes which have combined to give **\$135,760,167.33** in the last one hundred and twenty-eight (128) years to support mission and ministry throughout the Episcopal Church and the Anglican Communion. As the United Thank Offering commences its next century of ministry, The Episcopal Church commends UTO's significant contribution to teaching us to live a life of gratitude, and granting innovative ministries of young adults, seminarians, parishes and dioceses to the Episcopal branch of The Jesus movement, by encouraging all Episcopalians to participate in the United Thank Offering and its Ingathering.

Continuance Recommendation

UTO Board PRIORITIES FOR THE 2018-2021 TRIENNIUM:

SUPPORTING THE GRASSROOTS NETWORK

The Board will begin holding regional training meetings in conjunction with other events throughout the church to teach, encourage and empower participants, organizers and leaders in the spiritual discipline of gratitude. Additionally, the Board and staff will develop an online training program for individuals interested in learning about UTO or ways to create their own spiritual discipline of gratitude. As we continue to develop our membership database we will be better equipped to find out how to provide support for our leaders, members and ways to encourage others to participate in UTO for the first time. UTO will also design a pilgrimage to visit UTO grant sites in Navajoland for all interested persons to engage on the ground with the important work of UTO grants.

INCREASING THE ANNUAL INGATHERING

Recognizing the long term decline of the annual Ingathering, the Board will continue to monitor the amounts received and seek ways to increase participation in the United Thank Offering which will increase the Ingathering. It is the goal of the Board to increase the Ingathering over this triennium, thus ending almost two (2) decades of decline. We will continue to update and upgrade our new Blue Box app in order to appeal to new participation in a digital age.

GRANTING THE ANNUAL INGATHERING

The Board will follow the leadership of the Presiding Bishop and Executive Council in funding projects that embrace The Jesus Movement and Beloved Communities. The Board will continue to review the annual granting process, understanding the importance of finding ways to have clearer criteria and expectations as well as a more accessible application process. Our goal is to ensure that those who are in most need of UTO funds to support innovative ministries have the opportunity and ability to

apply for those funds. We will continue to work with Executive Council and the DFMS on being a transparent and accountable granting process.

BOARD EFFORTS TO ADDRESS DISCRIMINATION AND RACISM OF ITS MEMBERS:

- The Board has a policy that all Board members receive Safeguarding God's Children and some form of Racial Reconciliation training before or early in their Board service, except in one instance where it was not possible due to geography;
- At least one (1) member of the Board should be from each province of The Episcopal Church to reflect diversity in keeping with the By-laws of the United Thank Offering Board;
- The Board meets once in one of the countries/territories where it has granted funds outside the North American borders of the United States,
- if needed, translators will be provided to ensure the full participation of all non-English speaking members; and
- affirm the Church in its decision to have diversity represented on the Interim Bodies in accordance with General Convention 2006-A092.

Budget

PROPOSED BUDGET FOR THE 2018-2021 TRIENNium

The UTO Board will meet three (3) times during the triennium, including one (1) meeting outside the United States. To accomplish its programmatic and grant-making responsibilities, the UTO Board will utilize projected income from the dedicated trust funds (Based on the DFMS trust fund projected dividend) of \$973,152 for the triennium in addition to \$200,977 from the General Convention budget.

79th General Convention Resolutions Approved by Executive Council

RESOLUTION A029: COMMEND THE EVANGELISM CHARTER FOR THE CHURCH TO ALL EPISCOPALIANS

Resolved, That the General Convention commends the Evangelism Charter for the Episcopal Church to dioceses, congregations, communities of faith, and all Episcopalians, urging them to read and study its principles and integrate them into their life of faith.

Explanation

The Evangelism Charter for the church was developed by a group of committed Episcopal evangelists gathered by the Local Ministry & Mission Committee of Executive Council. We anticipate that video and curricula will be developed based on its principles that will help Episcopalians learn the practices of evangelism. The Charter reads as follows:

Evangelism Charter for The Episcopal Church

Celebrant: Will you proclaim by word and example the good news of God in Christ?

People: I will, with God's help.

Every baptized Episcopalian has vowed to proclaim with our words and our lives the loving, liberating, and life-giving good news of Jesus Christ. Through this Episcopal approach to evangelism, we seek, name and celebrate Jesus' loving presence in the stories of all people - then invite everyone to MORE. This commitment means engaging in:

Evangelism OF the Church

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment." - Matthew 22:37-38

With God's help, as followers of Jesus Christ, we will ...

- Recognize and live into our own belovedness as children of God
- Engage daily practices of prayer, scripture reading, worship, and service
- Recall times in our lives when the love of God has been real and present to us
- Articulate our own story of experiencing God's love for us

Evangelism BY the Church

"But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." - Acts 1:8

With God's help, as bearers of the Good News of Jesus Christ, we will ...

- Invite and listen deeply to the stories of everyone you encounter
- Name and celebrate stories of the presence of God in Christ everywhere

- Share our stories of encounter, good news, and resurrection in Jesus
- Plant seeds of hope, and trust God to give the growth

Evangelism FOR the Church

“So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God In him the whole structure is joined together and grows into a holy temple in the Lord.” - Ephesians 2:19-21

With God’s help, as members of the Body of Christ, we will ...

- Allow ourselves to be transformed by new relationships
- Discover a fresh approach to the gospel as we gain new perspectives
- Invite others to discover their own belovedness in Christ
- Grow more servants for The Jesus Movement to change the world

“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”- Matthew 28:19-20

[Back to Evangelism discussion](#)

RESOLUTION A030: SMALL EVANGELISM GRANTS

Resolved, That the General Convention directs the Executive Council to implement small grants program to encourage local parish and diocesan evangelism efforts; and be it further

Resolved, That the sum of \$100,000 shall be allocated for this grant program.

RESOLUTION A031: EVANGELISM STAFF OFFICER

Resolved, that the General Convention direct funding of a full-time Staff Officer for Evangelism to serve on the Presiding Bishop’s staff.

RESOLUTION A032: CONGREGATIONAL REDEVELOPMENT

Resolved, That the 79th General Convention requests that the Presiding Bishop and the President of the House of Deputies in consultation with the Church Center staff create a church-wide Community of Practice that works with up to one hundred (100) congregations and their bishops to help them redevelop to better engage the cultural realities of their communities for the sake of launching new ministries and multi-cultural missional initiatives; *and be it further*

Resolved, That the Communications Office be directed to make a priority of reporting on the stories of redeveloped congregations on an ongoing basis through news media, video, and other means and through developing a website that provides detailed information about the redevelopment efforts happening throughout the church; *and be it further*

Resolved, That the cost of this initiative will be equally shared by the church-wide budget, participating dioceses and redeveloping congregations; *and be it further*

Resolved, That the presiding officers appoint a task force to coordinate this initiative in collaboration with Church Center staff. That task force may be combined with a task force on Church Planting and Missional Initiatives at the discretion of the presiding officers; *and be it further*

Resolved, That the Joint Standing Committee on Program, Budget and Finance consider a budget allocation of \$725,000 for the implementation of this resolution.

[Back to Evangelism discussion](#)

RESOLUTION A033: SUPPORTING AND EXPANDING EPISCOPAL YOUTH EVENTS

Resolved, That the General Convention commends and supports the vital role of the Episcopal Youth Event in the formation of young people, and be it further

Resolved, That General Convention supports the efforts of the Department of Formation Ministries to expand the scope of EYE, through the Evento de Jovenes Episcopales and possible other events to reach beyond the continental U.S.

RESOLUTION A034: SUPPORTING GENERAL CONVENTION CHILDREN'S PROGRAM

Resolved, That the General Convention commends and supports the General Convention Children's Program, and continues to direct funding to include the youngest of God's children in our work together.

[Back to Lifelong Christian Formation discussion](#)

RESOLUTION A035: COMMEND "THE CHURCH: TOWARDS A COMMON VISION"

Resolved, the House of ____ concurring, That the 79th General Convention commend to every Episcopalian for study the 2013 convergence statement published by the World Council of Churches, *The Church: Towards a Common Vision* (TCTCV).

[Back to World Mission discussion of the TEC response to the World Council of Churches](#)

RESOLUTION A036: AFFIRM ONGOING WORK AND DIALOGUE WITH ECUMENICAL BODIES

Resolved, the House of _____ concurring, That the 79th General Convention affirms the continuation of the ecumenical dialogues in which the Episcopal Church is engaged; the Presbyterian-Episcopal Dialogue; the Anglican-Roman Catholic Dialogue [ARCUSA], noting particularly a renewed round of conversations; and the work toward full communion with United Methodist Church. This Convention also affirms the continued coordinating committee work with our full communion partners, the Evangelical Lutheran Church and the Moravian Church (Northern Province and Southern Province); and be it further

Resolved, That this Convention celebrates with joy and gratitude the deepening relationship among the leaders of The Episcopal Church, the Evangelical Lutheran Church in America, the Anglican Church of Canada, and the Evangelical Lutheran Church in Canada, and commends the members of all four (4) churches for the work they have done together and the statements and study documents they have jointly issued.

RESOLUTION A037: ENCOURAGE INTERFAITH ENGAGEMENT

Resolved, the House of _____ concurring, that the 79th General Convention affirms the work being done on behalf of interfaith engagement by The Episcopal Church at all levels in the life of the Church. We particularly cite the deepening of the Christian Jewish and Christian Muslim engagement as well as the broadening engagement with other religious traditions such as Hinduism, Buddhism, Sikhism and others.

RESOLUTION A038: AFFIRM THE INTER-ANGLICAN SECRETARIAT

Resolved, the House of _____ concurring, That through our funding and active participation, this Church continues to bear witness to this Church's ongoing commitment to the Anglican Communion and the work of the Inter-Anglican Secretariat (Anglican Communion Office).

RESOLUTION A039: AFFIRM THE WORK OF THE EPISCOPAL CHURCH AT THE UNITED NATIONS

Resolved, the House of _____ concurring, That the 79th General Convention and the Domestic and Foreign Missionary Society of The Episcopal Church rejoice together in being granted Economic and Social Council consultative status at the United Nations; and be it further

Resolved, That this Church encourages all Episcopalians to educate themselves about the work of the United Nations and the many ways in which our collective call as Christians to "seek and serve Christ in all persons" links with the work undertaken at the United Nations, and to partner with the United Nations and its agencies to achieve these goals; and be it further

Resolved, That the 79th General Convention encourages all Episcopalians to avail themselves of the resources and opportunities presented by this status, in particular partnering with the Global Partnerships team and the Church's official representatives to the United Nations.

RESOLUTION A040: WCC STATEMENT: TOWARDS A COMMON VISION

Resolved, That the Presiding Bishop and the President of the House of Deputies be encouraged to refer the issue of a formal response from The Episcopal Church to the 2013 World Council of Churches statement *The Church: Towards a Common Vision* [TCTCV] to the Joint Committee on Ecumenical and Interreligious Relations for the purpose of proposing a definitive response from the 79th General Convention.

Explanation:

The full statement *The Church: Towards a Common Vision* [TCTCV] can be found at the following url: <http://www.oikoumene.org/en/resources/documents/commissions/faith-and-order/i-unity-the-church-and-its-mission/the-church-towards-a-common-vision>

The proposed draft response from The Episcopal Church to *The Church: Towards a Common Vision* can be found here:

<https://www.episcopalchurch.org/library/document/draft-proposed-response-episcopal-church-church-towards-common-vision>

By way of background, please note the following resolution which was adopted by the Executive Council on this matter:

Resolved, That the Executive Council, meeting February 5-8, 2017, at the Maritime Center, Linthicum Heights, Maryland, acknowledges the receipt of a proposed draft response from an ad hoc committee of The Episcopal Church to the 2013 statement issued by the World Council of Churches entitled *The Church: Towards a Common Vision* [TCTCV], a convergence statement that has been developed over the last thirty (30) years by the WCC's Commission on Faith and Order; and be it further

Resolved, That the title of this proposed response developed by this ad hoc group be changed to "A draft of a Proposed Response of the Episcopal Church to *The Church: Towards a Common Vision*," and be it further

Resolved, That the Executive Council also acknowledge that the World Council has invited all member churches to respond formally to this significant document; and be it further

Resolved, That the Executive Council, as the body duly authorized to act on behalf of the General Council convention between the triennial meetings thereof, directs the Secretary of Executive Council to submit to the Commission on Faith and Order of the World Council of Churches this proposed, draft response along with a copy of this resolution by no later than March 31, 2017, clearly noting in a cover letter that a final and definitive response from The Episcopal Church must await formal and final action by the General Convention of this Church.

RESOLUTION A041: EPISCOPAL CHURCH-UNITED METHODIST DIALOGUE

Resolved, the House of _____ concurring, That this 79th General Convention receives with gratitude the proposal “A Gift to the World, Co-Laborers for the Healing of Brokenness,” which was prepared and distributed by The Episcopal Church-United Methodist Dialogue; and be it further

Resolved, That this Convention encourages and supports prayerful consideration by all Episcopalians during the coming triennium of this significant step forward in response to our Lord’s fervent wish “that all may be one.”

RESOLUTION A042: CHANGE THE COMMITTEE’S NAME FROM “EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM” TO “EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM & RECONCILIATION”

Resolved, the House of _____ concurring, That the Presiding Officers have boldly pushed the Church toward The Jesus Movement as a moment of reconciliation to God; and be it further

Resolved: That name of the Executive Council Committee on Anti-Racism” be changed to the “Executive Council Committee on Anti-Racism & Reconciliation”

Explanation:

The Presiding officers have moved away from using the term “Anti-Racism” and have begun using the term “Racial Reconciliation” as to be a more expanded scope of effort. Our members who visited the New Community Conference confirm that people of color are hungry for this change and expanded scope.

Some people have expressed the opinion that anti-racism work includes the work of reconciliation. Looking up the definition of "Anti-Racism" in the Oxford dictionary results in the definition "The policy or practice of opposing racism and promoting racial tolerance." The committee feels that opposition of racism and promotion of tolerance is not quite the same the God's call to reconciliation - returning to a right relationship with God calls our neighbor.

The committee’s sense is that the work of anti-racism is advocating for people not to behave in a racist manner whereas the work of reconciliation goes further - seeking to actively change relationships. The end goal of reconciliation is being in a state of reconciliation or reconciled, not just a world where people tolerate one another or behave politely/respectfully.

In an effort to accommodate all the perspectives discussed, the Committee proposes adding “& Reconciliation” to the end of the current name. This change would allow us to:

- 1) keep the positive "tension" identified as being caused by use of the term "Anti-Racism"
- 2) support the shift from the negative (the term “anti”) to the positive (the term “reconciliation”) that many of us have made and which seems to be bearing fruit

- 3) support the Presiding Officers' scope expansion to include reconciliation
- 4) be viewed as in step with the Presiding Officers
- 4) leverage the name recognition the Committee has achieved (and, hopefully the momentum)
- 5) keep the brand recognition of short name for the Committee (ECCAR)

[Back to anti-racism report](#)

RESOLUTION A043: CLARIFY AND UPDATE MANDATE OF THE EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM

Resolved, the House of _____ concurring, That the mandate for the Executive Council Committee on Anti-Racism be amended, clarify its charge and to update terminology to include the term "Reconciliation" and hereby read as follows:

"This Committee is charged with guiding and monitoring the Church's work in response to General Convention resolutions directed at eliminating the sin of racism from the life of the Church by:

- Recognizing and developing its anti-racism *and racial reconciliation* work as a fundamental and requisite part of Christian formation;
- monitoring and evaluating anti-racism and ~~anti-racism~~ *racial reconciliation* related ministries and activities of national Church staff and, when feasible, contributing to the oversight and coordination of said ministries and programming;
- recommending best practices for eliminating racism *and promoting racial reconciliation*;
- collecting data on provincial anti-racism *and racial reconciliation* activities to be submitted to Executive Council on an annual basis;
- developing criteria for the **credentialing of certified** ~~anti-racism trainers~~ *ordained and lay people as having completed "anti-racism/racial reconciliation training in fulfilment of the Canons and General Convention Resolution 2009-Bo49; and*
- monitoring compliance of anti-racism/*racial reconciliation* legislation passed by General Convention."

Explanation:

The Presiding officers have moved away from using the term "anti-racism" and have begun using the term "racial reconciliation" as to be a more expanded scope of effort. The committee appreciates and wants to support that change. Our members who visited the New Community Conference confirm that people of color are hungry for this change and expanded scope.

Some people have expressed the opinion that anti-racism work includes the work of reconciliation. Looking up the definition of "Anti-Racism" in the Oxford dictionary results in the definition "The policy or practice of opposing racism and promoting racial tolerance." The committee feels that opposition of racism and promotion of tolerance is not quite the same as God's call to reconciliation - returning to a right relationship with God calls our neighbor.

The committee's sense is that the work of anti-racism is advocating for people not to behave in a racist manner whereas the work of reconciliation goes further - seeking to actively change relationships. The end goal of reconciliation is being in a state of reconciliation or reconciled, not just a world where people tolerate one another or behave politely/respectfully.

The Committee, also, feels that the term "Anti-Racism" has history and value. In an effort to accommodate all the perspectives discussed, the Committee feels a compromise is to add the term "racial reconciliation" to the wording of its charge.

Move from credentialing of trainers to credentialing of individuals.

Based on our research and the fact that funding has not been provided for a staff member who would be tasked with running a trainer certification program as was done in the past, we believe that a more manageable process should be developed which would focus on certification of individuals managed at the local level.

We believe it will be easier and more cost effective to approve and maintain a list of vendor provided training curricula which must follow the rubric defined by this Committee yet allow other training curricula to be used as long as it follows the rubric defined by this Committee.

To prove that learners have gained the knowledge and skills we believe are appropriate, TEC staff (or the Committee) would develop a Certification Exam aligned to this rubric as a way of conferring certification on ordained and lay people. It, too, would be placed on the church web site.

[Back to anti-racism report](#)

RESOLUTION A044: ESTABLISH EXPECTED COMPONENTS (RUBRIC) FOR ANTI-RACISM CERTIFICATION TRAINING

Resolved, the House of _____ concurring, That the 79th General Convention recognize that in order to maintain a common theological framework and pastorally congruent response regarding our commitment to dismantle the sin of racism, specific components must be included in any anti-racism training designed to fulfill the canonical requirement for all persons seeking ordination; and be it further

Resolved, That these same components will also be applicable to any Anti-racism Training for laypeople; and be it further

Resolved, That the components are confined to three categories, 1) HISTORICAL Components: Canonical Requirements, Domestic and Foreign Missionary Society's Historical Commitment found in General Convention resolutions, "The Church's Contemporary Response to Racism", and "Becoming Beloved Community", and 2) INFORMATIONAL OR DIDACTIC Components: Prayer, The Baptismal

Covenant, Power, Class, The Doctrine of Discovery, Race, Racism, Internalized Racial Privilege, Internalized Racial Oppression, Becoming Co-conspirators, Recognizing Racial Reconciliation (See Recommendations and Next Steps from 2006 Blue Book report), and Next Steps, and 3) EXERCISE COMPONENTS: Prayer, Respectful Communication Guidelines, Other exercises as indicated to accomplish learning objectives for historical and informational components; and be it further

Resolved, That Executive Council's Committee on Racism will provide material to define and develop the above categories; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$130,000 for the implementation of this resolution.

Explanation: The Episcopal Church currently requires Anti-Racism "training" of all ordained persons and lay leadership. General Convention Resolution 2000-B049 states:

"Resolved, That beginning on September 1, 2000 the lay and ordained leadership of the Episcopal Church, including all ordained persons, professional staff, and those elected or appointed to positions of leadership on committees, commissions, agencies, and boards be required to take anti-racism training and receive certification of such training; and be it further

Resolved, That the Executive Council select and authorize appropriate programs that will be used at the national level; that each province select and authorize appropriate programs that will be used at the provincial level; and that each diocese select and authorize appropriate programs that will be used at the diocesan and parochial levels, each province and diocese to determine those lay and clergy leaders who are to take the training; and be it further

Resolved, That the Standing Commission on National Concerns continues to develop a list of such appropriate resources; and be it further

Resolved, That each national committee, commission, agency, and board, and each province and diocese maintain a register of those who are trainers and those who have been trained, and forward this information to the Executive Council by January 1, 2003, and every two years thereafter, and the Council report on this information to the 74th and 75th General Conventions."

ECCAR is mandated to monitor "compliance of anti-racism legislation (including the one above) passed by General Convention" and to develop "criteria for the credentialing of certified anti-racism trainers" (GC 2012-A161 and GC 2015 A022). Committee members have reported that our church, at multiple levels, is not in full compliance with the requirement of anti-racism training and believes that part of the problem may be due to the lack of availability of "certified" trainers.

During the 2009 General Convention the position of Anti-Racism Officer was discontinued and so, too, were church-wide anti-racism “Train-the-Trainer programs.” Because of this, the list of certified trainers was no longer available. Yet the anti-racism training requirement remained in effect.

Executive Council’s Committee on Anti-Racism has spent the last triennium collecting data that has revealed a variety of methodologies that are used throughout the church. In some dioceses, nothing is used at all. In addition, the Committee noted in 2015 with strong concern that increasingly some entities within TEC are providing insufficient anti-racism training. They are providing workshop programming (e.g., 2-3 hour programs) which only provide an awareness of issues around anti-racism. Learning research leads us to believe that only longer training programming (e.g., 8-14 hours) can truly teach the knowledge and skills necessary to facilitate racial reconciliation.

While we applaud the growing use of customized, shorter anti-racism “programming,” we strongly urge that the Church needs to understand the difference between “programming” and “training”, and that the two (2) are not interchangeable.

The committee has concluded that the above identified components, informational and pragmatic, will strengthen our life together as a denomination that understands the intricate ways in which the sin of racism infects individuals, congregations, and communities. Informational and pragmatic components are offered as a panacea to the current disparity that exists between trainings that are currently offered. When necessary, some components are easily adaptable to local culture. This resolution will allow The Episcopal Church to ensure ordained and lay leader members have the necessary knowledge and skills to fulfill the intention of the TEC Canons, General Convention Resolutions, and Presiding Officer’s initiatives around anti-racism and racial reconciliation.

[Back to anti-racism report](#)

RESOLUTION A045: REVISION AND REMINDER OF ANTI-RACISM TRAINING REQUIREMENT

Resolved, the House of _____ concurring, That we acknowledge that all dioceses have not followed the spirit of the Canon regarding Anti-Racism training or General Convention Resolution 2000-B49 regarding training of all ordained persons and lay leadership; and be it further

Resolved, That the Presiding officers remind dioceses that ordained persons and lay leaders, are required to become certified and that certification is based on anti-racism training; and be it further

Resolved, That the definition of “anti-racism training” include passing a certification examination as defined by the Executive Council Committee on Anti-Racism and TEC staff which adheres to the rubric and process recommended by the Executive Council Committee on Anti-Racism; and be it further

Resolved, That the General Convention Resolution 2000-B049 be amended to clarify the training requirement training and read as follows:

“Resolved, That beginning on September 1, 2000 the lay and ordained leadership of the Episcopal Church, including all ordained persons, professional staff, and those elected or appointed to positions of leadership on committees, commissions, agencies, and boards be required to take anti-racism training *meeting the rubric defined by the Executive Council Committee on Anti-Racism* and receive certification of such training; and be it further

Resolved, That the Executive Council *and TEC staff* select *and maintain* an authorized *list* of appropriate trainers and programs that could ~~will~~ be used ~~at the national level~~ for anti-racism training *which meets the rubric defined by the Executive Council Committee on Anti-Racism* ; that each province select and authorize appropriate programs *from this list* that will be used at the provincial level; and that each diocese select and authorize appropriate programs *from this list* that will be used at the diocesan and parochial levels, each province and diocese to determine those lay and clergy leaders who are to take the training; and be it further

Resolved, That the Standing Commission on National Concerns continues to develop a list of such appropriate resources; and be it further

Resolved, That each national committee, commission, agency, and board, and each province and diocese maintain a register of those who are trainers and those who have been trained, and forward this information to the Executive Council by January 1, 2003, and every two years thereafter to *TEC staff member identified on the Church website for this purpose*, and the Council report on this information to the 74th and 75th General Conventions *and future General Conventions until such time as the Executive Council on Anti-Racism or its succeeding body determines it is no longer necessary.*”

Explanation: The Episcopal Church currently requires Anti-Racism “training” of all ordained persons and lay leadership per General Convention Resolution 2000-B049:

The Committee is mandated to monitor “compliance of anti-racism legislation (including the one above) passed by General Convention” and to develop “criteria for the credentialing of certified anti-racism trainers” (GC 2012-A161 and GC 2015 A022). Committee members have reported that our Church, at multiple levels, is not in full compliance with the requirement of anti-racism training (canonical or by resolution) and believes that this is due to the lack of clear guidelines for certification of lay or ordained persons and the expense in the training offered by qualified trainers.

This resolution clarifies what constitutes fulfilment of the Canon regarding anti-racism training and General Convention Resolution 2009-B049 making it easier to follow the spirit of the resolution.

The Standing Commission on National Concerns no longer exists, thus the clause referencing it should be stricken.

The reporting times of the original resolution have passed or are confusing because this is well beyond the expected timeframe of the resolution's need. This amended resolution seeks to clarify the reporting requirement and make clear the reporting times and the recipient of the information.

During the 2009 General Convention the funding for the position of Anti-Racism Officer was discontinued and so, too, were church-wide anti-racism 'Train-the-Trainer programs.' The ability to keep the designated list of certified trainers no longer exists, yet the anti-racism training requirement remained in effect. This resolution seeks to provide the budget commensurate with the importance of this issue and to ensure that adequate funding is allocated to carry out this important work so the resolution is not an unfunded mandate.

[Back to anti-racism report](#)

RESOLUTION A046: THE EPISCOPAL CHURCH [TEC] HOST A RACIAL RECONCILIATION AWARDS PROGRAM

Resolved, the House of _____ concurring, That it is recognized that people exhibit behavior following examples they see; and be it further

Resolved, That TEC staff will host an annual Racial Reconciliation Awards Program as defined by the Executive Council Committee and TEC staff that will recognize individuals and organizations for their Racial Reconciliation efforts and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$5,000 per year for the implementation of this resolution until the Committee determines it is no longer needed.

Explanation: It is well-known that people tend to exhibit behavior when they see examples. The Committee believes that the Church needs to showcase examples of successful racial reconciliation efforts. Awards programs are a proven way to provide such a showcase.

[Back to anti-racism report](#)

RESOLUTION A047: ETHICAL INVESTMENTS

Resolved, the House of _____ concurring, That the 79th General Convention reminds the Church that it is an ethical investor and that any investment return that is not obtained with due regard for the ethical and social positions of the Church risks undermining our values, and as the body of Christ in the world, we are called to seek to act in accordance with Christ's teachings including: promoting justice, making peace, loving our neighbors (including our enemies), and advocating for, supporting

and serving the poor, the weak, and those oppressed or marginalized for any reason, because in so doing we are carrying out God's mission in the world, reconciling all things to Christ; and be it further

Resolved, That a copy of this resolution be distributed to the Executive Council members and its Finance and Investment committees, and all diocesan treasurers to be shared with their diocesan finance committees and diocesan councils, diocesan congregations, and to the various institutions related to the Church that make investments in corporations such as the Church Pension Fund and that the resolution be discussed by all these entities and methods of implementation identified.

Explanation: The Church began monitoring its investments for ethical and social responsibility in 1971 when it filed the first ever shareholder resolution by a religious institution asking General Motors to leave South Africa until the racist system of apartheid was dismantled. That work has continued and expanded to include areas such as climate change, human rights globally, health care, immigration reform, gun safety, protection of indigenous peoples' rights, corporate board diversity and human trafficking. The Church risks hypocrisy in its public witness for justice when its investments are not reviewed for ethical and social performance. This work is done ecumenically and inter-religiously.

[Back to Corporate Social Responsibility report](#)

REPORT ON RESOLUTIONS REFERRED TO DIOCESES

Forty-four (44) dioceses responded to resolutions referred for action or consideration after the 78th General Convention, as recorded below:

Resolutions Referred for Action or Consideration		Completed Action	Action Ongoing	No Action
A011	Recommit to Criminal Justice Reform Study and Advocacy	7	22	15
A013	Continue Financial Support for Global Missions, YASC and Episcopal volunteers in Mission	7	26	11
A018	Encourage Interfaith Engagement	8	31	5
A024	Direct Dioceses to Examine the Impact of the Doctrine of Discovery	6	23	15
A033	Support Latinas in Ordained Ministry	5	18	21
A037	Continue Work of the Task Force on the Study of Marriage	11	25	8
A073	Update Model Policies for Preventing Sexual Misconduct	15	20	9
A074	Update the Safeguarding Materials	14	21	9
A080	Affirm Confirmation as Formation	9	19	16
A159	The Role of the Church in the Culture of Alcohol and Other Drug Abuse	13	24	7
C031	In Support of Diocesan Mergers	6	15	23
D061	Task Force for Scholarships for Undocumented Youth	6	6	32

Resolutions Referred for Consideration or Information		CONSIDERED (COMPLETED)	ONGOING	NOT CONSIDERED
A001	Restructure for Spiritual Encounter	9	19	16
A012	Continue Funding of Mission Enterprise Zones	7	18	18
A014	Celebrate Episcopal Relief & Development's 75 Years of Healing a Hurting World	19	13	11
A021	Continue Our Commitment of 0.7% of the Millennium Development Goals	14	17	13
A026	Develop Local Models of Establishing Young Men's Ministries in Indigenous Congregations	4	7	31
A034	Support Latinas in Lay Ministry	7	19	17
A051	Support LGBT African Advocacy	5	13	25
A072	Develop Awareness of the Five Marks of Mission	11	23	10
A075	Develop Awareness of Online Christian Formation Resources	14	23	7
A076	Commend Use of Christian Formation Certifications	12	15	16
A078	Reaffirm The Charter for Lifelong Christian Formation	15	17	12
A090	Amend Canon III.8.6(g) Preparation for Ordination	22	11	10
A091	Affirm Work for Food Ministries and Food Security	8	27	8
A096	Affirm Relationship-Based Social Justice	9	25	10

A102	Amend Canon III.12.4(a)	20	6	16
A112	Encourage Support for YASC and EVIM	13	14	15
A115	Amend Title III.12.9: Reconciliation of Disagreements Affecting the Pastoral Relation Between a Bishop and Diocese	20	6	18
A120	Amend Canon III.7 to Add 7.11; Amend Canon III.9, to Add 9.12, and Renumber 9.12 and 9.13; and Amend Canon III.12, to Add 12.8 and Renumber 12.8, 12.9, and 12.10	20	9	15
A158	Task Force to Review and Revise Policy on substance abuse, addiction and recovery	20	18	6
A176	Humanitarian Relief in Liberia	7	3	33
A179	Commending Memorial V to The Episcopal Church: A Call to Action	8	14	20
A182	Using Education, Community Dialogue and Internal Audit to Respond to All Forms of Racial Injustice	11	23	10
A183	Recommended Book Study of the Triennium: "The New Jim Crow: Mass Incarceration in the Age of Colorblindness" by Michelle Alexander (2010/2012)	14	12	18
Bo07	Participation in the Bible in the Life of the Church Project of the Anglican Communion	9	6	28
Bo08	Support Handgun Purchase Licensing	12	15	16
Bo18	Support for Sudan and South Sudan	7	11	25
Co14	Commend Charter for Compassion	10	11	22
Co18	Pursue Justice, Peace and Security in the Holy Land	11	16	15
Co20	Ministry to People with Mental Illness and Their Families	8	18	17
Co37	Sponsoring and Supporting Scouting Units	7	21	16
Co45	Environmentally Responsible Investing	14	19	10
Do07	Amend Canon III.2.1 and Canon III.12.4(a)	19	11	12
Do14	Question Ordinands About Addiction	15	22	6
Do15	Encouraging Advocacy for Hunger Relief	13	19	11
Do30	Establish Parental Leave Policy	19	14	10
Do34	Affirmation and Support of the Americans with Disabilities Act of 1990	8	16	19
Do45	Support For Men's Ministry	10	17	16
Do73	Supporting Home and Community Based Services	7	15	21
Do77	Uniting Families	10	15	18
Do79	Education for Undocumented Families	10	18	15

ASSESSMENT REVIEW COMMITTEE

Membership

The Rev. Mally Ewing Lloyd, <i>Chair</i>	Massachusetts, I	2018
Mr. Victor A. Feliberty-Ruberté, Ph.D.	Puerto Rico, IX	2018
The Rt. Rev. William Michie Klusmeyer	West Virginia, III	2018
The Rt. Rev. Mark Lattime	Alaska, VIII	2018
The Rev. Brandon Mauai	North Dakota, VI	2018
The Rev. Michele Ann Racusin	San Joaquin, VIII	2018
The Rt. Rev. Gregory H. Rickel	Olympia, WA, VIII	2018
Canon Rosalie Simmonds Ballantine, Esq.	The Virgin Islands, II	2018
The Rev. Dr. James E. Taylor	South Carolina, IV	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018
Mr. N. Kurt Barnes, <i>Treasurer</i>	New York, II	2018
The Rev. Canon Dr. Michael Barlowe, <i>Staff Liaison</i>	California, VIII	2018

CHANGES IN MEMBERSHIP

Mr. T. Dennis Sullivan, Chair (resigned)
 Ms. Jane Cislucyis (resigned)
 The Rt. Rev. C. Andrew Doyle (resigned)

Mandate

Executive Council, meeting in Linthicum Heights from January 9-11, 2015, approved the creation of a Diocesan Assessment Review Committee, under the oversight of the Joint Standing Committee Finances For Mission (FFM), to work with dioceses that do not commit to pay their full assessment to The Episcopal Church in any year, to talk with diocesan leaders about the reasons for not paying the full amount, including reviewing diocesan financial statements, and to encourage and work with such dioceses to create a plan for reaching the full assessment amount.

The Diocesan Assessment Review Committee has the authority to recommend that Executive Council grant a full or partial Waiver of Assessment to any diocese, allowing it to pay a lower assessment amount than levied in The Episcopal Church's budget, based on financial hardship, an appropriate plan for reaching the full assessment over time, or other factors.

Summary of Work

MEETINGS

The Assessment Review Committee [ARC] met once face-to-face and had three (3) teleconference calls. A second face-to-face meeting is scheduled for 2018.

Beginning January 1, 2019, assessments of dioceses to support the triennial budget are mandatory. The Assessment Review Committee was charged with creating a process whereby those dioceses which by reason of financial hardship cannot meet their full assessment as set by General Convention, can apply for a waiver. Because the assessment for 2019-2021 will not be set until the 2018 General Convention, the final waiver cannot be granted until the October 2018 meeting of Executive Council

At the first meetings, the committee discussed the theological underpinnings of assessments and granting waivers including unity, catholicity, universality and abundance. Members were in agreement that the waiver application process should not be punitive, but conversational and relational-focusing on developing financial health and diocesan participation in the fullness of the church. And the committee is open to the idea that for some dioceses full compliance may not mean reaching the full assessment.

In regular conversation with Executive Council's Joint Standing Committee on Finances for Mission, ARC developed a two (2) phase process for those dioceses who in not at full compliance in the current triennium to apply for a waiver for 2019-2021. Bishop members of ARC kept the House of Bishops informed of the committee's intentions and solicited the bishops support and feedback.

In November 2016, diocesan bishops and finance officers/treasurers were invited to let the committee know that their diocese intended to apply for a waiver by January 15, 2017. Each diocese was assigned a contact person from the ARC. By the end of 2017, eight (8) congregations that were previously out of compliance were planning to be at the full assessment in the next triennium, ten (10) indicated that they will apply for waivers, ten (10) dioceses did not respond to the ARC's invitation, and one (1) diocese reported that it will not apply for a waiver and it will not pay its full assessment. Executive Council included a line item for waivers in its draft of the 2019-2021 budget based on these initial conversations.

In December 2017, the formal waiver application began. The ten (10) dioceses that wish to apply for waivers were asked to submit a narrative, up to three (3) pages, that describes their diocese's financial hardship with a plan and timeline for coming to full compliance in the coming triennium. Or if the diocese felt that full compliance would be unattainable in this triennium, it should propose a payment schedule for each year of the 2019-2021 triennium. Also required were diocesan budgets for 2017 and 2018 budgets and the most recent audited financial report. All due by January 15, 2018. At the same time, the committee once again reached out to the ten (10) dioceses that had not responded to the initial communications and invited them to make a formal application.

Budget

The Budget of \$20,000 was adequate to cover the cost of the committee's work.

Continuance Recommendation

Since the waiver process is required by canon, The Assessment Review Committee should continue in the next triennium.

The Rev. Mally Ewing Lloyd
Assessment Review Committee, *Chair*

COUNCILS OF ADVICE

President of the House of Deputies' Council of Advice

Advisory Committee Acting as Council of Advice to the Presiding Bishop

PRESIDENT OF THE HOUSE OF DEPUTIES COUNCIL OF ADVICE

Membership

The Rev. Gay Clark Jennings, <i>Chair, President of the House of Deputies</i>	The Ohio, V	2018
Hon. Byron Rushing, <i>Vice President of the House of Deputies,</i>	Massachusetts, I	2018
The Rev. Canon Michael Barlowe, <i>Secretary of the House of Deputies</i>	California, VIII	2018
Sally A. Johnson, Esq., <i>Chancellor to the President of the House of Deputies</i>	Minnesota, VI	2018
Bryan W. Krislock, Esq., <i>Parliamentarian to the President of the House of Deputies</i>	Olympia, VIII	2018
The Rev. Devon E. Anderson	Minnesota, VI	2018
Michael O. Glass, Esq.	San Joaquin, VIII	2018
Thomas A. Little, Esq. Canon	Vermont, I	2018
Thomas G. O'Brien	S. East Florida, IV	2018
The Rt. Rev. Sean W. Rowe	N. W. Pennsylvania &	
Ms. Katie Sherrod	Bethlehem, III	2018
The Rev. Susan Brown Snook	Fort Worth, VII	2018
The Rev. Winnie Varghese	Oklahoma, VII	2018
	New York, II	2018

Mandate

Title I. Canon 1(b). states “The President shall be authorized to appoint an Advisory Council for consultation and advice in the performance of the duties of the office.”

Summary of Work

MEETINGS

The Council of Advice held its first meeting at the Episcopal Church Center in New York, NY on March 4-5, 2016. Subsequent meetings were held in Linthicum Heights, Maryland on December 9-10, 2016; Cleveland, Ohio on May 12-13, 2017; and Delray Beach, Florida on December 8-9, 2017.

Budget

The Council of Advice was budgeted a total of \$93,600 for the 2016-2018 triennium. The president expects to schedule six (6) meetings during the 2019-2021 triennium; two (2) meetings in 2019, two (2) meetings in 2020, and two (2) meetings in 2021. To keep costs essentially level, the budget request of \$96,000 reflects a reduction in the size of the Council.

ADVISORY COMMITTEE ACTING AS COUNCIL OF ADVICE TO THE PRESIDING BISHOP

Membership

The Most Rev. Michael Bruce Curry, <i>Chair</i>	North Carolina, Province IV	2018
The Rt. Rev. Stephen Lane	Maine, Province I	2018
The Rt. Rev. Lawrence Provenzano	Long Island, Province II	2018
The Rt. Rev. W. Michie Klusmeyer	West Virginia, Province III	2018
The Rt. Rev. Don Johnson	West Tennessee, Province IV	2018
The Rt. Rev. Mark Hollingsworth	Ohio, Province V	2018
The Rt. Rev. Brian Prior	Minnesota, Province VI	2018
The Rt. Rev. Edward Konieczny	Oklahoma, Province VII	2018
The Rt. Rev. Gregory Rickel	Olympia, Province VIII	2018
The Rt. Rev. Julio Holguin	Dominican Republic, Province IX	2018
The Rt. Rev. Mary Gray-Reeves, <i>Ex-Officio</i>	El Camino Real, Province VIII	
The Rt. Rev. Todd Ousley, <i>Ex-Officio</i>	Eastern Michigan, Province V	

Mandate

Rules of the House of Bishops XXVII (p.193) “There shall be an Advisory Committee, composed of Bishops who are the Presidents or Vice-Presidents of each Province, which will act as advisory council to the Presiding Bishop between meetings of the House of Bishops. The Committee shall elect its own officers.”

Summary of Work

MEETINGS

The Council meets as part of each House of Bishops meeting and one additional time each year, as follows:

November 30 – December 2, 2015, The Episcopal Church Center
 March 14, 2016, Camp Allen, Texas
 September 15, 2016, Westin Book Cadillac, Detroit
 December 5 – 7, 2016, Hilton Garden Inn, Detroit
 March 12, 2017, Kanuga, North Carolina
 September 22, 2017, Westmark Fairbanks, Alaska
 December 11 – 13, 2017, The Episcopal Church Center

Budget

The Council’s work is funded from travel budget of the Office of the Presiding Bishop.

STANDING COMMISSION REPORTS

Standing Commission on Liturgy and Music

Sub-committee on *The Book of Occasional Services*

Sub-committee on the Church Calendar

Sub-committee on Congregational Song

Sub-committee on Racial Justice & Reconciliation

Sub-committee on Same-Sex Marriage Rites

Sub-committee on Revision of *The Book of Common Prayer*

Standing Commission on Structure, Governance, Constitution and Canons

STANDING COMMISSION ON LITURGY AND MUSIC

Membership

The Rev. Devon Anderson, <i>Chair</i>	Minnesota, VI	2021
The Rt. Rev. George Wayne Smith, <i>Vice-Chair</i>	Missouri, V	2018
Dr. Liza Anderson, <i>Secretary</i>	Connecticut, I	2018
The Rt. Rev. Thomas E. Breidenthal,	Southern Ohio, V	2018
Ms. Martha Burford,	Virginia, III	2021
The Very Rev. Samuel G. Candler,	Atlanta, IV	2018
Mr. Christopher Decatur,	Ohio, V	2018
The Rev. Dr. Paul Fromberg,	California, VIII	2021
Ms. Athena Hahn,	North Carolina, IV	2021
Ms. Ana Hernandez,	New York, II	2018
Mrs. Ellen Johnston,	Virginia, III	2021
The Rt. Rev. Shannon Johnston,	Virginia, III	2021
Mr. Drew Nathaniel Keane,	Georgia, IV	2018
The Rt. Rev. Jeffrey Lee,	Chicago, V	2021
The Rt. Rev. Dorsey McConnell,	Pittsburgh, III	2018
Ms. Jessica Nelson,	Mississippi, IV	2021
Dr. Steven Plank,	Ohio, V	2021
The Rev. Canon James Turrell	Bethlehem, III	2021
The Rev. Canon Dr. Sandye A. Wilson,	Newark, II	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018
The Rev. Paul Burrows, <i>Representative of the President of the House of Deputies</i>	California, VIII	2018
Mr. Thomas Alexander, <i>Liaison of Executive Council</i>	Arkansas, VII	
Ms. Nancy Bryan, <i>Liaison with Church Publishing</i>		
The Rev. Patrick Malloy, <i>Consultant</i>	Bethlehem, III	
The Rev. Michael Pipkin, <i>Consultant</i>	Minnesota, VI	
The Rev. Dr Juan M.C. Oliver, <i>Custodian of the Book of Common Prayer</i>	Long Island, II	2018

CHANGES TO MEMBERSHIP

The Rev. Dr. Paul Carmona and Dr. Derek Olsen were originally appointed through 2018. Dr. Jay Fluellen and Ms. Becky Morrill were originally appointed through 2021.

Mandate

Canon I.1.2(n)(2)

A Standing Commission on Liturgy and Music. The Custodian of the Book of Common Prayer shall be a member ex officio with voice, but without vote. It shall be the duty of the Commission to:

- (i) Discharge such duties as shall be assigned to it by the General Convention as to policies and strategies concerning the common worship of this Church.
- (ii) Collect, collate, and catalogue material bearing upon possible future revisions of the Book of Common Prayer.
- (iii) Cause to be prepared and to present to the General Convention recommendations concerning the Lectionary, Psalter, and offices for special occasions as authorized or directed by the General Convention or Convocation of Bishops [sic].
- (iv) Recommend to the General Convention authorized translations of the Holy Scripture from which the Lessons prescribed in the Book of Common Prayer are to be read.
- (v) Receive and evaluate requests for consideration of individuals or groups to be included in the Calendar of the Church year and make recommendations thereon to the General Convention for acceptance or rejection.
- (vi) Collect, collate, and catalogue material bearing upon possible future revisions of The Hymnal 1982 and other musical publications regularly in use in this Church, and encourage the composition of new musical materials.
- (vii) Cause to be prepared and present to the General Convention recommendations concerning the musical settings of liturgical texts and rubrics, and norms as to liturgical music and the manner of its rendition.
- (viii) At the direction of the General Convention, to serve the Church in matters pertaining to policies and strategies concerning Church music.

Summary of Work

INTRODUCTION TO THE BLUE BOOK REPORT

Our prayer shapes us. The work of the Standing Commission on Liturgy and Music (SCLM) in the past triennium has been for the sake of the Church's formation in the mind of Christ as we make our prayer to God in the power of the Holy Spirit. Our work has always had this in mind: people who pray together shape the community of Christ.

The SCLM began the triennium believing that developing a comprehensive plan for Prayer Book revision would be the most significant piece of our work. Although that task has certainly taken a great deal of our attention, it has been only one part of a much larger piece of work. In all of our initiatives – The Book of Occasional Services revision, Calendar revision, liturgical resources for racial reconciliation, the Church's song, and proposing a process of Prayer Book revision – we have

considered beauty, social engagement, and living in love with God and one another as our guiding principles. In our work, we have strived to live in the mutual affection named in the First Epistle of John: “Little children, let us love, not in word or speech, but in truth and action.”

It is from the experience of mutual affection that we have discovered that our work and ministry on the SCLM is about including more and more people in the Church’s prayer than it is about anyone’s personal preferences. For example, in our conversation regarding Prayer Book revision, it became clear to us that there is an urgent need for poetic, graceful, prayerful translations of the 1979 Book of Common Prayer into all of the languages our Church uses in prayer; this is of paramount importance in the work of revising any and all liturgical texts. Within the body of this report, we propose that “sense-for-sense” translations, rather than “word-for-word” translations, are the best way forward in the Church’s provision of texts in French, Spanish, French-Creole, and other languages. Further, we are united in our hope that the principle of “sense-for-sense” translations should be a guiding principle in any work of revision of the Book of Common Prayer.

In order to love one another in truth and action, not merely in word or speech, it is incumbent on the Church to do the work of liturgical revision, translation of texts, and development of new texts from the “bottom-up” and not from the “top-down.” We understand this to mean the inclusion of native speakers in translation, beginning their work in their native languages and not in English. The principle of developing texts from the “bottom-up” also implies careful attention to the varied contexts and cultures within which the Church makes its common prayer; we cannot assume that our language of prayer is mono-cultural.

At our final in-person meeting of the triennium (Seattle, September 27-30, 2017), the SCLM spent considerable time talking about what messages we thought we needed to convey to the General Convention in this introduction to our report. Below are essential considerations for the General Convention, as it takes up its important work in the Church’s mission and ministry.

First, the 78th General Convention presented an enormous number of resolutions and projects to the SCLM for the 2015-18 triennium. While the Commission was funded to gather at a set number of in-person meetings and allowed unlimited access to online and teleconference calls, the projects authorized in the resolutions were unfunded. This lack of funding initially hampered our ability to include as broad a spectrum of participants in the early stages of our work. Over the course of the triennium, the General Convention Office assisted the SCLM in securing modest financial resources to at least begin our work, and Executive Council voted mid-triennium to grant us some additional monies. This money allowed us to contract with a small number of editors and project managers in developing the texts requested by the General Convention; we are very grateful for the support and the advocacy from both the GCO and the Executive Council. We are proud of the work presented in this report, work that came from our diligent consultations with as wide a cross-section of the Church as possible. As a result, we were able to avail ourselves of a spectrum of opinions, ideas, and

priorities from across the church to inform our decisions. It is clear that the financial restrictions prevented an even more full-bodied and inclusive result. Nevertheless, the SCLM was capable of developing even more projects and undertaking more extensive consultation and inclusion than we first imagined.

When projects are not appropriately funded by the General Convention two things are sacrificed: our relationships and the inclusion of marginalized people within the Church in the work of the Church. Liturgy is an inherently relational act of faith. And developing liturgy requires engagement with real people and the development of robust relationships. Creating beautiful, meaningful liturgy emerges in the context of people working together who know and trust each other. These relationships are nourished as we strive to listen to the many voices and diverse experiences that form us in God's image.

Online meetings, using *Adobe Connects*, while the best available alternative for in-person meetings, have many weaknesses: compromised sound quality, inconsistency with bandwidth that result in poor video, and dropped calls of those who have joined the meeting on their phones. These technological limitations are proof that online meetings cannot replace face-to-face gatherings; they do not go far enough in building relationships, and thus can never be the primary tool through which the Episcopal Church develops texts for worship. Lack of funding, and under-funding, hinders the broadest possible inclusion of the Church in the crafting of our common prayer. It cannot be common prayer, if the whole church cannot participate in its composition. The lack of financial resources, bringing greater diversity in our work, is counter to the Church's mission priorities of racial reconciliation and building the beloved community.

We look forward to the inspired and needed liturgical work that the General Convention authorizes for the SCLM. However, it is not possible for the Commission to accomplish its work without funding, and we will be unable to fulfill the mandates of the General Convention for the 2018-2021 triennium without generous funding. We hope that legislative committees and passionate deputies and bishops will advocate for full funding for the resolutions they pass through the budget process, both before and during the General Convention.

Finally, on this point, we ask that the General Convention legislative committees consider the collective body of work that it sends to SCLM. We are asking committees to consider what is possible for the SCLM to do in the two-year work period of every triennium, and, where appropriate, to exercise some restraint in the number of mandates, and scope of those mandates, referred to us.

Second, throughout the past triennium, the SCLM has worked diligently to limit our projects to an appropriate size and scope, while producing the best work possible. We chose where we invested our time and attention very prayerfully and carefully. We prayed together each liturgy that we wrote, listening for language that was beautiful, concise, with a graceful cadence, and reflecting Trinitarian

theology. In each of our conversations, we kept our shared history close at hand, continually drawing from the deep well of Anglican tradition to guide our considerations and decision-making.

Third, one of our favorite initiatives was consulting with Anglican Provinces that have revised their Books of Common Prayer within the last five to seven years. The conversations we had with liturgists and theologians across the Anglican Communion broadened our view and understanding of worship and built relationships to which we returned over the course of the triennium. Reaching out across the Communion was both an act of goodwill in relation to our Anglican partners and expressed our desire to be even more firmly knit together. What we learned from these conversations is a treasure that we offer to the whole Church, which is included in the Supplemental Materials section of this report.

Fourth, we enjoyed working together. Our relationships developed over time, and we built a level of trust that enabled us to be truthful and vulnerable with each other. We value the wide diversity of theological perspective, liturgical styles, opinions, gifts, and experience that each person brought to the work. We have benefitted personally and professionally from the push and pull of knowing each other and earning, over time, a sense of unity and mutual affection.

We want to thank four members who, for reasons of work and family, resigned their membership on the SCLM: Paul Carmona, Jay Fluellen, Becky Morril and Derek Olsen. Each one gave an inordinate amount of time and talent to the efforts of the SCLM, and we are thankful for them. Our church is better because of their ministry. We are also indebted to the General Convention Office staff – for their incredible patience and abundant assistance throughout the triennium. We thank Canticle Communications for allowing us to communicate clearly and openly with the church throughout the duration of our work.

We are grateful, too, to the Presiding Officers for offering each of us the opportunity to serve our beloved church in this way and look forward with hope and anticipation to the prayerful deliberations of the 79th General Convention.

2015-C015

The Standing Commission on Liturgy and Music took no action on Resolution 2015-C015 (Addition to Baptismal Covenant Language). Constitutional and canonical limits on changing the text of the Book of Common Prayer, specifically Article X of the Constitution and Title II, Canon III, Section 6, render consideration of Resolution 2015-C015 out of order. Additionally, The SCLM believes that Resolution 2015-A169 (Comprehensive Prayer Book Revision) should take precedence over the piecemeal revision of the Prayer Book.

PROPOSED CANONICAL CHANGES

Resolution A062 Amend Canon II.3 .6-9

Resolved, the House of _____ concurring, That the 79th General Convention of The Episcopal Church amend Canon II.3.6 as follows:

Sec. 6 (a) Whenever the General Convention, pursuant to Article X(b) of the Constitution, shall authorize for trial use a proposed revision of the Book of Common Prayer, or of a portion or portions thereof, the enabling Resolution shall specify the period of such trial use, the precise text thereof, and any special terms or conditions under which such trial use shall be carried out.

(b) It shall be the duty of the Custodian of the Standard Book of Common Prayer:

- (1) To arrange for the publication of such proposed revision;
- (2) To protect, by copyright, the authorized text of such revision, on behalf of the General Convention; which copyright shall be relinquished when such proposed revision or revisions shall have been adopted by the General Convention as an alteration of, or addition to, the Book of Common Prayer;
- (3) To certify that printed copies of such revision or revisions have been duly authorized by the General Convention, and that the printed text conforms to that approved by the General Convention.

(c) During the said period of trial use and under the modifying conditions specified, only the material so authorized, and in the exact form in which it has been so authorized, shall be available as an alternative for the said Book of Common Prayer or the said portion or portions thereof; provided, however, that it shall be competent for the Presiding Bishop and the President of the House of Deputies, jointly, on recommendation by a resolution duly adopted at a meeting of the Standing Commission on Liturgy and Music communicated to the said presiding officers in writing, to authorize variations and adjustments to, or substitutions for, or alterations in, any portion of the texts under trial, which seem desirable as a result of such trial use, and which do not change the substance of a rite.

(d) In the event of the authorization of such variations, adjustments, substitutions, or alternatives, as aforesaid, it shall be the duty of the Custodian of the Standard Book of Common Prayer to notify the Ecclesiastical Authority of every Diocese, and the Convocation of the American Churches in Europe, of such action, and to give notice thereof through the media of public information.

And be it further

Resolved, That Canon III.3 be amended by adding a new Section 7 and renumbering all subsequent sections:

Sec. 7. Whenever the General Convention, pursuant to Article X(c) of the Constitution, shall authorize alternative liturgies to one or more liturgies in the Book of Common Prayer or additional liturgies to those in the Book of Common Prayer, the enabling Resolution shall specify the precise texts thereof, and the terms and conditions under which such liturgies may be used.

Preamble to Resolution A063

During this triennium, the Commission collaborated with the Standing Commission on Governance, Structure, Constitution, and Canons, to develop an appropriate Constitutional and Canonical “vessel” for liturgies, apart from the Book of Common Prayer, to be authorized by the General Convention. This collaboration led to many fruitful, complex discussions between the two commissions and to the proposed amendment to Article X of the Constitution and parallel amendment to Canon II.3.6. If adopted, such a structure would lend clear canonical status to worship materials already in use by the Church as well as those approved in the future and maintain the integrity of theology and ecclesiology of the Book of Common Prayer. Such a clarification is essential as we engage common worship in the Church, and continue to develop resources for the potential future revision of the Book of Common Prayer as well as exploring liturgies that one intends to be part of any potential future revision.

Resolution A063 Amend Article X of the Constitution of the Episcopal Church (First Reading)

Resolved, the House of _____ concurring, That the 79th General Convention of The Episcopal Church amend Article X of the Constitution of the Episcopal Church as follows

ARTICLE X

The Book of Common Prayer, as now established or hereafter amended by the authority of this Church, shall be in use in all the Dioceses of this Church. No alteration thereof or addition thereto shall be made unless the same shall be first proposed in one regular meeting of the General Convention and by a resolve thereof be sent within six months to the Secretary of the Convention of every Diocese, to be made known to the Diocesan Convention at its next meeting, and be adopted by the General Convention at its next succeeding regular meeting by a majority of all Bishops, excluding retired Bishops not present, of the whole number of Bishops entitled to vote in the House of Bishops, and by a vote by orders in the House of Deputies in accordance with Article I, Sec. 5, except that concurrence by the orders shall require the affirmative vote in each order by a majority of the Dioceses entitled to representation in the House of Deputies. But notwithstanding anything

herein above contained, the General Convention may at any one meeting, by a majority of the whole number of the Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies, voting by orders as previously set forth in this Article:

- (a) Amend the Table of Lessons and all Tables and Rubrics relating to the Psalms.
- (b) Authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section or Office thereof, a proposed revision of the whole Book or of any portion thereof, duly undertaken by the General Convention.
- (c) *Authorize for use throughout this Church, as provided by Canon, alternative and additional liturgies to supplement those provided in the Book of Common Prayer.*

And Provided that nothing in this Article shall be construed as restricting the authority of the Bishops of this Church to take such order as may be permitted by the Rubrics of the Book of Common Prayer or by the Canons of the General Convention for the use of special forms of worship.

EXPLANATION

Currently, the Constitution sets out the process for amending or making additions to the Book of Common Prayer, a process that requires adoption by two succeeding General Conventions. An exception is provided allowing one Convention to “[a]mend the Table of Lessons and all Tables and Rubrics relating to the Psalms” and another allows one Convention to “[a]uthorize for trial use ... an alternative ... to the established Book of Common Prayer or to any section or Officer thereof . . .”

Other than authorizing liturgies and rites “for trial use” under Article X(b) of the Constitution, there is no other constitutional or canonical provision explicitly authorizing General Convention to approve alternate forms/language for any of the liturgies or rites in the Book of Common Prayer or to authorize liturgies or rites not contained in the Book of Common Prayer. However, the language in “Concerning the Services of the Church” on p. 13 of the BCP which states, in part, “... In addition to these services and the other rites contained in this Book, other forms set forth by authority within this Church may be used” may provide such authorization, although it is not entirely clear if that is the intended meaning of that instruction.

The Constitution and Canons are ambiguous on whether General Convention has the authority to authorize liturgies or rites and subjects not included in the Book of Common Prayer (short of amending Article X) and the process for doing so if it is authorized. Nevertheless, since 1979 the General Convention has authorized collections of liturgies, prayers, and rites in The Book of Occasional Services, Lesser Feasts and Fasts, Holy Women, Holy Men, Enriching Our Worship and A

Great Cloud of Witnesses. The history of some of these rites in the Church may help in understanding the ambiguous state of the texts' authorization.

In 1883 the General Convention began the process of revising the 1789 Book of Common Prayer that was to receive a second reading in 1886. However, by the time the General Convention considered this revision the second time in 1886, many changes had been made to the "Book Annexed," the name given to the proposed revised Book of Common Prayer in 1883. In 1889 a separate volume; the "Book of Offices," was proposed but a version was not authorized until the General Convention of 1916. This "Book of Offices" was the precursor of the "Book of Occasional Services" and "Lesser Feasts and Fasts" the two supplemental volumes first authorized by the General Convention in 1979. At no time have changes been made to Article X of the Constitution that would explicitly give General Convention power to authorize these well-loved supplemental texts. The only category mentioned in Article X is for allowing trial use liturgies intended for use in a revision of the Book of Common Prayer. However, nothing in the Constitution or Canons explicitly prohibits the General Convention from doing so either.

The process of Prayer Book revision has been ongoing since the publication of the first English Prayer Book. The 1789 Prayer Book of the Episcopal Church was a revision of the Church of England Book of Common Prayer. In 1811 General Convention made explicit provision in the Constitution for revision of the Book of Common Prayer. The current language in Article X of the Constitution providing for "trial use" was added in 1964 and proposed revisions of the Prayer Book were used on a trial basis before final approval of the current Book of Common Prayer in 1979. Instead of presenting a final text of a revised Book of Common Prayer to the General Convention, the category of trial use liturgies provides the Church opportunity to "pray through" proposed texts before their inclusion in the Prayer Book.

Since the revision of the Prayer Book in 1979, the General Convention has authorized a wide variety of liturgical texts for the Church. Not all of these texts are intended for eventual inclusion in a revision of the Prayer Book. Nevertheless, they have helped to form the mind of the Church and have expanded our worship without being intended for a new Prayer Book. Trial use seems to be an inappropriate name for what are effectively additional texts, such as the Book of Occasional Services and Lesser Feasts and Fasts, or other texts authorized from time to time by the General Convention. Yet, there is no express provision of the Constitution under which such authorization can be undertaken.

The Constitutional changes proposed would address this anomaly. We propose a system to authorize additional and alternative texts to supplement the Book of Common Prayer. We recognize that some of these texts may be useful in the preparation of a new revision of the Prayer Book, while others will continue to supplement the Prayer Book, allowing for additional forms of prayer to be available to the Church. This use is not intended to preempt or stop Prayer Book revision; instead, it is to give

the Church more flexibility in their approach to worship, and the General Convention a more transparent criterion for authorizing such worship.

While this amendment is intended primarily as a way of rectifying a long-standing anomalous situation in the Constitution, we also see it as an exciting opportunity to engage in a discussion of how we are formed by the way in which we worship.

Subcommittee Reports

Sub-committee on the Book of Occasional Services

Sub-committee on the Church Calendar

Sub-committee on Congregational Song

Sub-committee on Racial Justice & Reconciliation

Sub-committee on Same-Sex Marriage Rites

Sub-Committee on Revision of The Book of Common Prayer

STANDING COMMISSION ON LITURGY AND MUSIC SUB-COMMITTEE ON THE BOOK OF OCCASIONAL SERVICES

Membership

Ms. Ana Hernandez, <i>Co-Chair</i>	New York, II	2018
The Rev. Dr. Paul Carmona, Ph.D.	San Diego, VIII	2018
The Rev. Paul Fromberg	California, VIII	2018
The Rt. Rev. Jeffrey Lee	Chicago, V	2018
The Rt. Rev. George Wayne Smith	Missouri, V	2018
The Rev. Canon James F. Turrell	Bethlehem, III	2018
The Rev. Devon Anderson, <i>Ex Officio</i>	Minnesota, VI	2018
The Rev. Paul Burrows, <i>Representative of the</i> <i>President of the House of Deputies</i>	California, VIII	2018
The Rev. Lydia Huttar Brown, <i>Other</i>	Minnesota, VI	
The Rev. Patrick Malloy, <i>Other</i>	Bethlehem, III	
The Rev. Michael Pipkin, <i>Other</i>	Minnesota, VI	

Mandate

Resolution 2015-A059 directed “the Standing Commission on Liturgy and Music to continue its work on a comprehensive revision of the Book of Occasional Services, to seek widespread input on the table of contents and scope of the revision, and to report on its progress to the 79th General Convention.”

Summary of Work

MEETINGS

Tele/Web Conference Meetings: January 14, 2016; March 3, 2016; March 10, 2016; March 11, 2016; April 13, 2016; May 5, 2016; June 30, 2016; July 13, 2016; August 24, 2016; October 21, 2016.

In-Person Meetings: Nov. 18-21, 2015 (Linthicum Heights, MD); Oct. 5-8, 2016 (Chaska, MN); March 29-Apr 1, 2017 (Linthicum Heights, MD), September 27-30, 2017 (Renton, WA).

THE NEED FOR REVISION

The process of revision of the Book of Occasional Services 2003 continued in the past triennium as a response to 2012-A056. The need for revision expressed at that time noted that “a variety of considerations indicate that a revision of the Book of Occasional Services is both desirable and necessary.” Noteworthy among these considerations were the pastoral exigency for additional resources, the availability of new liturgical resources being used in the Church, and concerns regarding the use of archaic language. Additionally, there is a recognized need for new resources for use in the cycle of the liturgical year appropriate for the diverse membership of the Episcopal Church. The BOS Subcommittee has continued the work from the past triennium, and now presents a revised Book of Occasional Services.

PURPOSE AND CRITERIA

The Subcommittee continues to endorse the purpose and criteria for the BOS stated by the SCLM in the past triennium.

Purpose of the BOS:

The Book of Occasional Services is a collection of liturgical and catechetical resources in support of the fundamental liturgical life of The Episcopal Church.

Criteria for Resources in the BOS:

Primarily, resources included in the BOS should

1. Complement or supplement the BCP, but not duplicate the resources it contains;
2. Be consistent with the theological, sacramental, and liturgical ethos of the BCP;
3. Pertain to a specific occasion, need, or purpose that does not occur generally or frequently enough to warrant inclusion in the BCP;
4. Draw on liturgical materials that are already being broadly used in worshipping communities;
5. Secondly, it is desirable that some of the resources included in the BOS;
6. Serve the needs, or reflect the liturgical expressions, of diverse populations within The Episcopal Church;
7. Be adaptable for use by lay persons or clergy in a variety of non-ecclesial settings.

We also held in mind that the Book of Occasional Services contains liturgical materials for public worship, and that it is not intended as a compendium of materials primarily for private devotion.

DEVELOPING A TIMELINE FOR THE WORK

The starting point for the Subcommittee’s work was developing a timeline. We charted three phases of work:

1. For the first half of 2016 the Subcommittee reviewed the assigned sections of the Sample Table of Contents, making recommendations to determine what we would include in the revision, and sharing this work with the full SCLM.
2. From July 2016 through the end of March 2017 members of the Subcommittee, along with our consultants, revised and developed materials for the revision.
3. From April 2017 through the end of October 2017 the texts were refined and edited for inclusion in the revision.
4. We anticipate that following the 79th General Convention, the Subcommittee will make final preparations for publication of the *Book of Occasional Services*, 2018.

DEVELOPING A STRUCTURE FOR THE WORK

In order for the Subcommittee to accomplish this work, members worked in working groups to collect, compose, and edit materials. These six working groups consisted of:

1. *The Church Year.*
2. *Christian Initiation and Commitment.*
3. *Dying, Death, Burial, and Commemorations.*
4. *God's Created Universe, also Supporting and Nurturing Christian Life and Practice.*
5. *Healing, Sickness, and Well-Being, also Transitions, Milestones, and Urgent Occurrences in Life.*
6. *The Mission of the Church, also Episcopal Services, also Other Occasional Services.*

Although the working groups carried out their tasks independently, regular reports were made to the Subcommittee and the full SCLM. Some of the working groups invited additional writers to contribute to their sections of the Book. The working group on Christian Initiation and its additional contributors met in person in August 2016 to draft materials.

REFINING THE CONTENT OF THE WORK

Members of the Subcommittee reviewed and refined the respective rites contained in BOS 2003 as well as the materials developed in the past triennium for possible inclusion in the revision. The degrees of revision ranged from slight to extensive. New materials were developed as mandated by the General Convention, as well as to replace what was previously used.

GATHERING RESOURCES FOR THE WORK

Members of the Subcommittee solicited resources that could be included in the revision from a variety of sources. Resources were gathered from congregations including:

- La Iglesia Episcopal San Gabriel, Leesburg, VA
- Iglesia Episcopal de la Trinidad, Los Angeles, CA
- St. Mark's Cathedral, Seattle, WA

Resources were also gathered from individuals:

- Álvaro Araica
- Gary Cox
- Nancy Frausto
- Jason Haddox
- Melissa Hartley
- Amy McCreath
- Cameron Partridge
- John Rawlinson

A few existing resources provided the Subcommittee with both ideas and texts used in the revision, including:

- *Changes: Prayers and Services Honoring Rites of Passage*. New York: Church Publishing Incorporated, 2007
- *Enriching Our Worship*. 5 vols. New York: Church Publishing Incorporated, 1998-2009
- McElligott, Ann E. P. *The Catechumenal Process: Adult Initiation and Formation for Christian Life and Ministry*. New York: Church Hymnal Corporation, 1990
- Meyers, Ruth A., and Pettingell, Phoebe, eds. *Gleanings: Essays on Expansive Language and Prayers for Various Occasions*. New York: Church Publishing Incorporated, 2001

ADDITIONAL CONSIDERATIONS OF THE WORK

- *Increased Variety of Resources*. The categories listed in the past triennium's report continued to inform the work of the Subcommittee. These include:
 - *Resources to be used in pastoral ministry in congregational life*: Dying, Death, Healing, Sickness, Transitions, Milestones, and Urgent Occasions in Life.
 - *Resources to be used in response to environmental crises*: God's Created Universe.
 - *Resources that Serve the Whole Church*. The Subcommittee continues to support the efforts made to include resources that reflect or support the sensibilities and urgent needs of diverse populations within the Church. We engaged this process with an awareness of the need for dialogue and theological reflection between communities for whom certain Rites carry significant cultural meaning, for example the commemoration of Our Lady of Guadalupe.
 - *Resources that Ask the Church to Create Rites*. In some instances, we hope that Rites will be developed for local use based on the stated principles in the BOS. For instance, the resources for Día de los Muertos are not a full Rite, but an outline of a Rite. We recognize that the developing resources may serve the larger goal of drawing various communities together in the work of crafting liturgy.

- *Reducing Redundancy of Resources.* The Subcommittee worked to limit duplication of Rites for certain occasions. For instance, the seasonal blessings for homes has been reduced to a simplified Rite with seasonal variations. Further, we deleted resources that are already published in other books; this includes the *Lucernaria* and *Confractoria*.
- *Work Remaining to be Done.* Although presenting a fully formed document, the Subcommittee's work remains incomplete. Some sections that we would have included or edited, including material related to death and dying and editing the *Service of Tenebrae*, could not be completed due to insufficient funding from General Convention and a lack of time. The Subcommittee hopes that future revisions of the BOS will include additional editing and material.

RESPONDING TO DIRECTION FROM GENERAL CONVENTION

The Subcommittee took direction from several resolutions of the 2015 General Convention, asking for certain resources to be included in the BOS.

- 2015-A058 Materials Honoring God in Creation: These resources were included in the BOS.
- 2015-D036 Name Change Rite: As instructed, the rite in *Changes* was considered and drawn upon, together with other materials, in the composition of a new rite that is included in the BOS.
- 2015-D046 Liturgical Materials Honoring the Female in God and Man: The materials in the book, *All Desires Known* (3rd edn.) were considered for inclusion, as instructed. These materials were not finally included in the BOS revision, because the most useful texts are already available to a congregation. For example, for the prayers of the people the Book of Common Prayer already encourages a congregation to devise its own forms, which might draw on these materials without requiring their inclusion. The Order for Eucharist in the prayer book similarly enables a congregation to draft sections of the eucharistic prayer, for which one might draw on these resources, regardless of their inclusion in the BOS.

THE PRODUCTION PROCESS OF THE WORK

The Subcommittee continued its work through the triennium, finding and revising texts, as well as composing new texts for use in the proposed BOS. Two writers were hired as consultants to edit the texts, and a project manager was hired as a consultant to organize and facilitate the process. The completed BOS was presented to the full SCLM at its final meeting of the triennium.

Proposed Resolution

A064 AUTHORIZE THE BOOK OF OCCASIONAL SERVICES, 2018

Resolved, The House of _____ concurring, That the 79th General Convention authorize for optional use throughout this Church the revision of that certain document entitled *The Book of Occasional Services*, prepared by the Standing Commission on Liturgy and Music and published by The Church Hymnal Corporation in 1979, and last revised in 2003.

Supplementary Material

The copy of the *The Book of Occasional Services*, with the revisions of this committee, was too large to be included in the main report. For digital versions of this report it is a separate, accompanying file, for print versions, a separate print document.

STANDING COMMISSION ON LITURGY AND MUSIC SUB-COMMITTEE ON THE CHURCH CALENDAR

Membership

Dr. Liza Anderson	Los Angeles, VIII	2018
The Rt. Rev. Shannon Johnston	Virginia, III	2018
Dr. Steven Plank	Ohio, V	2018
The Rev. Devon Anderson, <i>Ex Officio</i>	Minnesota, VI	2018
The Rev. Justin P. Chapman, <i>Other</i>	Minnesota, VI	
The Rev. Lydia Huttar Brown, <i>Other</i>	Minnesota, VI	

Mandate

Resolutions 2015-A056; 2015-A057; 2015-B001; 2015-C002; 2015-C006; 2015-C008; 2015-C011; 2015-C035; 2015-C036; 2015-C040; 2015-C044

Summary of Work

The subcommittee on the calendar inherited a situation of great confusion about what the calendar of the church was, and what General Convention wanted the next steps to be. In sorting through the resolutions that have been sent to the Standing Commission on Liturgy and Music by General Convention and the feedback that has been received from the wider church on recent calendar revisions, we discerned that the most appropriate way forward was to prepare a new edition of *Lesser Feasts and Fasts*, which would better reflect the diversity of the church, and which could work in conjunction with the resource *A Great Cloud of Witnesses*, which General Convention “made available” but did not authorize.

BACKGROUND

The recent efforts at calendar revision in the Episcopal Church have been an attempt to create a calendar that will better reflect the diversity of the church. It has long been recognized that the current calendar of commemorations does not come anywhere close to meeting this goal, and still skews overwhelmingly clerical, white, and male. General Convention has repeatedly asked for a more diverse calendar, but this mandate has remained largely unfulfilled.

- As far back as 1985, resolution 1985-D101 directed that the SCLM take steps to add more women to the calendar. Yet when the serious work of calendar revision began in 2003, women still made up only a small minority (roughly 7%) of commemorations.
- The resolution that prompted extensive revision of the calendar was 2003-A100, which directed the SCLM “to undertake a revision of *Lesser Feasts and Fasts 2000*, to reflect our increasing awareness of the importance of the ministry of all the people of God and of the cultural diversity of The Episcopal Church, of the wider Anglican Communion, of our ecumenical partners, and of our lively experience of sainthood in local communities.”
- The process of creating a revised calendar that began in 2003 resulted in the volume *Holy Women, Holy Men*. This was a massive project that added roughly 100 new commemorations to the calendar. However, the names added still tended to be those of white, male clergy. As the charts that follow this report show, the percentage of priests on the calendar (which had previously been nearly 50% bishops) increased dramatically, but the percentage of laypeople only marginally increased, and in terms of racial diversity the new calendar was actually *less* diverse than its predecessors. While the percentage of women did increase to 16%, the calendar still remained 84% men.
- *Holy Women, Holy Men* was authorized by General Convention for trial use in 2009 (2009-A097) and again in 2012 (2012-A051). During this time, members of the church submitted a considerable amount of feedback and suggestions for revision to the SCLM.
- Given that the calendar was still overwhelmingly male, in 2012, General Convention again asked the SCLM to identify women suitable for inclusion on the calendar and to develop materials for their commemoration. (2012-A052)
- Based on the extensive feedback and critiques that had been received from the church during the trial use process of *Holy Women, Holy Men*, during the 2012-2015 triennium the SCLM prepared a new volume, *A Great Cloud of Witnesses*, which was intended as a replacement for *Holy Women, Holy Men*. This new text included substantially revised and improved collects and biographies, and further clarified that the volume was not intended to be a sanctoral calendar, but rather an extended family history that would allow the church to learn from those who have gone before us and to emulate their examples. However, General Convention 2015 declined to authorize *A Great Cloud of Witnesses*, directing instead that the resource simply by “made available”. (2015-A056)
- This directive from General Convention has resulted in considerable confusion, since “made available” is not a canonical category. *A Great Cloud of Witnesses* has now been published by Church Publishing, but the ongoing role of the SCLM and General Convention with respect to the text is unclear. How is something that is not an official authorized liturgical resource, but is merely “available”, to be revised?
- Whether intended or not, this action also meant that the calendar of the church reverted back to *Lesser Feasts and Fasts 2006*. No further instructions about ongoing revision of the calendar were provided, but other resolutions (e.g. 2015-A057) clearly show an expectation

by General Convention that the SCLM would continue significant calendar revision this triennium.

- Further complicating matters, General Convention did choose to authorize the volume *Weekday Eucharistic Propers*, which included half of what was originally in *Lesser Feasts and Fasts* (2015-A056). As far as we can tell, this means that for the last triennium, half of *Lesser Feasts and Fasts* has been replaced while the other half has been the authorized calendar. Because *Weekday Eucharistic Propers* was published very late in the triennium, it has not yet been possible to track its use and reception within the church.
- In addition, General Convention 2015 again asked that the number of women on the calendar be substantially increased, and provided a list of more than 60 suggestions. (2015-A057)
- In looking back at the directives that various General Conventions have sent to the SCLM, our judgment was that the most appropriate way for us to proceed was to return to our original mandate, which was to prepare a revision of *Lesser Feasts and Fasts* that better reflects the diversity of the church.

PROCESS OF REVISION

- We engaged in significant discussion about the criteria for inclusion on the calendar, since this is another area in which we have received contradictory directives from General Convention. General Convention passed revised criteria for inclusion on the calendar (2009-A058 and 2015-A056), but in our judgment 2015-A056 would seem to imply that these apply only to the “made available” resource *A Great Cloud of Witnesses*. In an effort not to overstep our mandate, we have opted to use the criteria that were printed in *Lesser Feasts and Fasts* 2006, since all of the names who meet the newer criteria also meet the older criteria, whereas the opposite is not true.
- Given that the church now has the additional resource of *A Great Cloud of Witnesses*, we decided to utilize it, and to design a version of *Lesser Feasts and Fasts* that could either stand alone or also be used in cooperation with *A Great Cloud of Witnesses* for those who would prefer to have a more exhaustive list of commemorations that functioned more like a family history than a sanctoral calendar.
- We first reviewed all of the names that have been included in previous calendars or sent to the SCLM in accordance with the criteria for *Lesser Feasts and Fasts*. We next reviewed the entire calendar for issues of balance with respect to gender, order of ministry, race and ethnicity, and century.
- Historically, the Episcopal Church has proven very reluctant to make deletions from the calendar unless it is demonstrated that someone did not actually meet the criteria for inclusion in the first place. Now that *A Great Cloud of Witnesses* exists, however, one of the ways in which we have worked for a more diverse calendar is to move some people who were originally in *Lesser Feasts and Fasts* to *A Great Cloud of Witnesses* instead.

In attempting this, we are keenly aware that our judgments are not infallible, and we fully expect that the church will make adjustments, particularly during the first triennium of use. We also believe, however, that there is a real need for this kind of judicious pruning, and this proposal is our best effort at taking a first step. While some cases were gray areas, we rather suspect that the Episcopal Church is not, in fact, teeming with ardent devotees of Alphege or Willibrord or Remigius of Rheims, and that anyone who does have a strong affection for them is certainly informed enough about liturgical matters that they are more than capable of looking up their biographies and collects in *A Great Cloud of Witnesses*.

We further believe this to be a necessary move given that General Convention has been dramatically increasing the rate at which it adds commemorations, with no signs of slowing down. At the same time, we have also received significant feedback from people who feel overwhelmed by the sheer number of commemorations and find the scope of the list to be unmanageable. In particular, we have heard strong opposition to the practice of offering multiple commemorations on a single day that congregations could choose between. Given the inability of the calendar committee to bend space and time in order to create more days in a calendar year, the only solution we see is to keep the commemorations on the main calendar to a manageable number, and to use *A Great Cloud of Witnesses* to include an even wider scope of individuals.

- After agreeing upon a proposed table of contents, we created new biographies, collects, and readings for those new commemorations that are proposed for this volume. We also engaged in some significant revision of the older biographies and collects, believing that if some of the earlier commemorations no longer resonate, the problem may lie with a 50 year old biography rather than a 1500 year old life. A number of the older biographies also contained factual inaccuracies or reflected outdated scholarship, and these we have also tried to remedy to the best of our ability, given the time constraints under which we were working.
- It is our strong belief that at some point the Episcopal Church would do well to attend to the different theologies of sanctity that are at play in the church, and the different understandings of what it means for someone to be placed on the calendar. In acknowledgment of that diversity, we have resisted the temptation to theologize in the preface about the Episcopal Church's understanding of the calendar. Our current effort is an attempt to acknowledge the current diversity of opinion, to produce a resource that could be comfortably used by as much of the church as possible, and to finally fulfill the repeated directive from General Convention for a more diverse calendar of commemorations.
- Finally, we had significant discussion about the fact that "*Lesser Feasts and Fasts*" has in practice been nearly all feasts. We thought seriously about whether it would be helpful or desirable to add more fast days to the calendar as well as feasts, including both the

traditional practices of abstinence and self-denial but also works of justice and mercy, and to call the church more deeply into serious discipleship. Because we did not have a mandate for that work, however, we are proposing a resolution that would call for such additions to the calendar in the coming triennium if the church wills it.

In addition, we have added a table of dates for the ember days and rogation days to *Lesser Feasts and Fasts*. These observances already exist within the *Book of Common Prayer*, but are not widely observed. Our hope was that having the dates clearly included along with the calendar might encourage their wider observance. This also points out that there are already an additional 15 lesser fasts indicated by the *Book of Common Prayer* even if they are infrequently observed.

SPECIAL CASES

- One of the biggest differences between the older criteria printed in *Lesser Feasts and Fasts* and the newer criteria used for *Holy Women, Holy Men* is that the *Lesser Feasts and Fasts* criteria require an interval of roughly fifty years after a person's death before they can be added, with the exception of special circumstances such as martyrdom. In general, our committee felt that this was a good criterion, since it allows for resonance within the church to grow, and for a better historical perspective about the individual to develop. It is also in line with the recommendation of Lambeth Resolution 79 (1958), which urged Anglican provinces to exercise economy and restraint with respect to adding more recent names to their calendars "until they can be seen in the perspective of history" and "over a reasonable period of time."

That being said, while we would affirm the merit of the general rule, we acknowledge that there may be appropriate exceptions to it. We have heard a widespread desire for three individuals in particular to appear on the calendar: Thurgood Marshall, Pauli Murray, and Florence Li Tim-Oi (as a commemoration of her, not only of her ordination anniversary, which was a solution originally intended as a workaround of the 50-year norm.) It is our sense that these three individuals are already very widely commemorated within the church, and that therefore adding them would be appropriate.

Although we have committed ourselves to working with the 2006 criteria and do not feel that we ourselves have the authority to make exceptions, we believe that General Convention absolutely has the authority to waive its own criteria in cases that it deems appropriate. We are therefore proposing a resolution to waive the criteria in the case of these three individuals, so that if that is indeed the will of the church, it can be accomplished in an orderly and transparent manner.

- The other criterion about which we had the most discussion was what it means for someone to meet the requirement of having a local cult. Does the local cult have to be *within the Episcopal Church*? Historically, the assumption seems to have been yes. Given that 2003-A100 specifically directed us to attend to the wider Anglican Communion and to our ecumenical partners, however, we discerned that it was appropriate to regard individuals who appear on

the calendars of other Anglican provinces or on Lutheran, Orthodox, or Roman Catholic calendars as fulfilling that criterion.

We agree that in most cases it is beneficial to allow resonance within the Episcopal Church to build at a local level first before someone is added to the calendar. Given our particular unfulfilled mandate to increase the diversity of our calendar by looking at ecumenical and other Anglican traditions, however, we judged that it was appropriate to look to other church bodies for the requirement of a local cult if a particular individual otherwise met the criteria.

- The proposed commemoration of King Charles Stuart, referred to the SCLM by 2015-A057 was controversial within the SCLM, and has likewise proven to be controversial with past General Conventions. Resolutions to add him to the calendar have been previously proposed to the General Conventions of 1985, 1991, and 2003, and they have always been defeated. Within the SCLM we are not of one mind, but we have made a strong effort to develop a calendar that the church can have true consensus behind, and it is clear that Charles is a divisive figure around whom consensus does not exist. We have therefore opted not to include him in either *Lesser Feasts and Fasts* or in *A Great Cloud of Witnesses*. We recognize, however, that General Convention has the authority to add him itself if that is the will of the church.

THE PATH FORWARD

We are asking General Convention to authorize Lesser Feasts and Fasts 2018 “for optional use throughout the church”. This language reflects the fact that the calendar is an optional document, and that individuals and congregations may choose to make use of all of it, some of it, or none of it.

We have deliberately refrained from using the language of “trial use”, because the canons of the Episcopal Church only recognize trial use as pertaining to revisions of the Book of Common Prayer and not to other authorized liturgical resources. That being said, we regard the entire book as being very much “in trial”, and are proposing that the next iteration of the SCLM be intentional about collecting feedback from the members of the church, and that they use that feedback to make suggested revisions to General Convention 2021.

We fully expect that there *will* be adjustments made to the calendar over the next triennium, particularly with respect to the vexed question of which individuals are commemorated on the main calendar and which are included in *A Great Cloud of Witnesses*. We have worked hard to produce a document that we hope everyone can be content with for three years, but we are well aware that we do not possess the ability to magically intuit the mind of the church, and we anticipate that some adjustments will be necessary.

We believe, however, that it is important to take this first step now to address the ongoing confusion about the state of the calendar and the fact that three different calendars (*Lesser Feasts and Fasts 2006*; *Holy Women, Holy Men*; and *A Great Cloud of Witnesses*) are currently in use. We trust that in the process of reception, those things that need to be restored will be restored, those things that should be deleted will be deleted, and those things that need to be revised will be revised.

We recognize that the temptation to tinker with the calendar on the floor of convention may prove to be irresistible, and also that General Convention has the right to make whatever adjustments it sees fit to. We generally believe, however, that the church will ultimately have the highest quality document if significant revisions can wait until the church has had the opportunity to test this new volume, and if all of the anticipated necessary revisions can be accomplished organically rather than by a process of individual resolutions and amendments.

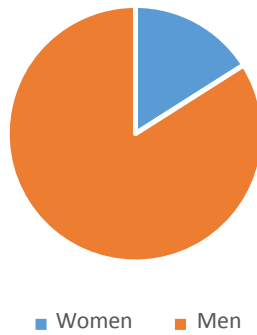
As we hand off this enormous project to General Convention and then to a new iteration of the SCLM next triennium, we are grateful to have had the opportunity to do this work. We have done our best to fulfill the directives given to us by General Convention as well as we have been able to discern them, but we also acknowledge that these instructions have often seemed unclear and self-contradictory. If, therefore, the end result falls short of what General Convention had hoped for, we would ask only that clearer directions be provided in the future so that those who will take up this work in the coming triennium will have a clearer sense of the work that has been entrusted to them.

Calendar Comparison: Gender Balance

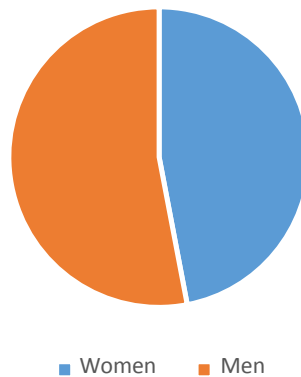
Lesser Feasts and Fasts 2006



Holy Women, Holy Men

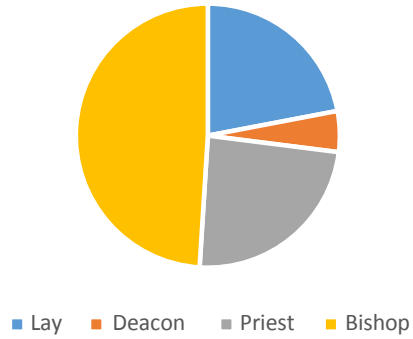


Lesser Feasts and Fasts 2018

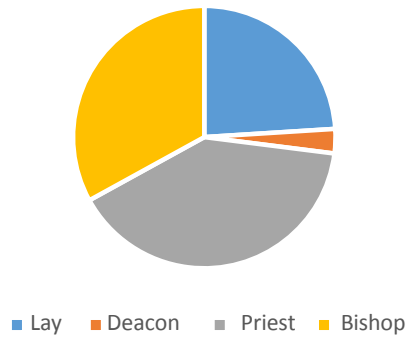


Calendar Comparison: Order of Ministry

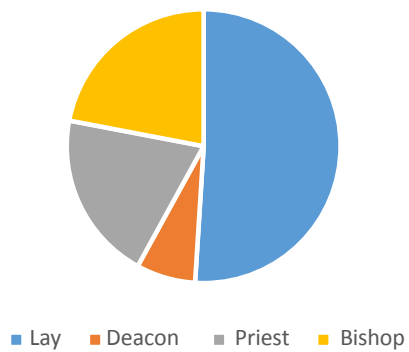
Lesser Feasts and Fasts 2006



Holy Women, Holy Men

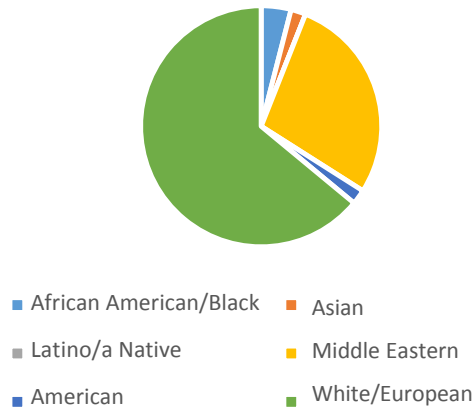


Lesser Feasts and Fasts 2018

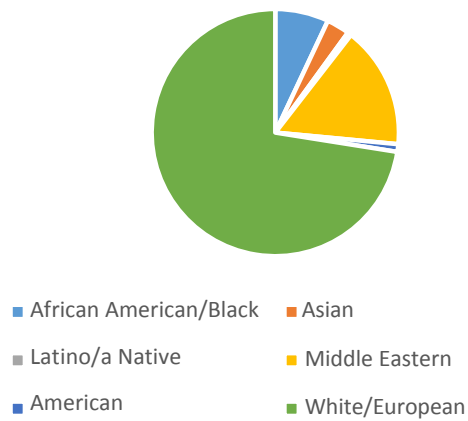


Calendar Comparison: Race and Ethnicity

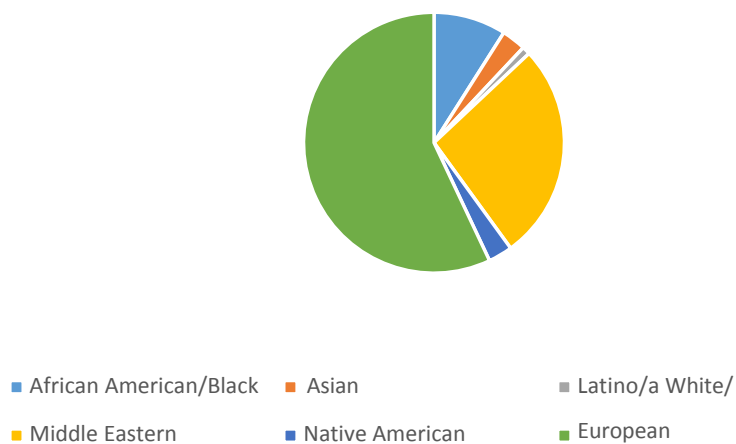
Lesser Feasts and Fasts 2006



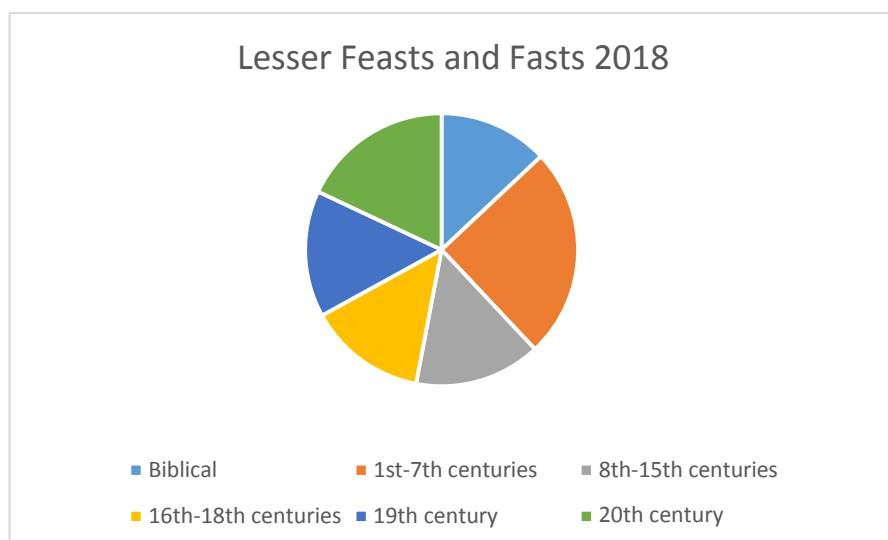
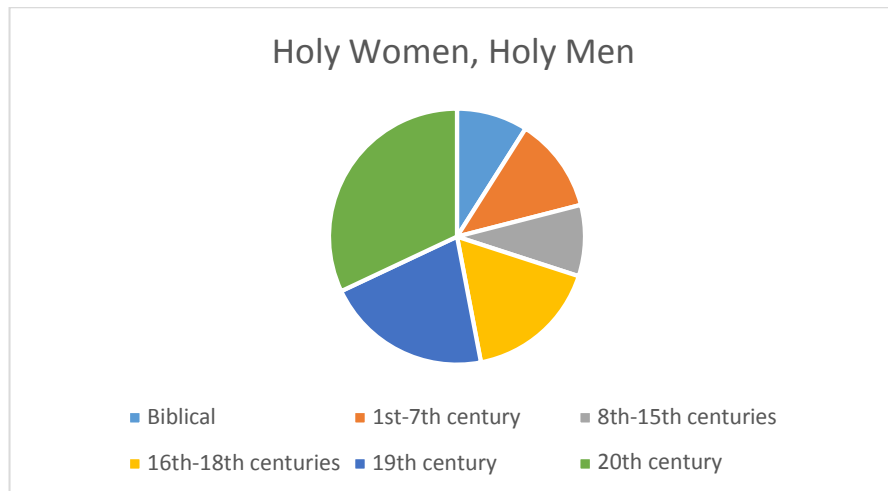
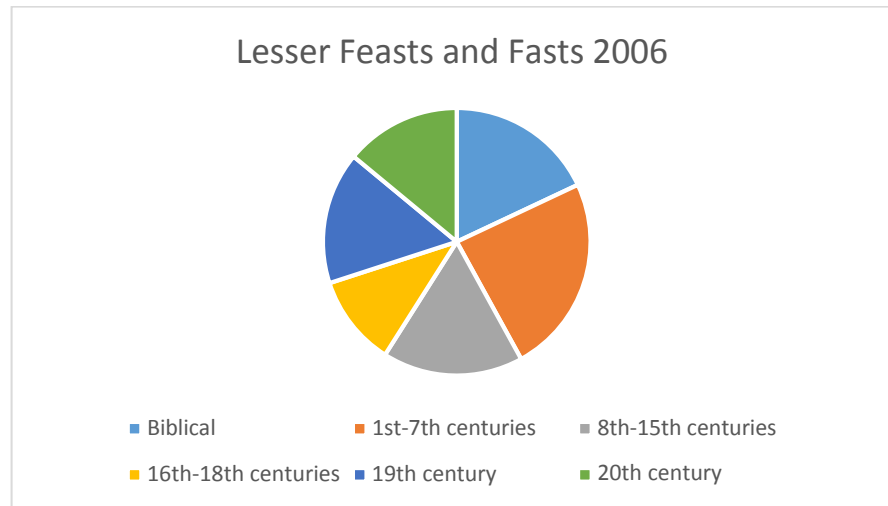
Holy Women, Holy Men



Lesser Feasts and Fasts 2018



Calendar Comparison: Time Period



Proposed Resolutions

A065 AUTHORIZE LESSER FEASTS AND FASTS 2018

Resolved, The House of _____ concurring, That the 79th General Convention authorize for optional use throughout this Church the revision of Lesser Feasts and Fasts, prepared by the Standing Commission on Liturgy and Music and published by The Church Hymnal Corporation, last revised in 2006, and be it further

Resolved, That General Convention direct the Standing Commission on Liturgy and Music to appoint a person or persons to solicit and collect broad feedback from the Church with respect to this volume, and to utilize that feedback to bring any suggested revisions before the 80th General convention in 2021.

A066 ADD THURGOOD MARSHALL, PAULI MURRAY, AND FLORENCE LI TIM-OI TO LESSER FEASTS AND FASTS, 2018

Resolved, The House of _____ concurring, That the 79th General Convention include Thurgood Marshall, Pauli Murray, and Florence Li Tim-Oi in Lesser Feasts and Fasts 2018.

Explanation

It is the normal expectation of Lesser Feasts and Fasts that at least two generations will have passed before someone is included on the calendar. In proposing this resolution, we are proposing to waive that requirement in the case of these three individuals, recognizing that all three are already very widely commemorated within the Episcopal Church.

A067 PROPOSE ADDITIONAL OPTIONAL FAST DAYS FOR LESSER FEASTS AND FASTS

Resolved, The House of _____ concurring, That the 79th General Convention direct the Standing Commission on Liturgy and Music to research the possibility of adding additional fast days to the resource Lesser Feasts and Fasts for optional use within the church, and to bring any recommendations to the 80th General Convention in 2021.

Supplementary Material

The copy of *Lesser Feasts and Fasts*, with the revisions of this committee, was too large to be included in the main report. For digital versions of this report it is a separate, accompanying file, for print versions, a separate print document.

STANDING COMMISSION ON LITURGY AND MUSIC SUB-COMMITTEE ON CONGREGATIONAL SONG

Membership

Ms. Jessica Nelson Co-Chair	Mississippi, IV	2018
Mrs. Ellen Johnston	Virginia, III	2018
The Rev. Devon Anderson, Ex Officio	Minnesota, VI	2018

Mandate

Resolution 2015-A060 Develop a Variety of Musical Resources for Congregational Song

Resolved, That the 78th General Convention empower the Congregational Song Task Force of the Standing Commission on Liturgy and Music to further the mission of The Episcopal Church by enlivening and invigorating congregational song through the development of a variety of musical resources; and be it further

Resolved, That the Congregational Song Task Force of the Standing Commission on Liturgy and Music develop and expand the work begun in the World Music Project; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$72,600 for the implementation of this resolution.

Resolution 2015-D060 Prepare a Plan for Revising the Hymnal

Resolved, That the 78th General Convention direct the Standing Commission on Liturgy and Music (SCLM) to prepare a plan for the comprehensive revision of the Hymnal 1982; and be it further

Resolved, That the Joint Standing Committee on Program, Budget and Finance consider a budget allocation \$25,000 for the implementation of this resolution.

Summary of Work

2015-A060

In response to Resolution A060, the Congregational Song Task Force is specifically addressing the call to “enliven and invigorate congregational song through the development of a variety of resources” by developing a project in which information will be collected from a sample of participants in each province to discern which hymns and songs are being sung in parishes in the Episcopal Church. This is a necessary preliminary step in developing further resources for congregational song and seeks to specify what types of resources are needed. The task force plans to convene a symposium by the end of the 2018-2021 triennium to bring together at least one participant from each province to discuss the functions of the hymns and songs they use, as well as identify new sources for hymnody. Though passed, A060 was not funded by General Convention, so the task force applied for a Constable Grant in the amount of \$28,050 in November 2017 to fund this project. Pursuing this and other outside funding sources allows us to proceed with planning without being hindered by lack of financial resources.

2015-D060

In response to Resolution 2015-D060, directing the Standing Commission on Liturgy and Music to devise a process for the revision of the hymnal, the SCLM declined to act. Our research determined no historical precedent in the Episcopal Church for a hymnal to be revised prior to the *Book of Common Prayer*. The SCLM would like General Convention to make decisions regarding whether or not to revise the 1979 *Book of Common Prayer* before any further decisions are made regarding revision of the *Hymnal 1982*.

In addition, after reviewing *The Hymnal Revision Feasibility Study* produced by the Church Pension Group we discerned no widespread interest in revision.

[This document is available in the Research Reports section of the Research and Data section of the Church Pension Group website at <https://www.cpg.org/linkservid/57003D75-DA12-05B2-F4FFD5819BE00E5A/showMeta/0/?label=Hymnal%20Revision%20Feasibility%20Study>]

The conclusion of the study reads in part, “That 13,000 people took the time to complete a lengthy survey on the question of hymnal revision shows how central *The Hymnal 1982* is to the life of The Episcopal Church. This should give us pause. A rush to revise the Hymnal could seriously undermine and weaken the Church, alienating those who have remained with The Episcopal Church through difficult times. Nevertheless, to do nothing threatens the long-term viability of the denomination. And so while we do not see this report as giving a green light to hymnal revision, nor do we believe it is a red light. Rather, it is a signal to proceed with caution before a decision is taken to go full speed ahead.” CPG arrived at this conclusion after assembling both quantitative and qualitative data from a substantial online survey as well as a series of in-person interviews. CPG collected information from a

geographically and demographically diverse cross-section of the Episcopal Church that included clergy, lay-people and professional church musicians actively working in parishes of the Episcopal Church.

Finally, though General Convention passed this resolution, it was unfunded.

Supplemental Material

THE ONCE AND FUTURE HYMNAL:

Developments in Culture, Language, Theology, Technology, and Musical Style

On October 23-24, sixty-five clergy and musicians from around the country gathered at Virginia Theological Seminary for a consultation centered around The Hymnal 1982 and its supplements. The premise of the gathering was to hear from experts as to what had been happening in culture, language, theology, technology, and musical style since the approval of the hymnal in 1982. The organizers of the consultation, Ellen Johnston, Director, Center for Liturgy and Music, and the Rev. Dr. William Bradley Roberts, Professor of Church Music, also hoped to inform the Standing Commission on Liturgy and Music in their deliberations regarding hymnal revision.

Dr. James Litton, who had served on the committee to revise the hymnal gave the keynote address and described the process, surprising many with the observation that conversations about a “new” hymnal had begun as early as the 1960s. The Achievements of the Hymnal 82 and its Supplements (Marilyn Haskel and the Rev. Dr. William Bradley Roberts), the Developments in Culture in 1982 (the Rev. Dr. Frank Wade) and the Developments in Theology (the Rev. Dr. Katherine Grieb, Professor of New Testament at VTS) comprised the remainder of the plenary addresses. Recordings of these addresses can be found at www.liturgyandmusic.com.

The rest of the conference included panel discussions about developments in language (Dr. Mary Louise Bringle, Susan Palo Cherwien, the Rev. Carl Daw), developments in musical style (Dr. Michael Hawn, Carl MaultsBy, Andrew Sheranian, Keith Tan), and developments in technology (Nancy Bryan, David Eicher, Marilyn Haskel, the Rev. Martin Seltz).

In addition, conferees heard from ecumenical partners, the Rev. Martin Seltz from the Evangelical Lutheran Church in America, and David Eicher from the Presbyterian Church USA about the recent revisions of the hymnals in those denominations.

Participants at the conference contributed to the discussion with their thoughts about the achievements of the hymnal and its supplements and new categories of hymnody needed. They also spoke to the need for more hymns for Advent and Lent as well as hymns speaking to the stewardship of creation and social justice.

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON RACIAL JUSTICE & RECONCILIATION

Membership

Mr. Christopher Decatur, <i>Chair</i>	Ohio, V	2018
Ms. Nancy Bryan		2018
Ms. Athena Hahn	North Carolina, IV	2018
The Rev. Canon Sandye Wilson	Newark, II	2018
The Rev. Devon Anderson, <i>Ex Officio</i>	Minnesota, VI	2018
The Rev. Lowell Grisham, <i>Consultant</i>	Arkansas, VII	
The Rev. Deon Johnson, <i>Consultant</i>	Michigan, V	
Ann Phelps, <i>Consultant</i>		

Mandate

2015-A182: *Address Systemic Racial Injustice* of the 78th General Convention of the Episcopal Church calls the wider Church to be in conversation and take action on Racial Reconciliation and Justice. Specifically, the eighth resolve calls on the Standing Commission on Liturgy and Music to produce and post applicable prayers:

Resolved, That the Standing Commission on Liturgy and Music produce and post online a set of prayers for racial reconciliation and justice, suitable for inclusion in the Prayers of the People; and be it further

Summary of Work

In response to 2015-A182 members of the Standing Commission on Liturgy and Music formed a subcommittee on Racial Reconciliation to be led by SCLM member Christopher Decatur. The following is a report on our work as well as resources created.

The subcommittee requested materials from the wider Church by a letter posted through the SCLM blog. This call was for members of the church to send any prayers or litanies to be considered and/or resources that discuss racial reconciliation and justice.

In October 2016, following a review of existing materials, the subcommittee issued another call to the Church and created a new plan of action. We received 24 documents, which encompassed a wide

array of resources, including prayers, music, and services. The subcommittee determined the need to work with writers outside the membership of the Standing Commission to produce up to twelve prayers, addressing a range of concerns related to reconciliation, with at least six of those to be made available online. Polling SCLM members for their recommendations of individuals who could support us in our work, the subcommittee began conversations with the Rev. Lowell Grisham, the Rev. Deon Johnson and Ms. Ann Phelps. Christopher Decatur spoke with SCLM Chair Devon Anderson about the funding necessary to enable this work.

Lowell Grisham has written a complete set of Prayers of the People for Years A, B, & C and major feasts. A senior deputy to General Convention, Lowell has served as chair and vice-chair of the Prayer Book, Liturgy and Church Music Committee. Lowell was chosen as a writer by this subcommittee because he has experience in writing prayers used by the wider Church.

Deon K. Johnson serves as a Liturgist and Liturgical Consultant to communities going through renewal. Deon is also a Deputy to General Convention and a consultant to the New Visions growth and redevelopment initiative. Deon was chosen as a writer by this subcommittee because he is a strong liturgist.

Ann Phelps has an academic background in theology and the arts; her work explores the ways that we can recover lost voices from tradition to help us expand our current worship practices and open our theology by reengaging communal chant, contemplation, and meditative music. Ann was chosen as a writer by this subcommittee because she is a strong liturgist who has experience in writing prayers.

Lowell Grisham produced one set of prayers that are not being submitted to the Church at this time due to time constraints in the editing process. The Rev. Deon Johnson produced two sets of prayers; one of which has been edited to produce three sets of prayers similar in content but with differing seasonal foci. Those prayers are included in this report; the other is not being submitted at this time due to time constraints in the editing process. Deon also produced a Commissioning for the Ministry of Justice and Reconciliation that is included as an additional resource. Ms. Ann Phelps produced one set of prayers, which was ultimately edited to become a Litany of Repentance and a set of Prayers of the People with a confession.

The following four sets of Prayers of the People, and the Litany of Repentance and Commissioning for the Ministry of Justice and Reconciliation will be made available on the SCLM blog.

The subcommittee would like to thank the following people for responding to the call to the wider Church for related resources already created: Anne Dulap, Jeffrey Deutsch, Heidi Rashidi, David Laurance, Karl Weber, Henry Lebendinsky, Heidi Kim, and Stephanie Spellers.

The subcommittee would also like to thank our writers, Deon Johnson, Ann Phelps and Lowell Grisham as well as our editors, Lydia Huttar Brown and Ernesto Medina.

Supplementary Materials

The following are included in these materials. In the digital version of this document the below titles are hyperlinked to the corresponding document.

[Prayers of the People with Confession](#)

[Prayers of the People for Advent](#)

[Prayers of the People for Christmas](#)

[Prayers of the People for Epiphany](#)

[Litany of Repentance](#)

[Commissioning for the Ministry of Justice and Reconciliation](#)

PRAYERS OF THE PEOPLE WITH CONFESSION

Let us pray for the Church and for the world.

God of love, we pray for your church: For *N.*, our Presiding Bishop; *N. (and N)*, our bishop(s); for all lay and ordained ministers; and for all who seek you in the community of the faithful. Equip us with compassion and love, to carry out your work of reconciliation in the world. God of love,

Hear our prayers for the church.

Silence — Add your prayers, silently or in your hearts

God of freedom, we pray for our nation, and all the nations of the world: For peace and unity across barriers of language, color, and creed; for elected and appointed leaders, that they would serve the common good. Inspire all people with courage to speak out against hatred, to actively resist evil. Unite the human family in bonds of love.

God of freedom,

Hear our prayers for the world.

Silence — Add your prayers, silently or in your hearts

God of justice, we pray for the earth, your creation entrusted to our care: For the animals and birds, the mountains and oceans, and all parts of your creation that have no voice of their own. Stir up in us a thirst for justice that protects the earth and all its resources, that we may leave to our children's children the legacy of beauty and abundance that you have given us.

God of justice,

Hear our prayers for the earth.

Silence — Add your prayers, silently or in your hearts

God of peace, we pray for this community: For our local leaders; for our schools and markets; for our neighborhoods and workplaces. Kindle in every heart a desire for equality, respect, and opportunity for all. Give us courage to strive for justice and peace among all people, beginning here at home.

God of peace,

Hear our prayers for this community.

Silence — Add your prayers, silently or in your hearts

God of mercy, we pray for all in any kind of need or trouble: For those whose lives are closely linked with ours, and those connected to us as part of the human family. For refugees and prisoners; for the sick and suffering, the lonely and despairing; for those facing violence; for all held down by prejudice or injustice. Awaken in us compassion and humility of spirit, as we seek and serve Christ in all persons.

God of mercy,

Hear our prayers for all who are in need.

Silence — Add your prayers, silently or in your hearts

God of grace, we pray for those who have died: For the faithful in every generation who have worked for justice; for prophets who called us to racial reconciliation; for martyrs who died because of hatred; and for all the communion of saints. Make us faithful to your call to proclaim your Good News, by word and example, and bring us at last into the glorious company of the saints in light.

God of grace,

Hear our prayers for those who have died.

Silence — Add your prayers, silently or in your hearts

Concluding Collect

Hear our prayers, Holy God. Breathe your Spirit over us and all the earth, that barriers would crumble and divisions cease. Make us more fully your co-healers of the broken world. Unite us with all people in bonds of love, that the whole earth and all its peoples may be at peace; through Jesus Christ our Lord. *Amen.*

(or this)

Grant, O God, that your holy and life-giving Spirit may so move every human heart [and especially the hearts of the people of this land], that barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice and peace; through Jesus Christ our Lord. *Amen. (BCP p. 823)*

(or this)

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.* (BCP p. 815)

CONFESSION

One: Let us confess our sins against God and one another.

Many: Almighty God, Source of all that is, Giver of every good gift:

You create all people in your image and call us to love one another as you love us.

We confess that we have failed to honor you in the great diversity of the human family.

We have desired to live in freedom,

while building walls between ourselves and others.

We have longed to be known and accepted for who we are,

while making judgements of others based on the color of skin, or the shape of features, or the varieties of human experience.

We have tried to love our neighbors individually

while yet benefitting from systems that hold those same neighbors in oppression.

Forgive us, Holy God.

Give us eyes to see you as you are revealed in all people.

Strengthen us for the work of reconciliation rooted in love.

Restore us in your image, to be beloved community,

united in our diversity,

even as you are one with Christ and the Spirit,

Holy and undivided Trinity, now and forever.

Amen.

PRAYERS OF THE PEOPLE

SEASONS: Advent, Christmas, & Epiphany

THEME: Light & Reconciliation

PRAYERS OF THE PEOPLE FOR ADVENT

Deacon or other leader

The people who walked in darkness have seen a great light; those who lived in a land of deep darkness—on them light has shined. *Isaiah 9:2*

You who dwell in darkness and light, in silence and sound, dwell in the hearts of your people. In hope, peace, and joy may we await with anticipation the coming of Christ the Morning Star.

Silence

Christ, be our light
Shine in our hearts.

You who framed the brightness of the first light in creation, dispel the arrogance, animosity, and anger that shatter the unity of your holy Church. Fill your faithful people with the radiant light of truth.

Silence

Christ, be our light
Shine in our hearts.

You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, disunity, and distrust in our public life and labor. Illumine those in authority with the light of vision.

Silence

Christ, be our light
Shine in our hearts.

You who patterned the stars and called the sun into being, who appointed the moon and chartered the cosmos, pattern the hearts of people everywhere to see in each other the beauty of the universe and the splendor of creation, that divisions of Race, Class, Gender, and Ethnicity may be recreated into one common humanity.

Silence

Christ, be our light
Shine in our hearts.

You who shower comfort and hope to the lowest, the lost, and the least, shower the light of compassion on the sick, the sorrowful, and the suffering [especially _____]. Help us to be your compassion and hope in the world.

Silence

Christ, be our light
Shine in our heart.

You who welcome into the brilliant light of eternity those who have died, welcome those whose lives have been cut short by violence, warfare, and strife [especially _____]. Shine the light of hope.

Silence

Christ, be our light
Shine in our heart.

You who delight in the complexity and splendor of creation, help us to delight in the diversity of this earth, our island home. Inspire your people to care for all you have made.

Silence

Christ, be our light
Shine in our heart.

Presider

May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. *Amen.*

PRAYERS OF THE PEOPLE FOR CHRISTMAS

Deacon or other leader

The light shines in the darkness, and the darkness did not overcome it. *John 1:5*

You who fashioned this holy time with the radiance of the Christ-Child, fill our hearts with the song of the angels that we may be makers and pursuers of peace.

Silence

Christ, be our light
Shine in our heart.

You who framed the brightness of the first light in creation, dispel the arrogance, animosity, and anger that shatter the unity of your holy Church. Fill your faithful people with the radiant light of truth.

Silence

Christ, be our light
Shine in our hearts.

You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, disunity, and distrust in our public life and labor. Illumine those in authority with the light of vision.

Silence

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You who patterned the stars and called the sun into being, who appointed the moon and chartered the cosmos, pattern the hearts of people everywhere to see in each other the beauty of the universe and the splendor of creation, that divisions of Race, Class, Gender, and Ethnicity may be recreated into one common humanity.

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Shine in our hearts.

You who shower comfort and hope to the lowest, the lost, and the least, shower the light of compassion on the sick, the sorrowful, and the suffering [especially _____]. Help us to be your compassion and hope in the world.

Silence

Christ, be our light
Shine in our heart.

You who welcome into the brilliant light of eternity those who have died, welcome those whose lives have been cut short by violence, warfare, and strife [especially _____]. Shine the light of hope.

Silence

Christ, be our light
Shine in our heart.

You who delight in the complexity and splendor of creation, help us to delight in the diversity of this earth, our island home. Inspire your people to care for all you have made.

Silence

Christ, be our light
Shine in our heart.

Presider

May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. *Amen.*

PRAYERS OF THE PEOPLE FOR EPIPHANY

Arise, shine; for your light has come, and the glory of the LORD has risen upon you. Isaiah 60:1

Deacon or other leader

You who, by the leading of a star, guided the Magi to the brightness of the Holy Child of Bethlehem, lead us to the light of revelation, that we may value and honor the varied gifts of our sisters and brothers.

Silence

Christ, be our light
Shine in our heart.

You who framed the brightness of the first light in creation, dispel the arrogance, animosity, and anger that shatter the unity of your holy Church. Fill your faithful people with the radiant light of truth.

Silence

Christ, be our light
Shine in our hearts.

You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, disunity, and distrust in our public life and labor. Illumine those in authority with the light of vision.

Silence

Christ, be our light
Shine in our hearts.

You who patterned the stars and called the sun into being, who appointed the moon and chartered the cosmos, pattern the hearts of people everywhere to see in each other the beauty of the universe and the splendor of creation, that divisions of Race, Class, Gender, and Ethnicity may be recreated into one common humanity.

Silence

Christ, be our light
Shine in our hearts.

You who shower comfort and hope to the lowest, the lost, and the least, shower the light of compassion on the sick, the sorrowful, and the suffering [especially ____]. Help us to be your compassion and hope in the world.

Silence

Christ, be our light
Shine in our heart.

You who welcome into the brilliant light of eternity those who have died, welcome those whose lives have been cut short by violence, warfare, and strife [especially _____]. Shine the light of hope.

Silence

Christ, be our light
Shine in our heart.

You who delight in the complexity and splendor of creation, help us to delight in the diversity of this earth, our island home. Inspire your people to care for all you have made.

Silence

Christ, be our light
Shine in our heart.

Presider

May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. *Amen.*

LITANY OF REPENTANCE

Dear people of God, our history is marred by oppression, by the enslavement of those who differ from us, and by the forces of racism that attack human dignity. The sin of racism is woven into our lives and our cultures, in small and great ways, in things done and things left undone.

As followers of Christ, we reject racism and the oppression of other human beings. In building Christ's beloved community, we must strive to love all people, respect all people, and work for the good of all people. We must stand alongside God's children of every race, language, and culture, and work together as agents of justice, peace, and reconciliation.

In the assurance of our forgiveness, let us kneel before God and humbly confess our sins: our participation in racism, our privilege based on racism, and our perpetuation of racism.

Silence is then kept for a time, all kneeling.

God the Father, you freed your people from slavery in Egypt, yet the legacy of slavery deforms our lives today.

Have mercy on us.

God the Son, you prayed that all would be united in your love and service, yet the divisions among us rend your body.

Have mercy on us.

God the Holy Spirit, you inspire us to live peaceably with all, yet the stain of genocide and internment mars our striving for justice.

Have mercy on us.

We have harmed one another and the earth through negligence, greed, and self-interest.

Have mercy on us.

We have failed to condemn discrimination that leads to unrest.

Have mercy on us.

We have decried violence, while overlooking inequity and frustration from which it rises.

Have mercy on us.

We have practiced injustice for economic gain and have oppressed others to make a false peace.

Have mercy on us.

We have sought comfort in advantage for ourselves at the cost of injustice for others.

Have mercy on us.

We have welcomed solace over conflict and ignored the cries of those harmed by our comfort.

Have mercy on us.

We have grasped for this world's goods, and been arrogant toward those who have little.

Have mercy on us.

We have not shared the good things we have been given, and blamed the poor for their poverty.

Have mercy on us.

We have been fearful and distrustful of those who are different from us.

Have mercy on us.

We have divided ourselves from others, and refused to listen to or believe their experience.

Have mercy on us.

We have been indifferent to the pain and suffering of our sisters and brothers.

Have mercy on us.

We have held in contempt those who need our help, and not loved them with our whole hearts.

Have mercy on us.

We have been self-satisfied in our privilege, and denied our oppression of others.

Have mercy on us.

We have preferred order over justice, and isolation over the struggle for peace.

Have mercy on us.

We have quietly held good intentions, and kept silent the message of reconciliation.

Have mercy on us.

We have failed to act with courage for the sake of love.

Have mercy on us.

Lord have mercy.

Christ have mercy.

Lord have mercy.

May Almighty God have mercy on us, grant us courage and conviction, and strengthen us to love others who are unlike us. May God, the Holy and Undivided Trinity, make us compassionate in our actions and courageous in our works, that we may see Christ's Beloved Community in our own day. ***Amen.***

COMMISSIONING FOR THE MINISTRY OF JUSTICE AND RECONCILIATION

Dear People of God, we stand in the shadow of the prophets crying out for justice and peace. God calls us to be a people of reconciliation, serving a world in need. Courageous women and men have taken the risk of standing up and speaking out for the least and the lowest. This work involves risking ourselves for the sake of God's love, moving beyond ourselves in order to seek and serve Christ and one another. We are all called to the work and ministry of social justice and reconciliation.

Presider Will you persevere in prayer and fellowship?
People ***I will, with God's help.***

Presider Will you proclaim the good news of reconciliation in both word and deed?
People ***I will, with God's help.***

Presider Will you strive to see Christ in all persons, both with whom you agree and disagree?
People ***I will, with God's help.***

Presider Will you seek to mend what is broken by human sin and greed?
People ***I will, with God's help.***

Presider Will you work toward dismantling the sin of abuse of power?
People ***I will, with God's help.***

The Presider concludes

In the name of God and of this Church, I commission you to stand up, speak out and live into the reign of Christ our Savior. ***Amen.***

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON SAME-SEX MARRIAGE RITES

Membership

Mr. Drew Nathaniel Keane, <i>Chair</i>	Georgia, IV	2018
The Rt. Rev. Dorsey McConnell	Pittsburgh, III	2018
The Rev. Canon James Turrell	Bethlehem, III	2018
The Rev. Devon Anderson, <i>Ex Officio</i>	Minnesota, VI	2018
Ms. Nancy Bryan, <i>Liaison with Church Publishing</i>		

Mandate

2015-A054 of the 78th General Convention instructed the Standing Commission on Liturgy and Music “to monitor the use of this material and report to the 79th General Convention.” The phrase “this material” refers to Liturgical Resources 1: *I Will Bless You and You Will Be a Blessing: Revised and Expanded*, 2015.

Summary of Work

In April of 2017, the SCLM published an online survey to gather data on the reception of Liturgical Resources 1: *I Will Bless You and You Will Be a Blessing: Revised and Expanded*, 2015 throughout the Church. A particular concern of the survey focused on soliciting responses to two marriage liturgies that were authorized for trial use at the 2015 General Convention.

One of the liturgies—The Celebration and Blessing of a Marriage 2—is a gender-neutral version of the marriage service in the 1979 Book of Common Prayer. The other—The Witnessing and Blessing of a Marriage—was originally approved in 2012 for blessing same-sex unions, then revised in 2015 to include vows of marriage.

The following is a summary of the survey responses:

Total number of responses: 262; app. 60% clergy and 40% laity; less than 5% (11 people) belong to a couple that has used one of the two rites for their own marriages.

1. Have you read, used, or experienced any of the material in Liturgical Resources I?
 - a. 71.8%: Yes
 - b. 28.2%: No

2. Have the trial liturgies for marriage been authorized for use in your diocese?
 - a. 55.7%: Yes
 - b. 22.9%: No
 - c. 19.5%: Don't know
 - d. 1.9%: One has, but not the other

3. Has one of the trial liturgies been used at your parish?
 - a. 52.7%: No
 - b. 34.7%: Yes
 - c. 12.6%: Don't know

4. If you have used or read it, how would you characterize your overall response to The Witnessing and Blessing of a Marriage (the revision of the Blessing rite contained in the first edition of I Will Bless You)? – Sliding scale response 1 (poor) – 4 (excellent)
 - a. 4 (excellent): 50.5%
 - b. 3: 23%
 - c. 2: 6.5%
 - d. 1 (poor): 20%

5. If you have used or read it, how would you characterize your overall response to The Celebration and Blessing of a Marriage 2 (the revision of the Marriage rite contained in the Book of Common Prayer, 1979)? – Sliding scale response 1 (poor) – 4 (excellent)
 - a. 4 (excellent): 53.7%
 - b. 3: 23.4%
 - c. 2: 7.4%
 - d. 1 (poor): 15.4%

6. If you have used or read it, how would you characterize your overall response to the Pastoral Guide contained in Liturgical Resources 1? – Sliding scale response 1 (poor) – 4 (excellent)
 - a. 4 (excellent): 34.4%
 - b. 3: 42%
 - c. 2: 9.2%
 - d. 1 (poor): 14.5%

7. If you have used or read it, how would you characterize your overall response to the Theological Resource contained in Liturgical Resources I. – Sliding scale response 1 (poor) – 4 (excellent)
 - a. 4 (excellent): 41.3%
 - b. 3: 31.7%
 - c. 2: 9.5%
 - d. 1 (poor) 17.5%

The survey provided the opportunity for open-ended responses to each section of Liturgical Resources 1: *I Will Bless You and You Will Be a Blessing: Revised and Expanded, 2015* as well as to the document as a whole. Comments focused on questions of style, theology, equality, and pastoral concerns. Regarding each of these areas of concern, we found a roughly equal number of positive and negative responses. No consensus formed around whether or not a further revision of this resource or the trial use rites is desirable at this time. Among comments intimating towards a revision of the resource or the trial use rites, no consensus emerged regarding the direction revision might take.

After reviewing the survey results and discussing possible responses, the SCLM believes that Liturgical Resources 1: *I Will Bless You and You Will Be a Blessing: Revised and Expanded, 2015* will continue to serve the Church well in its current edition and does not recommend a further revision at this time. The SCLM recommends “The Celebration and Blessing of a Marriage 2” and “The Witnessing and Blessing of a Marriage” both continue in trial use status until such a time as the General Convention initiates a comprehensive revision of the Book of Common Prayer.

STANDING COMMISSION ON LITURGY AND MUSIC, SUB-COMMITTEE ON REVISION OF THE BOOK OF COMMON PRAYER

Membership

The Rev. Devon Anderson, <i>Chair</i>	Minnesota, VI	2018
Mr. Thomas Alexander	Arkansas, VII	2018
The Rt. Rev. Thomas E. Breidenthal	Southern Ohio, V	2018
Ms. Martha Burford	Virginia, III	2018
The Very Rev. Samuel G. Candler	Atlanta, IV	2018
Mr. Drew Nathaniel Keane	Georgia, IV	2018
The Rt. Rev. Dorsey McConnell	Pittsburgh, III	2018
Ms. Nancy Bryan, <i>Liaison with Church Publishing</i>		2018
The Rev. Justin P. Chapman, <i>Other</i>	Minnesota, VI	2018

Mandate

2015-A169 of the 78th General Convention of the Episcopal Church reads:

Resolved, the House of Deputies concurring, That the 78th General Convention direct the Standing Commission on Liturgy and Music (SCLM) to prepare a plan for the comprehensive revision of the current Book of Common Prayer and present that plan to the 79th General Convention; and be it further

Resolved, That such a plan for revision utilize the riches of our Church's liturgical, cultural, racial, generational, linguistic, gender and ethnic diversity in order to share common worship; and be it further

Resolved, That the plan for revision take into consideration the use of current technologies which provide access to a broad range of liturgical resources; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$30,000 for the implementation of this resolution.

Summary of Work

INTRODUCTION

Resolution 2015-A169 of the 78th General Convention of The Episcopal Church directed the Standing Committee on Liturgy and Music (SCLM) “to prepare a plan for the revision of the current Book of Common Prayer and present that plan to the 79th General Convention.” The SCLM began its work in the fall of 2015. It did not take long before the complexity, riskiness and potentially great promise of revision for the church became clear to us.

For almost a year the SCLM discussed, researched, and considered the various aspects of Prayer Book revision. After much thought we concluded that the SCLM should offer General Convention several ways forward. First, we would do our best to respond to General Convention’s mandate for a comprehensive plan for revision. That plan would reflect, to the best of our ability, careful research, budget analysis, advice and guidance from Anglican provinces that have recently engaged Prayer Book revision, and theological considerations raised by the academy. Should General Convention not feel “up to the task” of full-on Prayer Book revision, or, if funding cannot be found to complete the project fully, the SCLM wanted to seize the moment and offer other paths toward deepening our engagement with the 1979 Book of Common Prayer. As one member said, “it may very well be possible that we have not yet *begun* to mine the depths of what our current Prayer Book has to offer us and our church.”

During the triennium, the SCLM identified four distinct options for moving forward: (1) initiating the process of full Prayer Book revision at the 79th General Convention; 2) spending the upcoming triennium (2019-21) gathering and analyzing data so that the 80th General Convention could make an informed decision in 2021 regarding full Prayer Book revision; (3) leaving the 1979 BCP as is for the time being, while developing and authorizing alternative rites and clarifying the canonical status of existing alternative rites; and (4) presenting the upcoming General Convention with tools to encourage and facilitate a church-wide deepening of our engagement with 1979 Book of Common Prayer. These possible options were posted on the SCLM blog, inspiring spirited comments and debate from across the church.

As we continued to meet by conference call and in a few extensive face-to-face gatherings, we combined four options into two options — a combination of (1) and (2), and a combination of (3) and (4). Essentially, Option One (1+2) envisions a decision by the upcoming General Convention to move into the revision process immediately, the first stage being to gather data, resources, and ideas, and then set up the structure to begin drafting immediately after 2021 General Convention. Option Two (3+4) envisions a slower pace, while remaining open to Prayer Book revision in the future. Option Two invites the whole church to broaden its familiarity with the 1979 Prayer Book and the history that underlies it, and provides for time to reflect as a body on the significance of common prayer in our tradition. These are the two options the SCLM is presenting to the 79th General Convention,

culminating in two resolutions. The SCLM asks General Convention to choose an option and appropriate full funding for that option. The extensive background materials section is intended to support and equip General Convention to discern our collective path forward, to consider every possible angle in order to discern what is best for our church and to what God is calling us in this moment. Our report is intended to move our church toward unity through a process of collective discernment rather than to cause divisiveness by attempting to assert personal piety and individual liturgical preferences over that of others.

Why two options? We believe each option possesses both strengths and weaknesses. After prayerful deliberation at our final meeting in September 2017, we agreed that each option deserves the attention of General Convention. Option One assumes decisive action with the goal of achieving a new Book of Common Prayer in nine years. As a church we are engaging energetically in our Presiding Bishop's call to assert our place in the Jesus Movement. We are turning outward to our neighborhoods, exploring new modes and ancient ways of being church, and rethinking our structures. This may well be a time when we are primed for change. It is important that we be intentional about the direction of the change.

This is where Option Two comes in. The more we thought about Option One, the more we focused on the essential need for the church to take stock of its devotion and commitment to common prayer, not only to be clear about why we have a Book of Common Prayer in the first place, but to embrace a common life that celebrates our unity in difference. We acknowledged that we may need to slow down. Option Two would give the church time to do this, and to do it well.

There is also another reason to slow down that is even more pressing. It is generally recognized that the present Spanish and French versions of the Prayer Book are inadequate, and that there is an urgent need for the Prayer Book to be translated into Haitian Creole and many other languages, particularly among First Nations. We have long debated and discussed this urgent need of appropriate translations that serve the needs of cultural communities throughout our church. Comprehensive translation of the 1979 Book of Common Prayer, using the criteria passed by the 78th General Convention and executed from "the ground up" is included in Option Two as one of the most significant and meaningful ways the church can deepen its engagement with the 1979 Book of Common Prayer. Further, the SCLM views these needed translations as a justice issue. In *Becoming Beloved Community: The Episcopal Church's Long-Term Commitment to Racial Healing, Reconciliation, and Justice*, we are reminded, "We dream of communities where all people may experience dignity and abundant life, and see themselves and others as beloved children of God. We pray for communities that labor so that the flourishing of every person (and all creation) is seen as the hope of each." One concrete way to invest "in the flourishing of every person" is to offer the poetic beauty and depth of the Book of Common Prayer in the languages in which it is prayed.

The disadvantage of Option Two is that it will take longer to arrive at revision. Some may fear that should General Convention select this option, revision will never happen, and that the Prayer Book will be replaced by a proliferation of alternative rites. This is not a great risk. Options One and Two are not mutually exclusive. Both are lively and adventuresome, and each calls us as a church into real openness to the urging of the Holy Spirit. However, the two options do reflect differences in timing and emphasis that General Convention will need to weigh, whatever its decision regarding Prayer Book revision may be.

In any case, either option will require a great deal of trustworthy, safe offerings for listening widely, learning, and thoughtful analysis. Throughout our work so far, the SCLM has explored various methodologies, resources, and practices intended to inform our church's pursuit or exploration of Prayer Book revision. Each methodology is explored in full, and in detail, in the Background Materials section of this report. Among others, they include:

1. "Grounded theory" is a research methodology that collects data, making as few assumptions as possible beforehand and using emerging data to drive the development of theory. Using surveys as instruments, this approach could help us understand what role the BCP actually plays in the life of the church and how it might align more powerfully with the spiritual needs and aspirations of our church.
2. Random collection of Sunday bulletins from across TEC on two or three key Sundays would provide valuable information about how our authorized services are being used currently and what needs present themselves for additional liturgies.
3. Focus groups across the church, using conversation techniques like "Art of Hosting," would gauge where the grass roots of the church stands with regard to the Prayer Book and its revision, and would, one hopes, generate interest in and engagement with the process of revision and/or discernment.
4. We have already participated in and gained valuable input from the academic community through conferences and publications reflecting on the significance of Prayer Book revision and would propose more of the same in a revision process.
5. Finally, we have had extremely enlightening conversations with Anglican Provinces around the world that have navigated Prayer Book revision within the last ten years and have shared their learning with us. The transcripts of these valuable interviews are available on-line. More in-depth information and description of these methodologies, resources and practices can be found in the background material that accompanies this report.

In offering these two options for Prayer Book revision to General Convention, we acknowledge the responsibility General Convention faces in this matter. We ask that General Convention, in considering both options, arrive at a clear directive for the SCLM, and that it secure the funds needed for the SCLM to accomplish that work.

The SCLM wishes to thank the countless people who assisted in the development of this report, the methodologies, and the two options, especially: Neil Alexander, the Episcopal Archives & Mark

Duffy, James Farwell, Jane Gerdson, Patrick Haizel, Ernesto Medina, Brian Murray, Derek Olson, Christy Stang, Shawn Strout, and the fine theologians from across the Anglican Communion who so generously shared their experience and learning with us.

The SCLM invites General Convention to use its creativity, passion, and faithfulness by offering for consideration methodologies or paths we have not thought to explore these past three years. Welcome to discernment! May God's Peace be always with you.

OPTION ONE

In response to 2015-A169 the Standing Commission on Liturgy and Music is submitting the following plan for the revision of the Book of Common Prayer 1979.

I. Rationale

Though resolution A169 was passed by General Convention in 2015, funding was allocated for two in-person SCLM meetings per year in both 2016 and 2017, but the resolution itself was not funded. Nevertheless, the SCLM designated this resolution as a priority for our work this triennium. We chose to respond by providing as complete and comprehensive a plan for Prayer Book revision as possible within these prohibitive budget constraints.

Much of the triennium was spent researching methodologies for engaging members of the Episcopal Church in conversation and discernment, as well as gathering information about current practices of liturgical use in local contexts. It had been our hope not only to explore these methodologies, but also to try them out in smaller pilot projects. The limitations of time and funding prevented us from doing so. Nevertheless, the background materials that accompany this report describe in detail these methodologies that assisted the SCLM in laying out a time-line for revision as well as budget estimates.

The exception was reaching out to Anglican provinces that have engaged in a process of Prayer Book revision in the past 10 years. Over this past triennium we successfully interviewed representatives in ten Anglican provinces who described their rationale for revising their Prayer Book, their process, and their hard-earned learning from their experience. These interviews are available on the SCLM blog in video format, and transcripts are available in the background material to this report. The interviews are a goldmine of information and lessons that we hope will ground and deepen the discernment at General Convention.

The methodologies, too, if utilized fully, are intended to create enough space and opportunity to bring about the fullest participation from across our church. Their intent is to create a welcome

environment for dreaming and sharing of experience so that the process can benefit from “the riches of our Church’s liturgical, cultural, racial, generational, linguistic, gender and ethnic diversity.”

We are confident that these methodologies would result in a reaffirmation of our liturgical theology and our call to common prayer, as well as a clear direction for which areas of the Prayer Book need revision, addition, or deletion.

The SCLM, with the assistance of the Episcopal Archives, also researched past Prayer Book revision initiatives, specifically studying the reports made to General Convention by the Standing Liturgical Commission (SLC) in 1967, 1972, 1989, and 2000. In studying these reports, we were reminded that the 1997 General Convention sent a resolution similar to A169 to the Standing Liturgical Commission asking for a plan for comprehensive Prayer Book revision which General Convention adopted in 2000, but did not fund. We have drawn from the 2000 SLC report to General Convention in Option One’s Guiding Assumptions and Plan.

Finally, the estimated budget for such an enterprise such as Prayer Book revision is significant. It will not be enough for General Convention to choose revision in principle, but not appropriate sufficient funding, as happened in 2000. The 2019-2021 Standing Commission on Liturgy and Music will be unable to pursue this, or any, option regarding the Book of Common Prayer without appropriate funding. General Convention must fund what it asks the Standing Commission on Liturgy and Music to do in the next triennium. For legislative committees at General Convention this means not only passing resolutions, but vocally and publicly advocating for full funding of those initiatives at deliberations and hearings of Program, Budget, and Finance.

Please be reminded that the budget estimate provided below (\$1.9 million) is for the **FIRST** of several triennia of work. It would be a mistake to understand Prayer Book revision as costing \$1.9 million. The first triennia of a three-triennia process will cost (to the best of our estimation) \$1.9 million. While it’s impossible to predict the length and scope of revision determined in the first triennium, a ballpark estimate for all three triennia combined, a cost for the **entire** Prayer Book revision project, would be somewhere between \$7 and \$8 million.

II. Guiding Assumptions

As the SCLM proceeds with the following plan for revision, the following assumptions will inform and guide implementation:

1. The worship of this Church will continue in faithful adherence to the historic rites of the Church Universal as they have been received and interpreted within the Anglican tradition of common Prayer.
2. There is no perfect liturgy, no liturgy that can be “all things to all people,” neither is there “anything... so well devised, or so established, which in continuance of time hath not been corrupted” (as the Preface to the Book of Common Prayer 1549 notes). Nevertheless, this

Church remains committed to the difficult calling of Common Prayer. It is, therefore, necessary that liturgical revision hold in tension the competing demands of uniformity and diversity.

3. The present revision should capitalize on what has been learned from previous revision processes and nearly forty years of experience with the Book of Common Prayer 1979, the *Enriching our Worship* series, as well as the recent Prayer Book revisions in other provinces of the Anglican Communion.
4. The revision must be responsive to, and solicitous of, the riches of our Church's liturgical, cultural, racial, generational, linguistic, gender and ethnic diversity; therefore, a careful study of the Church's current liturgical realities and needs must form the basis for the proposed revisions.
5. The translation of the authorized liturgies of this Church must be prepared in consultation with laity, clergy, writers, and professional translators who are native speakers of the language. Translations must be available of all drafts circulated to the wider church for review and response.
6. The revision process will facilitate the involvement of the Church at the parish, diocesan, and provincial levels while also consulting with Episcopal seminaries, the Liturgical Commissions of other provinces of the Anglican Communion, full communion partners, ecumenical partners, as well as racial and ethnic communities across our Anglican province.
7. Because music is an intrinsic element of the liturgical experience, musicians will be involved in the revision work at every stage.
8. Catechesis and mission are inseparable from the worship of the Church and, therefore, must inform, shape, influence, and accompany the liturgical revision process.

III. Plan for the revision of the Book of Common Prayer 1979

1. Role of the Standing Commission on Liturgy and Music: The SCLM will oversee a process consisting of qualitative and quantitative data collection on the liturgical life of the Episcopal Church to determine the nature of the desired revisions, edits, and additions to the Book of Common Prayer. The SCLM will oversee the drafting and editing process with emphasis on continuity, transparency, collaboration, and unity.
2. Role of Consultants: Project managers and additional personnel will be required to carry out quantitative and qualitative data collection. Each consultant will be contracted through the General Convention Office with compensation at industry standards, and will be accountable to the SCLM. The drafting process will require an editor and project manager to work with each subcommittee. These persons will be accountable to the SCLM (see below for a description of their respective roles and responsibilities).
3. Quantitative data collection: In consultation with the Archives of the Episcopal Church, the SCLM will complete a comprehensive survey of the liturgies in use at congregations in the Episcopal Church. Three service bulletins will be collected from each congregation and the texts used in these services will be recorded in a database, which will be made publicly accessible upon completion. This data will be reviewed by the SCLM and included in their

report to the 80th General Convention of the Episcopal Church. The goal of this data collection is to determine revisions to be made.

4. Qualitative data collection: a) The SCLM will facilitate a focus group meeting on the possibilities for liturgical revision in each diocese in the Episcopal Church. The groups will draw on such methodologies as “The Art of Hosting” and other approaches that create safe, fertile space to tell the truth and be creative. Additionally, the SCLM will prepare and publish online a survey on possible liturgical revision to solicit feedback from those not participating in the focus groups. This data will be reviewed by the SCLM and included in its report to the 80th General Convention of the Episcopal Church. b) The SCLM will oversee a Grounded Theory research project to gain a sense of the church regarding revisions, additions, or deletions in a revised Book of Common Prayer. c) The SCLM will encourage Episcopal seminaries to offer conferences such as the 2017 “The Once and Future Prayer Book” a two-part conference at Virginia Theological Seminary and Sewanee in 2017 to provide the church with an academic (historical, theological, ecclesiological) perspective on Prayer Book revision.
5. Consultation with other Anglican provinces: The SCLM will send two members as provincial representatives to the meeting of the International Anglican Liturgical Consultation (IALC) to report on the ongoing process of Prayer Book revision in the Episcopal Church, learn about the liturgical developments within other provinces, and consult with representatives of Liturgical Commissions in other Anglican Provinces.
6. Drafting Subcommittees: The SCLM will divide the revision task between drafting subcommittees, of which members of the SCLM will serve as chairs and co-chairs. These drafting subcommittees will, in consultation with the SCLM as a whole, appoint additional members to their subcommittees who will oversee the revision of specific portions of the Book of Common Prayer and submit drafts for review by the SCLM. The number of drafting subcommittees and the scope of their work will be determined by the SCLM. The work of drafting subcommittees will be supported and structured by a project manager. We envision the role of project manager to be a salaried/full-time position lasting the entire scope of the drafting process. The project manager will be accountable to the SCLM, will file quarterly reports on the progress of the drafting subcommittees to the SCLM, and will work with each subcommittee to designate its time-line, member roles and responsibilities, strategy, and goals. The project manager will also work with SCLM communicators and make suggestions as to timing and content in communicating with the wider Episcopal Church.
7. Editor: An editor with expertise in liturgy will be hired on salary to work with the SCLM and all the drafting subcommittees. The editor will ensure stylistic consistency across drafts, prepare final copies for the Blue Book of liturgies to be proposed for trial use, and work with Church Publishing Group to prepare the final text of the revised Book of Common Prayer approved by General Convention for publication. The editor will have voice in meetings of the SCLM but no vote. The Church of England provided the SCLM with significant information and advice regarding the editorial process they utilized in the revision of their Book of Common Prayer. This information is included in the “background materials” section filed with this report.
8. Proposed Time-Line: **Part One** (2019-2021 Triennium) would engage the various methodologies described above to gather data, stories, and experiences to discern the shape and scope of the revision, including theological emphases, new liturgies, revisions to existing

liturgies, and deletion of existing liturgies. During this triennium, the SCLM will also fashion a plan for the drafting of the revision, including organization of subcommittees and their processes, and the identification and contracting of writers and editors. This plan would be presented to the 2021 General Convention, with estimated budget for approval, to begin the drafting process immediately in the 2021-2024 triennium. **Part Two** (2021-2024 Triennium) would be the drafting and editing process of the revision, culminating in a completed revision presented to General Convention 2024 and a resolution asking for trial use of the revised Book of Common Prayer in the 2024-2027 triennium. **Part Three** (2024-2027) would be the trial use phase, culminating in a resolution to the 2027 General Convention asking for approval of the first reading of the proposed Book of Common Prayer. The second reading and final adoption would be at the 2030 General Convention.

9. Budget estimate (2019-21 Triennium only); for detailed accounting of how we arrived at these figures, see the Background Materials section:

- a. Full SCLM Meetings (\$1600 per person per meeting; 20 people X 4 meetings): funding for interim body meetings is included in a separate, interim body budget line item.
- b. Bulletin collection project: \$59,925
- c. Grounded Theory: \$483,000
- d. Anglican Provinces: Interviews & Consultation: \$4000 (10 Adobe Connect interviews with \$250/filming & audiovisual, \$150 transcription = \$400/each x 10 = \$4000)
- e. Support for academic conferences and papers: \$20,000
- f. Focus groups/Art of Hosting: \$908,800
- g. Representation at International Anglican Liturgical Consultation: \$10,300
- h. Full-Time Project Manager: \$410,000
- i. Communications: \$21,000 (\$7,000/year of triennium)
- j. **Budget estimate for 2019-21 triennium (only) = \$1,917,025**

10. Background materials table of contents: Where appropriate, documents include a detailed description of the proposal, how it would be used for either Option One or Option Two, and an itemization of budget estimates

- a. Grounded Theory Research Project
- b. Bulletin collection Project
- c. Focus Groups/Art of Hosting design
- d. Participation in Inter Anglican Liturgical Consultation (IALC)
- e. Anglican province interviews (transcripts)
- f. 2017 “The Once and Future Prayer Book” conferences at Virginia Theological Seminary and Sewanee (conference summary and presentation abstracts)
- g. 2000 General Convention Report from the Standing Liturgical Commission: Plan for Prayer Book Revision
- h. Church of England description of their editing and staffing choices in revising their Book of Common Prayer

Resolution A068 Plan for the Revision of the Book of Common Prayer

Resolved, the House of _____ concurring, That the 79th General Convention approve the Option One plan for the Revision of the Book of Common Prayer 1979, which is included in the report to the 79th General Convention of the Standing Commission on Liturgy and Music Subcommittee on Revision of *The Book of Common Prayer*; and be it further

Resolved, That the Standing Commission on Liturgy and Music be directed to implement this plan; and be it further

Resolved, That the sum of \$1,917,025 be appropriated the Standing Commission on Liturgy and Music for the completion of this plan.

OPTION TWO

In response to A169 the Standing Commission on Liturgy and Music is submitting the following plan for an intentional and fuller engagement with the Book of Common Prayer 1979 together with a proposal for BCP translation and an expansion of the canonical categories for forms of worship authorized by this church. We offer this alternative in direct response to A169, to equip the church for a more thorough, inclusive, and considered revision of the Prayer Book than may be possible in the near-term plan described in Option One.

I. Rationale

Comprehensiveness: A169 instructs us to "utilize the riches of our Church's liturgical, cultural, racial, generational, linguistic, gender and ethnic diversity". This language invites us to deep inquiry, research, and data gathering which could greatly enhance our self-understanding, which in turn would have a positive and far-reaching effect on any future version of the Prayer Book. We have not yet begun this work, nor do we presently have the resources to carry it out. If we really mean what A169 implies, if we want future work to be informed by this kind of careful exploration, then General Convention will need to authorize the SCLM to devote significant time and treasure to this project as a necessary foundation for any eventual revision.

Shared Identity and Reconciliation: Comprehensiveness does not mean homogenization, nor does it mean entertaining radically divergent trajectories in worship, theology and practice. The very notion of a Book of Common Prayer presupposes that we are a body committed to walking down one road together. But it cannot be denied that in its earliest history (1549-1662) the Prayer Book was imposed on the body of the faithful from above — top-down. Even in the Episcopal Church the history of Prayer Book revision has been largely driven by privileged members of our church. So the very notion of further revision inevitably raises concerns about power — who has it, and whose agenda is in play?

So, although we give thanks that TEC is not currently in a place of deep conflict, we acknowledge that the very notion of Prayer Book revision surfaces and perhaps sharpens issues and histories that continue to stand between various groups in our church. Some of these divisions will no doubt be ongoing, and it is part of our commitment to comprehensiveness that we do not view them as a bar to unity. But unity is only authentic and resilient if it arises out of the true naming of difference, forgiveness of wrongs done, a clear dedication to mutual respect on all sides, and a willingness to work together moving forward. This is none other than the ongoing work of reconciliation. We believe this work is a crucial dimension of Prayer Book renewal, and will require attention and time.

Continuity: The design and language of the BCP 1979 provide a carefully wrought and beautiful bridge between previous generations of the church's practice, and the complex challenges of our present culture. Addressing these challenges with joy and zeal is a task that will demand both

imagination and patience on the part of those who will inherit the church in the years to come. The 1979 Book articulates a robust and ancient faith in terms both traditional and contemporary, and so provides a wealth of voices for present and future teachers, pastors and evangelists. Even as we imagine additional modes by which contemporary opportunities may be embraced in the church's worship, encouraging a greater degree of creativity, flexibility and responsiveness to specific needs as they arise in the future, the cornerstone of such creativity may, for the time being, best be found in the current version of this book.

Church Order and Resources: Our ordination rites make frequent reference to the “doctrine, discipline and worship” of the church, and bishops are specifically charged as guardians of the church’s “faith, unity and discipline.” According to our governing documents, aside from liturgies approved for trial use, there is at present no canonically supported or authorized category for liturgies beyond the Book of Common Prayer. Yet, over the last two generations General Convention has created a confusing field of “supplemental” liturgies with no canonical home.

We are confident that the joint efforts of the SCLM and the Standing Commission on Structure, Governance, Constitution and Canons, in expanding the range of possibilities for liturgies authorized for use in this church will provide a well-ordered and flexible platform for creative work both on the local and national levels, resulting in liturgies that could richly inform any future revision. Such an expansion would also be vastly less expensive and more efficient than the wholesale revision of the Prayer Book, not diverting precious funds from urgently needed mission. This approach, coupled with restraint from initiating a complete revision, will allow the church more time to explore and experiment without the immediate pressure of a revision process, and should be given enough time to produce its fruit before full revision can reasonably be engaged.

Culture, Race and Justice: Again and again in our deliberations, we have come up against our failure to translate adequately our current liturgies into the various languages and cultures of our church. Since many of these populations are non-white and economically disadvantaged, this surely ranks as a first-order issue of justice. Many current versions are woefully inadequate. Embarking on comprehensive revision without first solving our “translation problem” guarantees that the next edition of the Prayer Book will be bedeviled by the same inadequacies. Our historic aversion to giving this problem the attention it deserves belies our oft-stated desire to be fully inclusive. We must hand over this task to the communities most affected by it and help supply them with the resources they need to accomplish the work with integrity. This work is huge and will require serious time and resources which cannot be made available while engaging simultaneously a plan for comprehensive revision.

Evangelism and Discipleship: The BCP 1979 offers a wonderful instrument for deepening the Christian formation and the devotional life of the people of God, and holds great potential as a means of evangelism. However, we have not broadly employed the Prayer Book for either of these purposes.

- The use of the Book is, in practice, frequently limited to Sunday celebrations of the Eucharist.
- Parish celebrations of the Eucharist on weekday feasts or fasts are relatively uncommon, and the daily office read in public is rare.
- The enormous potential of the existing prayer book as a tool for the attraction of seekers, the catechesis of new Christians, and the ongoing spiritual and missional formation of the people of God, remains largely untapped.

More than a liturgical manual, the Book of Common Prayer embodies a pattern for discipleship, to enable the formation of a life framed around worship, prayer, and the reading and study of scripture that is intentionally reiterative. Moreover, the life the Prayer Book offers has drawn many of our current members to the Episcopal Church. A significant percentage of our membership is made up of converts; time and again, we hear the same story: *“I fell in love with the liturgy of the Prayer Book.”* Becoming competent in using the Prayer Book for evangelism and formation will require time and dedication, a deep immersion in the Prayer Book we have, but which we have not yet fully embraced.

Discernment and Prayer: The prospect of creating a new version of the BCP offers a rare, priceless and exciting opportunity to hand on our vibrant Anglican tradition to the coming generations. The task invites us all to a season of prayer and discernment that we might bring forth “fruit that will last.” (John 15:16).

Over the coming triennium we call the church to such a season of discernment, to listen patiently and prayerfully to one another as we seek to hear God’s voice calling us into genuinely common prayer. Only in this way can we allow the deepest questions to emerge, from how to translate common prayer faithfully into the language and thought forms of another culture, to what we mean by full inclusion in a church that is truly the broad tent of Anglicanism at its best.

II. Proposed Plan of Work for the Next Triennium

1. Catalogue texts used in worship: The SCLM will complete a comprehensive survey of worship in the Episcopal Church by collecting three service bulletins/leaflets (or descriptions, where these are not in use) from each congregation. Using the collected artifacts, a complete digital catalogue of the texts in use in worship in the Episcopal Church will be created and made publicly accessible upon completion.
2. Listen to the church through focus group conversations: The SCLM will facilitate focus group meetings in each province and diocese in the Episcopal Church exploring our relationship with and experience of the Book of Common Prayer and other liturgies of the church. The SCLM will intentionally seek out ways to include all voices (including the differing theological, socio-economic, racial, generational, and gender identities within the church). The groups will draw on such methodologies as “The Art of Hosting” and other approaches that create safe, fertile space to tell the truth and be creative.
3. Consult with other Anglican provinces: The SCLM will send two members as provincial representatives to the meeting of the International Anglican Liturgical Consultation (IALC) to

learn about the liturgical developments within other provinces, and consult with representatives of Liturgical Commissions in other Anglican Provinces.

4. Liturgy in congregations using languages other than English: Consult with each language group within the Episcopal Church to learn about the liturgies in use in worship (both translated liturgies and those liturgies originally written in languages other than English) and learn how the SCLM and GC can help to empower these communities to craft or more widely share liturgies and music in their own mother tongues.
5. Study and develop resources to equip congregations, musicians, seminaries, schools, and individuals for creative engagement with the 1979 Book of Common Prayer: The SCLM will intentionally explore the underutilized resources within the BCP 1979 diverse approaches to implementing the liturgies and using the liturgical space, and the use of the BCP 1979 for evangelism and formation.
6. Study the need for liturgical and pastoral resources surrounding terminal illness and death: Collect resources currently in use and begin to develop new resources.
7. Funding estimate (2019-21 triennium). For detailed accounting of how we arrived at these figures, see the Background Materials section:
 - a. Full SCLM Meetings (\$1600 per person per meeting; 20 people x 4 meetings): funding for interim body meetings are included in a separate, interim body budget line item.
 - b. Bulletin collection project: \$59,925
 - c. Anglican Provinces Interviews & Consultation: \$4000 (10 Adobe Connects interviews with \$250/filming & audiovisual, \$150 transcription = \$400/each x 10 = \$4000)
 - d. Support for academic conferences and papers: \$20,000
 - e. Focus groups/Art of Hosting: \$454,400
 - f. Representation at International Anglican Liturgical Consultation: \$10,300
 - g. Full-Time Project Manager: \$410,000
 - h. Communications: \$21,000 (\$7,000/year of triennium)
 - i. Translations of the Book of Common Prayer: \$201,000
 - j. **Total budget estimate for 2019-21 triennium including translation project = \$1,180,625**

Under this option, the SCLM proposes the following resolutions:

Resolution A069 Engagement with the Book of Common Prayer

Resolved, the House of _____ concurring, That this 79th Convention of the Episcopal Church, calls the Episcopal Church to devote the next triennium to deep engagement with the structure, content, language and theological thrust of *The Book of Common Prayer* (1979), with a view to increasing the Church's familiarity with the book in its entirety; and directs the SCLM to develop materials to aid

local dioceses, congregations, seminaries, and schools in the process of this deep engagement, focusing particularly on the use of the Prayer Book as an instrument for the catechesis and spiritual formation of the whole people of God; and directs the SCLM and the Standing Commission on Structure, Governance, Constitution and Canons to work jointly in expanding the canonical categories of liturgies authorized for use in this Church, resulting in resolutions to that effect to be considered by the 80th Convention in 2021.

And be it further

Resolved, That the sum of \$1,180,625.00 be appropriated the Standing Commission on Liturgy and Music for the completion of this plan.

2015-A068 of the 78th General Convention of the Episcopal Church reads:

Resolved, the House of Deputies concurring, That the Standing Commission on Liturgy and Music, in cooperation with the Custodian of the Book of Common Prayer, be directed to begin work on translation of portions of the Book of Common Prayer and/or other authorized liturgical resources into French, Creole, and Spanish, according to the principles outlined in Canon II.3.5; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$40,000 for the implementation of this resolution; \$20,000 to be allocated for work on French and Creole translations; and \$20,000 for work on Spanish translations.

EXPLANATION

The 78th General Convention approved A068, asking to begin translation on portions of the Book of Common Prayer, yet failed to appropriate the funding to complete, or even begin, this work. It is the position of the SCLM that lack of needed funding is a serious injustice, and that adequate financial resources must be found to ensure professional, high-quality translations of our liturgical materials. Soon after its publication in 1979, the Book of Common Prayer was translated into Spanish and French. The translators were directed to make literal translations, which, as a result, lacked the quality of the English version. The texts have been criticized by speakers of these languages as awkward, unidiomatic, and, in many instances, grammatically incorrect.

The continued use of these flawed translations sends a clear message to Episcopalians whose first language is not English: their culture and mother tongue are not valued enough to warrant the investment of resources necessary to address this problem professionally, in order that in keeping with Anglican principles, public prayer may take place in a language “understood of the people.” (Article XXIV, Book of Common Prayer 1979, p. 872).

The SCLM therefore asks the General Convention to take decisive steps to correct these injustices, including a serious commitment of financial resources.

III. A Note on Translation

Literal translations cannot be faithful to the original text. When translating word for word, the result is far from idiomatic, often strange and awkward. For example, a literal translation of the Lord's Prayer from Spanish to English would be:

Our Father who are in the heaven, sanctified be your name. May it come to us, your reign. May it be made, your will, thus on the earth as in the heaven. The our Bread of each day, give it to us today. And pardon our debts thus as we pardon our debtors. And do not let us fall into the temptation. But free us from the evil.

While this version of the Lord's Prayer might be functional – it is possible to make sense of it – readers might suppose that it was not written by someone very familiar with English. The exercise demonstrates the insufficiency of the current Spanish version of the Book of Common Prayer. The translation is not only not eloquent, it is not even idiomatic. Though literal and exact, it is not a faithful representation of the English text for which it is supposed to be the equivalent, for literal, word for word translations sacrifice language-specific conventions of grammar, syntax, idiomatic turns of phrase, rhythms, sounds, and networks of associations, which are essential to writing of a high literary or even poetic quality.

Dynamic Equivalence

Linguist Eugene Nida, one of the founders of modern translation studies, developed the theory of “dynamic equivalence” to characterize the elusive task of creating a text in a target language that approximates the meanings that the source text has within its original cultural context. This method is in use by the vast majority of professional biblical and literary translators today. In order to achieve a dynamic equivalence, the translator must be a mother-tongue speaker of the target language.

A dynamic equivalence is a way of stating, in the target language, the same idea present in the original source language. The correspondence is not word-to-word, but from idea-to-idea, expressed in the same words but, if not possible, in similar phrases having a similar meaning in the source language in its cultural context. In the case of Latin American Spanish, however, a diversity of accents and popular slang terms may deter the translator, but fortunately an international Spanish, understood across wide cultural variances, has developed over the last centuries.

A successful translation employing dynamic equivalence, therefore, will faithfully render the meaning of the source text in a way that is comprehensible and idiomatic to the target audience. The literary quality and – more to the point – the suitability of a text in the target language for use in public worship should be evaluated. The SCLM's new Guidelines for the Translation of Liturgical Materials are designed to ensure this outcome:

Guidelines for Translations of the Liturgy and Music of the Episcopal Church:

I. Guiding Assumptions

1. There is no perfect translation. It is impossible to render the full meaning of a text in its original language and context into another language and context. All translations, however, make interpretive choices; there is no “neutral” translation. However, some translations conform more closely than others to the specific criteria listed below.
2. The goal of these criteria is not to advance any particular interpretations, but rather, to help ensure that the quality of non-English liturgies approved for us in the Episcopal Church be comparable to the quality of approved English liturgies.
3. No translation will be universally received as fully meeting all of the following criteria. To be recommended by the Standing Commission on Liturgy and Music and certified by the Custodian of the Book of Common Prayer, a translation should be widely received as meeting most of the specific criteria listed under heading II after being evaluated by the groups listed under heading II.

II. To be recommended for use in public worship, a translation should be:

1. Technically competent in approximating the meaning of the base text;
2. Comprehensible and idiomatic to the target audience.
3. Fluid when spoke aloud or sung.
4. Stylistically parallel to the corresponding English language liturgy (i.e. designed to produce a similar stylistic effect; e.g., formal, colloquial, elevated, etc.)
5. Stylistically informed by commonly used liturgies originating from within the target culture.

While some translations obviously fail to meet these standards, measuring a text by these criteria is far from an exact science. We can, however, look for certain kinds of positive reception to indicate whether a text meets most of these criteria. After a professional translator and/or subcommittee of the Standing Commission on Liturgy and Music has prepared a translation, it will be evaluated for:

1. Literary reception. Do a reasonable number of literary critics or professional writers in the target language find the translation to meet most of the criteria under heading II?
2. Academic reception. Do a reasonable number of university-level teachers of the target language find the translation to meet most of the criteria under heading II?
3. Liturgical reception. Do a reasonable number of scholars of the liturgy of the target language and culture find the translation to meet most of the criteria under heading II?
4. Popular reception. Do a reasonable number of clergy and laity from with the target language and culture find the translation to meet the criteria under heading II?

A Note About Scope

The resolution below suggests a translation project which attempts to translate the current Book of Common Prayer into three different languages. Over the last 15 years, General Convention has attempted to take on a variety of translation projects which are of a varied quality.

At this juncture, General Convention may wish to consider the capacity of the church to take on three language translations at one time. One option may be to agree on translating one language first, followed by a comprehensive evaluation of the process and the quality of the end result. This option would then serve as an opportunity to improve the process for the next two language translations.

The actual long term goal is not to stop at the translation of the Book of Common Prayer into a variety of languages, but to get to a place where liturgical resources are first written by communities whose first language is not English and then translated into English and the other languages.

Budget Estimate:

The budget estimate is based upon the following structure for development:

1. The SCLM appoints a Task Force for Translations.
2. The Task Force splits into three subcommittees of three persons each, plus a manager for the whole project.
3. Each subcommittee meets twice a year, but the bulk of the work is on line.
4. Each subcommittee contracts the services of a professional translator, after at least three competitive bids for the translation of a 1,000 page document. Criteria for choosing translators are:
 - Quality of previous work (samples must be submitted)
 - History of publication
 - Membership in, and certification by, national associations of translators (whenever possible).

Meetings of ten persons twice a year, for three years @\$1600 each, $\$32,000 \times 3 = \$96,000$

Translator's fees for a for a 1000 page book @ \$30,000 per language = \$90,000

Testing by target parishes, theologians and writers in the language (includes administrative assistants) = \$15,000

TOTAL 1979 Translation into Spanish, French and Kreyole = \$201,000

Resolution A070 Translation of the Book of Common Prayer

Resolved, the House of _____ concurring, That the 79th General Convention authorize the Standing Commission on Liturgy and Music to create new translations of the Book of Common Prayer 1979 into Spanish, French, and Haitian Creole, following the Guidelines for the Translation of Liturgical Materials adopted by the Standing Commission on Liturgy and Music. In addition, the Standing Commission on Liturgy and Music will develop additional liturgical resources which are borne out of the above linguistic communities.

Resolved, That in this process the Standing Commission on Liturgy and Music establish, within its auspices, an SCLM Task Force for Translations.

Resolved, That the Standing Commission on Liturgy and Music's Task Force for Translations will:

- create three subcommittees of three persons each, two of whom shall be native speakers of Spanish, French, and Haitian Creole,
- identify and hire translators in each language to draft translations in consultation with the subcommittee,
- send the translators' drafts to: a) congregations chosen for experimental use of the draft to give feedback, b) professional, preferably published writers and poets to comment on the literary quality of the translators' drafts and make suggestions, c) professional liturgical theologians to comment on the theology of the draft,
- direct the subcommittees to review feedback, and working with the translator, issue a final draft for approval by the Standing Commission on Liturgy and Music and certification,
- report monthly on progress to the Standing Commission on Liturgy and Music.

And be it further

Resolved, That the sum of \$201,000 be budgeted to the Standing Commission on Liturgy and Music to carry out this work.

Proposed Resolutions

Below is a list of resolutions which have been proposed by the Standing Commission on Liturgy and Music Sub-committee on Revision of *The Book of Common Prayer*. The text of each resolution can be found in the body of this report. Each resolution in the below list is also hyperlinked to its text in digital versions of this document.

[Resolution Ao68 Plan for the Revision of the Book of Common Prayer](#)

[Resolution Ao69 Engagement with the Book of Common Prayer](#)

[Resolutions Ao70 Translation of the Book of Common Prayer](#)

Background Materials

Please note, the text of supplemental materials in blue book reports are generally presented as they were received, without editing by the GCO staff.

List of background material documents attached to this report:

1. Grounded Theory Research Project
2. Bulletin collection Project
3. Focus Groups/Art of Hosting design
4. Participation in Inter Anglican Liturgical Consultation (IALC)
5. Anglican province interviews (transcripts)
 - a. Bruce Jenneker
 - b. Ian Paton
 - c. Keith Griffiths
 - d. Lizette Larson-Miller (1 of 2)
 - e. Lizette Larson-Miller (2 of 2)
 - f. Rev. Sam Dessórdi Leite
 - g. Rev. Shintaro David Ichihara
 - h. Rt. Rev. David Stancliffe
 - i. Rt. Rev. Harold Miller
6. 2017 “The Once and Future Prayer Book” conferences
7. 2000 General Convention Report from the Standing Liturgical Commission: Plan for Prayer Book Revision
8. Church of England description of the Editorial Process of *Common Worship*

Grounded Theory Research Project

Grounded Theory (GT) seeks to conceptualize what's going on in a social setting, building a theory on the basis of what is actually happening, not what one believes should be happening.

Option One:

The goal of GT as a methodology toward comprehensive Prayer Book revision would be to determine current use of the Book of Common Prayer throughout the Episcopal Church, and discern the need for new or edited liturgies in a revision.

Budget Estimate:

Project Manager: \$400,000 (included in overall budget for BCP project)

Research Developer: \$80,000/year for 2 years = \$160,000

Assistant to the Research Developer: \$55,000/year for 2 years = \$110,000

Interviewers (2): \$2500/day/interviewer; 20 days of interviewing/per interviewer (\$2500 x 2 interviewers x 20 days = \$100,000)

Travel expenses: 20 trips x 2 interviewers x \$1600/person/trip = \$64,000

Scribes & Transcriptions = 2 people x \$25/hour/person x 200 hours = \$10,000

Coding & Categorizing Transcriptions = 2 people x \$35/hour/person x 200 hours = \$14,000

Data base entry = 2 people x \$25/hour/person x 100 hours = \$5000

Analyzing & Reporting = 1 person x \$100/hour x 80 hours = \$8000

Report Writer & Editing = 1 person x \$30/hour x 300 hours = \$9000

Computer Software = 1 license = \$1000/year x 3 years = \$3000

TOTAL: \$483,000

Description: Grounded Theory

Grounded Theory is a research methodology that is particularly associated with qualitative data analysis, as opposed to quantitative data. In GT, the goal is to get curious about a particular area and to discover what is happening in the world. The researcher does not formulate a hypothesis in advance of the research process; preconceived hypotheses result in a theory that is ungrounded from the data. The results of GT are not a reporting of statistically significant probabilities but a set of probability statements about the relationship between concepts.

GT begins with one-on-one or online interviews with research participants. This process gives the data that is used in GT. From the data collected, the key points are marked with a series of what are labeled as “codes” or areas of commonality between the whole set of data. For example, “I love the

Psalter” might be a code that emerges from a GT study of the BCP. Similar codes are grouped into concepts; for example “I love the Psalter” and “I love the Canticles” might be put together into a group called “Text you can sing together.” A group of these concepts would then be grouped into a category. For example “Text you can sing together” might be grouped with “Traditional Language Liturgy” and “Processions in Liturgy” into a category called “Liturgy that uses all our senses.” Categories are what provide the basis for stating a theory. For example, one might put “Liturgy that uses all our senses” with the category “Eucharistic Liturgy” and state a theory that declares, “The text of our Eucharistic liturgy is clearer when it pays attention to different human senses.” The questions the researcher asks in GT are all about what is really happening in the world of research participants: What’s going on? What is the main problem of the participants and how are they trying to solve it? The researcher consciously avoids making a hypothesis before data is gathered. For our purposes, we engage the research participants without assuming anything about their attitudes, opinions, or beliefs about the BCP. Neither do we consciously or unconsciously communicate our prejudgments about the process of revision. GT is our best attempt at listening to what people say about their experience of the BCP.

Stages of a Grounded Theory Study of Prayer Book Revision

Stages are sequential, but once the research process begins they are often conducted simultaneously, as the particular research requires.

1. Preparation

- Minimizing preconceptions.
 - One goal of GT is to enter the research arena without a predetermined theory.
 - Conceptually, the theory (or answer to the “question” *Revise the Prayer Book?*) evolves from the collected data.
- No preliminary literature review.
 - Instead of “knowing” what we “should do” using existing research, GT invites the researcher to a self-conscious ignorance of what has already been found.
 - Opinions such as, “The last time we did a revision was disastrous” get in the way of the research process (even though that might objectively be the case...).
- General research topic, but no predetermined research “problem.”
 - Generalizing works to prevent researcher bias, for example, we don’t want to begin with the statement/question, “We’re thinking about revising the BCP – what do you think?”
 - A better research topic is, “I’m interested in how Episcopalians use the BCP...”

2. Data Collection

- Most common form: intensive interviews, often combined with participant observation.
 - If these are imagined as one-on-ones, this will be very difficult to accomplish.
- But, any data can be used, including quantitative.
 - We can collect data through online polling.
 - We can also make use of the ethnographic research of collecting worship bulletins from churches, getting photos of worship space, etc.
- Theoretical Sampling
 - As data is collected (from research interviews) it is analyzed to adjust what data (interview questions, ethnography, etc.) needs to be collected next.
 - If people respond to one of the research questions in a way that points in a new direction the researcher needs to get curious about that direction.
 - For example: If people consistently say that the Baptismal Covenant lacks a promise related to the care of creation, the researcher needs to get curious about “Creation” as an emerging datum in other areas of the BCP.
- The initial analysis determines where to go and what to look for next in data collection.
 - See the example above. The researcher who gets curious about creation in other places in the BCP needs to look at Eucharistic Prayers.
- Analysis and data collection continually inform one another.
 - GT is a spiral process: it is continually informed by the data that emerge in the research.

3. Analysis: Constant Comparative Analysis

- Coding.
 - Coding is the process of developing categories of information from the data that’s been collected.
 - It also looks at ways of interconnecting the categories that are developed.
 - Relating data to ideas, then ideas to other ideas.
 - This is where the data grab you; they have relevance and fit.
- Developing categories for anything and everything.
 - Keep asking the question, “What is this data showing me about the question I’m asking?”
 - Remain curious about the data.

4. Memo-ing: Constantly Making Notes

- Memos are the theorizing write-up of ideas about categories and their relationships.
 - This is an ongoing process.
 - It is the actual write-up of what is emerging from the data and the analysis.
 - Ideas are fragile. They should be written down at the earliest possible time.
- While writing memos, think and write theoretically, in a "stream of consciousness" fashion, with no concerns about grammar, spelling, and such.
 - This minimizes writers block.
- Memos can be modified as you discover more about the topic.
 - This is a spiral process.
- Integrating the Literature
 - Once you are confident in your theory, you can begin to analyze and integrate relevant existing literature into it.
 - Theoretical material from the literature must earn its way into your theory, just like any other theoretical construct.

5. Sorting & Theoretical Outline:

- Sorting refers not to data sorting, but to conceptual sorting of memos into an outline of the emergent theory, showing relationships between concepts.

6. Writing:

- The completed sort constitutes the first draft of your write-up.
- From here it is merely a matter of refining and polishing your product into a final draft.

Proposed Research Questions

1. I'm interested in how Episcopalians use the prayer book...
 - a. Do you use the BCP apart from church services, for example, at home?
 - b. What helps you to use the BCP?
 - c. What part of the BCP do you like the best?
 - d. Is there anything else that you'd like to add about the way you use the BCP?
2. I'm interested in your experience of prayer book worship at your church...
 - a. Does your congregation more often use:
 - i. Rite I?
 - ii. Rite II?
 - iii. Something else?
 - b. What part of the BCP is most meaningful to you?

- c. What's it like for you to use the BCP?
 - d. Is there anything else you'd like to add about using the BCP for worship at church?
3. I'm interested in a situation where the BCP didn't contain what you needed...
- a. Was there a time at church when you wanted to use other forms of worship?
 - b. Has there been a time apart from church when you wanted to use a prayer or liturgy that wasn't in the BCP?
 - c. Are there any barriers to your using the BCP?
 - d. Is there anything else you'd like to add about situations where the BCP doesn't meet your needs?
4. I'm interested in the way people are formed theologically by the BCP...
- a. How have you come to know God more closely by using the BCP?
 - b. What part of the BCP is the most important in changing the way you live as a Christian?
 - c. Can you think of any theology you disagree with in the BCP?
 - d. Is there anything else you'd like to add about how your theological understanding has been formed by the BCP?
5. I'm interested in what Episcopalians think about revising the BCP...
- a. Were you a part of the Episcopal Church during the last revision?
 - i. If so, what was your experience like?
 - ii. If not, what have you heard other people say about it?
 - b. If we proceed with a revision of the BCP...
 - i. What do you think we need to look at first?
 - ii. What do you think we absolutely shouldn't touch?
 - iii. What do you wish was included that isn't there now?
 - c. What could we leave out of the BCP and still have everything we need?
 - d. Is there anything else you'd like to add about prayer book revision?
6. Is there anything else that you think is important for us to consider as we think about the prayer book and what comes next?

Bulletin Collection Project

Below is a description of the Bulletin Collection Project to be used for either Option One or Option Two. The description is rather technical, but the detail is intentional so as to provide specificity for how the project would work. In 2016 the draft project proposal was circulated to the Episcopal Archives as a potential vendor to execute the project. The Archives Executive Director, Mark Duffy, provided detailed responses, a budget estimate, and specific questions regarding execution. Mark Duffy's contributions have been included in the description below. This project outline does not solve every last question regarding technical implementation. Rather we included those outstanding questions in the body of this outline so as to signal to the next Standing Commission on Liturgy the details that would still need to be ironed out.

The SCLM thanks Derek Olson for conceptualizing this project, writing the description below, and working with the Episcopal Archives to fine-tune the proposal. And also we thank Mark Duffy, who spent considerable time and effort working with the SCLM to parse out every, last detail.

Abstract

This document outlines a process for the electronic collection and analysis of bulletins from across the Episcopal Church. This initiative begins with a trial with 200 randomly selected parishes from across the Episcopal Church. Working with the Episcopal Archives, a database system using a MySQL back-end and a basic PHP/HTML front-end will collect data from three specific Sundays in 2016 from every parish in the target dioceses.

The Archive's review of the potential time involved in the collection, collation and input of multiple data points for 200 parishes suggested upward to approximately 1800 source records (200 x 3 avg/services x 3 Sunday). Each of these 1,800 source records would be further analyzed across multiple coded data elements. The Archives estimated that this project is a months-long investment, not weeks. Specifically, the SCLM would need to respond to these questions before implementation:

- What is the methodology for selecting the parishes? Will it be a true random sample?
- What provisions are contemplated for parishes that do not respond or do not have bulletins for the requested days; will alternatives be accepted?
- Assuming that all the Sunday services will be counted, we may be looking at multiple bulletins on any one Sunday: will Saturday evening and Sunday evening services (e.g. Compline) be included? We estimated on average three services per Sunday per parish. That could be low if not randomized.

This project will have three principal phases: 1. Constructing the Collection Tool, 2. Soliciting Bulletins, and 3. Entering Bulletin Data.

Phase 1 must be completed before Phase 2 kicks off. Phases 2 and 3 can take place simultaneously, however, with bulletins being entered as they arrive. Phase 1: Constructing the Collection Tool

Constructing the collection tool will require a number of sub-stages. Key tasks include normalizing the dataset, constructing the data table architecture, and creating a front-end interface.

The Episcopal Archives suggested an expansion of subsets of Phase I as follows:

“Phase 1: Constructing the Collection Tool: Constructing the collection tool will require a number of sub-stages. Key tasks include normalizing the dataset, constructing the data table architecture, and creating a front-end interface.”

The Archives added these steps to the phases:

- 1) Flesh out and identify all liturgical data elements to be collected, (see comments under **Breaking the Material into Useful Chunks**), normalize the data and coding sequences.
- 2) Solicit bulletins and standardize the parish data for metadata and project-tracking device.
- 3) Complete the data specifications for design; identify output reports and user interface*.
- 4) Build the database table architecture (i.e. “Constructing the Collection Tool”) and data-entry, front-end interface; test with sample data.
- 5) Markup bulletins for uniform and auditable data entry.
- 6) Enter bulletin data.
- 7) Build reporting tool.
- 8) Conduct usability evaluation with stakeholders, correct and document for next phase.

Some of these phases might not have seemed as important as the three umbrella steps of Construction, Collection, and Entry, but this elaboration unwraps the workflow on a project of this dimension. For example, one cannot wait to solicit the bulletins until after the database is constructed. Also, any valid survey of this scale has to be tracked and documented. The Archives highly recommends against using the database itself to track or self-validate the data collection. Project documentation should not be tied to the end product—we think that is what the elaborate coding labels are all about as described in the table under the section called **“Identifying the Chunks”**. It can be done, but it’s not efficient.

Another workflow concern (*) the Archives highlight is: how well developed your primary users will be in identifying the questions, trends and reports you want to pull out of this system once it is built? Typically in agile development situations such as this, one doesn’t always know these things firmly going into a project. It would be advisable to begin doing this in phase 3 and come back to test it in phase 4 before the system is fully built out.

Normalizing the Dataset

Normalization is the technical term for taking incoming data and separating it into the smallest meaningful pieces. For a project of this kind, it means setting down some fundamental premises about the nature of the data, anticipating a “neutral” dataset and deciding how to handle it,

breaking the material into useful sized chunks, tagging those chunks with meaningful identifiers, and anticipating what classes of variation from the norm that we expect to see.

The Episcopal Archives raised a question here: who and how will we identify the normative information for all the variations on rites that could possibly exist within the standard Prayer Book Sunday services. The table provided on page 3 of the original spec sheet is a sample developed from 3 pages of Rite II Eucharist (pp. 355-357), but not inclusive of the variations found elsewhere in the 30+ page rite. Before the bulletin can be normalized and coded, or even programming the database, a fairly astute liturgist would need to devote some solid time to the task of identifying the core data framework in all variations in a similar table-like fashion, including the places where non-standard options are possible and valuable to record.

We also note that foreign language services will be counted. One will have to ensure the services of those with the language skills and liturgical knowledge to analyze the non-English language bulletins, which we anticipate may contain more variation that is non-standard and unfamiliar. Even the English-language options are challenging. For example, reading in the sample chart that the Trisagion might be something that the data entry person has to identify, gives us considerable pause about the individuals who would be qualified to do this analysis.

Counting and naming the variable (non-standard liturgical) data is one challenge, but we draw attention to the understated but slightly confusing requirement on the spec sheet with regard to counting the use of the standard rites: “Thus, the static, required components of the ten frameworks will constitute neutrals that can be assumed and do not need to be captured in the system. However, provision will be made for them in order that a dislocation or substitution can be properly catalogued” (see below under **Anticipating a “Neutral” Dataset**). We agree that in order to identify the dislocations and substitutions (what we call the non-standard data), one needs to measure the standard or “neutral” dataset and capture it in the system – a coding and data-entry task.

Fundamental Premises

As we receive bulletins from Episcopal parishes, we can make a few basic premises about the material we expect to see.

1. We expect that most bulletins will follow one of the standard service formats present in the *Book of Common Prayer* or *Enriching our Worship*. The English-language options include:
 - a. Morning Prayer, Rite I
 - b. Morning Prayer, Rite II
 - c. Holy Eucharist, Rite I: Prayer I or Prayer II
 - d. Holy Eucharist, Rite II: Prayer A, Prayer B, Prayer C, or Prayer D
 - e. Holy Eucharist, “Rite III”
 - f. Evening Prayer, Rite I
 - g. Evening Prayer, Rite II

- h. Enriching Our Worship, Morning Prayer
- i. Enriching Our Worship Evening Prayer
- j. Enriching Our Worship, Holy Eucharist: Prayer 1, Prayer 2, or Prayer 3

There are thus ten identified core frameworks (4 Eucharistic Frameworks with multiple Eucharistic Prayer options, 6 Office Frameworks) with sixteen total options for English-language rites. Similar frameworks will need to be considered for the other languages used in our church.

2. Of these sixteen options, we expect that most bulletins will consist of the options contained in the Eucharistic Frameworks, particularly items c, d, and j. However, we are asking for all bulletins on a Sunday (or Saturday in the case of Vigil Services) and recognize that the other options may be present for worshipping services other than the principal service.
3. We anticipate that most bulletins will largely follow the order and elements of the published rite.
4. Based on the permissive nature of the rites within the *Book of Common Prayer*, some elements are optional, others involve choices between two or more elements (e.g., Kyrie/Trisagion/Gloria). Therefore even services conforming completely to the contents of the Book of Common Prayer or Enriching Our Worship will require the selection of certain elements or the omission of others.
5. When there are changes to the order of the published rite, they will consist of dislocations (i.e., elements being moved to a different place within the service)
6. When there are changes to the elements of the published rite, they will consist of three main classes of changes: omissions, additions, or substitutions.

Based on these premises, we will be able to identify the base service, catalogue the expected choices and options, note any changes to the order, and capture any changes to the elements.

Anticipating a “Neutral” Dataset

Given the potential breadth of the dataset there will be multiple neutral datasets.

The place to begin is identifying the static and variable elements and the optional and required elements within the ten core frameworks. The reigning assumption will be a minimalist one, and assume the presence of only required elements, not optional ones. Thus, the static, required components of the ten frameworks will constitute neutrals that can be assumed and do not need to be captured in the system. However, provision will be made for them in order that a dislocation or substitution can be properly catalogued.

Breaking the Material into Useful Chunks

In order to normalize the data, we need to identify the smallest meaningful units. This means going through the sixteen published rites, and identifying their constitutive parts, giving particular attention to those elements most likely to be altered.

The simplest way to accomplish this task is with a printout of the rites themselves and identifying on a line-by-line level which lines or collection of lines belong together as discrete elements. Two levels of organization should be identified, a discrete line level (elements) and a broader level which incorporates several line-item level elements into larger units (sections).

For instance, the material beginning the Holy Eucharist, Rite II spanning pages 355-7 could be identified as follows:

Section	Element	Rubric	Task(s)
Entrance rite	hymn, psalm, or anthem	(Optional)	Identify source(s)
	Opening acclamation: Blessed be God	Choice of one	Can be sung
	Opening acclamation: Alleluia		Can be sung
	Opening acclamation: Bless the Lord		Can be sung
	Collect for Purity	(Optional)	
	Gloria	Choice of one	If sung, identify source
	other song of praise		If sung, identify source
	English Kyrie		If sung, identify source
	Greek Kyrie		If sung, identify source
	Trisagion		If sung, identify source
	Introductory dialogue	Required	
	Collect of the Day	Required	

Identifying the Chunks

Once the discrete sections and elements have been identified, they need to be assigned identifying alphanumeric codes so they can be easily and clearly referenced with a minimum of possible confusion. The best way to accomplish this is through a mixed value identifier that identifies the source material, identifies the service section into which it falls, identifies the pertinent element, and identifies the available option from others where pertinent. Hence, continuing again with the examples from above:

BCP-II-A-010	hymn, psalm, or anthem
BCP-II-A-020A	Opening acclamation: Blessed be God
BCP-II-A-020B	Opening acclamation: Alleluia
BCP-II-A-020C	Opening acclamation: Bless the Lord
BCP-II-A-003	Collect for Purity
BCP-II-A-040A	Gloria
BCP-II-A-040B	other song of praise

BCP-II-A-040C	English Kyrie
BCP-II-A-040D	Greek Kyrie
BCP-II-A-040E	Trisagion
BCP-II-A-050	Introductory dialogue
BCP-II-A-060	Collect of the Day

In these examples, “BCP” identifies the source, “-II-” identifies the rite as Rite II, “A” identifies the Entrance, the following sequential number identifies the element in the sequence, and the final letter (where it appears) specifies between possible options.

While these codes are critical for cataloging what is found in each bulletin, they are useful primarily on the back-end of the application. They will appear on the front-end for the purposes of data entry, but neither those who enter the data nor those who use the data will need to be deeply schooled in their meaning. Rather, they will give the program cues as to what data ought to be displayed.

Again, the Episcopal Archives posed the following question: wouldn’t the individual identifying the components of the bulletin or doing the data entry need a familiarity of the codes for data validation purposes, i.e. to make sure the elements are tagged and input correctly? We were not totally sure how to interpret this section on the back-end coding. What is the gain from the coding sample above? A well-constructed database will uniquely identify any data element that we think is important, regardless of whether it is called “BCP-II-A-040A” or “BCP-GL2”. The important question is: what does one want to know about the use of the Gloria in the Rite II Eucharist?

Structuring the element ids in this way enables us to create a very simple string that can convey a great deal of compressed information in a small package on the back-end. Thus, the string “BCP-II-A-(010,020A,040A,050,060)” could identify a Rite II Eucharist Entrance rite from the *Book of Common Prayer* that uses the Ordinary Time “Blessed be God” opening acclamation, omits the (optional) Collect for Purity, and uses the Gloria.

It should be noted that element-level ids consist of three numeric characters. For instance, in the example above, the Opening Acclamation is “020”. A three-digit string is the best option for flexibility because it allows for growth should some groups go into double digits (i.e., “110”). The final digit will be leveraged for interpolations as described later in this document. For instance, if a Baptism were occurring at this service and the baptismal addition to the Opening Acclamation appeared in the bulletin, it would be logged as “A021” to identify that it appeared in the entrance rite directly following the Opening Acclamation and before the Gloria.

Anticipating Classes of Variation

This list defines the vocabulary/technical terms that we will use to talk about variation in a bulletin from what we find in a published rite.

Selection: When options are provided by the published rite, one element among others must be selected. Selections will be present in all options and frameworks due to the flexibility inherent within the published rites.

Dislocations: When an element is located in a different place from the order in the published rite.

Omissions: When a *required* element is not present within a rite, it will be considered an omission. If an *optional* element is not included it does not need to be captured in the system because we are assuming a minimalist neutral state.

Additions: When an element not found within a published rite is included.

Substitutions: When an element within a published rite appears in a form different from the published form.

Constructing the Data Table Architecture

Data tables will be based on parish, service, and variations. To reduce entry errors, normalized rites will also be included in a table form.

Parish

Parish_id	Auto-increment	No
Diocese_id	Integer	No
Parish_name	Text	No
City	Text	No
Contact_email	Text	Yes
2015_ASA	Integer	Yes
Clergy_status	Text	Yes (rector/interim/pic/none)

The Parish table will capture the basic information on the parishes. These entries can be pre-populated. As we work with a diocese, we can obtain basic parish data and load it. Once a comprehensive list is in the table, this will also serve as a tracking list to identify those parishes from whom we have received responses and those we have yet to hear from.

Service

Service_id	Auto-increment	No
Parish_id	Integer (lookup)	No
Time	Varchar(20)	No
Option	Integer	No
Bulletin_link	Text	Yes

The Service table will have an entry for each service. Usually, each bulletin will have its own row. However, there may be cases where an early service and a late service will share a single bulletin. In these cases, one bulletin will be captured by one or more rows. The bulletin link field will be used once the files are being stored on the Archive server to connect to the PDF files.

The option will be an integer identifying one of the sixteen options. Selecting an option on the front-end interface will trigger a routine that will create the necessary elements.

Elements

Element_id	Auto-increment
Service_id	Integer (lookup)
Element	Varchar(20) (lookup)

Budget Estimate

The Episcopal Archives, though tentatively willing to take on this project on behalf of the Standing Commission on Liturgy and Music, would require funding to pay to have the work done. This estimate could change dramatically depending upon the amount of volunteer and *pro bono* contributions. A conservative estimate of costs (assuming some volunteer contributions in the form of hours) is as follows:

<u>Task</u>	<u>Hours</u>	<u>Rate/Hour</u>	<u>Total</u>
Normalize Data	60	55	3,300
Solicit Bulletins	105	25	2,625
Complete Data Specs	60	125	7,500
Build Database	150	125	18,750
Mark Up Bulletins	300	35	10,500
Enter Data	190	25	4,750
Customize Reports	55	100	5,500
Conduct Evaluation	40	100	4,000
Other Costs*			3,000
TOTAL			\$59,925

* “Other costs” include: office, supplies, computer hard/software, travel, incidentals, travel

Focus Groups/Art of Hosting

Facilitating “Conversation that Matter” using The Art of Powerful Questions, World Café, the Four-Fold Path (with an appearance by the Seven Helpers).
Listen, collect, learn, teach, repeat, in ever widening circles

Introduction

The reason behind inspiring and organizing gatherings around the church to talk about the Book of Common Prayer is that liturgy is, at its very heart, relational. Through it we invite God into our hearts and into the midst of the worshipping community. Through it we locate our relationships with one another in common prayer, using common words and a shared theology. Whether talking about revising our common prayer, or delving deeper into it in its current form, sharing with each other is essential if that work is to truly be the work of the whole church. The opportunity for safe, creative, open-ended, communal conversation is critical. Why? Because small groups have wisdom to share with the church. The idea is for the SCLM to offer resources that anyone can use to gather and talk about the Book of Common Prayer and how we worship. The invitation would flow from the SCLM from multiple directions, and the process could look like this:

- a) SCLM first “defines the harvest,” meaning, articulates what it is that they hope to glean, ultimately, from the conversations at the end of the process.
- b) Then, they provide a multitude of resources to the church using Art of Hosting which is an “open source” model that uses other methods like World Café, the Four-Fold Path, the Seven Helpers to facilitate life-giving conversations and sharing.
- c) The SCLM makes genuine and sincere invitations widely across the church to participate, with particular intentionality around invitation of marginalized people.
- d) The SCLM selects and obtains training for 10-15 facilitators who are available to dioceses, or other groups throughout the church, if desired.
- e) The SCLM “test drives” the methodology with one or several gatherings as a pilot project before an all-church launch.
- f) The SCLM develops and publishes an on-line feedback loop that facilitators of gatherings can input ideas, stories, and opinions about the questions. Another option would be
- g) Feedback is processed and reported back to the church.

Purpose of the Gatherings

- to understand the mind of the whole church, to listen to the needs of the users of the Book of Common Prayer, attenders of church, and any interested parties. i.e. what does common prayer look like now, what visions to we see for its future, what lessons have we learned from the past?

- to engage the users of the book as active stakeholders in ongoing development of the language of common prayer:
- to invite and encourage the broadest, deepest participation and support in the process of revising the Book of Common Prayer.
- to call the whole church into a transformative conversation about their prayer lives, getting to what really matters.
- to listen for the voice of the Holy Spirit as to the possibilities for bringing common prayer to our children' children, their friends, and the world outside the church

Possible Questions

How do we actually use the BCP?

What do we honor but don't really use within the Prayer Book?

What isn't in the BCP that would help to deepen our prayer lives together?

What is possible with the technological advances our age has been given?

What does the world need?

What is the need that only the BCP can meet?

What could this BCP do that could change us (ex: 1979 BCP and baptismal theology)?

What's important to you about BCP and why do you care?

What's taking shape right now – what are you hearing underneath the options being expressed?

What can take seed today that would make a big difference?

What would it take for you to get on board with this project/to a new BCP?

What's been missing from the BCP? What are you not seeing?

What do you need?

What's the missing question?

What would someone who has a very different set of beliefs than us say about our BCP (people on the outside)?

To whom does this BCP belong?

What are we afraid of in changing the BCP?

What makes you uncomfortable about revising the BCP?

How are we different today as a church than we were when the 1979 BCP was being developed?

Sources for more information about the methodologies

Juanita Brown introduces World Cafe here:

<https://www.youtube.com/watch?v=2MUHShsxJE4>

Principles of World Café

<https://www.youtube.com/watch?v=YrTKD8NpApY>

A pdf of the entire Art of Powerful Questions can be found here:

[https://www.principals.ca/documents/powerful_questions_article_\(World_Cafe_Website\).pdf](https://www.principals.ca/documents/powerful_questions_article_(World_Cafe_Website).pdf)

The Four-Fold Path video can be found here: <https://vimeo.com/69785461>

Hosting in a Hurry is a document by Chris Corrigan, one of the world's great facilitators. The Seven Helpers, and more information on the Four-Fold Path can be found here:

<http://www.artofhosting.org/wp-content/uploads/2012/10/Hostinginahurryversion1.5ChrisC.pdf>

Budget Estimate

For each hosting – 2 facilitators @ \$2500/each for 1 day = \$5000/day

Facilitation 109 dioceses - \$545,000

Facilitator travel (2 facilitators @ \$1500/trip = \$3000 x 109 dioceses = \$327,000

Scribes & Transcription = 2 people @ \$20/hour x 120 hours = \$4,800

Coding & Categorizing = 2 people @ \$35/hour x 100 hours = \$7,000

Writer & Editor = 1 person @ \$30/hour x 300 hours = \$9,000

Analyzing & Creating Report = 1 person @ \$100/hour x 80 hours = \$8,000

Computer Software = \$1000/one-year license x 3 years = \$3,000

Option One Total: \$908,800

Option One:

The \$908,800 budget estimate provides an opportunity for every diocese to host a gathering. We understand that some, or even many, dioceses will not be able or interested in participating, and that some dioceses may want to combine together with other dioceses or with their province for a single larger-scale gathering. Still, we kept the number at 109, knowing that not every diocese will host its own gathering but providing the chance for other gatherings around the church. The goal would be to host a conversation where Episcopalians are already gathered: at a Union of Black Episcopalians conference, for example, or Forma, or the Niobrara Convocation, or the Episcopal Youth Event, or in Episcopal Service Corps communities.

Option Two:

The SCLM thought it best to propose rolling back the number of gatherings, should General Convention select this option. The thinking is to move away from the diocesan-based structure, to a more organic invitation to interested groups, parishes, dioceses, provinces, and gatherings of Episcopalians across the church. Gatherings would not need to deploy a trained facilitator to engage one of the methodologies for table conversations. We cut the number of gatherings from 109 to 54, bringing the **Option Two Total to: \$454,400.**

International Anglican Liturgical Consultation (IALC)

A Network of the Anglican Communion

SCLM's proposal is to have the Episcopal Church (TEC) appoint two people to attend the IALC conference (offered once every three years): one person to serve as TEC's official representative to the IALC, and a second person to assist the official representative in making relational connections, attending all offerings and gatherings (during the conference and on-line in the interim), and conveying important learning to the SCLM and its offerings around either Prayer Book revision or deeper Prayer Book engagement.

The 78th General Convention passed a resolution to appoint a TEC representative to the IALC and attend its gathering, but the resolution was unfunded.

Option One:

Official engagement in the IALC would be a critical component of comprehensive Prayer Book revision for TEC. Participation would provide the opportunity to make critical connections with leaders of liturgical commissions across the globe, many of whom are currently engaged in Prayer Book revision. TEC has a great deal to learn from our Anglican partners, and substantive, in-person relationships would provide opportunities for counsel, guidance, and advice in our own process of revision. Further, it would assist the SCLM in identifying partners in its work: for example the Anglican Church in Canada in its ground-breaking liturgical initiatives surrounding death and dying, and the Anglican Church of Southern Africa's initiatives in cultural and environmental-specific imagery and metaphor in liturgy.

Option Two:

Engagement in the IALC would also be an essential component of Option Two, as relationships with other Anglican provinces would provide guidance on how TEC can assist the process of living deeper into our 1979 Book of Common Prayer. Specifically, how have other provinces lived ever more deeply into the theology of their Prayer Book? What are examples of that deepening? How have they found are best practices in sharing stories across ethnic, gender, and cultural differences?

Budget Analysis:

One triennial meeting, one week long x 2 people = \$6000
(includes air transportation, food & lodging, registration fee)

Membership fees = \$1000

One person to annual conference (for two years); 2 ½ day meetings = \$1650 for each meeting; \$3300 for two meetings
(airfare \$800, lodging \$350, food & misc \$300, incidentals \$200)

TOTAL: \$10,300

Description of IALC:

From its website: www.anglicancommunion.org/resources/document-library

The International Anglican Liturgical Consultation is the official network for liturgy of the Anglican Communion and has responsibility:

- to promote the deepening of communion between the Churches of the Anglican Communion by renewing its life of liturgy and prayer as integral to the mission of the Church;
- to advise the Provinces and the Instruments of Communion on questions of liturgy and common prayer and to encourage and support conversation between the Provinces on questions touching on Anglican liturgical theology and practice;
- to review developments in liturgical formation and practice in the Anglican Communion and among ecumenical partners, and to give advice upon them to the Provinces and the Instruments of Communion, with the intention to promote common understanding, consistency and coherence, both within the Anglican Communion and in ecumenical engagement;
- to assist any Province with new proposals in the areas of liturgical formation, development and practice; and
- to report the scope and results of its work to the Anglican Consultative Council.

Membership

Membership shall consist of:

- members of Provincial Liturgical Commissions
- those nominated by the Provinces
- Anglican members of Societas Liturgica

Business

Within the framework of liturgy and common prayer, the agenda of any meetings of the Consultation shall be determined by the steering committee, which shall have regard to the responsibilities of the Consultation and in particular shall consider;

- matters referred by the Provinces and Instruments of the Communion
- matters referred by IASCUFO • matters referred by the other networks of the Anglican Communion
- matters referred by ecumenical bodies.

Frequency of Meetings

The Consultation shall meet not less than once in every three years.

Locality of Meetings

As far as is possible, the Consultation shall meet in various regions of the Anglican Communion.

Regional Meetings

The Steering Committee may call, encourage and support regional meetings of members to facilitate the work of the Consultation.

Attendance at Meetings

All members are eligible to attend meetings of the Consultation.

The Steering Committee may invite guests and ecumenical partners to attend any meeting of the Consultation.

Anglican Province Interviews (transcripts)

Interview with the Very Rev. Bruce Jenneker, the Anglican Church of Southern Africa

BJ=Bruce Jenneker

DK=Drew Keane

DK: We're . . . the SCLM is doing this series of interviews with Anglicans from other provinces that have been deeply involved in liturgical revision, and what we're trying to do is to learn as much as we can from your experiences, to hear your story, and present that to the wider Episcopal Church as we talk about liturgical revision here in this province. So the first thing I would like to do is just to allow you to tell as much of the story as you would like to tell without interruption, and then after that I can ask more specific questions.

BJ: Good. So shall I start?

DK: Yes, please do.

BJ: Very much like the Episcopal Church in the United States, the South African Church was involved in the revision process that began in the late fifties and went through the sixties and gave rise to your 1979 and the Anglican Prayer Book of 1978, 1989 South Africa. And in the usual way for most of the churches of the Communion we are now at the place all of us, thirty-ish years later, beginning new processes of revision. So in 2012, the Bishop of the Anglican Church of Southern Africa called for the revision of the present book. And the revision was specifically designated to be revising the prayer book to deal with the masculine pronoun and issues of patriarchy. That resolution from our Synod of Bishops went to our Anglican Church of Southern Africa's Synod, which is the equivalent of your General Convention, and that resolution was to be endorsed by our General Synod. However, our General Synod said, "if you are going to revise the prayer book, you might as well do a thoroughgoing revision rather than merely deal with one significant aspect, that being the aspect of the masculinity and the patriarchy inherent in the text." So we in South Africa were quite blessed in that this revision was not asked for by the liturgical commission nor did it come from any of the other organs of the church but from the Synod of Bishops and from the endorsement and extension of that resolution of the Synod of Bishops that a thoroughgoing revision be undertaken.

The Archbishop appointed me as the convener of the revision project. I'm a member of the equivalent of the Standing Commission on Liturgy and Music, and have been involved in that ever since I returned to South Africa in 2005. But so in 2012 thereabout I was asked to begin convening the team that would work on the revision project. I said to the Archbishop that, "I'm at the end of my career, I'm an old man and you know, I shouldn't be in such a significant place designing and facilitating the design of a prayer book for the next generation and beyond," and I would only undertake it if I was surrounded by a secretariat of younger clergy and laypeople. The Archbishop was enthusiastic about that and so one of the really exciting thing about our project has been the team of really remarkable younger clergy who have been alongside me in my facilitation and management of the process. This has made my onerous task not just less onerous but also infinitely delightful.

So immediately we decided on the commission that we would launch a churchwide online survey to take a snapshot of the practices of Sunday worship, and we focused on Sunday

worship and the patterns of practice throughout the church and that was a very successful online survey. Some places did not have online possibilities and we developed hard copy for those. We got, I think it was like 42% return, and the people that do statistics tell us that's really, really good. So using those returns we began to work on what the next steps would be. The online survey was as successful as it was because the very first thing we did, even before the secretariat, was to identify facilitators and animators in every diocese. So we asked the bishops to appoint in each diocese a diocesan link representative who would be the key person to relate to the Commission on Liturgy and Music. And in addition to that link representative, we asked the bishops to appoint four diocesan link people. And these people would be to some degree representative of the elements of the dioceses' diversity, geography, and so on. And these five people, the link representative with whom we were then in constant touch and the link people with whom the link representative was responsible for being in constant touch, and if you think that we have thirty dioceses and they were five people, we now were a network of over a hundred and fifty people. And so the online survey was very successful because these link people and link representatives could facilitate the development of the responses in the diocese.

When those responses all came in and were tabulated, it became clear to us that the first call was for additional seasonal resources for *Celebrating Sunday*, either in a grand cathedral or in a small home church in somebody's garage. And so we began at that stage to think about what that might look like. There was a very, very clear sense that it was seasonal material that should be developed, and material that was relevant to the southern hemisphere and the 21st century. So we began to work on that with a few writers and people on the committee. However, we decided that, in 2015, we would have a national consultation and training when we would present some of the initial work which was presented merely as proposals for *Celebrating Sunday*, and we would not only present what we had done but begin to consult about what the scope of this should be and then train the people who came to the consultation and training to take that same experience into the diocese. And that's what happened, which was really a critical thing.

Out of that came the tagline for our project at the moment, and that was *Celebrating Sunday under Southern Skies in an African Voice: A Prayer Book for Southern Africa Tomorrow, Today*. I'll say that again. *Celebrating Sunday under Southern Skies in an African Voice: A Prayer Book for Southern Africa Tomorrow, Today*. And that had been the focus of the first piece of our work, and we developed material for whole seasons of the year: Advent, Christmas, Epiphany, Lent, Easter, through to the day of Pentecost. The principle work that was done was really about reinterpreting the mystery of incarnation and the Paschal mystery under Southern skies. Because we celebrate Christmas in the absolutely high summer, when the beach is on everybody's mind, everyone is in a t-shirt or less and shorts and there is no bleak midwinter, snow on snow, and for, you know, the three hundred years of the life of our church, we have not celebrated Christmas without artificial snow and a huge liturgy of "let's pretend." So a vast amount of work went into that. And I suppose, to keep this short, the most important thing to say as a clue to what we were about was what happened to us about the Advent wreath. This project has been so successful in our church and been taken up all across the country. We began to think why on earth would we have a Santa Lucia wreath in the middle of summer, a wreath

that depended for its significance on the evergreen boughs that promised life through the deepest, darkest night of the winter and lit by four candles that represented the stars that lit up the night sky. Why are we doing this?

So we came up with the idea by looking at our night sky we saw the Southern Cross, which is unique to the southern hemisphere, and the southern cross is in the shape of a diamond, a kite, a rhombus, and it has five stars. The brightest star is the southern-most one of the constellation and would serve as the Christ Candle. And then the other four stars allow us to have a star for every Sunday. And we encouraged our congregations to find indigenous vegetation to make the wreath in the shape of a kite and this was enormously exciting. The project led to local contextualization in very, very exciting ways and lots of conversation back and forth. Those of us on the committee and the secretariat, we did a lot of research as to the myths and the legends and the stories associated with the southern hemisphere in Latin—in South America, in Aborigine experience, in New Zealand, and in Australia, and then of course in our own indigenous First Nations people's creation stories and myths and so on. Just for example, one of the Khoisan legends about the constellation is that the biggest star, which is the Christ candle, is the lion who leads the pride. The two smaller stars are the lionesses that create the family, and the two smallest stars are the cubs. And so there was a wonderful way of thinking about the family nature of preparing for the birth of the child and all that which is very exciting. Another Southern African interpretation in mythology about the Southern Cross is that it is a purse that contains and constrains the darkest part of the night from infiltrating the bright light of the Milky Way. So, et cetera. I mean that was a very, very exciting project.

Then of course, along with that we also had to think about Eastertide, because we do not celebrate Easter and the Paschal mystery in the spring. There ain't no daffodils, lilies, and chickens, you know, none of that is true for us. We can't sing "tis the spring of souls today, winter has spread away," we can't do that. We celebrate the Paschal mystery in the height of autumn. In fact, often the Eastertide falls right within the wine harvest. Now, in South Africa there is a wheat-producing country. There's a lot of fish industry and there of course are huge vineyards [inaudible] all over the country, and that has clued a very exciting thing, so instead of celebrating the Paschal mystery as the promise of new life and salvation, we chose to use the texts from John 15 where Jesus says, "I am the vine and you are the branches," all that I have achieved is yours and now in the full bright of the height of noonday sun it is yours to enjoy, if you use the language of Ephesians, the "ripe, plump fullness of the fullness of God" is yours now, and so that is just giving you a clue of the major rethinking that we have put into this. And I think we've done pretty well on this whole project of "under Southern skies."

Finding an African voice has been a little harder. We speak 14 languages in our church. Our prayer book is published in nine of them. Some of the remaining five languages are spoken by small groups, but it's no less significant language because of that, costs of printing and so on make all this difficult. But so finding a common voice has been harder, and we worked very, very excitingly I think on that. The writers were reading African poetry, novels, essays, short stories by African writers, listening to speeches, YouTube talks by African speakers, and we formulated . . . we spent a significantly long time formulating just one prayer that would help us—the project of formulating that prayer would help us find the voice. I think it did pretty well, I'm not sure I can quote the prayer by memory, but it's based on the lion which is the national animal, the

heron, which is the national bird, and the fact that South Africa is—Southern Africa is the cradle of humanity, that’s where the whole project started, our DNA comes from there. The project of reconciliation, which is a major symbol and historical consequence of our heritage, and the thing about dance and drums and so on. So, after brainstorming on all of this, we came up with a prayer which is something like this: “Oh God whose voice is the lion’s roar and whose scope is the heron’s swoop, look with favor on our ancient land, that its resources may feed the nation, its history inspire our children, and all the world join in the drumbeat of the dance of its reconciliation.” I don’t think that’s exactly right, but it gives you a clue as to a clue as to the work and the real excitement that was in this beginning with, as I say, reading literature and stories and listening to people speak and then brainstorming what are the words, what are the images, what is the rhythm that should be in this prayer, and so on. So I think we’ve begun to do something about “in an African Voice.” We published our first volume a little wee bookie which is called *Celebrating Sunday under Southern Skies in an African Voice*. It was presented by the liturgical committee to our last Synod, it was received with acclaim, they’ve had to do three printings very quickly because our publishing committee was really hesitant about this thing and how it was going to sell, and so they were very cautious about the numbers they printed and each time they’ve had to print more. The book has been very, very well received. It was also presented to the International Anglican Liturgical Consultation when we met in Leuven this year, where we were very sorry not to have a single person from the SCLM present.

DK: We were sorry, too.

BJ: It broke our hearts that there were none of you there. There were some American liturgists there, who were there of course because they’re members of Societas Liturgica, but the book was very well received, and our publishing house tells me they got orders for several copies and I think it could be useful for people to see what we have done. Perhaps it is easier for us, as it was easier for us to do [speaks Latin] to know what the Gospel message was. It might be easier for us in this revision to understand where we are being called to than it is easy for the American church where things are a little more obscured by the apparent hegemony and dominance of things and so, but I think we have the same task.

What is quite exciting is that the Church in Canada, the Church in New Zealand, the Church in South Africa and the Church in America are all on the same track. The New Zealand, Canadian, and South African Church have been in significant conversation about development of this process. We have not been in the same conversation with the American Church, we do not imagine a common prayer book, but we do think we are about a common task at the time, which is . . . which we share, and at a time when resources and electronic connection like we are having now will make it really possible for us to be more and more in conversation with each other.

One of the guidelines—we set a series of guidelines for all our revision work. Guidelines had been set in much the same way in preparation for 1928, and in preparation for 1989, so we reviewed those. And the guidelines we came up with were something along these lines, that the work needed to be an African book for an African Christian pilgrimage. And that secondly, the book needed to be recognizably in the Anglican tradition and that the book should simultaneously therefore be conservative and innovative. Simultaneously be traditional and

perhaps revolutionary, not choosing among those elements, but trying in the way of sort of a hookah to be comprehensive amongst those apparently disparate elements. We also thought that it was quite critical that the materials that we use conform to a common structure. One of the realities we encountered early on in our conversation was that what we share is actually not the text. What we share is actually not an English cultural heritage. What we share is a common structure and a common shape to the liturgy. And so it's really important to identify and become really familiar with and sustain and undergird the understanding of that shape. Because it's that shape that will make a South African Anglican feel at home when they're worshipping with Filipino Anglicans in the Philippines or in Santiago or in Hong Kong or in Kyoto. It's not the text that binds us. It's not our English heritage in terms of language and culture that binds us. It is the structure of our *lex orandi*. And so we've done a lot of work around that, and in fact *Celebrating Sunday* has, following the good work done by *Common Worship* in the United Kingdom, we have a series of pages that outline the structure in sort of box structures. And the box structures have numbers and letters as references, and so all the elements in *Celebrating Sunday* are referred to by those referring numbers so that you can choose appropriately which elements go into which pockets, so to speak. And that has proved quite useful amongst people who have been using the book.

So that's as far as we are. The book is in trial use at the moment and the online survey reviewing the trial use will be complete by the end of the month. The secretariat will meet in January of next year to review the tabulation and prepare for the next consultation which will be in July of next year. And the next consultation will determine the next steps. Initial responses seem to suggest that some people think we should complete the *Celebrating Sunday* cycle and do the work on the Sundays of Pentecost, having done the four seasons of the year. That seems a very good idea. In addition, another good idea, or in parallel, another good idea seems to be that in order to explore more fully our African voice, it might be a good thing for us to take on something like "Sickness, Dying, Death, and Mourning," because that will give us access to cultural and anthropological realities in a way that *Celebrating Sunday* won't. So at the moment it seems like the consultation is going to have a major conversation about which of these two things are we going to do. Both of them being very important and exciting, however, we can't—we do not have the resources for doing both of them at the same time.

As you may know, I was chair of this SCLM in my younger days, and I suspect it's true for you now as it was true for us then, and as it is true for us in South Africa. Our churches are very, very quick and inclined to say that worship is its primary priority. And it is very lethargic when it comes to allocating funds to enable the work of the liturgical committee. That is true for us at home and I suppose if we had resources we could undertake both of these projects at the same time, and that might actually be good to have the dialectic between the two, but I can't imagine that that will happen, since all of us who participate in this like you are volunteers who have other life earning responsibilities, and so we can't . . . we're not going to do that. But I hope that gives you sort of some idea of what is going on. I think in summary, the principle features are that we want the process to be as widely inclusive as possible, which was not true in the previous revisions. It was almost always projects of a educated, academic, liturgically excited elite, and we wanted the project to be as deeply collegial so that there's not only vast inclusion but there's significant conversation at every level in the life of the church, so that when the

materials come out, we do not have the barrage of “why are you doing this.” The “why are you doing this” must come along the way rather than at the time of publication, which has been the case in the past. I hope that gives you some idea.

DK: Yes, that’s fantastic, thank you very much for that. We have time for a few more questions, if that’s all right with you.

BJ: Perfect.

DK: One of the things that we’re curious about is process. You gave us some sense of the time frame that you did this work in. I’m curious about the number of people that were involved in drafting, the division of labor, and then also communication with the wider Church. How were drafts tried out, how did you sort the feedback, how did you evaluate, that sort of thing.

BJ: Okay, so as I’ve told you, we . . . each of our stages and phases we imagine will always begin with an online survey that will take the temperature, provide a snapshot of the church, it’s practices, in the area that we’re working on. Secondly, as I told you, we set in place a network of animators and catalysts with whom we are in constant touch. Thirdly, we have on our website, and you could even look at these I’m quite sure, on the Anglican Church of Southern Africa website, we have a monthly update on liturgical revision. Sometimes it’s more than monthly, and those are intended to keep the wider church informed about what is going on. Sometimes it’s sort of frequently asked questions about things, sometimes it’s a direct response to what we recognize as a groundswell question. Sometimes it’s just a report on what we’re doing, hopefully told in an interesting and engaging way. These are always about one page, crisp and sharp, using the branding words and images easily accessible, and we’ve persuaded the people who have authority in these things to have the link to all those updates prominent on the first page, first page of the link. And that’s been quite important. Each one of those invites responses and comments, and our . . . and the secretary of the commission does very well in keeping those, and we do respond to them and keep track of them.

The liturgical committee consists of four bishops, four priests, four laypeople. And we have tried to . . . we, in the process of trying to extend the size of the committee, to include musicians as well, because, often the lay people have to double as musicians, which is not really enough representation around the table. Because one of the things we think is quite important is that, along with the work we’re doing, the development of musical resources should proceed apace, and we’re hoping in the near future to begin having some hymn writing workshops, especially text hymn writing workshops, because we don’t have texts that match our “Under Southern Skies and in an African Voice.” There are a few and there have been some written in South America, there have been some written in New Zealand especially, and they work for us, but we need to do that. But I was saying that there are twelve of us on the committee. I was allowed to establish that secretariat, and the secretariat attends all the committee meetings, and they are at all of them with some significant liturgical acumen, training and so on, and so that makes us about twenty people around the table. And then there are people in the church in South Africa who have liturgical and writing skills who we drew into this, and so there were maybe about . . . I don’t think we were more than twenty-five or thirty people who were actually writing.

Those materials were collated by the secretariat, who then spent the—inside of a week—twice in the last two years processing all those materials and editing them and giving them a kind of common rhythm and language. Then they were all sent back to the original writers who make comments, and then they were presented to the committee, and then once they were approved by the committee, we presented them to the Archbishop and we had—since they had called for this, we said to the Archbishop, “we don’t want you to authorize this. We want you to allow us to use it and let us receive feedback about it, then revise it, and then you can authorize it. But we want you to support it, and you have to give us a blank check.” Fortunately, they decided to do that. We have kept the Synod of Bishops really well informed. They get personal copies of the update as soon as we put it on the web. It’s sent to them because we can’t be sure, if you don’t . . . I suppose I mustn’t mind being repeated, but we weren’t sure they were going to read it. So we sent it to them and we sent them copies of the text. And the Archbishop invited me and members of the secretariat to attend each of the Synod of Bishops meetings. They meet twice each year, and to those meetings we were allowed, we were given a full morning each time or a full afternoon to update the bishops on the progress and hear the responses and share some of the developments with them. That was a very important thing. And then of course we made reports to our Standing Committee, the Provincial Standing Committee, which is a little bit like your executive, I think, and to our Synod and, so, there’s been quite a dialectic—a dialogue, between people in the pew, people in local organizations, women’s groups, youth groups, the equivalent of your annual happening youth conference, verger’s guild, I mean, there have been significant conversations with organizations within the church, and the responses have by and large been very positive. Needless to say, there are people who say, “we haven’t even used the last book properly well yet, why are we changing all of this? And when is the real book going to come out?” You know? And of course, we don’t even know if it’s going to be a book, as I’m sure you must be thinking about, too. I don’t know if this answers your question, but there you are.

DK: You bring up another question that we had. If you could tell us something about the conversation about whether or not you do think that you will have a single book moving forward, or multiple small books or digital texts. What sort of things do you imagine for the future?

BJ: *Celebrating Sunday*, the book we produced, was published with a CD included, and for trial use, which was for Eastertide, the texts were available on the web in the four principle languages, not in the six, or the nine, or the fourteen, but the four principle languages. So there is already an operational choice of multiple presentations. Hardcopy, CD, on the web. The anecdotal evidence from the Communion seems to be that the availability of materials on the web and on CD for free does not actually diminish the purchases of the hard copy of the book. People still want a book of some sort, whether the book of some sort is going to be as comprehensive and in one volume as we have now, I think we don’t know that. One of the bishops I think gave a very, very good answer to this question. When we were talking, many of the bishops asked what you just asked me, and the Bishop of Port Elizabeth, whose name is very interesting, his name is Bethlehem, Bethlehem Nopece, but he said, “Oh, don’t ask that question! You’re asking the question as though we’re doing pressure cooking here. We’re not doing pressure cooking, we’re doing slow cooking. We don’t know what’s going to emerge from here, but we do know that the flavor is going to be amazing because it’s going to be quietly infused over a long time.” And so I think we don’t need to have too much concern about what the end is going to look like. We

need to be engaged in making the journey, not thinking about where we will arrive. And that as we make the pilgrimage, we will provide the resources in the ways that seem most inclusive and far-reaching in scope as possible.

DK: That's a very perceptive metaphor, that slow cooker versus pressure cooker. One other question that might take more time to answer, I'm trying to be conscious of the time—it's 3:40, I think, we can go to?

BJ: I think so.

DK: Would that work? This is about translation. You spoke about the many different languages in use in your church, and that in some languages there is not a translation available. Were these translations being developed simultaneously with the texts, were you working in multiple languages from the beginning? Or did you establish a text and then have it translated? As much as you can tell me about translation would be very helpful.

BJ: From the very beginning we knew that translation was a critical and vital piece of the whole project, but we began to think right from the start when we first had this conversation, that we shouldn't be talking about translation, we should be talking about the provision of the materials and the languages people speak. That is not so easy. What has happened for us is that we've had voices around the table from several of the language groups. Not all of them, and that's one of the reasons we're pushing for more voices at the table, but we've had several voices around the table. And we have tried to write in English out of the conversation amongst those voices. So for example, remember, I told you reading poetry and short stories and myths and legends and so on. And that helped. And so for example we were sitting around the table now having a conversation about one of these prayers, and it was an Advent prayer, I think. And the proposed text had something in it about the shroud of night, the shroud of night, and one of them, I think it was an isiZulu speaker said, "how do we translate that? We don't use shrouds, there's no shroud, we don't know what a shroud is, really." And then we are to reiterate our commitment as a community that we don't need a translation of shroud. We need a metaphor, in your language, that talks about the constraining power of the dark, and we said, "I'm sure you have that." And he said, "oh, I've got several." You know, and so . . . and in fact, those conversations have sometimes led to using the idiom from an indigenous language expressed in English, and that has helped somewhat with the African voice. However, that whole project, you know, is a complicated project, and really means that we should have fifty and forty people sitting around the table having these conversations before we get to writing the text. So what we're saying is that there needs to be a kind of multicultural, almost multilingual conversation that is being had in English. And then writers must go from that conversation into developing the texts, which then need to be brought back in English, sort of retranslated for a *lingua con franca* conversation, and then decide where we're going. So it's a slow process, it's a costly process, because then you have to bring these people together, and you can't come together for three days. You have to come together for a much, much longer time. And there isn't much money behind our project. But it seems to me that that dynamic is really important.

We're looking actually beyond dynamic translation. We're looking at a conversation about waiting hopefully, and hearing stories and poetry and language from each of the different language groups. Because that's, that experience of waiting hopefully is a universal experience.

It's archetypal. And so we want to hear what are the, you know, the equivalent stories in each of the language groups, and then out of that begin to say, "okay, here are some thoughts, here are some concepts, here are some cadence in the imagery that maybe we should work with in English." And then say, "okay now that text that we've come up with, how would you express that text which hopes to combine the elements of our conversation? How would you express it in Venda or isiXhosa or isiZulu or siSwati?" And that has to be done in the local groups. But then the local groups need to, in a way, paraphrase or retranslate that and bring it back. And when we've done, I mean we've not done that before the languages, but we've done that with some, and when we've come back, we said, "Oh, my word, we must change this line, this line in English is not as good as what is coming to us from one of these other languages."

So I think in America, you know, you certainly have the challenge not so much of resolving the issues of Rite I and Rite II, but how do you have a text that is accessible immediately and easily to a multilingual congregation? In the parish in which I am the rector, our Sunday bulletin, our Sunday leaflet, worship leaflet, is printed in three languages. And we worship in English, Afrikaans, and isiXhosa, which are the three principle languages of the Western Cape. The liturgy, the language of the liturgy is basically English. And that . . . you need something like that to hold it together, but to begin with, all the principal dialogical parts, "The Lord be with you," "Lift up your hearts," "The peace of the Lord be with you," the dialogue at the beginning of the Eucharistic prayer, we would print all of those in all three languages. And so at the beginning of the service, somebody in my position would say "the Lord be with you" and the people would answer, and I would say "[speaks isiXhosa]" in isiXhosa, and I would say "[speaks Afrikaans]," and the people would answer in each of the languages. When we got to "the peace of the Lord be with you," the same thing would happen. Perhaps in the dialogue at the beginning of the Eucharistic prayer, you know, I might say the first pair in one language, the second pair in another language, and the third pair in the other language, and then proceed to English, even though the text in front of them would have the English paragraphs and the two other language paragraphs in sections. So English holds it all together, but there is nobody in the room who feels left out, excluded, or forgotten, because their language is right in front of them.

DK: Thank you very much. One last question, of all the things that you've been learning along the way, is there any one specific advice that you would like to give to the Episcopal Church?

BJ: I think, perhaps it's not so much advice, but the thing that has been most spiritually satisfying and challenging and delightful in all of this is that in the process of engaging our heritage, we are beginning to find the liturgical life in which we are at home, not only the liturgical life that we venerate. And so, the movement from the Tudor patterns of language has been—moving that has taught us the care that Cranmer brought to the shape of the prayers and so on. And in our research we did a lot of work of researching the Latin collects first and then the English ones. And we found that, you know, even if you compare those Latin collects and the early English collects with the collects in 1979, the 1979 collects are very worthy. And we, with all that research after you know, two years of working on these things, we decided that sixty English words were the limit for a collect. This has proved an amazing Occam's razor for us, because we quickly learnt that the collect would not be a compendium of theological teaching about the three readings and psalm patterns. And so it had to be memorable language, it had to be clearly linked to Scripture, it had to be connected to our tradition, and it had to refer to or have

reference to the collects associated with the particular Sundays in our tradition, as they are, which even the consultation on common texts uses those connections. It was a very, very powerful discipline. And you know, we would write up a collect and do the word count and say, “Oh, my word, there’s sixty-eight words here, now what do we do?” And we found that discipline really amazing. Of course, we also have to say, these have to be able to be sung. You know? So I think that process whereby we laid hold of what we have inherited, with enthusiasm and respectful engagement, and reached for a powerful spirituality, as powerful for us as it was for these reasons, you know. That has been so exciting. And it’s been wonderful to see people respond to this very positively. I don’t know if that answers your last question, but there you are.

DK: Well, it was an open-ended question, and I think that was a great, great response to it, thank you very much. I’m incredibly grateful to you for your patience in the process of setting all of this up. Thank you for sharing your story and your insights with us, we really appreciate it.

BJ: And I hope there’ll be opportunities for the American Church to join with the Canadians, the New Zealanders, and the South Africans as we proceed to the next steps.

DK: That is my hope as well. I think that conversation is incredibly important.

BJ: Thank you.

DK: All right, thank you very much.

BJ: Bye bye.

DK: Bye.

Interview with Ian Paton

IP=Ian Paton

DK=Drew Keane

DK: We invite you to simply begin by having you tell us the story of your involvement with liturgical revision in the Episcopal Church of Scotland.

IP: I came to serve in the Episcopal Church in 1990 from the Church of England. My family is Scottish, so I was coming home, basically. I was very quickly asked to join the liturgy committee, which is what we call our body that does liturgical revision. And I encountered people there like Gianfranco Tellini and Brian Hardy who had been involved for years and years in the revision of our liturgies. Oh, and Bishop Michael Hare Duke who was also very involved. And at that stage the main thing coming onto the agenda was Christian initiation. After the Toronto IALC meeting in I think 1992 or 3, I think. So as a result of that, that was the main thinking that was going on. The Eucharist had been revised and authorized, the 1982 liturgy, so that was no longer on the cards, but initiation was. So I began a fairly intensive involvement with that. Eventually, in 1994, I think, or 5, I became the convener, that's the chair of the commission. And I then steered our process of revision through with initiation and then into a new project on marriage liturgy, some inclusive language work, all the way through to 2015 when I ceased to be the chair. And I'm no longer even involved in the commission.

DK: Could you talk to us a little bit about the circumstances that necessitated liturgical change?

IP: I don't know whether people there will know much of the history of liturgy in this part of the Anglican Church, but Scotland has always had a slightly chaotic relationship with liturgy to do with our circumstances historically so that, for example, at the end of the 19th century the main liturgical use here would be the Church of England's Book of Common Prayer 1662. The Scottish liturgy and the heritage of all that from the 18th century having been a little bit buried and forgotten because of the Victorian fascination of being involved with all things English in Scotland. A fashion which of course is past its sell by date now. In the late 19th century began the process of reviving interest in the Scottish liturgy and in all that heritage which culminated in the Scottish prayer book of 1912 and then 1929 and the story continues, is continuing now with the revisions that we're making to contemporary liturgies. So it's a long story, the history of revision in this church. It's over a hundred years old at least. If you go back to the 18th century it's arguably even longer than that. So in a sense, part of the reason was that we were just part of a stream of constant revisions to our liturgies. Another factor in that would be that, since 1929 when we produced the Scottish prayer book, there haven't been the resources to devote to creating another prayer book, so that we've focused on producing what we call wee booklets. A wee book is objects like this of which we now have a dozen or more with revised liturgies that have been produced since the 1960s. And we're still producing them. The latest is our pastoral offices for healing and reconciliation and so forth. And that process will continue. So we're constantly trying to keep up with ourselves, this church, and not having the time or the people in terms of full time support, for instance, to kind of devote to it. In any case, culturally we're not into an orderly approach to it. We tend to be rather creative and chaotic.

DK: So rather than a single prayer book you have a series of prayer books that are continuously being revised?

IP: We do, that's correct. So every few years the liturgy committee, instructed by the bishops and the General Synod works on another service to accompany the services in the Scottish prayer book 1929, which is the only prayer book we have. And so gradually working through those, and as I said, the latest one is pastoral offices which accompany those in the prayer book but in modern language. And indeed the theology is different, not just the language. So it's an ongoing project.

DK: Is the 1929—is that what you said?—prayer book in a sense still the authorized . . . ?

IP: Yes, the 1929 prayer book is authorized. But so are all the ones that have been authorized since then to accompany it. So we have not only the 1982 Scottish liturgy for the Eucharist, we also have the 1970, which was a kind of modest revision of the prayer book rite, and the 1929 Scottish prayer book rite. And indeed the 1662 English rite is also authorized here. So we have four forms.

DK: Which are readily available?

IP: They're all available and they're all free to use (enunciation unclear). Yeah.

DK: I wonder if you could talk to us about the process. How is liturgical revision managed, how is it funded, what kinds of authorization does it have to go through?

IP: Yeah. The General Synod and the bishops together are the key part of the process. When there is a perceived need for liturgical revision, the bishops and the General Synod through one of its boards, which is called the Faith and Order Board, so it's a large kind of committee of the General Synod, commission the liturgy committee to work on something, for instance, Christian initiation, which is where I came in. And the liturgy committee, which consists of people appointed by the General Synod because of their expertise then works on it. And the process of working on Christian initiation lasted about ten years. So that was doing basic theology, consulting with our provinces and other denominations and drafting material. It went through various experimental stages. So when the committees produced an experimental draft, the bishops have to authorize that form for experimental use, and that means use throughout the province. Any congregation can use them, any clergy can use these draft experimental rites. After a set period of time, usually four to five years as set by the bishops, the committee is tasked with gathering in responses to the experimental liturgy. And from those responses and their own thinking, producing a revised draft of the liturgy, which then goes to various . . . goes to the bishops, goes through the Faith and Order Board, maybe amended at those stages. And finally goes to the General Synod itself where we treat new liturgies as if they are canonical change, which means a new liturgical text must receive a majority support in the General Synod two years in succession and in between receive support in diocesan synods. So it's quite a high bar for liturgical change as you can imagine. And a long process. So as I said, initiation took ten years to get to the authorized services we now have for that.

DK: Excellent. Can you talk to us about how you navigated disagreements? I'm sure you ran into some disagreements on occasion.

IP: Oh, my heavens. Well, in some instances the liturgy committee would come up with a sort of theologically based critique or suggestion, a draft, maybe. What I think of is that in a very early version of initiation following some of the reformed thinking, because we are in a reformed church country, so we're influenced by that. The thinking was to put the rite of baptism before the profession of faith in the rite of baptism. Now, there's an argument about that, but that was the kind of proposal. To see whether that be acceptable, as a, at least as an option. To emphasize of course the grace, unconditional grace of God. But the bishops at that time completely dug their heels in and said, no, no way that's going to happen. And of course, that meant the committee had to simply accept that verdict. So that was one way of handling dissent. We just gave in. Perhaps a more creative example would be the whole business of admitting children and unconfirmed adults to Holy Communion, which was pretty well a result of the Lambeth conference of '68 and the Toronto IALC statement of the 1990s which had been, as a practice, been gathering pace in our province for, you know, twenty years before the 1990s. But there was and there still remains considerable dissent about it, but it is built into the Christian initiation rites. That this is a rite, baptism is a rite of initiation to communion. And gradually, since the 1990s and since 2006 when the rite was finally authorized in its present form, there have been lots of people, I suppose, beginning to agree with the practice. Partly because of pastoral experience of children and families and congregations, partly because of ecumenical reality and unconfirmed adults in other churches worshipping with us, and partly because things like the anomaly of our canons saying things like, in order to be a church warden or a member of a vestry you had to be confirmed, which ran completely counter to the theology that baptism is complete sacramental initiation. That has now been changed, so that our canon has now been brought into line with initiation rites. A little example of *lex orandi lex credendi*, how the rites led the way, and then gradually people would come round to that thinking. So that's another way of handling dissent, you just kind of wait patiently and allow pastoral and liturgical reality to have its effect. Now, do you mean dissent within the committee itself as well?

DK: We would be interested in that too, yes.

IP: Okay. My experience of that was that it was a totally healthy and respectful process of, you know, as I say, people who were nearly experts in their own right. Because of pastoral experience or because of scholarly experience, or both. Just trying out ideas I remember when we began to work on the marriage liturgy, for instance, we spent three days in conference, in residential conference, thinking about the theology of marriage. And even at that stage, of course, there was some discussion of same-sex marriage and what would be the implication for that. Though that wasn't even on the political horizon at that stage. Now, of course, it's been made legal throughout the United Kingdom, apart from Northern Ireland. And so we had a long theological discussion, I would say a lot of that kind of dissent could be kept kind of discussed, unpacked, looked at carefully, and compromises could be made at that stage and I remember it being a very positive process. One of the problems though is that, our liturgy committee, because we're such a small province, we tend to be not representative of the diversity of opinion. If you get a group of liturgists together and if you got like eight people who are qualified to help you create liturgies in the province like this, then the chances are that they are going to be of a certain kind of theological bend. So our liturgy committee is not intended to be representative, it's just

intended to be a working group. Where you get more dissent would be when it gets in the Faith and Order Board stage or amongst the bishops and of course in the General Synod stage. Then you get people dissenting from the kind of theology being expression or the shape of the liturgy because they're working from different theological backgrounds or different backgrounds of tradition. And those traditions are a result, I suppose, through the process I outlined. The whole process of reception of drafts, work revising drafts and coming to a kind of common mind. I have to say that the 1982 Eucharistic liturgy has never been used by evangelicals, very warmly, in this province. We have a few evangelicals here who are very strong of course in numbers, but they are few in congregations. And they don't like it because it doesn't focus on the atonement sufficiently. So they prefer to use English liturgies because they are often more based on the 1662 version of the atonement. So in that sense dissent has not been resolved at all. People simply opt out. They vote with their feet as we say here. That's a rather rambling answer to your question, but . . .

DK: So would a congregation be able to use, for instance, Common Worship from the Church of England in their service?

IP: Common Worship is not authorized for use here. But there's a pair of let-out clauses in our canons (enunciation unclear), which says that the bishop, the diocesan bishop can authorize things for particular use at a particular congregation at a particular time. So in a sense it could still be canonical if the bishop authorized it. In practice of course, a lot of clergy come to this province from England. Their training and their initial ministry has been in England and they are used to Common Worship. And they don't really understand that we are not simply part of the Church of England and have our own liturgies. Gradually they come to know that. But, so that's one reason why they use Common Worship. Another is that they prefer the style, as I said the theology that is reflected in it. Common Worship and our own liturgies are quite different in character. Kind of language employed, sometimes the theology employed are quite different, and that's deliberate. I mean, that's because Scotland's a different country so we have to have a different contextual theology.

DK: We're also curious about cultural concerns, cultural sensitivity and cultural differences and how those factor into your conversation.

IP: In one way, Scotland's not a very culturally diverse country. We don't have very large immigrant communities, for example. We have, a number of people have made their home here over the last few generations, but not in very large numbers. So there's not that kind of diversity, really. I suppose the diversity would be an intra-British diversity in the sense that there are many English people who have made Scotland their home, Irish people, Welsh people. And some European people, but not many. So the cultural diversity has to be things that go with that intra-British diversity. So Common Worship would be one, as we discussed it, one way that comes in. But another way is this whole business of Celtic spirituality. Now, all the scholarship on so-called Celtic spirituality, especially in the area of liturgy, you know, is very critical of that sort of move. I used to say to my students, if you want to experience Celtic liturgy, just let's go to a Wee Free congregation in the outer isles where everything is ultra-reformed and very severely protestant. That will be more effective of the Celtic spirit than nice, touchy feely nature based poetry. But nevertheless, there is a kind of sense of a Celtic heritage in our liturgies and some of the

language and some of the kind of poetic style of the liturgies does reflect that. One could be critical of it as a modern version of so-called Celtic spirituality, but there is some of it there. I suppose a more . . . another dimension of the cultural diversity is the rural-urban tension. In Scotland, as in all countries with rural-urban realities, I mean in the United States it's the same. Our rural areas are vast in size, geographically vast in size, very sparsely populated, with communities very distant from each other. Different kind of lifestyle, different kind of pressures on everyday life, so different context. And then of course, the urban, what we call the central belt, the Edinburgh Glasgow central belt, which is very heavily populated, very urban, very metropolitan, has completely different needs. And as no doubt you've discovered also in North America with it, serving both of those contexts is pretty hard. So there's . . . the cultural diversity there is very real. I can't think of any more to say on that. We're not a very culturally diverse country, and that's . . . yeah.

DK: This might not be as much of a factor for your province, but we're also curious about translation of liturgies and how that's handled and the difficulties involved in that.

IP: Okay. I think early all our liturgies, from the Scottish prayer book 1929 through to the, certainly the 1982 liturgy, probably, maybe the initiation rites by now, are translated into Gaelic. And that's done by a number of individuals, you know, who have that facility, who are fluent in Gaelic, in the Gaelic language. You may know that there are very, very few communities in Scotland where Gaelic is the first language. Very few. And that's one of the cultural problems of the western part of the country and the islands is the disappearance of Gaelic. And there are attempts of course by the government and others to kind of protect the Gaelic culture. And I suppose our translation into Gaelic is an attempt to support that move to protect Gaelic culture. But the reality is that most of our congregations in that part of the country where Gaelic has in the past been the first language, such as the western isles, are not native to those parts and then there are people who have come to live there from maybe England or America or the lowlands of Scotland. Not very many of them are native. So there are, I don't think, I could be wrong about this, but I don't think there are many native Gaelic speakers within our church. Most of them belong to the Wee Free, the free Presbyterian tradition, which is one of the protestant traditions, which has been a majority tradition in that part of the country for a long time.

DK: And is that the only—

IP: We do have Gaelic, what we don't have, as far as I know, is a version of our liturgies in the Scots language. And the Scots language has also undergone a revival culturally, that's more of a lowlands language. There's a debate of whether it's more of a dialect of English or whether it's a language, so it's a very respectable scholarly debate that goes on. In fact, we have not joined by providing translations of our liturgies so far.

DK: So is Gaelic the only language then that your liturgies are translated into?

IP: Yes, that's right. Though a few years ago—this is an interesting fact you might want as a footnote—a few years ago there was a reprint of the Scottish prayer book 1929. A number of congregations wanted to use it and we had to reprint it, and I think over fifty percent of the copies that were printed were sold in Japan. I don't quite know what on earth was going on there.

DK: Sounds like an interesting research project.

IP: Yeah.

DK: What about music and hymnal issues and the relationship between those and liturgical revision more generally?

IP: The question of music is one that hasn't been addressed very greatly. There is local creativity, of people producing, you know, settings for the Eucharist, for example. One of them we've been using—by a local composer in the west of Scotland—has been used at our General Synod liturgies now for some time, but there's no officially authorized or, you know, commended music. We don't have a hymnal of our own. Our congregations use the ones that they choose. Some of the English hymnals are popular because they're easy to obtain. So is the Church of Scotland's hymnal—the Presbyterian Church of Scotland's hymnal. But we don't have one of our own. There is of course in Scotland, as well as internationally, the Wild Goose worship tradition which comes from the Iona community. They call themselves the Wild Goose Worship Group. And they produce a lot of music including hymnody, modern lyrics to go with traditional folk tunes and these are fairly popular. And so the publications of the Wild Goose Group will be used fairly widely, I think, around the country. But they have a very distinctive kind of folksy, sometimes rather Celtic style. Which people like, some people like.

DK: My next questions are slightly more open-ended. In the ten years that you were involved with revising liturgy for Christian initiation, what were some of the big lessons or takeaways that really stick out for you?

IP: I spent a lot of time on theology. At every stage, I would say. As I said, we spent a lot of time thinking about not only the theology of our marriage, but we had done the same with initiation. And of course we participated in the broader discussions in IALC and WCC contacts, is all . . . but then also trying to do that as experimental drafts proceed through our process. So the bishops tried to do a lot off theological education, trying to encourage them to have a lot of space to read and discuss and think and argue, and engage with other people. And then likewise members of the Faith and Order Board or the General Synod itself and the congregations. So I suppose, what I'm saying is, liturgical formation, you can't spend too much time on liturgical formation. Before you get anyone new, draft texts, I think. So that people know where these texts come from, so they can think of better questions to ask, better critiques to make of what you're writing, of getting them to experiment with. That's the lesson I would certainly take away.

DK: When you have a liturgy in its experimental phase, how does liturgical formation accompany the distribution of that liturgy? Does it come with discussion guide essays, that sort of thing?

IP: Yeah. Christian initiation, both baptism and affirmation, as we called it—we called it Affirmation of Holy Baptism, commonly called confirmation. We produced a commentary in 1998 to go with the first experimental version of those services. The committee produced a commentary, a fairly extensive one, the 1982 Eucharistic liturgy had a commentary written by Gianfranco Tellini, who is a great liturgical scholar, of course, who is one of the authors of that, which is still widely used. So the first thing was, we wrote commentaries to try and encourage individuals and congregations to kind of study the text and understand where they were coming from, so that

was one thing. With initiation and marriage, with which I was closely involved, we set up a series of what we call road shows. So we invited dioceses to set up days in which clergy and lay people to opt to come and, if you like, look at, unpack, rehearse, critique the draft liturgies as they were being presented to them. And then hopefully that they would go back to their congregations and do the same thing within their congregations, that was our intention. I think there was some reasonable take-up of that process. Again because, we're a small enough country we could send four or five people from the committee to the north of Scotland and it would only take a couple of days, I mean, you know. I think those are the main ways in which we try to engage with that, with more or less success, I would say. Yeah.

DK: One of the other issues that we're concerned about, thinking about, is the question of physical books versus digital texts, and I wonder if that's factored into some of your conversations.

IP: I believe it is now. But when I was more closely involved it wasn't yet . . . hadn't become a factor. We had already set up a system whereby all our liturgies were available online, downloadable PDFs for everything. Freely available, that was a decision that was taken before my time, I think. But gradually, you know, as technology's improving, the website is now more interactive, it's easier to use, I think. But we haven't gone down the kind of pathway of what—there's a program in England called visual liturgy, which is a package, a software package that allows people to plan liturgy very easily using Common Worship liturgies, but you know, it's very easy for incumbent for example, to, with a few clicks create liturgy papers for a particular feast or something. We haven't gone down that pathway. There was an option, I think the publisher of that gave us an option to work, to produce one for our liturgical texts, but the expense outweighed the potential value, I think, with our small size. So, so far all we've done is put them online and encourage people to go download them, create their own liturgical sheets and so on. With that of course comes the risk that people change them to suit their . . . what they want to do. So, but I think I indicated at the beginning what is more chaotic about our liturgies. So I think our bishops would be quite tolerant of people making changes, but I wish they were less tolerant sometimes because some of the changes really are horrendous, but . . . even heretical, it might be, but there it is.

DK: Would you say then the norm is for a full service leaflet to be produced for every individual service?

IP: No, that's not all around the country, no. People do try and produce a piece of paper that has, I don't know, that week's headings, hymn numbers, the psalm for the week, references for the readings and so on. I think that's done pretty . . . fairly commonly, even in small congregations. But no, not print out the entire liturgy. No.

DK: So people are still using books in the pew?

IP: Yeah. People use these booklets quite commonly in congregations or they produce their own version of it with their local information, you know, included in the booklet. That happens. And they use of course a hymnal along with that. So it's quite common experience in an Episcopal Church here to be given as a worshipper, kind of a handful of books and bits of paper when you arrive. Some of the larger congregations, the cathedrals for example, will produce a single print off for each week with everything in it.

DK: That's pretty much the norm in the United States now, is the complete booklet.

IP: Okay. That wouldn't be the norm here. No. Partly because of expense, partly because of ecological concerns. Also, I suppose some congregations, particularly the more evangelicals, go for projection. They will project their texts onto screens. Although I'm not an evangelical, I'm quite in favor of that because I'm . . . I think screens have quite an advantage, but I think I'm a lone voice in the non-evangelical world about that.

DK: My last question is, is there any advice you would like to offer us or any questions you think we ought to have asked that we haven't asked?

IP: I suppose . . . I suspect we are quite an interesting province because we're so small. I mean, there are other small provinces in the communion, or provinces with few resources to devote to liturgical revision, or few material resources to devote to it. And that would be interesting to, when you've done your researches, find out what they say. But we're certainly interesting from the point of view that we're small and don't have many material resources for this. But whenever we kind of look at ourselves in various moments at synods and when the Primus writes his reflections, in the provincial nakazeen or something like that, we are aware that the liturgy in our liturgical traditions are really one of our huge strengths for mission. And in a country which is largely Presbyterian and Roman Catholic, we obviously have a great deal to offer from our liturgical tradition, our creative liturgical tradition, which is pastoral and scholarly at the same time and has all those Anglican dimensions. And I think we're increasingly aware of that. And even our evangelical congregations are becoming more liturgical in the sense that they are doing things like Holy Week and that kind of stuff is gaining in popularity. So that makes us interesting again because we're in this kind of reformed context where liturgy is being picked up by everybody now and seen as a tool for mission. And I'll be interested to see what we can contribute to that from our rather creative, chaotic past with this subject. And I know that, in terms of American religion, you are also a small denomination. You're not a . . . you're bigger than us in terms of proportion, I think. But not much bigger if I'm right.

DK: We're small, but we have the memory of having been one of the biggest and it's difficult to get over that memory.

IP: Oh, yeah, and the position of religion's changing in America anyway, I know that. So that's a really interesting time for you to be thinking about mission and liturgical renewal. But I think small is good and chaotic can be quite good as well. And you've had such a strong loyalty to your 1979 prayer book as you consider, you know, what to lay alongside it or instead of it. Perhaps I'd encourage a bit of creative chaos to see where you go.

DK: I've noticed, sort of, a number of parallels between my conversation with you and my conversation with Harold Miller of the Irish Church who also discussed the unique challenges of dealing in a small province with limited resources, with the issues of liturgical revision. And that interview is available if you want to watch it, it's online.

IP: Oh, I know Harold from IALC, and that's an interesting point. I think we're all dealing with it, aren't we? One of the liturgies that's come out of the early 21st century or maybe late 20th century, which I think we've all had to work on are something called the Service of the Word. Do you

have a version of that in North America? The Service of the Word, that's to say a non-Eucharistic liturgy.

DK: Like a non-Eucharistic prayer?

IP: Well, a non-Eucharistic liturgy that actually is a celebration and can be used as a main Sunday liturgy when there's no priest or no sacramental minister available that Sunday. We've had to produce that. Ireland had to produce it. But in Ireland and England, they realized that what they need to produce were very clearly authorized texts, you know, which could be built into a different shape service. And the creativity was about using the building blocks. Whereas in our case, we just want to create a very clear structure. People have a real sense of structure and could use suggested texts but also be very creative within the structure. Because we have a sense that's where our church really is. It's creative about structure. And needs guidelines in terms of text rather than anything fixed. So that's an interesting contrast, I think, with us and the others.

DK: That dynamic between framework and freedom is a very tricky one.

IP: Absolutely.

DK: Well, I appreciate very much your willingness to talk with us and all that you've shared and I know that you have another appointment to get to very soon, so that will be all.

IP: Okay. Thank you very much. I wish you all very well, please say hello to everyone in the American Commission.

DK: Well, Happy Easter to you and thank you again.

IP: Okay, good bye.

DK: Bye.

Interview with Keith Griffiths, a member of the Provincial Liturgical Commission in the Anglican Church of Southern Africa

KG=Keith Griffiths

DA=Devon Anderson

DA: Hi! I'm so glad--

KG: Hi!

DA: Thank you so much for having this conversation with me. We're going to record it and the idea is that we . . . so, just to give you a little background, I'm Devon Anderson, I'm the chair of the Standing Commission on Liturgy and Music, and I'm also a parish priest in the Diocese of Minnesota, so it's ten below here today and we just had five inches of snow last night, so we're cold. We are cold people but we are warm at heart.

KG: (laughs) Okay, thanks.

DA: So what we're doing is, just to kind of give you the background of what we're doing, the General Convention in 2015 sent us a resolution asking for us to come back to the 2018 General Convention with a comprehensive plan for prayer book revision. And as you know our prayer book was last revised and published in 1979. So it's been a while, but the Standing Commission on Liturgy and Music decided to step a little bit back and come to the next General Convention with four possible paths forward. And so, you know, one of them is prayer book revision, and the other one is leave the prayer book alone and build up, you know, a series of resources alongside, kind of like a scaffold alongside the prayer book. Some other options are, you know, just some technical revision to our existing prayer book, and the fourth path is, we are not called to liturgical renewal at this time, but we are called to deepen our relationship with our existing prayer book and its theology. So what we thought we would do is we would spend this triennium really investigating those four paths. What do those mean, what do they look like, what would be the cost, what would be the cost not only financially but of time and effort. What do we hope for, what could each of those paths—where could each of those paths deliver us. And so part of that process of kind of populating the . . . each of these paths and what their implications could be is reaching out to Anglican partners. And so we've reached out to seven provinces in the Anglican Communion that have engaged liturgical renewal or prayer book revision in the last five to ten years and have really kind of walked that path already, with the hopes that we can learn from the experience of our Anglican partners, the other Anglican provinces, and populate those four options with some real experience from throughout the Anglican Communion. And the idea is that we would get to General Convention in 2018 with a lot of information about what those four paths might look like so that we can move the conversation away from personal preference and kind of battling to, you know, to win personal preference to, what are we being called to in our corporate prayer at this time and what are the implications of these various paths and how can we make a decision together. So you're really intricately important to that process in that we, the whole purpose of this call, which we will share with the wider church is what can we learn from you and how can you help us, you know, through your learning and your experience and the narrative of your process. So that's . . . that's

the end of my big speech, but I just wanted to just give you some context of why . . . why we're reaching out and why we want to hear from you, and I just want to thank you on behalf of the SCLM for giving us time and being so generous with scheduling and responding to us and we're just very grateful to you, so thank you.

KG: It is a pleasure, really.

DA: It's wonderful. So, the first thing I just want to do is if you could just kind of start off by telling me a little bit about your province and, you know, what is it and what does it incorporate, and who are you in that mix and what's your relationship to your province. Just kind of give us a little overview about kind of, who are you and where are you from.

KG: All right, who am I? I actually, I'm a retired priest. I don't have a parish at all. I'm actually over 70 and managed to retire and then took up a job with the Church Unity Commission. I'm their secretary general at the moment and also the liturgical convener. The South African . . . the Anglican Church of Southern Africa has . . . we spread over seven different nations. Yes, from Angola and Mozambique, South Africa, Namibia, Lesotho, Swaziland, and an island in the middle off the Atlantic which we're not quite sure about, St. Helena, so that's who we are, and our prayer book at the moment is provided in fourteen different languages.

DA: Oh my gosh, wow.

KG: Yeah, that's where we are and that's who we are and one of the questions you asked is about culture, and we . . . the one thing I want to state right at the beginning is there is no African culture. In our country, we have fourteen different languages because we have fourteen different cultures, really, more than that. That doesn't include the people who've come down from up north and speak French and from francophone Africa, and they're here as well. That's who we are. So when we start talking about revision, we're talking about going into fourteen languages, and that's a major issue trying to do that, but that's who we are. How do we start? The task of developing revision was given to the Provincial Liturgical Committee, which is a group of people who are . . . we have a liaison bishop and four other bishops appointed to us by the Synod of Bishops, and then we have five clergy or laity. That's us, ten people.

DA: Wow.

KG: That's right. And there's a convener who also acts as secretary. And that's the entire group, which is, I'll talk later on about human resources, other resources, because they are a nightmare. What we have established above that, with that, or just under that, is that the liturgical committee has been tasked with the whole process, and then we have a revision committee where we have additional members and is chaired by . . . Bruce Jenneker chairs that, but all the members of the liturgical committee can come along, but we have others where we can get some specialists in that maybe. And then there is a secretariat. Now this is a very interesting and I think a very necessary part of it where our concern is that we don't have sufficient liturgists in the country. I'm 71, Bruce is nearly 70, and that's it. And so the secretariat, the idea of the secretariat was to have three young clergy who are interested in liturgy come on to the secretariat so that they're sitting in on all the meetings and help with the process. Unfortunately, the Episcopal Church has nicked one of them.

DA: Oh no, I'm sorry.

KG: He's a rector in New Jersey at Clementon.

DA: Oh no. That's terrible.

KG: But he had to go I think because his wife has got a doctorate at Princeton, I think, after there, so they've gone across. But that's part of the issue is to actually use the whole process for training liturgists. And my own real concern is that we should be training liturgists who speak vernacular languages, so we don't need any translation at all. That we actually write in the original language, because if we start writing in English and try to translate, we get into all sorts of problems, and we want to hear what the language is that they need to use. So that's one of your background concerns that we're going to be working towards, and I think that's one that anybody should be working towards. We report Synod bishops at every February meeting that they have and then to provincial Synod or provincial Standing Committee in the second half of the year, and so that's our report. But this might shock you, because the original request for us from the archbishop was for us to complete this work in three years, full revision of the prayer book.

DA: So the original request came from the archbishop?

KG: From the archbishop on behalf of the Synod of Bishops, and he said, "can you do it in three years?"

DA: Oh my goodness.

KG: And we went back and said no, ten to twelve years. And that's part of the problem when you look at the ages of the people who are really doing much of the writing, and that is that, I'll be eighty before this is finished.

DA: Yes, oh my goodness. So what year did the archbishop ask for the revision?

KG: Well, there are several reasons, really. I think one of the things is to understand that we're writing a prayer book for the southern hemisphere and for an African, for Africans. And that's been a major issue that too much of our prayer book, and even in the '89 prayer book was written for, really for a west European American context. And then they just tried to do a little bit about it and that's one of the reasons we want to change, is actually to say, we celebrate Christmas in summer, midsummer, not in the bleak midwinter. We do not need an Advent wreath, which is all about this industry and this all sort of . . . we don't need that at all. And how do we then start finding symbols that we introduce into our liturgies that actually reflect where we are as people in the southern hemisphere. I was on the council of Societas Liturgica for a couple of years and at the Synod at the Sydney meeting where we talked about the church year, every time someone from Western Europe got up and started talking about Christmas and the winter solstice, there's a course in back saying it's the summer solstice, and everyone saw and I had a minute while I tried to rearrange the paper very, very quickly. That's part of it, what we need to talk about. And also of course, Easter is at . . . is not in spring, Easter is in autumn. How do you deal with an Easter in autumn? You have no image of spring flowers coming through because there aren't any. And that's one of the things, that's why it's about under African skies and in the southern hemisphere, that's why we're actually looking very carefully at material from New

Zealand and Australia because they're all set in the southern hemisphere. That was one of them, the second thing is language. Our book was developed in the 80s, 70s and 80s, and published in '89, and gender sensitivity just wasn't an issue then. And then the third issue was ILC work on baptism, Eucharist, and ministry, which is very relevant. That all developed in the 90s and early 2000s, was the ministry one. And that means it was all published after the book had been published. That was all that material came out then. How do we now bring that into our thinking? Pastoral services are well outside pastoral reality. You know, if you take a wedding service which is modelled in much the same way as you would have a wedding service and England would have a marriage service. Marriage here, in some African sites, takes four days. That's a marriage service. Where there are feasts of introduction, how do we introduce, how do we draw people in, how do . . . and these were all discussed in Canterbury at the ILC meeting. Funerals are very different to funerals in other places, and that's something. I act as a consultant to the Presbyterian church's prayer book or worship committee, and we finished the work on funerals with the Presbyterians, and the chair said this is a great service, it's a pity seventy-five percent of our clergy will not use it.

DA: Why?

KG: That's not how we bury people in the Black communities. Now you better start thinking and saying, how do we engage with that community and it's not just evenly spread. Lesotho will not bury in the same way as Zulu does, as of course a different person does, and so you suddenly are faced with all of these issues which have to be somehow incorporated in a book which allows them to have options within the book. There needs to be a flexibility, and those are some of the issues that we were facing, that we are still facing. And it was a great shock to us when we had our first consultation. We have a spread of the hope of the work. We have link persons in each diocese, that which have been appointed, and they have five people, four or five people around them, and then they work in clusters as we try and get material out to them for use and to enter feedback. When we had the first meeting with the diocesan link people, the consultation with them, this is where they said there is no African culture. There is a Zulu culture, there is a Xhosa culture, we have to actually start recognizing that. That's the kind of area in which we are working, six of us working. I thought . . . not on full time. But it's fun, it's great fun. We keep laughing a lot.

DA: That's good.

KG: We keep fighting, we keep fighting a lot, too. That's all right. And here's the first book.

DA: Oh, my goodness!

KG: Yes!

DA: What's it called?

KG: It's called *Celebrating Sunday under Southern Skies and in an African Voice*. And that's been . . . that was published in September last year. And we didn't have enough money to publish it. We could only print five hundred, and they were gone straightaway. Though that now we can get some more money in, and such, we're doing reprints. Because human resources aren't the only

problem, financial resources are also a problem, which is a real, real issue. Cultural issues are a real problem, as I've mentioned.

DA: What's in that book?

KG: All right. One of the things that we identified as being missing is that there is not much . . . it goes right back to the Book of Common Prayer. And that is that there is very little difference between the service in Lent and the service in Easter, it's just the readings that might be a bit different. And so, this has actually done a Eucharist for Advent, Christmas, and Epiphany, Lent, and Eastertide. And that's been used to develop some material that way. It also has what is based on a cathedral evening prayer, also seasonal, so we're trying to encourage people to start thinking seasonally. And that's in the . . . there's also a service of the word, which is one of those very flexible services for which you need good liturgists in the parishes. And there is a lot of material for everything. Almost too much material, and that's an issue which you're going to face as well.

DA: What do you mean by that? Can you say more about that?

KG: Too directive, it's much too directive. Here are the prayers of people and they're in this format, or this format, or this format, and instead of thinking of, why don't we train intercessors to be able to lead the intercessions, rather than that. One of the things that we really need to use at least to educate people, educate clergy, educate congregations and help them to understand that they have responsibility in preparing worship every week. Those are some of the things, I don't know if I've seen anything else. Oh yes, also in here are some thought pieces, we actually stuck in some thought pieces. What is laments, why is lament missing from our worship, what is structure and shape, how does that impact on that. Mothering Sunday, how do you keep Lent under southern skies, what's the difference between Lent here and Lent anywhere else in the world? So we wrote stimulating questions there that we put into this first book, which I'm bringing one copy across with me. I'm trying to find someone to give it to and say here, I'll get it to you.

DA: I'll volunteer.

KG: (laughs) I'm actually having, I'm going to Church of the Ascension I think in Grand Rapids.

DA: Oh, really?

KG: On Sunday, and I can give it to the Rector then and say, you've got to give this to Devon.

DA: That's right.

KG: It comes with a CD at the back.

DA: Okay.

KG: And just so you get some idea, it comes to . . . this is being sold at ten dollars.

DA: Okay.

KG: That's on today's exchange rate because I was getting my money sorted out. But I'll drop it off there and so then you can find what's in it here.

DA: That's great. The Standing Commission on Liturgy will be all over that. They will definitely want to see that. Have you thought about, has there been discussion about putting that resource online?

KG: That's an ongoing discussion. Our prayer book is not online. The bishops have to organize the copyright and where they want to go, which is an issue that has got to be discussed. And they delicately kept putting it away, keep putting it on one side, because they don't want to talk about it.

DA: Why not?

KG: The thing is, if we're going to print books, we need to make sure that we have sufficient people buying them. Otherwise we can't, we can't live really, as a church. If you put it online, the fear is that people would just not buy the books.

DA: Okay.

KG: How many books can you provide and how do you provide it and that sort of thing. It's a debate that's got to be held about the present prayer book, and then we go as we go forward. It will then pick up and that's where we are on that side.

DA: Can I ask about the *Celebrating Sundays*?

KG: Yes.

DA: *Celebrating Sunday under African Skies*? So, is the idea that you're . . . so you are looking at a ten to twelve year revision of the Book of Common Prayer process, is that right?

KG: That's right, yes.

DA: And so this first edition--

KG: But don't say that too loud near our archbishop. Because it's not going to get any quicker!

DA: Okay. Three years? He's a very optimistic person. Well, that's good. So my question is, just procedurally, so the call is for revision of your Book of Common Prayer, which was, you said it was 1989, is that what you said?

KG: 1989, that's right.

DA: Yeah? So, is the idea that you are creating new liturgies for trial use and then when they're kind of coming out as volumes and then when they're all ready you'll gather them up and put them into a . . . is that the right . . . ?

KG: That's the way to do it. That's the way we did it, that's the way we did '89.

DA: Okay.

KG: There are a lot of, there was a lot of stuff, material sent out . . . the prayer book of Africa, the liturgy '75, and those sort of things were distributed. The other people to think of are the colleges, the theological colleges, to actually get them involved in the process, too. I can remember when I was at college—I'm a second career, I was an engineer for 17 years designing hospitals and then

went on to seminary. My wife is still worrying about that, she doesn't quite know how it ends. But while I was there, that was in the mid 80s, we were actually looking at the stuff that was coming out and being looked at to go into the APB. It was a process which was engaged with a whole lot of different groups. We actually are looking to have designated parishes who will use the material and come back formally with a response, but any parish can pick it up and use it and respond.

DA: And how long is the trial period for this first volume, did you set that?

KG: We're hoping by the end of, in the middle of 2018 to have a consultation again where we get the link people in with reports and then we can actually engage with that, but at the same time we will be looking ahead. We will meet in May. We'll be looking ahead to what's the next stage we are going to do of development.

DA: What's the next, what's the next bite?

KG: (cuts out) . . . because that's, those are the things that really touch people where they are.

DA: Yes.

KG: The weddings, and the funerals, and services like that, that actually engage with them.

DA: Yes, yes. You know, I just want to make a comment. A couple years ago we had a meeting here in my province, I live in the Upper Midwest, and the indigenous communities here had a gathering at Abbey, Blue Cloud Abbey in North Dakota, and it was to look at the pastoral offices to the funeral offices that are our authorized liturgy, and to look at them in the context of indigenous practice around death and dying and burial. And it was . . . it sounds very similar to some of the issues that you brought up earlier, about, you know, that there's a certain methodology for how, in different indigenous communities, for how that happens, you know, with the wake and in Ojibwe culture it's the hymn singing, and how does the kind of Anglo funeral service, how do we actually, how do these two things live together, and how do they support each other and integrate each other into an indigenous context, and it was a very, very interesting conversation, and it sounds related to what you were talking about earlier about how the, you know, theme of the cultures that are incorporated in your province, that the funeral service lasts four days, right? But that's not necessarily what it is in your prayer book.

KG: The wedding service lasts four days.

DA: The what? Yes. What's in your prayer book, right?

KG: But the thing about funerals, of course, is that often the place where the people are living and working is not the place where they're going to be buried. They go back to where their home was.

DA: Yes.

KG: And so often that happens, you have to have a service here where they were working, and then the body leaves and goes and drives three days down the coast. And then there's another service up there. But in Kenya it works the other way around because they don't have any morgues there, and so you'll find that families are often told in the rural areas that your husband died last week

and was buried last Saturday and now we've found you to come in and sort of engage with you now that you have these . . . that's Africa.

DA: Yeah. That's very interesting. We have some similar considerations there. So getting a little bit more to a wider question, who . . . backing up into polity, I'm not sure but, who gets to decide? When you finalize liturgies and you know, when you're making choices at key choice points, who has access to that decision and how have you figured out a way to make significant decisions about your corporate prayer?

KG: Well, I think one of the things to understand is that in the Anglican Church of Southern Africa, the bishops make the decision. It doesn't go to a General Convention or to a Provincial Synod. It is decided by the bishops, they will say, "this is what we're doing." And so it will go to them. In the process it comes through, there are four bishops that sit on the committee. They just changed three of them, which is not a great help at the moment. But that's what they're doing. And then there'll be a discussion there and it's quite interesting because there is a range within the liturgical committee of people who come from middle of the road from an evangelical perspective and some people who come from a very rigid, this is you know, it's . . . we've got to get all the words in, and then you have to say all these words. Whereas we come from a different kind of approach where we infected those decisions, some of those decisions must be made at the local level, to say this is who we are as a community. But eventually what is written down needs to be written down in a way that gives scope for both of us, I think. And so you'll find even in our APB there is, "you may use these words," "you may use these," or similar words. It's that kind of approach, and I think that's the better approach, myself. Because it . . . one of the other sides of this is that the whole process needs to be used as part of training of clergy and congregation. In fact, as we roll the material out, we need to go in and actually have training sessions. That's how you use it. It's those kind of . . . those kinds of issues are very important. And I think we're all suffering the fact that we haven't got enough liturgists in training, actually.

DA: Yes. Yeah, well. So have you started that process? I mean, that's a huge project to figure out how do you train people to use the trial material, right? And then also a process for giving feedback. That's enormous work.

KG: Right, it is. It is an enormous work, and I think that's why I think it's realistic to leave it for 10 to 12 years, to say it's going to be a process. Some of us may not survive the process, but somebody's got to pick up and carry it forward, so that's part of our training of the core and the training of people to use the material.

DA: Did your province ever . . . was it always focused on prayer book revision, or did it ever consider kind of a Church of England model where you kind of leave the prayer book alone and build up around it alternative services and embellishments to or augmentation to the prayer book? Did you ever, did they ever think about that or was that just not part of the conversation?

KG: I think part of it is that people want a book. You know, you get your prayer book at your confirmation and that's part of it. That's a gift I can give you, so it's all right. But I think that it's the way you word that book and the way you present that book that is really important. How many . . . how much option do you get? What is core and what is not? And our prayer book is very interesting, it does have a whole number of . . . all the paragraphs are numbered. Many of

them are numbered in brackets. And they are optional. Those are optional ones and can be replaced by other words. Now, in many parishes they will just go straight through and use them. In other parishes, they will stop and say, we need to change this service a little bit because it is going to be presented when the school year is opening. How do we make this service useful? To have all the children in school uniforms, and you know, encourage them and start the year in that way. Well, that kind of approach, to say that is a core, but there are ways of feeding material in, and then you could have an extra section where you've got some suggestions of material for that.

DA: That's so interesting.

KG: I think Common Worship does a lot of that; they call it a resource book. It's a Sunday resource book, and you have to build your service on that, but then you need to retrain the clergy to pick that up.

DA: Well, that's right and it raises really interesting issues about . . . you know, in my parish we give our prayer books to our newcomers when we welcome them to the church and to our confirmands after their confirmation, and, you know, the prayer book is . . . it has personal practice resources in there for daily office and our prayer for night time, our Compline. And you know, one argument is if you kind of dislodge the book, then it . . . the resource or the prayer book then becomes just kind of the property of church professionals who are using that to plan services. Whereas our prayer book has both . . . it's for personal use and it's for corporate prayer in public, in a congregation. So, some people are worried, you know, if you move our liturgical life online, as you know, for church professionals to develop services, we lose the gift of the book. And you know, private, personal piety and spiritual practice. Or you know, prayer book liturgy and the words of the prayer book as a way of life and a way of framing our life. And so I think that's really interesting and I think it's interesting that you chose the path about keeping the book as something that's available to everybody.

KG: You see, many people ask and say, "can't we have it online or have it on disks so that we can actually project?" Now, we have a significant percentage of our churches that do not have electricity.

DA: Right, right, or don't have WiFi. Right?

KG: Well, you're right. And that's . . . that's part of it. How do you move with that?

DA: That's so interesting. Well, what about . . . would you just kind of characterize for me, now I would like you, to the extent that you're comfortable, to air your dirty laundry for us about kind of what we're . . . I'm interested about conflict and how you manage conflict and differing opinions that are passionately held. (laughs) Or not! You know, managing conflict both within your leadership group but also out in the wider church that has a stake in what you're doing. And just kind of telling me, what are things that you wish you would have done differently.

KG: Oh, I think that part of it is to make sure that at the core you've got a representative group of people. And to ensure that you don't allow the core group who are driving the process to somehow be manipulated sort of by any one kind of person in it. And that's key. It's absolutely key. So then right at the heart you have these different opinions coming in. And I think that's

key. Secondly is to really start having a range of worship at your conventions. A range of worship where you can actually have different services presented in different ways. To say, “this is what we have got, and this is acceptable.” We had some rows about that at the last Provincial Synod, where they launched the book and I think they launched it badly and I told them so.

DA: What were the mistakes that were made? I want to learn. What were the mistakes that were made in launching new material?

KG: They allowed one person, told one person to plan all the services. And whenever anybody else tried to put input, he said, “no, I’m the Synod liturgist, and I will do it the way that I’ve agreed to do it with the archbishop.” I think the archbishop’s name was used a number times I think without his knowing. But that’s a different story. I think that core needs to be seen to be representative of the range of worship within the church. And if you lose that, then you’re going to have an imbalance of what’s coming out.

DA: Okay, so, Keith, I was asking you about—I’m taking notes as you’re talking—and I was asking you about the you know, mistakes not to make and also how you manage conflict. And so you said about the kind of having a range of worship at our conventions and kind of where we gather so that people have access and that the representative group of people that are leading the renewal process are diverse from the start, so right at the heart you have differing opinions. And you were talking about, kind of, a lesson learned in rolling out new liturgies, where you know, again it was kind of one person that was planning everything and so, the people who were at the heart weren’t diverse in their opinion and in their approaches. So that’s where I lost you after that.

KG: Well, I think that’s where it is, it is to make sure that we have that diversity. And the other side of it I think is, that it’s not an either/or situation, really it’s a both/and. Because if we came to an either/or situation, then we’re going to lose something in the end. It’s going to be a battle and someone’s going to win and someone’s going to lose.

DA: Right.

KG: How does one create space for people to really have a clear framework into which . . . because, I mean, parishes in the same town can have very different approaches. And to try and say you’ve all got to become the same is ridiculous. So I think that’s part of it, is how do you get that balance right, and how do you get that across properly.

DA: Okay. Okay, now tell me about when you argue.

KG: (laughs) Well, we don’t fight. We don’t go to fisticuffs. No one says who will be the troublesome priest.

DA: Yes, yes. (laughs)

KG: I think it’s quite interesting, we had just written a new set of collects. And there was some very intense discussion there as to weddings and things and somewhere or other you’ve just got to actually keep going through it until you’ve got it sorted out. And even then you’d . . . one needs to be very careful. I think one of the things that damages the whole process is if someone takes things away from a meeting and fiddles with it. You know, when we’ve come to a conclusion,

we've come to a conclusion. And that's it. But there are too many fiddlers around, I think, and that's where we get into trouble, when you suddenly have three versions of the same thing going out in different ways. And that's something one needs to be very careful about.

DA: Okay. What . . . if you were, you know, the archbishop of the world, how would you . . . is there anything that you would have done differently, either from your process or the way it started or people at the table or . . . you know, is there anything you would have done differently so far in your pro—how many years are you in your process? When did the archbishop first ask?

KG: I think it's about three years in. Two to three years.

DA: Okay. Okay.

KG: And I would've made sure first of all that the bishops were aware of how much it was going to cost to do it properly. Also to realize that there are a lot of peripheral things that have to happen at the same time.

DA: Like what?

KG: I mean, we're still . . . in particular in our case in translation. To actually say, who's writing, who's taking these people and training them so that they can actually write in the vernacular languages, so that we can actually look at them later. Those kind of things. I think the thing . . . I also think, I mean if I can say that at the moment the International Anglican Liturgical Network is trying to arrange a meeting near Leuven in Belgium for this year. A regional meeting which is not going to be a normal consultation which has now been kind of divorced from being held at the same time, the same venue as Societas. But one of the issues on the table is, we have two issues, one is membership, but the second one is there are so many provinces talking about prayer book revision that can we not have at least a day of discussion on prayer book revision at that meeting. I'll be going, I mean, there's been some emails backwards and forwards, but after this I will actually go back to Lizette and to say, "this is really something we need to talk about." I mean, there's yourselves, there's us, there is New Zealand, they're all—and Canada—they're all in different stages of writing, and I've just heard from Hong Kong because they had a regional meeting up there in November. But they too are talking about, in the Asian provinces, about prayer book revision, how do we go about it. I think there's a discussion there that needs to be held, and I think we could all feed into it from different perspectives in different stages, and let's talk seriously about how we can engage, how we can move forward.

DA: Yeah, how we can help each other. What kind of advice do you have for us?

KG: (laughs) I'm very careful about advice with anybody.

DA: (laughs) We want advice and counsel.

KG: It's like counseling, you know, you don't want to tell the person, "go home and do this."

DA: Yes.

KG: I think it's to get people to engage with the process, and not with the conclusion. I think that's . . . people need to recognize that you're not going to produce a new prayer book in ten years. It's going to be a process, and the process can be enriched by people from all different traditions

actually being together and talking about it and treating each one with the respect that's due. I mean, I'm not a high Anglo-Catholic, but that's fine, I can quite comfortably recognize that you can do it like that, and that's fine, I wouldn't worry too much about it. I'm about to set up a training course for ordinands in worship, and I'm using the Scottish, starting off with the Scottish experience. There, the first year of liturgical studies there is they're given a list of twelve churches to go and observe the worship and reflect upon it, that's all. And then meet for a weekend where they actually talk about their experience, what they've learned. Because most people come to . . . ordinands come to college, to wherever, their seminary, thinking that they have known all about Anglican worship, but have only seen a narrow band of it. Now, you need to actually experience it in other places in different styles and then go on. I think if you can move the Commission around and send people to obvious mismatches to go and experience what's happening and acknowledge. I have a job at the moment as secretary general of the Church Unity Commission, so I go to seven different Synods, I went to seven different Synods last year, and experienced that breadth of worship, which was an exciting experience.

DA: Yeah, just learning.

KG: They announced the hymn in the Lutheran service, the main service, and I stood up to sing and no one else did because they sit to sing. (laughs) So you have to slide back into your seat again quietly.

DA: (laughs) That's right, that's right. Well, what about your hymnal? We also had a resolution asking for a revision of, or a process of revising our hymnal, which we are putting on the shelf until the church makes a decision about our corporate worship and what path it would like to take. Mostly because there isn't any historical precedence in the Episcopal Church of revising a hymnal before a prayer book.

KG: We don't have a hymnal.

DA: You don't have a hymnal? Interesting.

KG: No, we don't have one, we have several.

DA: Okay.

KG: We have several, some use *Ancient and Modern Hymns*, ancient and modern, others use *Songs of Fellowship*. Worship has such a different style and if you start translating hymns, you're into a nightmare.

DA: Yeah, yeah.

KG: There's a parish in Soweto in Johannes . . . in Gauteng, where they announce the hymn number from four different books. We're singing number 275 in the Zulu and 283 in the EC Xhosa and then in Sichuan it's this number. They play the same tune and they all sing in their own language together.

DA: Wow, that's fantastic. I love that.

KG: And you can't print a book like that. And of course it's in the music that we have great differences in style and approach and what people are looking for. There have been lots of suggestions, but I

don't think we will ever come up with a hymn book. But they still may write the Zulu hymn book and they have just published a new copy of it and I don't know many people are buying it and how many people are using it. And some words are in star notation and others in, what do you call it, tonic sol fa. What the difference is, I have no idea. Because my musical ability and musical approach is . . . I have a daughter who once said to me in the sanctuary, "Oh Dad, please, you preach, I'll sing." (laughs)

DA: (laughs) Leave the singing to me.

KG: (laughs) That's right. But I—

DA: What about—oh, go ahead.

KG: I mean, there's . . . I mean, some of the hymn books that I'm coming across actually to go (A) to Disney with my wife, because we've been married 50 years, and (B) to go to the Calvin Institute Worship Symposium in Grand Rapids.

DA: Yeah.

KG: For the fourth time, for the fourth time. And I got some marvelous hymn books from them. But at the same time, I think that when you publish something like that, you're trapping it in a time. How many of these are going to stand the test of time? And again you're back into, if you're projecting, you're projecting. It's going to be changed. I'm also seeing in England I'm going to see John Leach, who was a Baptist, and John is also a liturgist. And he comes from a Baptist background and he's on the Anglican and Liturgical Commission. So he's a marvelous chap to talk to, I'm going to spend the day with him. And hear from him what's happening over there. He wrote a very good book on worship . . . what's it . . .

DA: (laughs) You consult your library.

KG: Yes, it's right here. I don't have an office, I have a desk. *Encountering Vineyard Worship* on what the music is doing in that service, how they use it for a particular moment, and how, and what's lacking once you've done that. Now, musically, worship leaders who picked these songs up and just, "well, that sounds good, I'll put it in there," without any theological understanding of how the flow of worship operates. So I tried to put the way in music.

DA: Yes. (laughs) One of my last questions for you is just about poetry and beauty. Just a personal question, but, I would love you to describe for me a few pieces of the new liturgy created about which you are securely moved, because of their beauty and something that means something to you and proud of.

KG: The part of it I wrote. (laughs)

DA: (laughs) It can be what anybody wrote.

KG: Yeah. Well, it's so recent that we had . . . (audio cuts out)

DA: I'm putting you a little bit on the spot, I didn't tell you I'm asking this question.

KG: I'm very . . . I have a very eclectic kind of approach, and so often I make use of the space, you know, these or other words, and I was asked yesterday for a funeral prayer which I used, and I had to

try to find it quickly. Because it isn't in the prayer book, and yet it fits with so many funerals, so I use it often, and I use a lot of Kennedy's work, Kennedy "Woodbine Willie." They're marvelous as a way of writing, but I don't have it here because my library's not here. It had to stay in the previous parish, and I can't, on faith. Oh, here we are. Somebody's handing me this, where did we start . . . "we give them back to you, oh Lord, who first gave them to us. Because you did not lose them in the giving so we don't lose them in their return." And it's right at the . . . it's part of a funeral service, which has impact on a lot of lives.

DA: Yes.

KG: It's that kind of thing which one finds, and I can't remember who . . . Charles Bent.

DA: Bent.

KG: Brent, Brent, sorry, Brent, I think it is. Charles Brent is one . . . that's not in our book. We haven't got to the funeral part, yet. (laughs)

DA: Yeah, that's your next chunk. That's your next Mount Everest, right?

KG: But some of us are getting so old, we want to get the funeral service done so they can use it when we die. (laughs)

DA: That's right, hurry up. Hope we don't need it for a long time. So my last question for you is about, is there any . . . are there any articles or published pieces about your process or your experience in this first part of revising your prayer book that you think would be beneficial for us?

KG: I don't know, I'd have to look.

DA: Okay.

KG: At the moment it's in very formal minutes, and that sort of thing, but you'll get the book.

DA: Okay, we'll pull something from the book.

KG: Yeah. Grand Rapids, it's a Lutheran, an Anglican Lutheran church in Grand Rapids.

DA: Okay.

KG: And I forgot the guy's name . . . Mike Wernick, Mike Wernick.

DA: Okay.

KG: W-E-R-N-I-C-K. And I'll be with him on the 29th of January before I fly back into London.

DA: Okay. Well, I'm kind of at the end of my questions here, Keith. And I took six pages of notes, so thank you so much, and I just am so interested. I can't wait to see the book and you have a lot of very challenging and life-giving work around this process, and I would imagine it's put you in relationship with some really, truly amazing and faithful people.

KG: It has. Particularly contacts around the world in the Anglican world from the International Anglican Liturgical Network it is now. I'm on the steering committee, there. And also ecumenically, that's been the fascinating part as to how much we borrow from each other and how to read, I mean

I've got a worship resource book that is put out by . . . I got through Calvin. It's an amazing book that one can delve into and find affirmations and things like that, so, it's to train people to say, "get yourself a library and use it." Such services are not just, start at page, you know the first word, and end at the last word and that's how you do it every weekend. Use that form in the book because it's shorter for the prayers. Instead of, saying, someone who's a good intercessor lead the intercessions. When I was in a parish I used to have people finding me on a Tuesday saying, "what's the theme of your sermon for Sunday? Because I'm doing intercessions." And that's . . . Ian Paul and his wife who write . . . Ian edits the growth books, they were in the service one evening, and I didn't know who they were until they came afterwards, and his wife came to me and said, "where is the young lady who led the intercessions? Because I wanted to apologize to her, since I said . . . I understand she's probably gone home now, she didn't stay for coffee." So she said, "I wanted to apologize because I was cross with her right away through your sermon because she was doing her homework." She had an essay that she was correcting until you finished and she got up and led the intercessions, so there were her set intercessions that she had actually prepared. But edit throughout the sermon.

DA: Oh, wow.

KG: Spot on. No, I can't put that in a book. I can aid someone and help them to do it, but that's what I think we need to be doing.

DA: Yes.

KG: Because the one goes with the other.

DA: That's right.

KG: If they need resources but allow them that space to create what is needed for this service, for this sermon, on this night, even if there are 30 people there, that's what I want people to do.

DA: Yes. Well, thank you very, very much, and I'm very excited to share your words with my people, with my tribe, and with the wider church, so thank you so much for being a friend to us and a consultant and a real guide for our work, and I hope to stay in touch with you.

KG: Please do. And I will speak with the steering committee, and if we do get something set up for June or July in England with the people from the Communion who are all involved in prayer book revision, I think that would be a time, you know, a couple of people there would be . . . there would be really a time where we can grapple for a full day.

DA: That's right.

KG: I'm enthused to go back to Lizette and say, "this is something we need to be doing."

DA: That's right, that's right. Well, she's coming to our meeting in March, so I will talk to her about that.

KG: She will know about it by then. (laughs)

DA: That's good, but we can just, we can emphasize it. (laughs)

KG: Great.

DA: All right, well, peace to you, God's peace to you, and thank you for all you're doing, and for our Communion, and thank you so much for supporting our work and our ministry here, we really deeply appreciate you.

KG: Not at all, it's been very good for me and very interesting.

DA: Thank you.

KG: Thank you for inviting me.

DA: Absolutely. Okay, thank you, God's peace.

Interview with Lizette Larson-Miller (1 of 2)

LLM=Lizette Larson-Miller

DA=Devon Anderson

LLM: I teach liturgical studies at Huron University College, which is a college of the University of Western Ontario. Eastern Canada still has almost an English arrangement in that the university, which is about thirty-five thousand students is actually made up of colleges. Huron—it's a "public university"—Huron is an Anglican college and it's actually the founding college of the whole university. There are three Roman Catholic institutions also and the rest are colleges by their field, not by their religious foundation. The colleges are small, it's intended to give students both the intimacy of a tutorial and everything that a big university offers, so we have about eleven hundred students. Embedded within that is what we call the faculty of theology, and the faculty of theology offers an MA, an MDiv, so there's a seminary embedded in it, a Bachelor's of Theology, and what the Canadian Anglicans call a licentiate, which is actually a non-credit, or continuing-ed program for lay people in parishes or for the permanent diaconate. So I do that, I'm also the liturgical officer for the diocese where I'm living right now. We have a new bishop, Linda Nicholls, who is absolutely wonderful, and she's a joy to work with, so that. And then I also do some work for the National Church of Canada, which I'll talk a little bit more about in the second presentation today. I'm born in California, which is how I know a number of people here, and spent time in the diocese of—ordained for the diocese of Los Angeles originally and spent time in the diocese of California, which as you know is not the whole state of California. I think that's sufficient to the day. My PhD is in liturgical studies, I have a double degree, double PhD in liturgical history and sacramental theology from the Graduate Theological Union, MA in liturgical studies from St. John's, Collegeville, Minnesota, and two degrees in music before that because I thought I was going to do music and then changed my mind.

So my first assignment was to talk about the member churches of the Anglican Communion and some of the liturgical renewal. What you have in front of you is an outline, and if you've glanced at it you can see it's quite uneven. I'm not doing every member church in the Anglican Communion. Some of them I'm spending a fair amount of time on, others just a little bit of brief information. And I should say a little bit about why in the world I know anything about this. I'm the just immediate past president of Societas Liturgica, which is the international ecumenical liturgy gathering. I'm actually still on the board because of some problems that arose the past couple years, but I'm also the chair of IALC, International Anglican Liturgical Conference. We just have a brand new webpage up. It's been a lot of work sort of getting IALC into the 21st century and I think we're very, very close. But in that capacity, I have been engaged in some conversations around the Anglican Communion. I suspect looking at the esteemed gathering here that many of you know a lot of this already, and I know your chair Devon and many of you are also doing the survey, the questions for which I saw. And I just have to say thank you for the process that you're doing, I think, you know, looking at what other member churches of the Anglican Communion have been doing, their experiences, what went well, what did not go well, what they might suggest to you is really an essential process, so thank you.

So I'm going to start with the Asian Anglican Liturgical Group. And that is the name they have given to themselves. This is a group that has been forming over the past eight months. It is co-

sponsored by IALC, but it is also regional. We gathered twice, sort of a sequential conference last November, first in Seoul, and then in Hong Kong. I'll put . . . the details are under the Hong Kong conference because that was longer and more of an intense conversation. So first in Seoul we met under the auspices, and that means also financially supported by, the Cathedral of St. Mary the Virgin and St. Nicholas, which is the Anglican cathedral in Seoul, as part of its 125th anniversary. There were three primary presentations: "What Makes a Liturgy Anglican," by the Rev. Dr. John Kater, who is retired I think several times now from CDSP, the graduate theological union, but John also teaches every year for at least half the year at Ming Hua Seminary in Hong Kong. There was a response by Tomas Maddela of St. Andrew's Theological Seminary in Manila. I talked about the future of baptism, ecclesiology, and eschatology, and there was a response by Shintaro Ichihara, of the Japanese Anglican Church, and then an overview of Korean, Japanese, and Filipino liturgical renewal. It was an extraordinary gathering. I was amazed at the numbers of Anglican religious. The cathedral is in a compound, it's right in the heart of Seoul, and if you remember the political news last November, there were massive protests against the president who has now resigned. And that happened right on the doorstep of the cathedral. But it is a compound with the British embassy on one side, and fronts on that main street. And within the compound is a substantial convent, and we stayed at the convent. So it was really interesting. It was a gathering primarily of religious and clergy in the Korean Anglican Church for several really lovely conversations that continued after the three presentations that I've listed here.

The Hong Kong conference, which we move to next, was hosted by the several dioceses of Hong Kong, particularly the diocese of West Kowloon, and by Ming Hua Seminary, so it was a joint sponsorship. And there I'm going to just give an overview of some of the things that are going on in each of the churches that see themselves as part of the Asian Anglican Liturgical Group. So first the Hong Kong province. The liturgical work is being produced in booklet form, which is an interim step for them towards a new prayer book, which they are hoping will come out in 2019. And there's a number of seasonal things, they were particularly quite excited about their work on new Advent liturgical resources. And I think there's some cultural reasons for that. In other words, there's sort of a push back against, it's all Christmas all the time from the end of September. So they were quite excited about that. They've developed a marriage rite, and again this is in a booklet form, which for them is trial use. For a mixed marriage, meaning between a Christian and a non-Christian, which has not been officially observed. They are expanding, and they spent some time talking about the expansion of the funeral service to include rites and actual texts for children. For the first time for them for deaths through suicide and finding resources there in the Roman Catholic Order of Christian Funerals, which in its fifth section has specific prayers for funerals for those who die by suicide. And for non-Christian catechumens—yes, there was a debate, are catechumens Christian, but it's very interesting that there are large numbers of catechumens because if someone has converted to Christianity, it is not acceptable in their culture if their parents are still alive, that they do that kind of rejection. So there's a lot of adults who will wait to be baptized until their parents have died. The ordination service has not so much an overall change, but a shift in elements to be inclusive of family and friends, and they talked for quite a while about the sort of clerical club that happens at ordination liturgies and finally questions directed toward the whole congregation, the invitation to family and friends to be part of the vesting and part of the other individual ritual moments, which for them again is new. And a series of new Eucharist prayers which are being written, not just prefaces,

not just seasonal prefaces but actual Eucharistic prayers, including one I think was really interesting, the hope of including an early Syriac Eucharistic prayer which will link Chinese Anglicanism to the earliest Christian presence in China. So really seeing for them their deep roots which are not solely Western and from colonial mission era. Hong Kong of course is also, the University of Hong Kong, is also the art museum, which is quite small, but it's where all the Nestorian crosses and other statues, remnants of that, are kept, and so that history visually is right there in Hong Kong for them. Revisions to the sanctoral cycle, which seems to be going on all over the Anglican Communion to include more local saints and trying to imagine a cycle based not on the birthday into eternal life, the death date, but somehow attentive to the lunar cycle by which people live their lives in the larger cultures of Hong Kong, so that'll be interesting. There's work on a hymnal with theological texts more in line with Anglicanism, and that was sort of left hanging and I thought, I'm clearly missing something. So when I asked, a lot of the new music in Hong Kong is really coming out of evangelical and Pentecostal churches, and they were concerned about some of the theology expressed in those musical texts. So responding to that. And the initiation rites have been, the work on it thus far, is primarily influenced by the 1991 IALC gathering in Toronto about patterns of initiation. The catechesis for training and cultural recognition of Anglican identity was a really interesting conversation, and probably mentioned it more than once because it comes up more than once, but there's a type of double enculturation, and I'll come back to this. An enculturation into the contemporary cultures and a re-enculturation into Anglican identity. I'll say more about that towards the end. And I mentioned Chun Wai Lam because of his organization. Chun Wai teaches liturgy at Ming Hua, he was actually one of my students in Berkeley and really did a wonderful job of organizing the information and the group that was representing the province and the diocese of Hong Kong.

Second, the Anglican Church of Korea, which produced a prayer book, a new prayer book in 2004, is in the process of being corrected. This is another theme I've heard more than once. In other words, it was done so quickly that it is, from their perspective, riddled with typos and errors, a lot of editorial errors, which actually impact how it is used in some places. So that's a primary focus. As well as expansions to the current texts, and they have decided rather than the supplemental approach to the prayer book that they would like to actually produce a new prayer book in 2020. The issue here of enculturation comes up again, and as I mentioned already this sort of double enculturation, but it's particularly pronounced in the Korean presentations, so Korean Anglicans in reflecting on their own tradition. This is a quote from Nak-Hyon Joo who said, "the issue of enculturation is tricky. Korea is a very Westernized culture. Much of the past cultural heritage is not the focus or the desire to raise up in the liturgy. And much of the past is also a colonial and politically charged past." So in other words, when people say, why aren't you doing more to enculturate the liturgy, their response is, to what culture and to what past is it to be enculturated? So here's that double enculturation: local cultures, and another to shape and retain Anglican identity. So both Hong Kong and Korea saying similar things. Another issue, and this comes--I'll talk a little more about this at the end--related to enculturation, is the localization of globalization. I'll come back to that. Of these many histories for Korean Anglicanism, what provides the tradition? And I think that's what the Chinese of Hong Kong are asking and looking at in that Syriac Eucharistic prayer. When did Anglicanism start for us? When English missionaries came? Or when Christianity came to China? Which is the history? Korean Anglicans also, continuing work on Eucharistic prayers, expanding prefaces

seasonally, writing new prayers, and voicing what a couple other groups said is the hope for a common Asian Eucharistic prayer. When I asked what that might look like, it was a little unclear, but it's interesting that they're thinking across a number of provinces. Proper collects and other resources for particular days of commemoration, and here this goes hand in hand with the expansion of the sanctoral cycle to include local saints. For Korea, as with other Asian communities, the need to address the reality of cremation and the common cultural practice and underlying that sort of to remove the ecclesial message that a cremation is a second class Christian funeral as opposed to a burial. If you--Seoul is a city of ten million--if you've been to Hong Kong you know it's a vertical city--there's not room to bury people nor is that the broader cultural practice, but there's been almost a stigma against it within Christian circles. It's interesting in Seoul, the cathedral which has I think four floors underground, one of them is a beautiful new columbarium which seems to be really an important catechetical event. And it's . . . a lot of the newer columbaria you have a glass front slot, and it is not locked, it's not bolted shut, it's not permanent. So people were constantly going down there and adding flowers within the box in which the urn sat. So cards and engagements and, you know, just some really touching things going on of exchange with that, rather than, what I've seen in North America more is where, once that urn's in there you never see it again and you never engage with it. So I think what I saw in Seoul was really, really effective. The message of civic and church at the death of a Christian must involve, according to them, a way to acknowledge and work with common placement at the funeral homes and the hospitals where people die. So the funeral home is in the hospital. And the crematoria are city owned. So how does the church engage in that? They were particularly fascinated with the order of Christian funerals, which is becoming a fairly standard ecumenical pattern, with its emphasis on processions. How does the stationary nature of funerals change when everything's in one building and it's primarily state owned? The arrival of a 2015 hymnal--so this is Korea, a step ahead of the Hong Kong church--has broadened ecumenical and cultural resources for congregational, liturgical music, and they were quite excited to have that ecumenical breadth. And the Koreans in particular were very proud of their new prayer app and its impact on shaping daily prayer in the calendar, they said, "this means the church is always with each Christian." And for a really high tech media savvy world like Korea, that makes a lot of sense, you know, people are walking around praying morning prayer with their app. So particularly thanks to Nak-Hyon Joo, who also studied in Berkeley, California, is the sub-dean of the cathedral and works a great deal with liturgy.

The Episcopal Church in the Philippines produced a 2001 prayer book and the current work has been both corrections to the prayer book, so here we go, another one that was written perhaps a little too quickly, as well as reconstituting their liturgy committee. Compared to the energy of the Hong Kong committee and engaged members and the Korean group, the Philippines has struggled, financially, in gathering people together. I'm sure there are some other issues that I did not understand that were sort of a subtext, but it was clear that they were struggling to reform this liturgy committee. Their primary concerns that they shared with us was the need for simpler pew additions of books. They said very few parishes have any books to put in the hands of lay people. Part of this is financial, part of this is literacy, part of this is a gazillion different languages. There's a need for hymnals and music books that can be developed in spite of copyright and other restrictions. In other words, how do we develop music resources in very simple versions that can be put into the hands of lay people where we're not bumping into the

expenses of copyright and other restrictions. So we talked about raising up local composers, and again linguistics is part of the issue, but they had set up sort of a sub-committee of one person who was going to explore probably . . . cultures which are really musically engaged but seems to stop at the door of the church, sadly enough. The hope was of course, shared music resources among different Anglican churches as well as between churches in the Philippines, so maybe as these different . . . if they're not in Korean and not in Chinese, perhaps those issues could be shared. The enculturation issues of course, for liturgical reform, is really a question of, what is Filipino cultural identity. Again, there's so many different cultures and languages. It's interesting they had just three representatives at this gathering in November from the Philippines, and each of them spoke a different language. So on the bus there were . . . on the phone there were three different languages going on. So what happens then is that the common language becomes English for many Filipinos. But, of course, that carries lots of baggage, so there's cultural issues with that. The multiple languages of worship of course puts pressure on liturgical renewal as first and foremost being the work of translation. So one of the things that they're exploring is a proposal to suggest an outline or basic structure of the essential, or if you prefer, immutable elements of liturgy with a secondary list of suggestions of elements that should change from place to place. Of course, this is not new to many of us, but in their thinking it was new. I sort of reminded them of the Anglican document "Down to Earth Worship" which already had that double approach and its clear roots in Sacrosanctum Concilium of Vatican II, the elements which must change and those which do not change. How do you decide that, what goes in the first column, what goes in the second column, and how does that change in each of the cultural groups in the Philippines. One aspect of the both/and part of enculturation is again to develop the sanctoral cycle to include both local saints for each area as well as expand the universal sanctoral understanding of Philippines-wide sanctoral as something that would bind together these different groups. Funeral rites again, and I don't think this is a coincidence that a lot of Anglican member churches are dealing with funerals because it's that meeting point of culture and church, and a lot of them had not been updated in quite a while. Funeral rites were receiving particular attention from the scattered committee members, some of them, two of them quite rural, because of culture and language, but it was interesting, the primary concern was adapting the funeral rites because of climate and geography. The roads often wash out so bodies cannot be moved to the centralized cemeteries. In other words, the coffin can only go as far as they can be carried. So all sorts of other arrangements need to be made for local cemeteries and authorization for lay led burials. Particular thanks to Tomas Maddela who led that group.

The Anglican Church of Japan, Nippon Sei Ko Kai, has a new prayer book as of 2014, but is already at work on the next prayer book. This is a very small church, particularly compared to the Korean church and especially the Hong Kong Church. But it's been very organized and active, and the preparation's moving toward a new prayer book. The groundwork for that has included a careful and challenging look at the complications to liturgical reform brought about by the four different sources of missionary activity. And what they meant by that was the different "churchmanship," for lack of another word, that was carried with those different missionary groups that then continues to affect current theological and liturgical conversations in the revision that's underway now. One of the ongoing issues related to the founding of Anglican churches in Japan and this sort of multiple groundwork is extended communion. So with

different theologies, the attempts to regularize reserved sacramental practices have been difficult. We've got, still have Japanese Anglican churches which do not have the reserved sacrament, and others that have always had it. But it becomes an issue now when there is a growing need for lay led and diaconally led liturgies to have the reserved sacrament. So two different traditions and a new pastoral reality are sort of bumping into each other, so ongoing explorations about extended communion. The first sort of finished or final draft work for this new prayer book has actually dealt with Biblical translations and lectionary issues, which are completely connected, even though they might not always be in our mind, because the different translations have different versification, which affects the lectionary pericopes. So the Biblical translation and lectionary issues go hand in hand, and they've done a great deal of work on that. Effective in June 2016, the order of the rites of initiation were changed, with first communion coming before confirmation. There's been a tremendous amount of work gone into catechesis for first communion, which is now to be used in all parishes. I'm very sorry in the sort of rushing around—it was just yesterday—rushing around yesterday, I did not bring the resource with me, because it's . . . there's beautiful booklets for both parents and children, that they have clearly put a lot of energy and a lot of money and a lot of love into. Particular liturgies for specific events, such as the 2011 earthquake and tsunami, are also an ongoing concern. I just received an email yesterday that John Kato is stepping down as the bishop, and it's been his diocese in which all of this has happened. But, sort of just keeping up with the basics means that they, when they have these disasters unfortunately, there's been a series of them in Japan, they don't have the alternative text, they don't have that set up, so that's what they're hoping for. Both ones that are specific and ones that can be more general for urgent situations. They're doing an updated marriage rite, that's particularly for them, contemporary Japanese language, and the imagery, which I think had to do, from their conversation, with a great deal of gender equality rather than some more traditional Japanese views of women. The secretary of the prayer book revision group concluded by saying there were six particular foci that is really guiding prayer book revision. First, to take into consideration the five marks of mission, second to expand lay led liturgies—sorry—third to develop a more coherent initiation theology, fourth to respond to contemporary issues, fifth to recognize the ecumenical reality where Christians are a small minority, and this is particularly cooperation between Roman Catholic, Lutheran, and Anglican. And lastly to take into consideration the Asian perspective and some hope for the common Asian Anglican prayers. And with thanks to Shintaro Ichihara, who is that secretary.

In addition to those presentations, there was talk about those who were not at the table. The Church in Southeast Asia and their hoping in the next gathering that more will be included. I had a phone conversation with the steering committee of IALC around the world last week too, and it came up in that conversation. This includes Singapore, West Malaysia, dependent deaneries, and it was interesting to hear a little bit about what was going on there, too. Singapore includes the deanery of Nepal, and they had really large numbers of baptisms and confirmations in December, January, and February, of just the past few months. Thailand has seen a number of new church plants and both movements said they are really in need of accurately translated liturgical materials, because somebody's doing it in their living room on their computer. And also culturally sensitive materials was their second emphasis. So we hope the next time the Asian Anglican liturgy group gathers that these other voices will be heard. Devon, what time would you like me to go to? Keep going?

DA: Yeah.

LLM: Okay. Good. I can do that, just throw something this way.

DA: Yeah. Okay.

LLM: Alright, moving to a different part of the world, the Anglican Church New Zealand and Polynesia. Again, probably a lot of this is known. The prayer book, which is famous, 1989. A lot of work went into comparing the final updates on liturgical renewal for New Zealand in time for the 2009 hosting of IALC in Auckland, they were sort of rushing to get things ready for that meeting. And then there was another sort of round or flurry of work post-2012. None of these are actually at the moment intended to be parts of a new prayer book, but rather supplemental to the existing prayer book. There's an updated revised common lectionary along with collects, which is actually numbered. The pagination are supplemental pages that are stuck into the existing prayer book, so they actually have those page numbers. There's rewriting of collects to have consistent endings, which member of the Trinity are we praying to and therefore who ends up at the end. It's another one of those very quick things that you maybe need to go back to. Those were partially published in 2000 and continue. Working on a common certificate of baptism, which is really interesting, that would be a . . . this person was baptized in the name of the Trinity and in water and will be same form between Roman Catholic and Anglicans. A new 2012 resource, for them new, for the Easter cycle titled "From Ashes to Fire" and the CLLC, the Common Life Liturgical Commission, from 2014 to 2016 works on, it's ongoing, a proper collect project. Translating Eucharistic liturgies into Hindi, Fijian, Tongan, and Samoan. Developing a complete prayer book online, and apparently it's more than half done now. The revision of initiation rites with an adoption of the US theological statement about baptism: "Holy Baptism is full initiation by water and the Holy Spirit." Which means then they had to do something with confirmation. So they say a setting aside of confirmation. What is added is liturgy for the laying on of hands for affirmation, renewal, and reception, which is in their words is not confirmation, is pastoral, is repeatable, could be either a return or a welcome, is not a rite of education, is hand-laying and optional anointing, and is an Episcopal rite. Also, the development of proper prayers, rites, and resources for the 2014 bicentenary, also of Anzac and World War I observations, particularly last year. And the focus on returning to authorized services, setting aside experimental liturgies. It's interesting, that could mean one of two things depending on who you're talking to, does indeed mean a couple things. It could mean that what was once experimental is now official, so we don't need that, but it also seems to me a tightening of what is allowed. Optional forms of liturgies of the word and blessings for those entering into civil marriage. So a civil marriage celebrated and then followed by a church blessing. This is New Zealand and Polynesia.

The Anglican Church of Australia, since the publication of the 1995 prayer book, liturgical renewal has continued by expanding the repertoire of the liturgies and options as additions to the prayer book, again not so much a new prayer book, but additions. The liturgy commission, which was reordered in 2001, so it's been underway for 16 years now, liturgical resources for Lent, Holy Week, and Easter, particularly the Triduum, for baptism, including alternative baptismal services. How does a baptismal service sound different, feel different, look different, be different in morning and evening prayer? Liturgical resources for Holy Communion,

particularly with children. Resources for second order and for particular occasions, Eucharistic prayers for particular occasions. So again, not just a variable preface, but a prayer with a particular focus. A set of Holy Communion third order where the themes are drawn from the prophet Joel. A lot of liturgical resources with environmental themes, including lament for drought, deforestation, flood. Resources around the theme of food which really comes under that title. Resources around the theme of stewardship of creation, again quite extensive, some general, some specific. Occasional prayers that were not there prior to this, parish events, reconciliation, election—national elections they mean, or local elections—caregivers, missionaries, aboriginal Christians, prayer for an end to violence against women. Several things in that category. And liturgical resources for various pastoral situations, blessing of a civil marriage, but actually an extensive section on prayers after sexual abuse. Liturgical resources for the Anzac centenary as I mentioned, pattern of scripture readings, office and Eucharistic lectionaries and the differences between the lectionaries, the older Australian and the newer Australian. Guidelines for clergy and musicians, and this is related to one of the bullet points above, the emergence of advice on private confessions related to child sexual abuse. There's a number of cases which have come to light in the last decade, really.

And now for something completely different, Europe. Now, I know including a category of European Anglicans technically makes no sense because there is no such thing, right? There are parishes and communities of the dioceses in Europe, which is Church of England, and parishes and communities of the Convocation of Episcopal Churches in Europe, which is the US. But I've included them here because I think there are some very interesting things happening. The communities are often composed of a distinctly minority group. In other words, their flavor of Christianity is not the majority. And that results in some interesting qualities. Particularly in the diocese of Europe parishes, the identity as Anglicans is clearer than US and certainly in Canada. Again and again, and I spent time running through a number of these different communities in the past couple years—we are not Roman Catholics, we are not Protestants, we are Anglicans. And that's something I don't hear much in Canada, maybe you hear it more here. Ecumenism is an essential in European-Anglican circles, and it is in ecumenism, in many places, specifically linked to both the differences and similarities with Roman Catholicism, or in some other geographical centers with old Catholics. The worshipping communities are multicultural, multilingual, and multid denominational. So it may seem like these pieces don't fit together, but oddly enough they do. So the identity on the ground is almost of post-denominationalism, which is part of the expression of "we are not Roman Catholics, we not Protestants, we are Anglicans." This is what Anglicans are. The interest in Anglican liturgy has risen immensely since the Anglican evensong in St. Peter's this month. It's made a huge effect, as well as the other evensong that didn't get advertised in North America, and that was the Duomo in Florence. So for the first time in history that we know of, Anglican evensong was sung by the choir of Merton College Oxford at St. Peter's in the Vatican. And the same thing in Florence. The presence of official prayer books for the Episcopal churches, in particular, and their translations, their very fluid translations, and here I think the Italian, the Spain-Spanish, French, and German, as well as the unofficial, Dutch and others, really kind of changes the liturgical boundaries, so it brings us back to the multicultural, multilingual, multid denominational as one of the ways that people say, "we're Anglican." One of the things I . . . was interesting, just an example, last month I was at the parish of St. Mary and St. Martha in Leuven in Belgium, and . . . meets in a Roman Catholic

parish, and there's a tree carving right next to where we sit, and the tree has slots carved into it, and each slot holds a Bible in a different translation. So depending on who's there, the first reading, you can take—if you're the lector, and you're just sort of pointed out when you walk in, you find the Bible that is your language, carry it up and read from there. It's really interesting. One of the things that I'm doing this summer coming in Leuven for IALC is to acknowledge that Anglicans in Europe are among . . . live in the midst of the worst refugee crisis ever known as well as untold opportunities for Muslim and Christian interfaith prayers, it's going to be . . . one part of our gathering in Leuven for IALC is to learn from European Anglicans. What the rituals are, what the liturgies are, and what they're doing. So we just have been gathering that material, just have begun this past month.

England. Sometimes it's good to go back away. Especially in a very long process that's been meticulously documented when it comes to liturgical renewal in England. You know really this goes back to the 1928 English prayer book, well, you could go back to the Oxford and Cambridge movements, you could just keep going back. The English, the option of the continental liturgy movement in projects all the way back to the parish communion movement at the beginning of the 20th century. There's just been an almost unbroken evolution that have led to two experimental or temporary resource books and have led to the services and resources that comprise common worship, and now I'm quoting from their own documents, "represent the latest stage of a process of liturgical revision, they were originally drafted by the liturgical commission, then the materials passed on to the house of bishops, which amends the material, there's a representative at General Synod," and you know this, but I found it really helpful to go back and read to begin, forms of services that were alternative to equivalents in the Book of Common Prayer were debated by Synod and revised by synodical committee in the light of comments made by synod members in the wider public. The house of bishops then reconsidered them, put them into their final form and submitted them to the General Synod for final approval as authorized services. But additional material, so alternative and additional are two different categories, additional material which had no equivalent in the Book of Common Prayer, was debated by the General Synod and then put in its final form and commended by the house of bishops. You notice how one is a much more conflicts process than the other. The sixteen volumes that comprise Common Worship, what they call a family of liturgical books, and its ancillary publications continue. The current experimental volume, if you will, 2015, is on accessible baptismal texts. And one of the questions that Chris Irvine of Canterbury Cathedral asked last week is, how do we talk about how is the complexity a mystery, and the evocative and symbolic language of liturgy and Scripture, how does that become accessible? And just one example there, the introduction to the sacrament of baptism in this 2015 volume, "our Lord Jesus Christ has told us that to enter the kingdom of Heaven we must be born again of water and spirit and has given us baptism as the sign and seal of this new birth. Here we are washed by the Holy Spirit and made clean, here we are clothed with Christ, dying to sin that we may live his risen life. As children of God we have a new dignity, and God calls us to fullness of life." Is that accessible? It doesn't seem dumbing down, but that is the debate that's going on in a number of circles right now, along with a few other debates occupying the Church of England in liturgical theology and liturgical practice. Another issue that I'm very conscious of because of working in Canada at the moment, is the double strand of liturgical books. In other words, the very different expressions of theology between the 1662 prayer book in its particularity, and

Common Worship, which of course is a product of the ecumenical liturgical movement, would seem to propose a ritually divided church, and so this is me asking them, rather than them volunteering, “so, does this propose a ritually divided church?” What was interesting was one of the things that they had highlighted was, the Daily Office is often in both forms in parishes and cathedrals in particular, and in many cathedrals morning prayer is used through common prayer, and evensong, of course, 1662 BCP. So there’s a whole generation now primarily shaped by Common Worship. But in spite of that, and perhaps because of the centrality of cathedrals and because they are an awful lot closer together than cathedrals are in North America, along with, as I’m sure you are aware, their startling increase in numbers of attendance and baptisms at cathedrals, the sort of very presence of the BCP and Common Worship really keeps both present and practiced better than in other member churches in the Communion. A crucial role the cathedrals are playing in holding together two different liturgical and sometimes theological presentations.

The Church of Ireland, new prayer book in 2004. It was meant to, in their own words, both preserve services of the church handed down through the centuries, and create alternative contemporary language services. Since then it’s been updated and in online versions of several services that had been the focus of liturgical renewal supplementing that 2004 prayer book. And a number of translations from English to Gaelic, that is the word that they use, Gaelic, not Celtic. The primary foci. The two marriage services, traditional and contemporary languages received several changes in 2009, a hymnal supplement was approved in 2015, a compendium of different expressions of worship was gathered together in 2015, and what this means is really everything from messy church to new monasticism, so it’s quite a broad collection. Proper prayers and resources developed for the centenary observances of World War I in the Easter, I put uprising, but it’s actually Easter Rising in their language, of 1916. A Eucharistic prayer developed for gatherings primarily composed of children, schools in mind here, and here we go, in common with their Korean neighbors, an easy app for accessing daily prayer is in the works. And all of these again are supplements and translations, not at least outwardly expressed as the bones of a new prayer book.

In the Church in Wales, it’s a two volume Book of Common Prayer, one in English, one volume in English, one in Welsh, 1984. All sorts of supplements continue. For example, an order for Christian funerals, which picks up the ecumenical turn or return to the three primary funeral liturgies, an alternative ordinal order, revised marriage rites that contain additional texts in 2013. And it’s interesting that here they went back to their own traditional Welsh prayers and started to include those, so there’s a sort of fundamental enculturation going on there. Bilingual booklets produced for seasons, and this was done by ordinands. Gosh, I wish I’d thought of that. They’re getting credit for this. An interesting 2015 collection of prayers for a child which is everything for prayers of thanksgiving for adoption, prayers for children being sent off to school, just all sorts of different categories within the same collection. And of course, background theological work continuing on same-sex partnerships as well as what’s probably quite an issue for the Church in Wales of confirmation as admission to communion.

In the church in the province of Southern Africa, which I know I think Devon’s had a chance to talk to Keith Griffiths, who I’m quoting here, so I won’t spend a lot of time on this, you can read this yourself. They are moving towards, begun in 2014, a Prayer Book for Southern Africa Today,

which is what they're called their new work, but I was really . . . going back to the 1989 prayer book, I was really touched by what I had forgotten, is one of the most thoughtful general prefaces I've read. Developed at the same time as political and humanitarian crises in their country, the committee asked if liturgical revision was an offensive luxury at such a time as this. "The answer is an emphatic 'no,' because the church's worship of God and prayer and sacrament is a priority in every circumstance and very particularly in times of crisis and change." Isn't that amazing? I mean, to think what they have gone through and to put that out there. It's very thoughtful. Bruce Jenneker is now heading the liturgical renewal consultation. Keith Griffiths has been part of it for a very long time. One of the things that I had a conversation with about Keith Griffiths was, I said, what do you think would be the most important thing last week. He's quite taken, again, with the sanctoral cycle, and the tension, the healthy tension, between universality and local theology and issues. He said, "we work with ten different nations, and what saints are shared that bind the province together but how also are local and often immediately connected saints, connected to people both presented." And it was . . . we had a very interesting conversation about this living example of what's known as tribal versus Catholic, which was very much in the air of liturgical scholarship. I think of Katherine McCunya's article of almost two decades ago now, of the constant tension between tribal and Catholic or local and universal. Also, the same thing with a recent publication on Easter which of course has to come out in multiple languages and then changes some of the nuances of theology because they're not literal translations, they're dynamic equivalents. But its primarily a common teaching on the great fifty days.

The church of the province of West Africa may surprise you, why in the world I included it there. It's interesting, the province is seventeen dioceses in eight countries. The province is mixed in its relationships with Gafton as much of Africa is. Some of the dioceses ordain women, some remain adamantly in communion with the US Episcopal Church, Liberia in case. Cameroon, bilingual, centered in Douala without stations of Bafoussam. One issue, interesting in the Cameroon gathering, was the church declaring that it was at war, it will fight against Boko Haram and not allow anyone to use the church to hide to join groups which are terrorizing others. I include it for two reasons. I'm on my way to Cameroon in ten days, my daughter is in the Peace Corps in Cameroon, along with all the Peace Corps kids, they are increasingly being pulled south for their own protection as Boko Haram sweeps from Nigeria across northern Cameroon. But I think it's a really important reminder that some of the things we deal with in North America are so different. That the Anglican Church with a lot of divisions right now, it's been in the news recently, an impoverished church, without resources, borrowing a few helpful texts and translating, knowing being Christian is a matter of life or death. And seeing its own church used as a hiding place for terrorists. And, you know, we say, oh, well that's such harsh language to come out: we're at war with terrorism. But the church is being used, so it's not particularly about liturgical renewal, but about the life of a liturgical church.

How might I summarize some of these brief presentations? A lot of it is about supplementing existing prayer books more than it is about preparations for new prayer books, which is probably closer to the mark on your immediate concerns. Several categories that just . . . I've already mentioned and I'll just summarize here. Where there are limited resources for liturgical developments, texts and follow-up take longer. And that means committees change and the

trajectory can get lost. Where things need to be in multiple languages, everything gets a lot more complicated. Where there are first revisions and feedback, there is often not a process that allows comparison, or a helpful sense, if you will, of the *sensus fidelium*. So, what is intended to be broad-based consultation doesn't always carry through. And, of course, budget constraints often put liturgical commissions and liturgical renewal at the top of the expendable list. Second, what came out of a lot of my conversations is theology. How are new rites presented? What is the catechesis? Does the committee or the committees understand the need to link these liturgical ritual changes to theology, to ritual, to culture, and above all that they have some kind of systematic integrity. One thing is the lack of theological introduction to *praenotanda*, which is so evident in the 1979 Book of Common Prayer in the United States. Rubrics are not the same as theology. How do we do theology in both poetry and prose? Third, culture. The profound differences in some of the cases above that I was just presenting to and the upcoming conversation for Canada. The differences between first-world church issues of language updates, inclusivity, linguistic concerns and people concerns, and many options that are not shared by all the member churches. Therefore, some of the ongoing work is very different. Some of these are financial, some are cultural, some are linguistic, some are theological, and even the ease of access to internet resources matters. Fourth, the multicultural reality, of course related to the cultural context, but what about the minority religious status that makes a difference either ecumenically or interfaith, within their context? And the necessary focus again for member churches on issuing every revision in multiple languages, which means multiculturally. And fifth, enculturation. The issue of enculturation versus globalization, articulated particularly in the Asian Anglican conversation is complex. It's not this or that. There is enculturation from colonialism. The difference is in how the faith community worshipping members actually understood themselves to be rooted in prayer shaped by that colonialism. It was particularly evident in Hong Kong, where older Anglicans said, don't change the English language, even though it's my second language. Because this is the identity of what it is to be Anglican in Hong Kong in a minority religion in this world. That's a type of enculturation. There is anti-enculturation from a materialistic and consumerist culture, the Korean Church said, we don't want to be enculturated into this. There is anti-enculturation based on the theology of time. In other words, it's not just a spatial enculturation, but also a temporal enculturation. The culture has no historical rooting, tradition is important because it roots us not just spatially but temporally through the centuries. Again, the Asian interest in the Syriac Eucharistic prayer with its deep links in China. There is a desire among many member churches that I talked with to be global, to be part of a global church, which is a primary form of identification ritually and liturgically, against many of the free church traditions. Pentecostals, evangelistic groups in some of these places. And then there is "glocalization," both against and for. The rising problem of identity versus this phenomenon. Globalization is always also localization, because most of us live in a local context which is shaped globally through firsthand experience as well as access to constant global information. So, the same things are going on in places where there is an in access, where there is this access, so that local practice can be completely unanchored from actual place, culture, and people. I'm going to go design a liturgy, and I'm going to draw one thing from each continent because I can. It's all online. So, the umbrella of enculturation can take many different forms.

Interview with Lizette Larson-Miller (2 of 2)

LLM=Lizette Larson-Miller

DK=Drew Keane

DA=Devon Anderson

SCLM=Standing Commission on Liturgy and Music

DK: Well, good evening, it's good to see you again.

LLM: Thank you.

DA: Do you have handouts?

LLM: Yes, I do, I have three. And they'll come sequentially.

DA: Okay, I'll deal with that.

LLM: One.

(time skip)

DA: All right, it's starting.

DK: So as you know, the Standing Commission on Liturgy and Music is doing a series of interviews with people across the Anglican Communion who have been involved with liturgical renewal in their provinces, and you're here to talk with us about the Church of Canada, so we'd like to hear your story.

LLM: Great. So you have a handout coming around that's titled "Liturgical Renewal in the Anglican Church of Canada." There's a couple ancillary handouts that will come, one is just in case somebody needs a little primer on the Eucharistic prayer in the BCP. That would be *the* BCP. And then one that will come a little bit later in the conversation on the last topic. Somebody asked me this afternoon sometime how different—oh, I think maybe they actually worded it, the Canadian church is pretty much like the U.S. church, isn't it? And I said, no. And I think one of the interesting things about eastern Canada, I'm really at the western edge of eastern Canada, which is the dominion of Canada, which is celebrating its 150th anniversary, is . . . one of the surprises was how beholden it is and how frequently it looks to the Church of England for its resources and its ethos. I was sitting at morning prayer on Tuesday morning with the students, and of course they're all on a rota, and so you hear all the different voices. And it was really interesting to hear the first reading at morning prayer read by a student from Glasgow with a thick Scottish accent, and the second one from a student from Liverpool, with a (laughs) . . . and it was just an interesting reminder of . . . that's fairly frequent, a lot of the students actually have parents from England or direct connections, but also the sort of identity crosses over into that.

So I'm going to start here just a little bit differently than I did with the round the world trip that we did a few hours ago by asking you, having been in the midst of a lot of teaching this week, imagine you are training for ordination in the Anglican Church of Canada. And one of the things that has struck me is the first thing you will have to learn are three completely different

Eucharistic rites. So not variations, Rite I and Rite II, but three completely different rites. So there is the Book of Common Prayer, the official prayer book of Canada, it's 1962, it's . . . historically the Canadians say the 1662 prayer book was understood to be sufficient for what was known as the Church of England in Canada, and that was its official name until 1955. And then in 1922 there was a new prayer book without much change, and Clarke said of that one and actually says almost the same thing about 1662, "to some observers, the new book will seem an opportunity missed. And a perpetuation of features of the 1662 book which the 20th century with its fuller liturgical knowledge might rightly wish to change." But the eventual Canadian Book of Common Prayer, the 1962 version actually has more options than 1662, so that's different, including a Eucharistic prayer which Paul Gibson says "begins on a doxological note and includes a memorial as well as a cautious epiclesis." Well, I would say "cautious" being the primary word there. Looking at the 1962 Eucharistic prayer now, in light of the extensive Anglican liturgical reforms around the globe in the second half of the 20th century, in particularly in the 21st century, most of us see an unreformed reformed prayer. If you don't know what that looks like, the students have been using this—it's very sloppy—but there is—I know a lot of you don't need this but I'll just pass around a few. If you're wondering, what in the world does that actually look like, this is sort of a cut and paste job that just gives you a sense of how very different that is. So ordinands must learn this, of course. They need to know its ethos and its pattern, and above all, the Eucharistic theology that's represented by that, because this is still used in many, many, many parishes. But in addition to learning that, they also have to know what is affectionately called the "BCP Lite," which is the BAS-ified, Book of Alternative Services version of the BCP, which tries to bring the theology of a BAS structure while retaining the BCP language, so it's honestly named the Holy Eucharist, a form in the language of the Book of Common Prayer 1962. But it's not just about the words, and I was thinking of a couple things that Juan brought up earlier, it's not just about the words. Because before that liturgy is laid out in the Book of Alternative Services, there's a crucial rubric that makes all the difference in the world, and the rubric says, "the celebrant should pick up and hold the bread and cup at appropriate points in the institution narrative, but the bread should be broken after the Lord's Prayer," which of course in the traditional BCP language, what you have in the middle of the Eucharistic prayer in the rubrics on the side, "take eat, this is my body which is given for you, do this in remembrance to me," and here, "he" to lay his hands upon all the bread, here he is to take the cup into his hand but also before that to break the bread in the middle of the Eucharistic prayer, or at least that part of the Eucharistic prayer. Because again, as you probably are aware, and if you want to look at the copy there's some more up here, it's a very unusual prayer by our modern standards. In addition in the BAS, unlike the BCP, the sermon actually follows the Gospel, which is followed by the creed on festal days, and the prayers of the people follow the creed. So it's not just words, it's structure. But of course, the BCP retains the old catechetical. Liturgy is a classroom, "Our Father who art in Heaven," you say "Our Father who art in Heaven."

SCLM: Our Father who art in Heaven.

LLM: "Hallowed be thy name."

SCLM: Hallowed be thy name.

LLM: This comes right from a time when you are teaching people in their own vernacular language, these prayers, built right in. Very different. The two Eucharistic prayers in the BAS-ified version of the BCP actually follow the West Syrian anaphoral structure, which most of us are familiar with. “The Lamb of God” may be used as a fraction anthem as opposed to the communion anthem, the Book of Common Prayer. And a dismissal is actually added to the optional blessing. So in other words, the second version that ordinands must learn probably sounds a lot like Rite I in the United States BCP. But there’s a third pattern. There’s BAS with its six Eucharistic prayer options and some other ones now online, a greatly abbreviated gathering in dismissal rites, heavy borrowing from the 1979 BCP, scanty rubrics, multiple editorial errors, lots of words, not much in the way of instructions. The joke is, it’s a good thing it’s not called the Common Book of Alternative Services, because there’s not much in common. There’s those who have the secret Gnosticism, and those who have the book. So three Eucharistic rites to learn, one of the great insights working in Canada, I’ve just been stunned, is the complete lack of catechesis for many parish priests in the 1980s, poor liturgical teaching in a number of the seminaries, not all, resulting in continued confusion, so that really what’s going on is there seems to be a common fourth Eucharistic rite, which is the BAS, the BCP, and multiple online trends with the ethos, the theology, the ritual, and the patterns completely mixed up one with another. And the result is pretty chaotic in a lot of parishes. It’s been very interesting experience in trying to work with this. Paul Gibson says of this, “a lack of liturgical knowledge and skill among those responsible for worship planning results in the greatest threat to uniformity, not being artistic creativity or importation of material from other sources, but innocence of a sense of liturgical shape.”

Member of SCLM: What a wonderful phrase.

LLM: “Innocence of a sense of liturgical shape.” And I might add what people do with their bodies has been a very interesting series of observations. And I think here’s really a good starting place for the Anglican Church of Canada in its liturgical reform because it is extensive, it is well-intentioned, it is ongoing, and it is poorly budgeted. So, I suspect you have heard a number of the things going on in Canada. There’s a few things that are . . . I’m not talking about here. I’m not talking about same-sex blessings or same-sex marriage, you know it’s taken a lot of energy and I’m sure you all know the stories of the mechanics of voting at the Synod. So I want to talk about a few other things that you may not have heard of. Canada is a very large country with few people and even fewer trained liturgists. Canada has a worship desk, and while the future of this is a bit uncertain and its occupant is currently on sabbatical for four months, Eileen Scully has been the point person for the office of Faith, Worship, and Ministry. Many dioceses still have a diocesan liturgical officer. I’m one of them. But as with any member church, there is an inconsistency with the teaching and oversight of liturgy through the bishop’s offices from place to place. The centrality of discussing and returning to what’s known as “Principles for the Revision of Texts,” which is in turn heavily beholden to IALC work, really is at the heart, or is supposed to be at the heart of a lot of liturgical renewal work. I think the IALC Canadian link is because there were a number of Canadians who were actually paid to coordinate IALC. The Anglican Church of Canada actually footed the bill for a lot of the International Anglican Liturgical Conferences for quite a while. This is a quote from “Principles for the Revision of Texts”: “Principles for the revision of texts emerge from reflection on the church’s experience of worship, through the ages and across culture, and from an engagement with Scripture and the

call of discipleship. It takes place in communion with the church in every age and in all places in the world. In order to work on revision, we have to ask some fundamental questions about who we are called to be as the Body of Christ and what the gifts and tasks of Christian worship are about. Liturgy at its heart, *laeturgia*, a public work voluntarily taken on by the few for the common good of all”—please note the correct definition of the word *laeturgia*—“and so Christian liturgy serves God’s good purposes for us and for all of creation.” So what a lovely sense, you know, that we don’t just go off and—

Member of SCLM: Is that Paul’s? Paul Gibson?

LLM: It’s a committee, but I’m thinking the actual pen was held in the hand of Paul. So in 2010, emerging, this sort of guideline emerging from the ongoing General Synod conversation about transitions in the Anglican Church of Canada really, I think, tries to keep rerouting, tries to keep bringing back whatever conversations are going on and whatever products of those conversations are emerging in liturgical renewal. So, as with a lot of churches we looked briefly at earlier, and Sam Dessórdi giving us insight into the changes in prayer books in Brazil, there are many supplementary texts which have been created and presented, all are, almost all are online for accessibility, and they’re actually online because of a huge lack of funding. Some of these resources went through a trial use, being tried in select parishes, being open to a broader field, then reevaluated, retooled, published online through the national office but juried by the liturgical task force developed in 2010, often together with earlier publications. And there has not been a consistent time frame. This is going to be in trial use for one year, for three years, until we remember that it’s still out there and we haven’t dealt with it. There’s a number of different schemes going on as far as timelines. So, some examples. The 2001 supplement to the BAS, which is of course understood to be a supplement already to the Book of Common Prayer, contains three additional Eucharistic prayers and they have a particular thematic focus. They have their new musical settings, also. Two examples of liturgies of the word, compline or night prayer, and ancillary texts including some hymn suggestions. Now, the Services of the Word were quite necessary because of the plethora of parishes, missions, chapels of ease, which do not have a priest, and the common pattern of seminarians doing summer placement. So often in their second summer, some in their third summer, for different reasons, are sent to one of these summer parishes. A lot of them are holiday communities, so the parish isn’t open during the year, it’s, you know, under ten feet of snow. Or it’s on a beach location or it’s in a national park or something like that. And the seminarians hold that down the fort almost singlehandedly with very little training. And some very unusual liturgical experiments come out of that. So, these liturgies of the Word in their different shapings were intended to address that. Interesting stories come back from those summer events. Another example, 2007 revised sanctoral, so we’ve seen this again and again. *For All The Saints*, intended to balance the universal and the local as well as expand the cultural names, the cultural faces, the cultural experiences. Again, very much like Sam Dessórdi was telling us.

In 2016, there was a flurry of trial texts that emerged. Morning and evening prayer in a sort of hybrid cathedral and monastic style. So BCP clearly has the sort of particularity of Anglican office which is quite monastic. BAS has some options but is still fairly monastic. 2016, an interesting sort of hybridity between cathedral and monastic style that comes with seasonal prayers, additional collects and sentences for the seasons, and in addition the proper prayer over the

gifts and the post communion prayer. So it's very common in Canada that there is actually a prayer over the gifts. And that's a proper prayer appointed for each Sunday and often most of the feasts, and also the post communion prayer has several options, probably the most common is to use the proper post communion prayer for that Sunday or that feast. There is also a trial-use Psalter with appointed psalms for chanting and inclusive language which is not just human-human but also extended to God, which acknowledges the presence of many such psalters already, and actually the Saint Helena psalter is fairly widely used as a common option.

There's a supplement to the hymnal, *Common Praise*, pretty much completed in 2015 and I think there's some publishing opportunities perhaps for that, and again their work has been severely curtailed by budget. And it's interesting, there's a number of bishops who have gotten quite directive about using only official music resources at the same time, so the supplement will, hopefully when it is published, that will help. I think the . . . I think what's going on from bishops' offices and diocesan offices is . . . is a real acknowledgement of how much theology is sung. And that it is very important that we not just pay attention to the texts of collects, but we also pay attention to the music that is sung and how that shapes people's understandings of particular rites. I work in a diocese, for example, where only approved music may be used.

Online resources are found in three different places on the webpage, it's a little confusing to some, I think it's actually confusing to just about everybody, as well as mixed with a series of essays on why we should do these things, which is really good. The overall sense, though, is it's a little hard to separate the actual rites from the background information on them. I think some of the things on the website, these newer liturgical resources, are Nouwen (enunciation unclear), and you can access those, just go to Anglican Church of Canada, and look under three different places. And I think particularly the ones that are barred from the US are Nouwen (enunciation unclear). A couple EOW now, the really stellar alternative confession in the EOW 1 has just made its way into one of these newer morning prayers, for example. But also a number of elements borrowed from *Common Worship*, and a third category is fairly idiosyncratic, we're not sure where they're borrowed from. One large project that you may very well be aware of, but I think it's worth mentioning, is the project called "Making Disciples: the Catechumenate in the Anglican Church." It's an unusual project, unusual in shape, that developed from John Hills' book of the same name, *Making Disciples*, and it's coordinated by John. And there's a small task force of Canadian Anglicans working with John to develop three different things. So it's written, but it's constantly being updated. First, the rationale, why do we need a catechumenate, why would we need a catechumenate. The explanations, this is what it has been, this is what it is, this is what it could be, and the liturgical resources. And there's a pretty substantial, considering these are small numbers, there's a pretty considerable buy-in of Canadian Anglicans involved with NAAC. Now, NAAC just—North American Association for the Catechumenate—so the North American form on the catechumenate died Roman Catholic, then became ecumenical, pretty much gone under. NAAC is the ecumenical gathering, I think actually perhaps begun by American Lutherans and now quite ecumenical. I went—I spoke at their conference last June in Albuquerque. It was a fantastic conference, absolutely fantastic. But Canadian Anglicans are quite heavily involved with that, so the "Making Disciples" has a direct link to NAAC. And there are a number of functioning catechumenal projects, there are a number of functioning catechumenates in parishes, mostly gathered around Toronto. What's good about it, there's

great ideas and good theology, but it's presented in such a mixed manner that separating the musings about the catechumenate from the rites themselves is a bit complex. What's really good about it in its most recent update is that it represents both the reality that liturgy does not stand alone, but is always woven together with catechetics, with issues of hospitality, and it's also welcoming Anglicans home, which of course they're not catechumens because they're baptized, but also making new Christians. It's about mission, it's about evangelization, and if I had to guess, I think it's about to take off again. I think it's gone through several cycles and I think this will become much more common. I'm teaching one of the licentiate, the non-credit classes on rites of initiation in the catechumenate in May, and there's been a lot of people signing up, so I think there's things going on on the parish level. Then of course one last point in this sort of category of what's been going on since . . . as supplements to the BAS itself, is the ongoing work of translating all the liturgical resources into French--Canada is officially a bilingual country--with adaptations, not just translations for French-speaking Anglicans, and that continues. Of course, the primary resources have been bilingual for years, the supplemental material moves at a slower pace, and sometimes unofficially. I was mentioning to Devon that having Sam Dessórdi talking to us by face and audio and having another voice in the background and him having to translate from Portuguese to English and back again was an absolutely perfect example of what I was talking about in the earlier talk of how much more work it is to do things multilingually. It takes a long time, it takes a lot of back and forth, it takes a lot of down time as somebody else is translating and figuring out the right words. And so the French-English situation is one part of that. So that's a little bit about some of the things that are going on right now.

The next story was sort of prefaced by Devon's comments earlier, and that's the legacy of Anglican-indigenous relations and liturgical hope. I actually asked someone, statistically, because I had no idea about numbers, what percentage of Canadian citizens are First Nations, and it turns out to be five percent. I thought it was going to be more than that. And that's not counting Métis, who are mixed. That would have been certainly a phenomenon in Western Canada of Europeans and indigenous people, but also particularly in Quebec with the French voyageurs and the sort of reality of how life was lived in the north there. The ongoing inheritance of Anglican run residential schools, the stories of a lost generation, the stories of sexual abuse, the ongoing presence and work of the Truth and Reconciliation Commission, the reality of near bankruptcy of the Anglican Church of Canada, related directly to this. All of these impact liturgical renewal in the entire Anglican Church of Canada, but particularly of course in indigenous or First Nations groups. One of the things that is heartening is to see virtually every diocesan liturgy begin with a smudging and a verbal recognition of whose land this was. It's very, very common. At the enthronement of the bishop last fall there were offerings of sage and smudging and welcome from several different tribes, and it's just, it's nice to see it there, put before us, even if it's primarily a community that is not First Nations.

So officially, or better nationally, the work itself out of the liturgy desk centers on translations. So for and by First Nation Anglicans, and of course with so many different tribal linguistic groups there are official bodies of liturgical texts for the larger groups, the ones that have both numerically larger tribes but also numerically more Anglicans. And that would be Cree, but of course Cree isn't a single language, so it has to be both Western Cree and Swamp Cree. And many

unofficial translations. So what we have nationally are psalms, hymns, and family prayers that have been published in Cree. We have unofficial Eucharistic liturgies, both translated and adapted, and the adapted ones, lots of people know they are happening, but they are happening on reserves. So there's sort of a separate world in which those prayers are official and outside the reserve they are not. There's a full Eucharistic liturgy in Oneida, in southern Ontario would be pretty common, and in multiple texts in Algonquian, Inuktitut, and other texts, and again various dialects, too. So a lot of translation work going on.

There are also texts about indigenous Anglicans. From 2001, *Worship and the Vision of a New Agape: Indigenous Prayers for Healing and Reconciliation* that came out of a dialogue with the Truth and Reconciliation Committee. National Aboriginal Day prayer, which is annually on June 21st, with propers in English, French, western Cree, and Inuktitut, which has just started in 2015 officially, but it had been taking place before that. Updated in 2017 last month, prayers and ceremony resources at vigils for missing and murdered indigenous women and girls. This has been a scourge, really horrific. And that's annually observed on October 4th but more frequently in local settings, depending on what's going on. For Lent 2017, so this Lent that we're in the midst of, there's been a number of rituals, prayers, catechesis for southern parishes. And remember often in Canada southern would be, of course north of here, but southern is kind of mixed ethnically and culturally, and then there's the north which is not very mixed, that's First Nations. So this is really rituals, prayers, and catechesis for southern parishes, a lot of it designed by indigenous people themselves, so a lot of parishes are doing blanket ceremonies and other things in Lent. A lot of it is catechesis more than it is ritual.

But there's this other part, there's this other conversation that's going on or should be going on, and that's the liturgies that are actually needed. Not the ones that the national office says they need, but the ones that are needed. So last week I had an extended conversation with the Bishop of Brandon, Manitoba, so he has the typical north-south. It's . . . the geographical boundaries of the diocese are sort of long and skinny, so he has the southern half and then he has the northern half. And there's, you know, four people in the north and a lot more in the south. The north is primarily Cree-speaking, Swampy Cree in this case, sparsely populated, brutally poor, not under the Council of the North which makes a difference as far as money, but it shares a boundary with that. Just like some of the issues in Africa and some of the issues that we were talking about in the conversations after the earlier presentation, the issues are not BAS versus BCP, but simply having understandable English for people who are not well-educated. Hence the BAS bilingually in Cree and English. It has . . . it carries no political baggage, it's just simpler language. The issues that dominate are, first, suicide, and teenage suicide is rampant. Racism, poverty, addiction. Bill Cliff, who is the Bishop of Brandon, said, "Grace is the essential dimension, it's understood as truly saving against the powers of the issues listed above. And the primary prayer, the central prayer of each morning is simply survival." Unlike much of the church language of the concerns of many Anglican Churches of getting young people into church and creating liturgies that appeal to them, there's a very different dynamic in a lot of the Canadian Anglican indigenous communities. We have three generations. We have grandparents, who in this diocese, the diocese of Brandon, are primarily Cree-speaking, their children, who were taken away and do not know the language of their culture, and the children of this residential school generation, the grandchildren. The grandchildren speak only English, not Cree,

the grandparents speak only Cree not English, and the generation in between is lost. So what happens, liturgically, is there's a unity of two generations in praying who are united in praying for the missing middle, and that's the heart of the community. In other words, grandparents and grandchildren are praying together bilingually for the missing generation. And that becomes a primary source of unity for these different generations. It's not about creating things to get teenagers to come. They have this common bond with their grandparents. Otherwise, the rupture in cultural continuity that happened to the parents will not be bridged. And Bill was talking about going up for a confirmation and asking if one of the young men could do the Nicene Creed, and the kid just went "bleh" and just started a mile a minute in Cree and, you know, Bill doesn't know enough Cree to know what he was saying, so he finally asked and he said, yeah, he knows the whole thing in Cree. His grandmother taught him. So the catechists, so the grandparents teaching non-Cree-speaking grandchildren the essentials of confirmation preparation, but teaching them in a foreign language, which is Cree. Very interesting.

One of the things that's not present in official conversations are the kinds of things that modern Anglicans don't often like to talk about. Prayers and rituals that deal with evil. Blessings, exorcisms, cleansings. Bill says these are the tools that a bishop is expected to bring on visitations. It's not unlike what's going on in a lot of Anglican African communities. It's not about inclusive language psalters. It's not. It's a different concern. I mentioned in the morning conversation then the differences between first world—actually . . . yeah it was still morning, we can still say morning—the differences between first world liturgical concerns and other issues for other communities. And I think here is a really clear example, but this is actually within what is politically defined as a single nation. Thirdly, the key importance of rites of passage for these grandchildren. Hence, first communion at about the age of seven or eight, and confirmation, sometimes mixed with first communion, sometimes done at eight years old with first communion at ten. It's very interesting. Theologically, I'm much more comfortable with the return of—with my eyes firmly fixed on the fourth century—and the return to unified rites of initiation. If you're going to baptize them, then chrismate them, then give them their first communion. The sort of language that comes out ecumenically and from Anglican perspective in the IALC of Toronto of 1991. This is something else. This community needs something different. For these very impoverished people to gather from all sorts of areas, for the bishop to actually take about thirteen, fourteen hours of traveling to get to these parish communities and then have these kids, and I've seen the pictures, it's just amazing, you know you can see it. It looks like most Latino parishes with the girls in their long white dresses and the boys in their very first suit. It's really important. They are community occasions and culturally appropriate markers. And they are culturally appropriate markers in the intense preparation: learning the Nicene Creed in Swampy Cree; in its ritual, in its outward attire, in its admittance to a new status and in the visitation of the bishop. And again, sounds very common with some of the Mexican-American parish communities that I knew particularly in Los Angeles. So, different nations with different liturgical needs and different energies.

And lastly, before we all talk together, I want to talk about one—there's a number of things that got . . . have been set aside again and again, particularly because of the ongoing discussion on same-sex blessings and also marriage. And one of them is about dying, and dying in the Lord. So as those are coming around, these are particularly some of the things that I'm working on

because one of the fields that I write in and research in and teach in are rites with the sick and the dying and the dead. So, with regard to expanding the rites for the sick, there is not officially a public rite of healing like there is in the BOS and in EOW 2 in the United States, but people are doing it, so we're working on that. There's a lot of ministerial imitations on who may anoint or even touch on the head, but not a lot of actual why. Why does that matter? In other words, sort of articulating the theology. Working on more clarity on the Eucharist or the reception of Holy Communion as the primary sacrament of healing. EOW 2 is quite clear on that that one does the healing rites, the anointing, or the laying on of hands, before the peace, and that leads in and finds its summation in the reception of Eucharist, so again following on that. And a ritual clarity for the shift from prayers for healing to prayers for a good death. It's a very difficult thing to do. When do you stop doing this and start doing this. What I've called elsewhere, developing a palliative spirituality. Second then, continuing, so that's rites with the sick and then into the dying, expanding the rites with the dying to first recall and return to the central sacramental heart which is viaticum, one's last communion. Borrowing some of the work of EOW 2 and actually, 3 is more about funerals, it's really centered in 2, as well as *Common Worship* here, here's where *Common Worship* kicks in to expand the textual and ritual options. Restoring the centrality, or if you prefer the uniformity, or if you prefer the essential texts and rituals from all the options and really returning to a focus on the *pro vita serae*, "Depart, O Christian Soul," and the *combinatio* of those prayers as sort of the . . . if we go back to what some other Anglican member churches are talking about, what are the primary essential dimensions of rites with the dying, and what are the secondary, and it has to be variable because all these dyings are different. Perhaps the *pro vita serae* and the *combinatio* belong in that first column. A restoration of the centrality and the rites with the dying on the dying person rather than on the mourners, which has often taken the form, pastoral care and ritually, of talking about the dying person rather than talking to the dying person. And a commendation of music-thanatology, which of course is reborn in its modern shape in the United States with Theresa Schroeder Sheker and the project of the Chalice of Repose and her work on medieval Ploony traditions. But particularly to think about maybe some musical assistance in setting, restoring the tradition of the Passion being read or chanted as a Christian is dying. That ancient practice that theologically says our dying becomes one with the Passion of Christ. And then moving on to funerals and clarifying on a somewhat muddled funeral rite in the BAS, the *praenotanda*, the theological introduction, is more sociology than theology. Committee . . . you know, written by committee. The reception of the body or rather the baptismal focus is absent, needs to be brought in. It's there in EOW 3 and particularly in *Common Worship* as well as some of the customs from First Nations, which should be listed at least. And the balance of the threefold purpose of all funerals. So theology leading to ritual, that funerals are first, like every liturgy, the worship of God. They are second commendation of the dead to God. And third, they are comfort to the mourners. To balance out what is often perceived and actually practiced by some priests, as seeing only the comfort of the mourners as the purpose of a funeral. So again, it's continuing that mandate . . . principles of liturgical revision, of this balance. Why are we doing this, what do we believe, what does it look like, how is what we're doing expressive and creative of that faith? *Lex orandi, lex credendi*.

But particularly there is a real issue in Canada. Last June, 2016, medically assisted dying, or assisted suicide, was voted in. It seems to have quite frankly caught the Christian churches off

guard. It's like, oh, guess we better deal with this. In the Anglican Church of Canada, there's been a very strange progression from a lovely document called "Care and Dying" in the year 2000 to, "In Sure and Certain Hope: Resources to Assist Pastoral and Theological Approaches to Physician Assisted Dying." In other words, the first document, "Care and Dying," argues against suicide from Scriptural, theological, and traditional stances. The second gives over to the legal legislation and suggests ways to assist people as pastoral caregivers. What I passed around second, it's a talk, I'm not going to talk about all of this, this is just for your own reflection—I gave this talk to a group of clergy in December of just this past year, so a few months ago. I started by talking about the documents themselves, the two I just mentioned, "Care and Dying," which sometimes is listed as 1998 and other places in 1999 and other places in 2000, so I'm just going to call it 2000. And then "In Sure and Certain Hope," which is a 2016 document and has two appendices that go with it. They do very, very different things. I was a little surprised, I was a little disappointed that of the seventy or so folks that were gathered this night, some of whom were lay people who were palliative care workers, the only people who raised their hand when I said, "I'm sure all of you know 'Care and Dying' and 'In Sure and Certain Hope' and 'MAID,'" "Medical Assistance in Dying," which is the government of Canada document, the only three people who raised their hand were the lay people who were working in palliative care. None of the clergy had had the time or the invitation to read the official documents of their church. One of the things that is so important, and again I don't want to read this all to you, but I just want to highlight a couple things. If you flip to the second page, there are six—in the second document, the 2016 one—there are six issues around which the document is written. And they cannot be . . . they are apples and oranges in comparing these documents, because the second one, 2016, that has said, well, now that we have assisted dying how are we going to develop rituals for it? It's not a complete document. In other words, it keeps referencing back to the first document. So it's ancillary, it's supplemental to the first document. But number three is particularly chilling. When you read something that talks about vulnerability and justice, many of us think the first thing, you know, what about the people on whom this might fall, what about involuntary assisted suicide? That's not what it's talking about. "It's based rather in the complexity of how constitutional protections work and the experience of other jurisdictions, where the initially narrow grounds for physician assisted dying become widened out of legitimate concern that some who might benefit were excluded under the initial definitions." It's the opposite of what many conversations are. When you go to the, what's called MAID, "Medical Assistance in Dying," this is not a church document, this is the government of Canada, it lays out who's eligible, and it says towards the bottom of the first section, "you do not need to have a fatal or terminal condition to be eligible for medical assistance in dying." Mental illness does qualify. Developments for those under the age of 18 are being worked on. It snuck up on the churches, I really do think.

So one of the things, and I'll leave this for you to work at, or look at, one of the things I just want to propose because it's actually what I'm writing, is what starts there on page three and then lops over a little bit to page four. A missing theological argument, I think, that will be . . . my initial presentation will be published in the ecumenical journal called "Liturgy" out of Washington, D.C., out of the liturgical conference, is that . . . what about the link? We keep talking about baptismal ecclesiology. What is baptismal—what are the ramifications of baptismal ecclesiology in dying in the Lord, in the death of a Christian? What of our baptismal

faith? From a Christian perspective, this means that I'm attempting to understand how an individual life participates in and reflects the life of Christ, into which my life has been incorporated at baptism. That's in that first document and brought into the second one. But if we look at all the Scripture references and our own baptismal liturgies, we have already died in the Lord. But if . . . "so if anyone is in Christ there is a new creation, in Christ Jesus you are all children of God, as many of you are baptized into Christ have closed yourselves, it is no longer I who live but Christ who lives in me." And then a couple quotes from Richard Hooker, just to, you know, get the Anglican hook in there. How does that come into dialogue with the true compassion and the real concern about suffering? How can we talk about that and honor, in Canada, that constant return to, what are the principles by which these rituals, these liturgies are presented? What if we don't have a theology of suffering? It's not here, but I spend some time arguing on that. So I think . . . I think there's some theological work that needs to be done pretty quickly in Canada to deal with a legal situation that is already in place. Practically, I think the Canadian Church, certainly the primate has spoken about this, is that only perhaps 30-35% of Canadians have access to quality palliative care. Canadians should be given options that ensure the effective medical control of pain, and more importantly, loving accompaniment as they approach their final days. How can we do that, how can we talk about writing rituals for assisted dying if we have not yet really supported and explored and lifted up palliative care.

So I think these are just a few of the many issues going on in the Anglican Church of Canada. Some of them are government driven, some of them are First Nations concerns in particular, which become the concerns of the whole Anglican Church of Canada. Some of them are very consistent with what we've seen around the Anglican Communion in the same sorts of issues and the same kinds of questions and the same kind of supplemental liturgies that we've already bumped into again and again. But I hope that gives you a little bit of the flavor going on, just north of the border.

DK: Thank you very, very much.

LLM: You're welcome.

Interview with The Rev. Sam Dessórdi Leite of the Igreja Episcopal Anglicana do Brasil

SDL=Sam Dessórdi Leite

DMB=Deã Marinez Bassotto

DA=Devon Anderson

DK=Drew Keane

DA: Hi, Sam.

SDL: Hi, how are you?

DA: Can you see me?

SDL: Yes, I can see you.

DA: Hi. I'm Devon Anderson, and I'm the chair of this committee. It's been nice to see you on Facebook. So, what I want to do is just ask you questions that I can remember, the questions that I sent you a couple weeks ago, and if you don't remember those I will try and recreate those for you. But what we'd like to do is learn a little bit from you about the Anglican Church in Brazil and about your process of revising the prayer book there.

SDL: Okay.

DA: So what we'll do is I'll just kind of ask you questions and if you could talk to us a little bit about that and tell us what you know, and then we'll have some question and answers from some of the people that are here from the Standing Commission on Liturgy.

SDL: Okay. I also want to say that Reverend Marinez from Brazil who is the current custodian of the BCP, she just texted me saying she's arriving home and she's going to come talk with us on Skype. So if she shows up on Skype, you guys know who she is.

DA: So, why don't we start by, why don't you tell us a little bit about yourself, and you served . . . you were in Brazil, and what was your role there and what committee did you serve on and if you could just give us a little feedback about that and some little information about yourself and your role in that province in the Anglican Communion, let's just start there.

SDL: Okay. Dessórdi Leite, that's my name. People call me by Sam. I came from a Roman Catholic family, but when I was a teenager I decided to be part of the Episcopal Church when I was thirteen years old. It happened because I went to a church and I fell in love with the liturgy and the community. So very early in life I made the decision to become Episcopal because the church was making some profound significance for me in my context. That had to do with the love the community had for liturgy. Most of my period as a young person I did work with youth ministry in liturgy and spirituality. When I was 18 I went to theological seminary, and that was also the period Reverend Marinez went to as well, so she and I we are from the same period of the Episcopal Church in Brazil for ten years, the theological seminary was closed, so when we are ordained, I was 23 years old, she was probably 25, and we had a gap between our generation . . . was a generation of young clergy, and a gap of ten years for the older generation, who was a generation who grew up with the Book of Common Prayer from 1930. Actually, I had also when I

was a teenager we used the book from 1930, which probably is the translation from your book 1928, I think. So one of the major differences for us was the fact that Reverend Martinez and I were living during the liberation theology period, which was a strong invitation to be more . . . to pay more attention to enculturation. And the way we did the liturgy in theological seminary was using worship daily as a laboratory and experience the traditional liturgy on the parishes on the weekend. So both of us were very connected to liturgy. We had four years of theological studies. I was ordained while I was 23 years old, and I was a member of the National Liturgical Committee for probably twelve or thirteen years. In 2003, if I'm not wrong, I was called by the House of the Bishops to be the custodian of the Brazilian BCP, and I was the custodian for probably seven years. So in that period, what we did on the committee was to look what is missing in the book that we were using during 80s and 90s and try to fulfill those needs creating like a . . . we had booklets, we had two booklets, that was . . . what is the word . . . like alternative liturgies and rites, but actually the new Book of Common Prayer during 80s was a really bad reproduction of the BCP in the United States, so that book was missing the morning prayer, evening prayer, was missing all the rites, the special liturgies for Holy Week. We didn't have Ash Wednesday, so a chunk of the original book was missing.

DA: Can I just stop you for a minute and make sure that I'm following what you're saying?

SDL: Yes.

DA: So, you said that the Anglican Church in Brazil had a Book of Common Prayer in 1930 and that it was patterned on the 1928 Book of Common Prayer in the Episcopal Church, is that right?

SDL: That's correct.

DA: Okay, and then there was no revision until the 1980s?

SDL: That's correct.

DA: Okay, so when was that prayer book finalized?

SDL: So, we had one in 1930 which was the population of Europe, and then we had another one in 1984 which was a translation from the . . .

DA: '79 prayer book?

SDL: Perfect. And then we had the recent one from 2014, if I'm not wrong, which is the one where I participate in the beginning of the process and then Martinez, she's the one who currently helped.

DA: Okay, great. So I'm clear on that. So the 1984 Brazil prayer book was the translation of the 1979 one in the Episcopal Church, is that correct?

SDL: That's correct.

DA: Okay. And then, you also mentioned an alternative services book?

SDL: We had in the end of the 90s 'til 2006 two short booklets with some liturgical resources. So one was actually some of those rites that were missing, they removed from the book, from the 1979. In the second booklet was like a selection of alternative rituals that sometimes were necessary,

the clergy had no idea where to find, things like which ritual for a graduation. I think we had some popular religiosity rites on that one, but those two books was mostly in the hands of the Liturgical Committee, and of some bishops and people didn't think much of that, so unfortunately.

DA: You mean it wasn't widely used?

SDL: Not widely.

DA: Okay. So focusing on the book that was finished in 2014, so . . . I have some questions about it.

SDL: Yes, okay.

DA: So, my first question is, when did that start and why? Why was there the sense of call that there needed to be a new prayer book?

SDL: The conversation on revising the book was going on for a while. When I was nearly ordained in my twenties, which was during the 90s, people would make comments that we need to make changes. One of the major things were the gender language. But it's interesting that people would be more comfortable changing the words of the Bible than changing the words of the BCP. Especially when they talk about the Eucharistic prayer, everything else was kind of . . . we could imagine, but touching the Eucharistic prayer was sacred. In 2003 when I was appointed for the . . . to be the custodian, I remember that some of the bishops coming to me and saying, now we can move on with the revision. So that first committee was kind of collecting what we have out there. We talked about the need, mostly on the morning prayer and evening prayer, because during 80s, before 80s we had a lot of use of the Daily Office, and then I think when the new book came, and the morning prayer and evening prayer was combined, was just one prayer, we lost the strength on that, and also in 80s had the switch in the Brazilian church of putting much more attention on having Eucharist, Eucharistic liturgies weekly, than having Daily Office. The second thing was the need for the Holy Week liturgies. I remember the first conversation, people were resistant and saying, we're going to look like Roman Catholics, but then the generation that's my generation, Marinez' generation, we were keen to use much of the material that is actually from the BCP, from the Book of Common Prayer, and actually that's one of the reasons why I came to the United States. It's because in the Brazilian context I wouldn't have any way to go deeper on my studies on rituals and liturgy, so that's why I ended coming to California. But had a profound need for the Holy Week liturgies, Ash Wednesday. Ash Wednesday the church was using the ritual from the Portuguese book from Portugal.

DA: So it wasn't because the 1984 book was the translation of the Episcopal Church book, and there is an Ash Wednesday service in there.

SDL: Yeah, let me tell about the 1984 book.

DA: Okay.

SDL: The book in '84, they . . . I would say the House of the Bishops, they say the Synod at General Convention, they agreed of doing the translation but they said we don't have enough money, so if you're going to publish a book, we need to remove rituals that are less important and keep the

Eucharist and the prayer. So several things were removed from the 1984 book, and that's why for this one we have now, we went back and brought it back to life.

DA: Can you talk to us a little bit about . . . so the Book of Common Prayer that was finalized in 2014, when did that process start and how did it start, who started it, and could you tell us a little bit about the process that you followed to develop liturgies?

SDL: So that's why . . . that's a piece I was kind of waiting for Martinez to . . .

DA: Okay.

SDL: . . . talk about on Skype, because she has the most recent . . .

DMB: Hello, I am here.

SDL: Okay, she's there. (laughs) So would you mind repeating the question?

DA: Welcome. My question is about the 2014 Book of Common Prayer in your province in Brazil. Would you tell us about when that process happened and how that started? And then describe for us what is the process that you developed that liturgy?

(SDL and DMB speaking Portuguese)

SDL: So she says the process in her opinion started thirty years ago in the moment that the 1984 book was published.

DA: Okay. (laughs)

SDL: People were saying, this is not good.

DMB: (speaking in Portuguese)

SDL: Yeah, so the General Convention elects the members of the liturgical committee and that committee should have been working in some of these changes continuously.

DA: Sam, I believe that you were still there at that time, so if you were the custodian of the prayer book from 2003 to 2010, maybe you could give us . . . maybe you could comment on that. Do you know how they began the process and what they began with?

SDL: One of the main things was, we had what we call the regular meetings, which was actually twice a year, and we called the diocese and asked for them to send to us all the liturgies they've been using and whatever adaptation they made for certain rituals that we considered important. So in Brazil the adaptation didn't happen necessarily in local places, didn't necessarily happen in the text, but happened in the way people did things and the symbols they brought in so they kind of start enculturating with the text they have. We had a couple, one or two diocese, which were more brave and created rites like the Diocese of Recife that was a little bit controversial had . . . they created a rite for divorce. If a couple would . . . agreed in ending their relationship in peace, they would have a ritual for that. So we've got things like that as well. What I can tell you that wasn't observed from the very beginning was the importance of keeping the next book with ecumenical sense. When I did my masters in CDSP with Ruth Meyers in Lizette it looks . . . that was one of the things that I spoke about. So currently in the new book, for example, we have

the Our Father prayer is not the traditional Our Father that was brought from the Episcopal tradition, but is the Our Father that's use in the ecumenical level in Latin . . . in Brazil, among the national what we call the council, the National Council of Christian Churches. So that was one of the things—is Martinez back?

DMB: Yes.

(SDL and DMB converse in Portuguese)

SDL: So, they chose some main lines to work in the revision. One of those main lines is the emphasis on getting closer, or approximation with churches that are open to ecumenism. So the Our Father was one . . .

(SDL and DMB converse in Portuguese)

SDL: So the second thing they did, so the Our Father wasn't the only change. The second thing was, following the recommendation the ACC—

(SDL and DMB converse in Portuguese)

SDL: --our recommendation that came from ACC, Anglican Consultative Council of the observance of the Nicene Creed and perhaps removing the filioque quote—I'm not sure how to say that in English, but you probably guys know, had a recommendation recently as a . . . to get closer to our sister church and apparently they removed the filioque.

(SDL and DMB converse in Portuguese)

SDL: Okay. So they did for the new book . . . the Nicene Creed doesn't have the filioque, and the intention is to a proximity with the Orthodox Church.

(SDL and DMB converse in Portuguese)

SDL: Okay. So the third thing they did based on that line of ecumenism was the adoption of the ecumenical lectionary.

DMB: (speaks in Portuguese)

SDL: They adopted the full lectionary for Sundays, Eucharistic Sundays, as well for the feasts, and also Daily Office.

DA: Sam, is the ecumenical lectionary the revised common lectionary or is it different from that?

SDL: When you say common revised lectionary, is that the one that is in use here?

DA: The one that's new there? Is it the same thing? We use that here in the United States, the revised common lectionary. So our question is, is that the same thing that you're talking about that's the ecumenical lectionary that they're using now in Brazil?

SDL: Let me check.

(SDL converses with DMB in Portuguese)

SDL: Well, the translation we're using is in international use, apparently the first church to use it, the first church in the Anglican Communion to use that lectionary was Ireland, and is probably the same but I can't guarantee. I can ask her to send me the resources, if it's helpful.

DA: So the three . . . what you've been itemizing or what you've been listing are the major changes or thematic changes in the 2014 Book of Common Prayer, is that right?

SDL: Yes, that's correct.

DA: Okay, so it was the Our Father, the Nicene Creed, and the ecumenical liturgical calendar.

SDL: Yes. These three under the umbrella of ecumenism. There are other changes in the book.

DA: Okay. Can you speak a little bit about that? What was the need for . . . the cultural situation or the national situation that made the need for more ecumenically focused liturgical resources needed? Why was that needed?

(SDL and DMB converse in Portuguese)

SDL: So the first thing is, Martinez just said, is part of a ethos, America-Latina, we had during the end of 60s in the . . . to 70s. Several countries live under dictatorship, which led us to more shared liberation theological experiences and that period in Brazil an organization was formed, became stronger and wider during 80s, we call CONIC, which is the National Council of . . .

(SDL and DMB converse in Portuguese)

SDL: . . . the National Council of Christian Churches. And . . .

(SDL and DMB converse in Portuguese)

SDL: So when I was in Brazil, it used to be seven churches, including one of the churches was the Orthodox Church, one of the other churches. But mostly Lutherans, Methodists, Roman Catholics, Anglicans . . .

(SDL and DMB converse in Portuguese)

SDL: Yeah. So the Syriac Church, and for about 25 years for sure we've been producing events and religious stuff--when I say religious stuff, like rituals--workshops where we bring people together, so it's very strong, their ecumenical relationship in Brazil. We had some damage when the German Pope became the Pope because he was against liberation theology, so they made some major changes in the Roman Catholic Church that affected the way ecumenism was going on in Brazil. But even though it's still very strong, it's something that I miss a lot. And every time we had celebrations together, the Our Father would be one of the things that had no discussion about, we would say the ecumenical. So it was already in the body of the church the experience of choosing, are we going to do the Episcopal version or the ecumenical, so it's going to be the ecumenical. So that was kind of a natural move. The filioque situation was something new that came from the top down, came from the Anglican . . . consult?

DA: Consultative Council?

SDL: Yes. And the other thing, I forgot, what is the other thing? Oh, the lectionary. The lectionary actually we've been using for a while, but was never, we never made formal until this book came out.

DA: Okay. Were there, in addition to these ecumenically focused changes in the lectionary, how else did this prayer book depart from your previous prayer book?

SDL: Oh, so many ways.

DA: All right.

SDL: It was a dream coming true.

DA: Oh, good, why don't you tell us about some of them?

SDL: I think the major concern of the clergy, the clergy from my generation, was we are basically using the US book in our language, so there is nothing in this book that would make a difference of being down here or in the United States. So the concern was to make it more relevant for the people there, which is one of the major fundamentals of the Book of Common Prayer is to be relevant for the local people. So some of the changes that we did was the language, and that discussion was always there from the very beginning to make it gender inclusive. And Reverend Martinez was saying today, you know how difficult it was, it was not an easy task. Words that in English is just like if you say, saints, whereas we have two words for that. And then on and on we have more. So one of the changes was, the ancient forms like the Gloria Patri we would keep as it is, but prayers that can be considered more contemporary or not so from the early church would be adapted to be gender inclusive.

(SDL and DMB converse in Portuguese)

SDL: So, when they did the revision, considering the gender, everything was, so it was a full revision. That means including the Psalms.

DA: Oh, okay. Okay, what else do you want to tell us about?

SDL: So the other thing about inclusion and that was something that I mentioned in my work in CDSP was inclusion of national martyrs or people who we consider important in the history of the church. So the current, the new book came out not with the collects, but in the Calendar of the Saints brings names of local martyrs. Some from Brazil, some from the United States. So like Mary Packard, she was one of the missionaries who came from VTS in the very beginning of the church, and she wasn't ordained but she basically had much of the diaconal ministry in Brazil. So she is on the calendar, there is a date for her. Dorothy Stang, the nun that was murdered in the rainforest who was very outspoken about the environment, she is also in that calendar. So we had also care to create a balance between men and women to be on that revised calendar.

DA: Okay. I think we have about ten more minutes and then I'm going to ask my group if they have questions for you.

SDL: I do have a list of things.

DA: Yeah, I want to hear as many as you can tell me.

SDL: Okay, let me tell you what works.

DA: Yeah, we're interested.

SDL: I'm going to tell what works. So one of the first concerns was during our generation the Book of Common Prayer was in church all the time. Before 80s, people would use the book in home. And that's because it had much more resources. One of the concerns we had is to be used in church but also to motivate people to start using among the laity in church homes. The second thing was bringing back the morning prayer and evening prayer in separate bodies. Because the 1984 prayer book melded the two in one and you lost the richness of the Daily Office. So the current book has now morning prayer and evening prayer. And we do have new, four new Eucharistic prayers. Aside of the old ones from 1979. Four Brazilian theologians wrote four Eucharistic prayers. Two of those prayers was done by Reverend Martinez. A third one was done by . . .

(SDL and DMB converse in Portuguese)

SDL: A third one was done by Luiz Coelho, and the fourth one was done by . . .

(SDL and DMB converse in Portuguese)

SDL: Okay, the fourth one was done between two people, Bruno is a priest from the church in Bahia and Steven Taylor, who is a missionary from England, was working in Bahia. So those are four prayers.

DA: Can you talk to us a little bit about cultural and ethnic diversity within your province of the Anglican Communion and how those considerations were folded into your conversations and your writing and your development of the new prayer book?

(SDL and DMB converse in Portuguese)

SDL: Okay. Do you mind if, before I answer that question, there are three things that I forgot to mention. Okay, so the ritual for matrimony, the ritual for matrimony was revised and the language is all neutral gender, or gender neutral. So whoever is leading the liturgy into Hamadan, is gender neutral.

(SDL and DMB converse in Portuguese)

SDL: They designed that to be sure in the future, in the moment that becomes formal, we can also use as a same-sex . . .

DMB: Marriage.

SDL: The second thing is . . .

(SDL and DMB converse in Portuguese)

SDL: So the baptismal covenant was redesigned to include the five marks of mission.

(SDL and DMB converse in Portuguese)

SDL: For the third thing that was revised and is new is the litany for ordinations. It includes people in language that fights injustice.

DA: Oh, that's lovely.

(SDL and DMB converse in Portuguese)

SDL: Okay, so back to you.

DA: Well, thanks, I'm glad you added those, those are very interesting additions.

SDL: Do you have a copy of the Brazilian book? The commission has a copy of the new book? No.

DA: No. No, is it online?

SDL: I don't think so.

(SDL and DMB converse in Portuguese)

SDL: No, it's not, but if you need she can provide it.

DA: Okay. Would I be able to read it? (laughs) My Portuguese isn't very good. So just shifting gears, I do want to ask you about cultural and racial diversity in your church and how those, how that was addressed in your process of developing the new prayer book and, kind of, where are points of diversity in your community and, you know, how did you work your way through that?

SDL: So, first I want to say, Brazil is very mixed ethnically. It's a country that initially had a large native Brazilian population and was invaded by Europeans and then later had all Africans brought to the country as slaves, so the country's a melted pot. I used to say one of the major differences between us and the United States is we are very proud of being mixed. And I grew up knowing or listening people saying that more mixed we are, stronger we get. So that piece wasn't much a concern. I would say that the major, the two major concerns that you can see in the book is the gender issue, the church became very outspoken about empowering women from the very beginning. And the second thing is social injustice. And that has a lot to do with the liberation theology movement during 70s and 80s. For example, if you look in the calendar, names that were chosen, one of the names is Zumbi dos Palmares. He was one of the Afro-Brazilians who led the revolutions to set free the slaves. The other name that shows in the calendar is Sepé Tiaraju which was an indigenous leader, so some of these names has more to do with social justice and liberation than ethnic, or not necessarily ethnic, background. What else were you asking? I forgot.

DA: Well, that's what I was asking, and . . .

SDL: Oh, and the diversity in the church.

DA: Yes.

SDL: So basically we are all mixed. It's true that . . . so the problem is the concept of what is Black and what is White in Brazil. So many of us it just makes it hard to say if there is a larger presence of Afro-Brazilians. I remember when I was in CDSP we had a panel and the bishop from Panama was sitting next to me while we are doing a presentation, and he turns to me and says, "you guys don't have any Blacks as bishops." And I said, "Actually, we do have two, since we have just nine bishops in the country." So it's a good number. But that's because the understanding of what Black and White means up here, and in Brazil some of the indigenous . . . one of the

bishops, he is Afro-Brazilian and indigenous, so it's just the understanding is different of racial issues.

DA: So was that a dynamic when you were developing the liturgies? Were there different needs that came from different cultural perspectives?

SDL: I would say no, but I can ask Martinez since she was in the years that they finished the book.

(SDL and DMB converse in Portuguese)

SDL: So a slight change has to do with the language. So to avoid words or expressions in the book that would lead to racism or prejudice, and that has a lot to do with the language. Like in Portuguese if you use the word "clarear" which means to clarify, it means to turn something that was dark or black in white. So in Portuguese that can be a racist expression. So any language or word that would lead to a double understanding they tried to remove from the book.

DA: Thank you. I'm going to ask my colleagues for questions in a moment, but my last question to both of you is, what advice do you have for us and what I mean by that is what do you wish that you had done differently early on.

(SDL and DMB converse in Portuguese)

SDL: So the first thing I want to say, it's very brave, and I'm so proud of you. It's much, much in need. The gender language is one of the things that we always care about. Something that I . . . in my period that I missed and I wish we have done more was to give back to the communities. Some . . . enough time to try the new language. So we didn't . . . the window of trial was very short. We didn't have the chance to listen back from the communities to say this is working or not. So most of what was done is based in the materials that we asked them to send to us. So based in the way those liturgies and those rites were done, we recreated the language in the revision. So from my point of view, from the period that I was working there, I really miss the fact of sending back for trials.

(SDL and DMB converse in Portuguese)

SDL: I'm just going to explain quickly so she doesn't need to say the same thing I said.

DA: Okay. (laughs)

(SDL and DMB converse in Portuguese)

SDL: So she agrees with what I said and . . .

(SDL and DMB converse in Portuguese)

SDL: So because they didn't have the chance to do the back and forth or rituals, some rituals were left out. And now what's happening is certain communities are writing back to the liturgical committee and requesting if they can access to those rites. She mentioned some rites for Advent, Epiphany, and Christmas.

DA: Thank you. Questions? Yes, Drew.

DK: I wonder if you could say more about how long the trial period was, how the trial rites were distributed and how feedback was solicited.

DA: So the question is if you could say, if the two of you could say a little bit more about the trial use period and how long—how did you distribute to everybody and how long was the trial period and did you get feedback that you could use back?

(SDL and DMB converse in Portuguese)

SDL: So first thing first, it was actually the book's 2015. I said 2014, it's 2015. I forgot we are already in 2017. So answering Drew's question, the more formal period was one year. But she said it took a little bit longer than that because people keep exchanging documents in the half of the following year, so it's approximately between one to one and a half years. Until the conclusion that was six months later after they collected everything.

(SDL and DMB converse in Portuguese)

SDL: Okay, so they created a site as a main resource so people would go, the diocese would go to that website and collected the liturgy they needed or they want to use, so that was the way they distributed the material.

(SDL and DMB converse in Portuguese)

SDL: Okay. So the website was open for everybody and they had clergy and laity writing back their perceptions, their comments, and after they got that, the commission—the liturgical committee took one year to go through all the revision based on the comments they did.

DA: And then how did they distribute? Was it online, or . . . ?

SDL: It was online, they had a website and their website contained all the resources. So if your parish wanted to use it, they would download and experiment and write back saying how did it go.

DA: Did that answer your question? Okay. Another question?

(SDL and DMB converse in Portuguese)

SDL: She mentioned something that I said in the very beginning, which was through these past years, which was about thirty years, members of the liturgical committee collected and produced liturgy that they also used in their communities and somehow part of those liturgies are also present in the new book, the new revised book. Considering language, that's the main thing. Yes.

DA: Okay. All right, Drew? Thanks. So Sam, how did you manage conflict, particularly with disagreements around theological approach?

(SDL and DMB converse in Portuguese)

SDL: So yes, we had a conflict. The major one was the fact that the current book today brings—refers to God as a father and a mother, so that was the major conflict that some parts of the church had a hard time to accept or embrace that image of God as mother. So one thing is changing the language to be gender inclusive, but when changed it . . . the changing God. So the solution for

that piece or the response for that piece was first go back to the Bible and work with the church at a national level themes where the motherhood of God, so working on the motherhood of God. And the second thing was also going back to the roots in the Celtic church and bringing some theology from the Celtic church where God is presented as a mother. She also mentioned Julian of Norwich. So providing a space for discussion and nurturing with theology that's not necessarily new, it's actually ancient theology.

DA: Thank you so much for all this information, and if you think of something, Sam, if you think of something you know how to find me.

SDL: Okay, yeah. I'm sorry I couldn't be . . . I wasn't able to be there today.

DA: That's fine, we understand and we really appreciate that you could set some time aside for us today to answer all our questions. And thank you for interpreting.

SDL: Thank you for having us. And it's great, great work you're doing. I'm so proud of you.

DA: Thank you. Well, hopefully we benefit from these conversations so they help us a lot. So really grateful for your time.

SDL: Thank you.

DA: Okay?

SDL: Have a good evening. Good work.

DA: Okay, thank you.

SDL: Bye.

DA: Bye, thanks.

Interview with the Rev. Shintaro David Ichihara of the Diocese of Tokyo, Nippon Sei Ko Kai

SDI=Rev. Shintaro David Ichihara

DA=Devon Anderson

DA: Thank you so much for doing this interview and for all of your emails and all of the effort to schedule this talk, I really deeply appreciate it. We had a meeting last night of the Standing Commission on Liturgy. And then we're going to meet in person at the end of this month, and they're very excited to see this conversation between the two of us. So, I speak on behalf of everybody just telling you how appreciative we are and how grateful we are that you give us this time, so thank you.

SDI: My pleasure and honor.

DA: Thank you. So I'm going to . . . I'll just ask you the questions, but just from the sheet that I sent you. And what we're doing is, at our last General Convention there was a resolution that was passed and it asked our Standing Commission to come to the next General Convention with a plan for prayer book revision. So it's not starting on the plan, but it's to create a plan. And we decided that we wanted to make sure that the church really wanted that, and so we're doing . . . we're using this time before the next General Convention to research and to talk to our Anglican brothers and sisters and learn from them from their experience so that we have a lot of information to consider when we come together. So kind of what we're doing right now is gathering information, and a large part of that is talking to Anglican provinces that have either revised their prayer book or created a prayer book or have had some season of renewal around liturgy. So that's why we're talking to you because we want to learn from you and we want to know your story and what your project looks like and, you know, what you've learned along the way so that we can learn from you. So we'd like to benefit from everybody else's learning. So, can you describe for me your province of the Anglican Communion and give me a little description about, kind of, what does your province look like . . .

SDI: Okay.

DA: . . . and then what's your role in all of that as far as the liturgy.

SDI: Okay. One of the characteristics of the province of Japan is that the four different missionary societies worked together to establish the province. So, you know, both the CMS and SPG work together.

DA: Okay.

SDI: I think this is a very extraordinary history because that's, you know, very easily something else.

DA: Yes.

SDI: They have been competing at their original country, but of course we had a missionary from America, Texas, and my own diocese, the Diocese of Chubu was established by a Canadian missionary. So we have eleven dioceses, which is obviously too many for one small province. You know, Taiwan is just three dioceses, and they're part of the Episcopal Church, and Korea

three, and Hong Kong three. So eleven is too many, but that depends on the history, how we were made. So it's—

DA: So it's Korea and Taiwan?

SDI: No, no, no, no. Each of them are independent provinces, but just to explain to you how the number of eleven is big comparing with other Asian provinces.

DA: Okay.

SDI: And we are a quite small province. Maybe the active member is less than 20,000.

DA: Okay.

SDI: And maybe around 200 clergy, so you know, choosing eleven bishops among 200 is another difficulty we're facing every time we have a bishop election. Each diocese has a strong inheritance of something, including liturgical inheritance. For example, the Diocese of Yokohama and Kobe are established by SPG missionaries, while Hokkaido and Kyushu are CMS dioceses. And Tokyo is a mixture. So historically those dioceses have a very, very different atmosphere. And you know, some dioceses, Yokohama and Kobe for example, still do not accept ordination of women to the priesthood. So even in a small province there . . . I don't call it diversity because it can be a positive word, but in many cases what we are facing is differences, which cannot be always positive. We need to manage that. And since such different missionary societies worked together, especially both English and American missionaries worked together so there was a possibility of having two different prayer books for both missionaries. You know, for example the Eucharistic prayer of the English prayer book and the American prayer book are different. And that was a very, very debatable issue when they started working together. And English missionaries are under the umbrella of the Bishop of Hong Kong, while Bishop Williams was a missionary Bishop of the Episcopal Church. So while there was a possibility--mm hm?

DA: So—no, go ahead.

SDI: Okay. While there was the possibility of having two different prayer books, they decided to make one unified prayer book. So the Bishop Williams, an American Bishop, said it was okay to use an English Eucharistic prayer. And they incorporated some portions from American prayer books, so we just made a one prayer book from the beginning.

DA: What year was that?

SDI: Hold on. It was in 1879.

DA: Oh, wow. So that was the first Book of Common Prayer for your province. Okay. So—thank you, I wanted to know that, so thank you. Can you talk about what your role is and specifically as it relates to your prayer book and your liturgy life in your province?

SDI: My role is a specialized staff of the prayer book revision committee as well as a priest in charge of the cathedral of Tokyo. I'm not a parish priest now. I had been a school chaplain for last twelve years. So that's me.

DA: Okay. And so there's a prayer book revision committee?

SDI: Yes, as well as a liturgical commission.

DA: Okay. For the province?

SDI: Yes.

DA: Okay, okay.

SDI: I belong to the Diocese of Chubu, which is a quite small both rural and urban diocese, but I live in Tokyo now.

DA: Okay, so the revision committee is the province committee and the liturgical commission is the diocese committee?

SDI: No, the liturgical commission is the provincial standing committee, and the prayer book revision—or I would say liturgical commission, because it's a standing commission—which has a special role in the province. And also a prayer book revision committee was established by the last General Convention in 2016 just for the purpose of revising the current prayer book. So it's also a provincial committee, but it's sort of a task force.

DA: Okay. Thank you, I understand that. That makes sense. Okay, good. What about, are there lay people that serve on the revision committee or on the standing liturgical commission?

SDI: Mm hm.

DA: Okay. How did they get there, how did they become members?

SDI: Okay. All the members of the commission or committee are named by the . . . technically the general secretary of the provincial office. That's practically the priest in charge and the secretary, general secretary, work together to pick out people. And at this moment all members of the liturgical commission are clerical.

DA: Okay.

SDI: Three male, two female. And we have thirty members of the prayer book revision committee and there are four lay people.

DA: Oh, great. Okay.

SDI: The main reason why we choose just the clergy for the commission is that, you know, most of Japanese people are too busy during the daytime.

DA: Right.

SDI: So it's a sort of a maintenance and quite a theological work, which they are in charge of. So I think a . . . not always very necessary to incorporate laypeople. We thought it is very necessary to have lay people in the group because a . . . it's a prayer book for everybody. I think this is the first time to have lay people in the revision committee in our history. The last revision was completed in 1990 and I think just one or two members were laity but they were scholars of the Old or New Testament.

DA: Yes.

SDI: So I think all members of the committee were clergy.

DA: So your last revision was completed in 1990.

SDI: That's right, that's our current prayer book.

DA: That's your current prayer book. So what were the reasons for calling for a new prayer book this time?

SDI: Okay. We had a poll, Uncade, two years ago in the process of preparation for the revision. If you're interested, I can explain a bit about the process.

DA: Yeah, I'm interested.

SDI: Okay. Before we organized the revision committee, the General Convention decided to make a preparation committee for prayer book revision.

DA: Okay.

SDI: So it was established in 2014 General Convention. In summer of the year 2015, we made a poll about the prayer book revision through both parishes and individuals. And the interesting thing is that the more than the half of the independent parishioners are quite satisfied with the current one. But I don't think it's a positive value, they just didn't say "I have a strong opinion against it" or "I can't find anything lacking" because they don't know. For example, our prayer book was the first one which had some alternative in some portions like Eucharistic prayers but there was a strong opposition for having, you know, two Eucharistic prayers, because some people said there must be only one thing which is the best. Only the best should be in the prayer book.

DA: Right. Okay.

SDI: You know, of course our understanding is that that's right, but the best can depend on the situation or background.

DA: Or the season.

SDI: Mm hm. So as a compromise, the current one has just two Eucharistic prayers. I don't think it's a good number. And we do not have any options for intercessions. We have just one specific form. And also our current lectionary is based on the 1979 prayer book.

DA: Yes.

SDI: You have already switched to RCL, right?

DA: Yes, the lectionary? The revised common lectionary? Yes.

SDI: So maybe we would incorporate that to our prayer book, too. And the . . . another power to push us for the revision is that there's a new common translation going on at the Japan Bible Society.

DA: A new Bible translation?

SDI: Yes. And the current translation is by both a Catholic and Protestant. I think Japan is one of the countries where common translation is working very, very nicely. But the current prayer book has a . . . not a common translation . . . it is so-called a colloquial translation which was made just after the World War 2. So the change of the Bible translation is another reason for the revision. And also we realized that there are many new issues in the society which we would look at in the prayer book. For example, we do not have any special liturgy or even a prayer for the anniversary of atomic bombs as well as the end of World War 2. There has been discussion over the responsibility of the war as well as a remembering the victims of the atomic bombs. And these things were a little bit too early to be discussed in the church because it's a, you know, very difficult issue for some people to talk about. But I think it's time and also, we for example, we had a Asian gathering of the Asian liturgical conference last November in Hong Kong. Did you hear about that?

DA: I . . . you know, Lynnette told me about that. She told me about that, yeah.

SDI: Yeah. It's a sub conference of the International Anglican Liturgical Consultation, IALC, and one of the things we discussed together was the possibility of building a common Eucharistic prayer over Asian countries. So the regionality is, the new thing which has been coming up, and also we had a mission conference in 2012.

DA: Your province?

SDI: Yes. And the liturgical issue was one of the things they put in the resolution.

DA: What was it?

SDI: So as a church which lives in the 21st century, we need to have a new liturgy for a new society and new generations.

DA: Okay.

SDI: Yeah, I can list up so many, but maybe I think that is enough.

DA: Yeah. Okay. Maybe you can email, because I'm interested, we're interested, in you know, the reasons why. Because it's so much work, and it's . . . you know, it costs money and it's hard work and it's a huge process. And so the reasons have to be very compelling, so we're real interested in that.

SDI: We're listed at a, you know, ten items for the reasons.

DA: Oh, really?

SDI: Mm hm.

DA: Okay. Can you . . . would you email those to me?

SDI: Yeah.

DA: Just list them out, you don't have to do the whole document.

SDI: It's written in Japanese, so it will take me some time.

DA: (laughs) No, don't write the whole document, just like a sentence. Okay?

SDI: Sure.

DA: I don't want to add to your work list. Okay? But we're very interested in that. We're very interested in that. Can you talk a little bit about, you know, what you're talking about is creating some liturgies that are relevant and that are needed at this time in your common history and also to create more resources for Sunday morning or, you know, more Eucharistic prayers and maybe some more intercessory prayers. How do you make decisions about how big the project is?

SDI: That's exactly what we have been discussing.

DA: Yeah?

SDI: We just started our work last June. Not June, June is the time of the General Convention. It took a few more months to organize the work, so yeah, it's just a several months since we've started. And also we need to define how, and before how, what we are doing. So I think your question is too early to answer.

DA: Too early, yeah.

SDI: But basically the minimum is just to incorporate the work of the past few decades which was done by the liturgical commission. But I don't think that's enough. This is my personal perspective, but the current prayer book is already 27 years old, and still it will survive in the next decade or so until the new prayer book will come up. So if we just, you know, make a maintenance revision at this moment, the prayer book would be too old.

DA: Quickly, yeah.

SDI: Yeah. I think we need to make a totally brand new prayer book. Which is a lot of work for us.

DA: So you're at the very beginning of this process.

SDI: Right.

DA: Okay. When you have defined your scope and then you start developing the work, who decides? Are you set up like the Episcopal Church, with the . . . you have General Convention with the deputies and the bishops, or who gets to decide about your liturgy ultimately?

SDI: So there are some layers of decision making. The final decision must be made in the General Convention.

DA: Okay.

SDI: Our rule is that two sequential General Conventions must approve the new, or you know, any change in our prayer book.

DA: We do that too.

SDI: But before that, of course the consensus of a House of Bishops must be made. The chair of the committee and commission and the House of Bishops work together. So in many cases the chair goes to the House of Bishops Synod to report what we are doing. And of course we need to have

a consensus among the commission and the committee, so I think that's the technically minimum.

DA: Yes.

SDI: But of course we need to incorporate some opinions of the church members by someplace. For example, having lay people in the committee is one of the ways to communicate with parishioners around them. So our province is not a very big province, so communicating with each other mustn't be so hard.

DA: Yes.

SDI: We will make another poll in the next year or so or a little bit later than that. Officially have the opinions.

DA: Yes, you get feedback from people.

SDI: But, you know, to get a feedback we need to show them something.

DA: Yes. Did you ever consider kind of what the Church of England has done where they kind of leave the prayer book alone and then kind of build up around it? Did your province talk about that or consider that, or was it always prayer book revision is what you want to do?

SDI: Right. One question is, how shall we publish the new prayer book? Well, another interesting result of the poll was, I mean survey, was almost a 60 or 70 people who answered the questionnaire are over 60.

DA: Oh, they want the book.

SDI: So that's a reality of the church, so they do need to have one prayer book.

DA: Yes.

SDI: And quite many of them answered that they choose a big one prayer book rather than having, you know, small booklets. And another thing we noticed was, you know, being Christians in Japan is sometimes quite hard. So they need to have something they can use daily for . . . to help them. So the new prayer book should cover the private sphere as well as the common prayers. So the committee would decide to make one prayer book while some additional resources can be delivered via Internet or something. And I think a younger generation would prefer a, for example, smartphone version. So the daily prayers can be delivered to them via, you know, smartphones or things like those. But that's just an idea at this moment.

DA: Okay. Yeah, we have been talking about that. About—can you hear me? Can you hear me?

SDI: Mm hm.

DA: Okay. Just about how if you move all of the resources online, there's benefits to that, there's good things about that, but it also has the effect of moving the prayer book to kind of church professionals, you know, people that have to plan services or that are priests in charge at cathedrals, right? That would become a resource not for people in the pew or lay people. So, you know, that's something that the church will have to struggle with because the delivery

system is so much more accessible if it's online and at the same time it does have some impact with access and private devotion and, you know, who's using it, right? So we've been kind of struggling with that.

SDI: My personal frustration as a priest is that people very often look at their prayer book rather than me when we celebrate the Eucharist.

DA: (laughs) They have their face buried like this, right? Yes, I know that well. So at this early part of your process, if the Episcopal Church decides that it wants to revise its Book of Common Prayer, instead of these other options, would there be some advice that you have for us or things that you think it's important for us to consider at the very beginning?

SDI: Can you give me a few minutes to answer that?

DA: Yes, yes.

SDI: I'm from, originally from Tokyo, but I moved to a rural area of Japan when I had a job there. So I was a member of a parish where regular Sunday service attending was just five or so. So there was a deanery, and quite many parishes of the deanery were something like that. And at that moment I was at the beginning of 30, and we had an idea of having a deanery gathering of young people. Not technically young people, but you know, church is a very special community where the average age is quite high, but you know. Just my wife and I were the younger generations at that time in my parish, so that doesn't make sense to have such a gathering only at my parish. So we extended to the deanery wide. They recruited some other Christians from other denominations like Lutherans or some Evangelicals, and that became a gathering of 20 or 30. So it was a very nice meeting. My wife is a Roman Catholic woman, and you know, her parish is quite big, considering the you know, just five.

DA: (laughs) Yeah.

SDI: Never has a such an idea for having a gathering not just in one parish. So she said how good it is to be poor.

DA: Yes, right. (laughs)

SDI: I have the same feeling with the Episcopal Church. Your 1979 prayer book is a very, very important resource, not just for you, that's a very big contribution to the whole Anglican Communion. But on the other hand, you're too rich sometimes.

DA: Yes, yes.

SDI: Especially in the human resource side, so you can recruit everybody only within your province or even within one diocese to do something. So I sometimes have a feeling that would eliminate the possibility of widening the idea of the church. For example, I just said we had a Asian gathering of liturgy by three or four provinces. That wasn't a big gathering, but that was a very, very good time for knowing each other and creating an atmosphere of doing something together. At the IALC conference, there's a custom at this moment to celebrate the Eucharist not only by one province, but also by several provinces. I think that happened when three Asian provinces worked together for a noon time Eucharist in 2009 in New Zealand. So I experience

the power of doing together and you know, you claim yourself as the Episcopal Church because your idea is that you're not bound to the northern American continent, right?

DA: (laughs) Well, I don't know about that.

SDI: Yeah, but I'm not sure how closely you work together with the Anglican Church of Canada, for example. I know their BAS and your BCP have a . . . much commonality. But for me the Canadian prayer book is more regional and local. But I feel the Episcopal Church resources are in many cases more universal. I think at first in the beginning it must be the local and regional issue rather than widening it to universal because it's an issue related to your parishioners, your church members. So rather than starting the universal discussion, I would prefer to start from the very local place. When we do something, you know. (holds up the Japanese Anglican prayer book) You can't read the book, you know, this is our prayer book which you can't read.

DA: I can't. I can see the characters, but I can't read it.

SDI: Right. So this is what we are doing. We are making our prayer book, which a quite . . . in the last few prayer book revision committee meetings, we discussed what does it mean. So using Japanese language is just a part of that. While it's an important issue for most of Japanese people.

DA: So can you say a little bit more—I want to make sure I understand what you're saying. So Lizette, she's coming to our meeting in March, and so we've asked her to present about the Anglican Communion in general, you know kind of what's going on out in the Anglican Communion, and then the Church of Canada, specifically. And so what I want to do is I want to ask her about this issue that you're bringing up, and I want to ask her about this point about rather than starting with kind of the universal to . . . it's better to start with kind of the local. But I want you to . . . if you could just say a little bit more about that or give it . . . by local you mean like local communities?

SDI: Mm hm.

DA: Or groups of people or ethnicities or cultures or what, what do you mean by that?

SDI: Okay. For example, there are big debates going on about Okinawa and the US bases in Okinawa. You know, Okinawa was not a part of Japan until 1972. And when Okinawa was returned to Japan and the diocese of Okinawa was established, which was a part of the Episcopal Church before that. And still the Okinawan people have been feeling that they're excluded from the mainland. This is a very local issue, but it doesn't mean it relates to Okinawan people only, it's an issue of a whole Japan. So I don't . . . yeah, there have been some prayers or special liturgies for remembering the Okinawan War, but they're not a part of, they have not been a part of our prayer book. While the new hymnal, which was issued in 2006 has two or three Okinawan hymns.

DA: Oh, okay.

SDI: And also we just started a communion before confirmation from the January 1st of this year. From your perspective, it may seem to be too late or too slow in moving forward, because theologically it shouldn't be justified that the only, you know, confirmed people receive communion. I agree with that theologically, but on the other hand, that was the reality of the

church. For example, I now live in a small parish of Tokyo. I just live in the parish rectory, I'm not a rector of the parish, but my family goes to the services of the parish where they live. And there's a small Sunday school which consists of just a few girls. But my daughter, who is nine years old, loves to join the Sunday school service with her friends. But she is the only member of the Sunday school who is baptized. All others are technically non-Christians, but a quite many of them are pupils of Christian schools and they're interested in Christianity, you know. Can you believe that a ten-year-old girl reads Bible in train when she goes to school?

DA: It's great.

SDI: Yeah. If we just apply the theological issue to a practical situation without considering that background, that can send another sign of, choose your parents when you want to receive communion. I don't think that's any good implementation of baptismal theology. So what we have been discussing is that we need to develop our own baptismal and sacramental theology from our own perspective. So that may not be universal, because the, you know, I know some churches in America, and you know, receiving communion by all people present is working there. You know, St. Gregory of Nyssa.

DA: Yes. Well, the rector there serves on our Standing Commission.

SDI: Oh, really?

DA: Yeah. Paul Fromberg.

SDI: Oh, Paul.

DA: Yes, but I'm a parish priest as well and we practice that open table communion. So this is very interesting, that gives me something to think about. Yeah.

SDI: Do you have any practical schedule for your revision?

DA: Well, what we're going to do is we're going to come back to General Convention with four options. And then we're going to give them a lot of information about each of the options. And so we're using a whole variety of things including interviews, we're doing eight interviews, and what we learn from that we're dropping down into these four options, so you know, make sure you consider this. And the options are, the first one is prayer book revision, just straight up prayer book revision. The other one is kind of like a Common Worship, you know, leave the prayer book alone and build something up alongside of it. Another option is spend another three years talking about it, about what we want, and the fourth is to not engage in a time of revision but deepen the practice of the baptismal theology in our existing prayer book and figure out ways to make that deeper. And, as you're suggesting, you know, how to apply the theology of baptism into practical situations like the one that you articulated. So it would be a deepening, it would be a deepening. And so we'll go back and the next General Convention is in 2018, and we'll go back with all of these options and then ask the General Convention to choose. And the idea is that they would set the scope of our work for the next ten years, you know. And then in addition to that is what are they willing to fund. So you know, kind of picking an option that is connected to how much resources they want to put into that. Because there's other issues in the church that we're dealing with right now that need our attention, a lot around racial reconciliation and

now we have issues around immigration and refugee resettlement here. And there's a lot of things to which the church is being called. And when you kind of put it all out, where would you like to focus the efforts, and do you want to focus that on prayer book revision or something else. And so they need to kind of make a decision about that. So what we're doing this year, these years, is to just help make, help the General Convention make a very good decision that has a lot of information and conversation and research behind it, so they're making a decision about not so much what's best for me as an individual, but to what is our community—what are we being called to as a community. And so we want to help. So all of our work is trying to help the church make a good decision for itself about that. So I don't think any of us are tied to a particular outcome, but I know there's a lot of interest in taking advantage of the opportunity to deepen our theology. Maybe kind of going back to that comment that you made about, you know, sometimes the being too rich is . . . becomes a problem of, kind of, off to the next thing and really not deepening our practice in our common life. So we have a lot of things to talk about, but we won't be making any decisions until 2018 about that.

SDI: Yeah. I just had a story in my morning devotion that the knowing something or . . . and the feeling something are close but different.

DA: Different, yeah. I think you're right. Yeah.

SDI: So when Ruth was in charge of the . . . SCLM?

DA: Yes.

SDI: She was very quick in moving, I felt. Yeah, I know she's a very, very good scholar.

DA: She's wonderful.

SDI: Yeah. But I also had a feeling that at least her way doesn't work in my country because moving too fast would put everybody else in behind. So we ourselves need to learn to walk at the appropriate pace with the church members of Japan while we need to go forward a little bit.

DA: Yes.

SDI: We have a too long time to bring out the result because for example, this is the first time to hire a staff like me, even not the full-time days, because this is very, very exceptional. So, you know, there are many things to be taken care of provincial wide. But the General Convention decided to hire me as a staff in charge because the task is so big and it's important for the whole province. But you know, that gives a big financial issue to the province. Our province is a very poor province, so even hiring one person is a big, big issue. So at this moment my salary is shared by the diocese of Tokyo and the province. The province can't afford everything.

DA: Yes.

SDI: So half province, half diocese. But essentially the generosity of the diocese, so I spend maybe seventy percent of my time for the prayer book.

DA: Okay. That's a lot.

SDI: Yeah.

DA: Yeah. I think the pace is . . . so by giving them an opportunity to make a decision it will be you know kind of about to what are we being called, the financial, and then also, you know, what the pace is. What kind of pace do we want and we can decide on that. I think when Ruth was the chair they had a very specific mandate around marriage equality and they had to kind of get that done, and so they were very focused on one thing and what happened was is that there was a lot of projects that grew up around it. So by the time that had been resolved, the issue of marriage equality had been resolved, when we came out of the last General Convention we had, you know, prayer book revision, hymnal revision, revise our book of occasional services and you know, forty other things which were too big, you know, the project's just too big. But they had just kind of grown up around the main focus that the Standing Commission here had been focused on for a while. So I think we're kind of in a transition time, and we're getting ready to make a decision that will kind of set our course for the next many years. In your province, are there . . . and when you're working on liturgy and trying to figure out the scope and size of your project and kind of how you're going to organize things, is there an issue about, or sensitivity about, different cultures within your province or, you know, even different regional cultures that you have to . . . I think you gave me an example about the Okinawa people. That there's . . . you know, we're called to common prayer, but we are different in our communities in different cultures and different needs and different histories in some ways. So what can you tell me about that? I know that your province is different from ours and those conversations will be different than ours, but I think there is some commonality in trying to figure out how do we make good decisions for common prayer across a lot of different cultural expressions.

SDI: In that sense, making a one prayer book in our province is much easier than in your province. Because Japanese society is a very homogenized society, which is not always good, because that character very easily excludes some people like immigrants, for example. But as for the liturgical culture, both SPG and CMS worked together, so quite . . . some of the parishes celebrate the same prayer book liturgy in different ways, but still they don't hesitate to use the same one. But on the other hand, because of this, we have not paid enough attention to the style of celebration in the past. For example, you know, five church members can't celebrate the Eucharist in the same way with the parish of a hundred or two hundred people.

DA: Yes.

SDI: But I think that part has not been paid enough attention to.

DA: So the size of the congregation have different needs? Yes.

SDI: Mm hm. And what we're quite seriously discussing is if we should include the so-called Service of the Word. A Sunday service celebrated by laity or deacons.

DA: Oh, okay. So we call it Ministry of the Word, so it's the scripture and preaching that comes before.

SDI: Right. Same one. But it really depends on the community where it is used. So one idea is just incorporate the order of the service as a clue to start with, and then the resources can be delivered in other ways, like online or small booklets.

DA: Okay.

SDI: This may not be a part of the culture you mentioned, but it really depends on the situation of dioceses. Even in Tokyo the priest shortage is starting to happen, and in my parish almost a half of the parishes can't celebrate the Eucharist on Sunday.

DA: Because they don't have a priest?

SDI: That's right.

DA: Yeah. Okay.

SDI: And we just released a first English translated text of the Holy Communion of our prayer book. I will give you the URL later.

DA: Oh yeah, I want that, yeah.

SDI: And I think that should be covered by the next generation's prayer book, because while I'm not sure there are many parishes where Eucharist is celebrated in English, it's a sign that our church is open to anyone.

DA: That's right, yeah.

SDI: Even English is helpful for, for example, Spanish-speaking travelers. And also some people want to have a traditional language version, so they prefer to use the old prayer book because of the language. I want to stop this.

DA: Yeah. Right.

SDI: You know, you have a 1928 prayer book.

DA: Yes. I have a wedding, or a funeral, on Thursday, and we use Rite I. And I always have to refresh my memory because I forget the . . . you know. Yeah. My last question for you, and then we can wrap up, is about generations and if you are anticipating in your work, I know you're right at the very beginning, but at your work that's ahead, are you anticipating having conversations about, do you think that the liturgical and worship needs are different in different generations or maybe even it's the delivery of those or how they receive them, but what do you, regarding a generation issue, what do you think about that?

SDI: You just mentioned the Rite I and Rite II.

DA: Yes.

SDI: I think that was a good compromise at that moment to accommodate both kinds of people. But probably it's time to move on to a Rite II only prayer book, while some styles can be provided for all generations and young generations. As I said, our Uncade survey shows our church community is very, very biased in their generation. But you know, our prayer book would take at least the next eight years to be completed, so I'm not sure if the fair chance is to say something to be given to everybody. You know, at some point, a younger generation should have a priority or privilege to say something in louder voices.

DA: Okay, that's helpful.

SDI: And more than half of the church members do not complain about the current prayer book. So the first complaint we will receive is the, “why are you changing it?”

DA: Yes. (laughs)

SDI: So the younger generations must feel it attractive.

DA: Yes.

SDI: So anyway, the direction would be like something like that.

DA: They did a poll . . . the church pension group did a poll about if we were ready for a new hymnal, and it was kind of overwhelming. The response was no, we’re . . . but the one small part that wanted change were the people that wanted us to go back to the old hymnal. They were the change agents in that. That was what change was, was to go back to the old one, which I just thought was very funny. So, thank you. I just can’t thank you enough for all of your time and all of your hard work and being able to share so much with us, it’s just going to help us so much to have had this conversation.

SDI: My pleasure.

DA: We’re very, very grateful to you. So just before we stop I wonder if you would just say a prayer for us. Yeah.

SDI: Okay, sure. The Lord be with you.

DA: And also with you.

SDI: Let us pray. Lord, we thank you for this happy gathering of two people at the opposite side of the Pacific Ocean to discuss the same thing which is to praise you, our Lord. Bless us in our daily life, especially in the work we take for you to make the liturgy of the church which you established on earth. Connect us, with your grace, to all people on earth through our prayers and liturgies so that everybody can worship you and praise you. In the name of our Lord Jesus Christ, amen.

DA: Amen.

Interview with the Rt. Rev. Dr. David Stancliffe of the Diocese of Salisbury

DS=Rt. Rev. Dr. David Stancliffe

DNK=Drew Nathaniel Keane

DNK: So what we had envisioned beginning with is simply you sharing the story of your involvement with recent liturgical revisions in the Church of England and then after that I can follow up with some questions. Does that sound all right?

DS: Yes, shall I just chatter at you?

DNK: That's perfect.

DS: Well, I was appointed to be a member of our liturgical commission in 1986 after I had been provost at Portsmouth, that is, the dean of our cathedral in Portsmouth for about four years, and I'd been, I think appointed to the commission because I was a hands-on person rather than an archaeologist. I had a reputation for putting stuff on, I'd done big kind of liturgies in public spaces and with moving from place to place with the West African bishops beginning, you know, with harps playing in the parish church in Portsmouth and going into the Civic Center and proclaiming the gospel to people and walking then to the cathedral and celebrating the Eucharist, that kind of thing. And I think it was known that I could do that and help people take part in it, so I got put on the commission.

Probably the first thing that I found myself doing for the commission was to write a piece on the diaconate, on the independent diaconate, and then I think probably the second thing I did for them was to edit. You may think that this is a joke. In the very early days of commuters—or, not-computers on an old Amstrad with all those funny discs, I was editing up a book called *The Promise of His Glory* which was the kind of Christmas incarnation season equivalent of Lent, Holy Week, and Easter. I mean, that had been our services for Ash Wednesday and Lent and Holy Week and Eastertide that was I think published in 1986 or so, and then *The Promise of His Glory* as it was called the incarnation lot which was Advent, Christmas, Epiphany and Candlemas seasons with stuff about the baptism of the Lord as well came out in the late 1980s.

So that was what I got myself engaged in first, and second thing was that I drew together a group of people from different traditions in the church who wanted to do something about revising the Daily Office. I mean we hadn't had anything very much in England in the alternative services book of 1980. It was just a translation of Cranmer into sort of modern jargon and had done nothing about the structure of the Office or any exploration of what had gone on in the development of archaeological understanding and interest in the Daily Office, but people like George Guiver from the community of the resurrection had written stuff called *Company of Voices*. Do you know that? That's a book on the Daily Office and contrasting cathedral worship with the monastic tradition. I mean, by cathedral I don't mean, you know, what goes on in English cathedrals in the 20th century, I mean the early tradition of people assembling with their bishop in the 2nd, 3rd, 4th centuries, singing a lot of things they knew well by heart, not very much like the monastic thing of reciting the whole Psalter in a week, let alone in a month as Cranmer wanted, but only just choosing a few Psalms was suitable for the season of the year, you know,

in Lent you might do all the penitential Psalms round and round again. And in Advent there's the relating to the coming of the kingdom and in Ascensiontide psalms like 47.

So that was . . . it was a much more kind of repetitive pattern and I was interested by that but I was more interested by the fact that in England people were not obeying the injunction to the clergy, which is still a mandatory requirement for clergy here, to say morning and evening prayer every day. So why weren't they doing it and they thought it was boring or they came from a much more evangelical or Protestant tradition which read the Bible seriously but didn't actually do much praying out of it except, you know, this is me and my favorite bits that I like reading kind of way. So there's no sense of that being the prayer of the church. So I managed to convene a group of people together with brother Tristan, a Franciscan, who were themselves trying to revise an office book that would be loyal to the mainstream tradition but would give some more alternatives and things like that. So that's how we got going really with that. And I managed to draw a group of people from the quiet time tradition and the various evangelical patterns of Bible reading and we managed to come out with a common mind about, we should try and make the Daily Office in the Church of England something more seasonal, so that, you know, season emphases were respected, and that it would be Psalmody chosen largely by what was suitable for the season and that there should be canticles that were repeated daily in that season so that people might actually learn them off by heart. George Guiver had done a thing with a parish in where he's been a curate in Lancashire doing just a sheet with, you know, people reading things and people learning refrains and it was a parish in which people weren't very literate or, you know, given to large quantities of books with 43 different markers in and all that kind of stuff. So it was very different from the kind of Roman Office tradition.

Well, we got an agreement on that and published that in about 1992 under the heading of Celebrating Common Prayer, and the publisher thought that she'd take a risk and run five thousand copies, and actually within a few months we sold forty thousand, so it was clear that there was an appetite for this kind of thing. And again I suppose I was getting some kind of reputation for being able to draw people from different traditions in the church together, help them find a material that they could use in common.

So those are two bits of background, and I find myself being asked then by the Archbishop of York in the beginning of 1993 if I'd chair the commission in its next period, and I said no, I can't do that, you must have somebody who's in the House of Bishops, because if we're to be serious about getting this stuff through, you know, I must have the to and fro with the bishops. We have a hugely complicated system of authorizing anything that's an alternative to what's in the Book of Common Prayer. If you want to begin again with something like Lent, Holy Week, and Easter that's not in the Book of Common Prayer, that's fine, you can go ahead and do it and get the House of Bishops to commend it but if it's in any sense an alternative, it has to go through a large number of stages being commissioned by the House of Bishops, being laid before the Synod for a general notice, whether they like it or not and then being committed to various revision processes being brought back to the Synod up to two or three times and then finally a much more detailed public revision stage that's not done by the liturgical commission of the House of Bishops but that's done by the whole Synod in a committee and anybody can do that and the person from the liturgical commission doesn't chair that, somebody else does. So I was always trying to find people who knew what they were doing enough to be able to chair that. A

bishop or a dean or something, and somebody who could keep the balance between the scholars and the archaeologists and the practical putters-on and the people who didn't think that liturgy was of any use anyway because it only got in the way of them saying their prayers or having a good sing-along or whatever they wanted next.

So there was the entertainment model on one side and there was the kind of archaeological model in the other extreme, and I was trying to navigate a way between these, so I said no, you can't do that unless you remember the House of Bishops. Oh, he said, I wouldn't worry about that, I expect we can make sure you have access to the House. And then in a couple of months of course I got the letter saying would I go and be the bishop of Salisbury from the prime minister. Landed on my desk on April the 1st which in England is celebrated as All Fools Day when people play these practical jokes, and I assumed that this was one of my colleagues who managed to get hold of the right note paper from 10 Downing Street and things and was spoofing the thing. So I wasn't disposed to take it very seriously, and I ran my finger through the signature of the then prime minister, and lo and behold the ink actually did run, so I thought, perhaps it is genuine, and rang up the prime minister's secretary for appointments and discovered, yes, indeed it was and would I please go and all the rest of it.

So I asked him when I went to see him, I said, so what have the diocese of Salisbury asked for? And they said, somebody steeped in rural ministry who wouldn't have too many bright ideas, so I said, oh that's splendid, I can say no straightaway. Oh no, you can't do that, he said. This was all going on in Holy Week, for Heaven's sake, and so I was persuaded to ring up the Archbishop of Canterbury down in Canterbury for the week, and in the end was persuaded to go and do it. I really wanted to go and do another cathedral, I think, you know, the kind of skills I have and interests I have as a musician and as an artist and so forth are better suited to doing that, so I found myself lumbering around this large area of rural southern England, which where having a bright idea and seeing if anybody else would share it took about a year and a half to get off the ground. Whereas in Portsmouth, which is a very compact diocese, I could have a bright idea in church, try it on my colleagues at the end of the Eucharist, if they agreed, ring up the bishop of course at nine and the letters were going out by half past nine from the diocesan office which was just next door to the cathedral.

So that's how I came to be kind of engaged in it and given the responsibility of chairing this process. So that's the way of making appointments in those days in the Church of England, and I don't think it's become like this these days. And I thought to myself, if there's going to be any chance of a revision getting underway, which is both more elegant than the kind of pioneering book of the 1980s, the first thing we must do is not present it as an alternative. You know, *The Alternative Service Book* was the 1980 title, and I thought, you know, that's bound to push people in a polarized direction, and indeed a number of the members of the commission of that stage had been very clear, that you know, modern was right and old was wrong. And as a result, with a lot of powerful and influential people rather liking a lot the old, you know, we headed into a collision really, and people took up polarized positions.

So the first thing to do was to . . . how to devise a strategy not for that lot to happen. And that's when we hit upon the title of *Common Worship*, borrowing "common" from the Book of Common Prayer and "worship" because it was going to be more about how you did things or at

least that was going to be as much important about which words you use. I mean, I myself am one of those who think that the crucial heart of worship is what you do and the way in which you do it, not what words you say and whether they're authorized or, you know, can bear all the different theological quirks of people who believe wildly different things but yet have to worship off the same order. So although I spent a good deal of my time doing the wordsmith kind of stuff, I think a lot of what I was doing in the 1990s and 2000s was trying to hold together people of very different theological and linguistic habits by taking them both to something deeper below that, which is about what the worship of the church is for, what it does, and how it might be celebrated.

So I mean, my own formation in the whole business of worship was to think that I didn't really notice very much all the time, I wasn't asking theological questions, saying, you know, is this the right way of expressing the doctrine of the atonement in this particular relative clause in the Eucharistic prayer number 42. It was much more about, you know, how do we do this in a way that feels like the worship of the Church in England. And you know, I'd been very much at home in Benedictine abbeys in France, with a rather kind of restrained but elegant way of doing the things. I'd been seeing the Gregorian chant in those kind of places for some time, but I'd also been part of English Cathedral tradition, I'd been in the Cathedral of England since 1977, and admired the literary and musical and linguistic kind of tradition that we stood in. But then, you know, the celebrating the Eucharist or celebrating a baptism or whatever, it was very important it seemed to me to engage the communities that were there and not just put on something that they looked at but they weren't drawn into. And if as a priest in that community were presiding at the celebration, it needed to be clear to them that they were the celebrants and that you won't be the one that presided but that they would be standing with you around the altar or whatever.

So how you do these things was as much a concern of mine as I think just what the words said. Though, you know, our system when people of the General Synod in the church are looking for any possible reason to think that you might be, you know, wildly off key in some extreme theological way or another, you know, is that a dangerous Calvinistic looking bit creeping in or you know, what is something that quotes one of the Orthodox traditions got to do with us, and you know, a bit of George Herbert with an elusive line with ringing some bells with George Herbert. Well, I mean that's much too highbrow, isn't it, you know, that's not what they speak in Sunderland.

So we've got all that kind of stuff. And probably more so than you, you know, with the way that the Episcopal Church in the States has become, you know, a much more kind of generic sort of body of worshippers. You know, it's not kind of like the parish church in the locality here, where you have to cope with all sorts of people. The Episcopal churches that I know well in the United States have got people driving in their motor cars to them. Well, many parishes in England, people like that don't come to church, don't have motor cars. So you know, that's not the kind of income bracket class way of education, and I think probably in that sense, you know, the Roman Catholic church in America is much more in my experience akin to what the Church of England is doing here, it's kind of operating in all sorts of places. So some of these things won't be applying to you in kind of the way that they were to us.

I think second what I was really concerned to do was to make sure that, because there are no kind of doctrinal formularies in the Church of England, except for very kind of sketchy things referred to when you install a priest, you know, according to the formulas of the Church of England, the doctrines of the church are expressed in the Book of Common Prayer in the order of the bishops, priests, and deacons, and in the scriptures. So you know, there aren't kind of articles which actually laid out how the doctrine's expressed, and if you want to know what somebody in the Church of England believes, we would say, well, come to church with us. Because it is the liturgical formula that hold the thing. So the theology of baptism that's expressed in the baptism rites tell you what you need to know about how the Church of England believes people belong and are embedded in the divine life and how do they continue in it and are fed by it, that's what the theology of the Eucharist will tell you. How do they relate what they believe to what they do, those sort of missional aspects, all that is or should be there in the *missio* parts of the rites and in what we do, what about, what we believe about Holy Orders, that should be there in the ordination rites.

So I took on the job really because I was concerned that the Church of England, at a time when people were pulling in wildly different directions and some in no liturgical directions all, wouldn't be left with any doctrinal basis for what we believed or how we believed it, so that's a prime concern, I think, of mine to ensure. So it's the question about how you do things, it's the question about the doctrinal basis for it all, because that's what's expressed in the worship, and even it's a concern for unity in the church and how you hold very different points of view together. And it was those kind of rather more theological questions that persuaded me to say yes to chairing the commission. Which I did, and which we then got all this stuff through the Synod and it's what is now authorized synodiae without any kind of end term to it unless anybody wants to go through this huge great thing all over again. I think that's it for at least my lifetime. At least, I hope. That doesn't mean that people don't find that some of the ways in which we did things for a total of 15 or 20 years ago don't want some revision or some supplementary material or what, that's certainly all there.

I think the next thing that we decided at a very early stage in it all was that we would . . . this wasn't going to go into a single book. The idea that you know, Cranmer had, that out of all the medieval books you could just put one simple book down, and everything you really needed was going to be there. Not all, I mean that we were already aware by the early 1990s of the difference that stuff online and on the web was going to make. But people like me who really wouldn't have minded two hoots if we hadn't published a single book but had just published a series of references to what was held essentially, and of course that's turned out in a way to be the case and that's what lots of people do. They quarry around amongst the authorized material and make up for the Eucharist on Sundays, you know, series of little pamphlets with options for different seasons of the year, though it was not everybody who does that among the parish priests of the Church of England has the slightest clue about what they might put into any bit. So you know, I remember having to explain to people why on the whole it was better not to sing the Gloria in Lent or you know, might it be nice to save it for Eastertide. Oh, that's a very novel idea, you know, so all this kind of stuff is part of course how people get an education. And actually the people who design the software and help people to make choices needed to be

pretty savvy in producing tunes to help educate people and not just say, you know, there's a complete open table of anything, you can have anything.

It's like people who go to a buffet supper, you know, and put a little bit of absolutely everything on their plate together. And because they can't bear to miss out on anything, and that of course is the way in which the liturgies, when you prune them and order them and cut them into different shapes, and alternatives and perhaps for seasonal shapes, people mess them up in the General Synod, because they add back in all the bits that they like, regardless of whether they fit or not with that strand. But the hope is of doing the liturgy publicly in the Synod was of course my major chance to educate the Church of England in how to do it. And not just in, you know, all right so we'll publish 40,000 of everything and you can pick your own and it doesn't matter, you know, if you wear orange socks with a pea green suit, and under a black shirt and think that you're beautifully dressed. Because all these kind of ways of helping people make choices and helping material develop in response to people's commonly expressed needs does require a big educational exercise, and I mean, I'm not skilled in doing that at all, I've got what the technique says [enunciation unclear], and you all know perfectly well how I make this machinery work. And there are people who can do that, but working with them was clearly going to be very important. I mean, now the Daily Office is published every day on an online feed, you know, and you can press the thing that just says Wednesday the 13th of September, or whatever today is, Wednesday the 15th of March, and up come all the things with occasional options but essential, correct, you know, all the right things that we all wanted them to do is steered in that direction. Well, that's a great advance.

Another great advance of course was working with other churches on a common calendar and lectionary. I mean other Western churches, you know, the Eastern churches clearly had a completely different scheme of doing things. But the Western churches now almost entirely use the same lectionary. And the same Gospels, and you know, the revised common lectionary basis which was . . . which is drawn up with the Roman Catholic three-year lectionary, and allows us at any rate to be reading the same Gospels in church pretty well all round the world in the English-speaking world without . . . and that's whether you're a Methodist or an Episcopalian or whether you're a Catholic or whether you're the Churches of Christ or a Lutheran or whatnot, I mean it's pretty common. And there was a lot of behind the scenes work to try and make that happen. And for example in the last three years I published three volumes of, you now, a picture, a track of music on streamed and a poem or piece of prose and a little thing with the Gospel of the day for each of the years A, B, and C, which is used by Roman Catholics, Lutherans, Presbyterians, Methodists, Anglicans alike and one of things that's I think been oddest to me about watching the Episcopal Church in the States is the way that, you know, for so long you have gone on with the lectionary that virtually nobody else in the world is using, so one of things that I do hope that you will do is not just because I want to sell you my book, which is only available as an e-book, you know, you can't do it, you can't put all those pictures and music and things into an actual beautiful bound volume where there would be 500 pounds a volume. If you did because of the costs of, you know, buying the tracks from the records, but streaming it does make it all possible.

So you know, you can put things together, and that's all about of course how you enlarge people's imagination rather than just get them to understand the correct things all the time.

And I suppose that would be a particularly Anglican contribution to want to make. You know, can Germans read and understand the poetry of George Herbert? Well, of course, a lot of them can on one level, but I mean, can Americans understand George Herbert because of that extraordinary sense of it belonging in, you know, English countryside and English social life and having that kind of elusive quality where an image rings a lot of bells in a rather oblique way. And you know, how local in that sense is local for the way we do our worship and how does that play into the questions of universality, which are very important for us to hold together because you need to be able to recognize each other and be in communion with each other across the world and not in any, you know, within denominational areas too, but increasingly of course across all those boundaries. So the lectionary and how we understand it, and how we are prepared to be oblique in our references and explanations about the lectionary seems to me to be a really important thing that revisers need to be aware of these days.

And then there's the question of performance. And I think most interestingly in that I'm interested in questions like, you know, why don't people sing any longer. I mean they do in certain traditions sing. Indeed, they don't do much else but sing. But mostly those are the traditions that sing the successors of the kind of folk song stuff, and there are some very good exponents of this in people like John Bell from the Iona community, and there have been people in the sort of post folk idiom in the States in particular produce some good songwriting. When I was working a lot with the church in Sudan, they had some wonderful hymn writers, but they still wanted really to use the music from hymns, ancient to modern, completely unrevised. You know, there's a curious kind of culture clash because that's where the religion we know they've learnt it from, from CMS missionaries in the 1890s who are very conservative and were very, very strict about what you should and shouldn't do, and so they all know that you know, you must go to communion fasting and things like that, but it hadn't made much impact on the culture where you know, having more than one wife was part of the indigenous culture. So whereas the people make a whole lot of fuss in that culture about same-sex relations, they are quite happy to go on having three or four wives.

Well, these are the kind of cultural clashes that go across the boundaries in our own communities and indeed worldwide as well, and I think you know, at least being aware of that and of the fact that we have to try and work with chloroform communities because they don't all exist now safely in Africa or in, you know, other parts of the distant British Empire, but are actually happening in our own communities and around now. And so the questions about enculturation and the pace at which enculturation moves seem to me to be very important. I mean, my mate in the Roman Catholic Church, the liturgist Keith Pecklers in Rome, has written very interesting things on--he's an East Coast Jesuit, but he's been teaching liturgy at the Greg for thirty years or so--and he's written very interestingly on enculturation, I think, and they're probably ahead of us, I think, in those kind of worlds and understanding what it means, even though of course the English is every now and then even further bowdlerized by some ex-Anglicans in Rome who are trying to turn back all those particular clocks. I mean, that's what happened to the hijacking of the last set of the Roman Missal translations, but I think they show it [enunciation unclear] besides being impatient with those after only five or six years, so that may get sorted.

So what about the register of language, and the questions then about, you know, the inclusiveness of language when you have to say God and God's self instead of himself all the time because, you know, otherwise somebody's going to be offended. Well, you are going to offend people in this because it will not be far enough for some and too far for others. I think all the languages can only go as far as most people have got at the time. I don't think you can do something that's going to work for all time. We may want to change our language entirely. I mean, like the Jewish tradition of writing G-d because you're not allowed to pronounce the divine name. Well, I mean, we may be in one of those bizarre things where we have a . . . you know, a little spoof in the machinery when we come to pronouncing the divine name because nobody quite likes to say it or indeed spell it or write it because somebody will always say, but it's not feminine enough, or others, it's too feminine, and all the rest of it. So there are areas I think that are proper to explore in the future in this kind of way. And one can't expect to get it right forever. But yet you don't need to have to revise the whole of the liturgical work just because you want to, you know, go a step further in terms of inclusive language.

That was an issue for us, but not a major one I think because we were doing our best to be sensible, you know, and take the right step forward. I don't know what you use as your major biblical texts, but although, I mean, we use the new RSV, the NRSV, as our basic text in the Anglicized rather than the Americanized form. When I'm, for example, making a text of a Gospel, of a canticle, from the Old Testament, from Isaiah or somewhere, I very often go back to the RSV, simply because it sounds to most people used to hearing the authorized version, the King James Version, for certain lections at well-known feasts like the prologue of the Gospel of John or the resurrection appearances to Mary Magdalene in the garden or something, or the passion narratives, you know, these are still the language of resonance for them, even though if they try and read some Paul from the King James Version they haven't the faintest idea what's going on as nor indeed often do I. I mean, that terrible business wasn't Paul arguing with himself all the time that makes him so difficult to follow. Because he says one thing and so corrects it to himself and then shifts it around, which sometimes means that the best way of reading some Paul is to put the whole thing into dialogue voices and add two voices reading it. I mean, that kind of thing is always worth putting in an appendix, showing people how to do a few things like that.

And I think anybody who says we must have it all out at one Gospel translation, you know, you can understand why somebody who's going to use a Gospel book, for example, or just a series of lectionary passages will do that. But I think people have to use the sense about where the congregations are comfortable and find the resonance is going on. Certainly, in this part of the world you can't trust any longer the people who come to church to have heard any of the Bible before. Certainly, they won't know it at school and therefore have questions about versions. Probably are going to be less complicated in the future than they were in the past, but still there are iconic bits where people will, you know, like the chariot wheels, so they drive them heavily. I mean, we don't talk about it in those kind of registers these days but I read that bit out of Exodus 14 the other day in the NRSV, and so they didn't even say so that they got bogged down, which is what the vernacular for it is these days. It had something rather curiously artificial sounding that wasn't anything you know, any kind of language, but it was a kind of, you know, fit for use in church bit of language. Well, I think that's a bit peculiar, really.

So those are some of the things behind what we did and why we did it. The doctrinal holding of things in the church and that's particularly why I spent a lot of time on baptism and ordination. I mean, in baptism because in the 1980s there had been a great move to say, you know, what we need to do in baptizing is to make sure that, we will baptize infants, but only really on sufferance, but the real thing is baptizing adults. And now if we baptize infants we must make sure that the parents are all signed up and believing and all the rest of it. I mean, you have to ask the parents all these questions, which is a classic way in for a parish priest of a very particular evangelical persuasion who didn't believe in infant baptism to say, but the parents don't understand what they're doing, therefore I can't baptize the child. And we got a lot of people doing that and, you know, it came to be a thought in the Church of England that if you asked if you could have your baby baptized or if you could be married or whatever in church, the answer, you didn't bother to ask after it because you knew the answer would be no. So the idea that, you know, that the answer should always be yes because you trusted God to look after it rather than you to make the right decision, had to be undone really in baptism rites because what had happened was that the Church of England was becoming more and more of a kind of closed sect, I mean, with very high walls and a very firm doctrinal kind of core. And if you weren't signing up to it you should stay out. Which wasn't historically at any rate where the church would have been, and certainly wasn't where the baptismal formularies were originally.

So I had to undo quite a lot of what was done in the 1980s without saying I don't want people to believe and without saying I don't want to take adult converts to the faith very seriously on their own terms. But certainly what had happened meant that the ecclesiology had shifted, really. The Church of England, instead of being a church with a firm center and very fluid boundaries had become a church with very rigid boundaries. And what does that do for the mission of the church? You know, it made it very hard for people to step towards the church and be accompanied in a journey, you know, all the time we were being asked to make, usually before any rite started, a decision. So rites didn't any longer rehearse a kind of pathway with a moment of decision towards the end maybe rather than the very start, but have become narrow, more narrow and exclusive. And you can see why that happened and it went with a kind of Pauline theology of Romans 6, you know, if you're going to die with Christ and also rise with him, well that means death to the old and so you've stepped from darkness to light and the things are very sharp and you know whether you are in the dark or the light and you can make a decision and step out of the boundaries.

And I remember a debate on the catechumenate, really in ways of people coming to faith in the General Synod. And I suppose sort of 1989, 1990 when Gavin Reid was in charge of the London mission, and him following me in a debate in the General Synod and saying, I entirely agree with Bishop Stancliffe, because my experience of people coming to faith is that it takes on average about four years. And that was very different from the, you know, 1980s ASB picture of people coming to faith and then preferably at, you know, dawn on Easter day, you put them under the water and they popped out again and they were all bright and shiny and new and never looked back again. Well, it's not like that. And that won't do for people who are growing in the faith, and it's as bad as all that stuff uncovered by Dominic Serra. Do you know Dominic? Dominic has an article in . . . it's a very good article, about 1993, I thought, in the journal of worship, which is a shortened version of his thesis. Dominic explored the new Roman Catholic rites of Holy Week

and in particular the blessing of the waters at the Easter Vigil and found it in 1952 when they were revising it, you know, they had to prune away a lot of the gothic excesses and all the rest of it and had gone back to the basic, basic text which was the death and resurrection of Jesus.

Except that it wasn't. You know, when he actually did the homework on the stuff, that wasn't actually the lowest level archaeologically of the prayer. The basic level of the prayer was a Johannine new creation. Old creation, new creation, and a rebirth out of the . . . from the old to the new, and onto which the Romans 6 stuff had been grafted at a later stage. So actually, the Romans had gone into it with a preconceived notion of what must be old, because we all know that this is Easter and therefore darkness to light is the great thing, but it isn't. Not in the early tradition. And this business about how you reinvent and superimpose on what you're listening to or discovering your own pre-convictions without making sure they are properly founded is wonderfully exposed by Dominic in this thing. Look—I ought to send you a link to the article because it's great fun to read. And he's an East Coast, what is he, a Cistercian or something, I can't remember what it was, he belongs to one of those complicated Roman Catholic orders with lots of initials after it. But he's a great character. But that's just about baptism, you know, how do you uncover beneath baptism what the modern trends are doing and we all want people to believe more, and therefore in the 1980s it was thought that one good way to do a bit to really put the screws on parents and godparents at a baptism service. It had exactly the reverse effect that was desired. The result being that you know, lots of people stopped coming to church to ask for baptism because they knew that the answer they were going to get was no, you're not good enough, which is how people would have heard it, to be baptized.

The Christians are the people who think that they're good you know, and everybody else isn't, so what are the ecclesiological implications of any text to revise of any prayer you write *de novo*, you know, how do you stop it not only being wet and all sweet Jesus stuff, and all that kind of, you know, mindless gaff. And at the same time, make sure that it does do the right ecclesiological theological things that you're needing it to do at that stage in the liturgy. Because you know, liturgies take people, or ought to take people, through various stages of theological development if people are to feel welcomed, comfortable, and accompanied, challenged by Scripture, reshaped, given an idea of what things could be in a homily and intercession, and then given an opportunity of jumping across like the spark in the Eucharistic action. Do we expect people who come to church to actually go away from it different? You know, how do we get those two great fundamental things that the church is always trying to do for people in Christ to actually work in the liturgy.

God in Christ does two things for his people: first, he shares their life, then he changes it. That's the pattern that God gives to his church and asks them to embody in their life and continue. First, God shares our life, for which the long, grand Latin word is incarnation, but beware of long, grand Latin words, you know, because you think that, because you've got a word for it, it exists. But of course, what it is is a pattern of changing and developing relationships and you can't pin it down like the marriage, you know, the marriage was invented by lawyers in order to find a moment when property changed hands or the woman changed hands and belonged to different man than the one she belonged to before. That's why you have a thing called the marriage, but actually you and I know that there's no such thing. There are only people in a degree of relationship with one another, and unless the relationship is nurtured, continues,

strengthened, goes through its periods of risk and challenge and growth and where is there going to be growth without development and change, you know. How does the marriage as a nice, neat square box with an abstract word in Latin form, which makes you think that there's something that actually exists, when of course it isn't, it's only a question of how the people are relating. So the adverbs are the important thing and not the substantives. Well, that's probably enough. If your lot want to digest any more than that I'd be very surprised.

DNK: Your last observation about Latin words reminded me of a quick story. One of my teachers was Julia Griffin whose father is Jasper Griffin at Oxford, and she went to the dentist once as a young girl, and the dentist said well, the problem is you have edentia. And her parents responded, well, that's not an answer, that doesn't tell us what's wrong or what caused it, you know, that's just the Latin way of saying that she lacks a tooth. That's exactly what you're talking about there.

DS: Yeah, it is. And I mean, I think that the questions about the language you do your thinking in are really much more important than we give people credit. I mean, all my conversations with my Roman Catholic brothers and sisters, many of them are bedeviled by the fact that they were brought up, if not consciously, but to think in Latin. Which is a wonderful language for precision in temporal affairs. When I was a schoolboy I used to have to write a Latin version of an English bit of prose every week for years and years and years. And in Greek and verses and all the rest of it, too. But Latin prose is that they would give you a great chunk of Gibbon and old speak by Winston Churchill or whatever it was and turn it into Latin prose. And the art was to turn this great paragraph into just one sentence with everything being made . . . you had to decide after reading through several times what was going to be the main verb and then everything else was going to be a subordinate clause, either a temporal one, when something had happened, or an ordinate, something should happen, or conditions, if the conditions were right, if the sun had been shining, or if it's not been, you know. So you put in all the conditional things and you put in all the consequential things, and you try and link all these things together in a logical order with the right kind of clause substructures, and in the end, right at the end of the sentence you put your main verb and it locks the whole thing into place, likely. And that's of course the language and the discipline that trains (A) lawyers, I mean attorneys, because they get paid their megabucks for asking an innocent question to somebody. Can you remember, Mrs. Jones, when you came in on that Wednesday night with your shoes all wet? And she doesn't realize where it's going, but 43 points down the line, he knows that that admission that the shoes were wet will have led her to say this and that and the other will have pinned her to the one whose galosh's imprint was found on the doorstep of the newly laid concrete. So, you know, that's how an attorney makes their money, but so is of course the people who write detective stories, you know, the Agatha Christies of this world, they haven't got that all worked out too, and that's what they use in order to give us a good read.

So it's deeply embedded in the kind of consciousness of the Western world that we should treat our kind of records of what goes on and happened like that. But of course, it's deeply damaging to the much more kind of, I mean, in Russian or in Greek you can't do it like that because there are different shades of words for, you know, how events take place, and the way in which, and not just the logical time order in which it plays, but the sort of things they wear. They kept on being like this and the different ways you can look at the future. The sun will shine tomorrow,

the sun bloody well will shine tomorrow. I would awfully like it if the sun were to shine tomorrow. I do hope that it might, it might just might shine. You know, there are hundreds of different shades of ways of saying that, but in Greek or Russian that's all contained in the verb. And so, much more weight is put on the verbs and adverbs there for the way in which things happen, the way in which life progresses. Enough, enough, enough.

DNK: Well, I have about four minutes for one last question, and you really did cover everything in my list as we went down, so I know you must have studied it before our conversation. Do you have any piece of advice that you would like to give us in four minutes?

DS: Advice? I don't have any advice for you at all. I mean, well, I do have one bit of advice.

DNK: I know you do.

DS: And that is always, always to try singing the texts. You know, sing along stuff. I tried to get an evangelical church who was very polite but bored when I did the liturgy with them, and then we got to it where they all sang and they all came alive. I said, for Heaven's sake, you know, I'll do the actions, you turn these words into one of those songs. You sing them and get engaged in it, and I'll make the sign of a cross over the font or what, pour oil around or something like that, you know. Let's get these things locked into each other. But I never persuaded them to do it. It's very interesting. I mean, I always sing the Eucharistic prayer completely, simply because you need a register to heighten the thing. Some people will be happier speaking it with, you know, gong beats and things like that in it. But I think whatever you do you have to think, how do we get this bit of prose, this bit of text, to work. And it's not just about lining it out, it's about seeing where the lines and stresses go. I'd give all that you write to, you know, a real top-notch poet and say, you know, what doesn't work. Just write something for us that does. So I hope that, you know, it's not left just earnest past us [enunciation unclear] worthy theologians and good archaeologists to write.

DNK: Include the poets. Very good advice.

DS: The poets. But sing it! You know, because that'll give . . . you don't have to have lots of poets at every meeting. You can send the stuff to them in the mean time, but you have to go and say, come on, let's speak this together, will it work? You know. Does it feel like, the Cranmer things about that Mrs. Cranmer always added in, you know, peace and justice. You know the duplicates things, because so much of what we write, we read. And we think, oh, this makes sense. But actually in church, you hear it, and if it all goes too quick, people don't take it in. So that's one little bit of advice, I think. What else?

DNK: I think that'll do us, I said I would keep you for an hour and we've taken an hour of your time now and we're very grateful to you for speaking with us and for sharing your story.

DS: Yes, well that's good. Okay.

DNK: All right. It was a pleasure to meet you and chat with you.

DS: Nice to see you. Farewell, you two!

DNK: Thank you very much. Bye.

DS: Bye.

Interview with the Rt. Rev. Harold Miller, bishop of Down and Dromore in Northern Ireland

BHM=Bishop Harold Miller

DK=Drew Keane

BHM: Good morning, everyone.

SCLM: Good morning.

DK: Wonderful. And we can hear you very well. Everyone in the room can.

BHM: Good. Okay, now you tell me how you want to handle this. Do you want to go through the questions or just enter into general conversation first of all and then see which questions you want answered?

DK: Why don't we start with you just making a general statement and briefly sharing your story with us, and then we'll dive into the questions that you haven't addressed after that.

BHM: Yes. Okay. I think the first thing I'd want to tell you a little bit about is the . . . what the Church of Ireland is, the kind of essence of the kind of church that it is and therefore the kind of church for which we're providing worship materials. So the Church of Ireland was, at one time, part of the United Church of England and Ireland, and it was an established church, so therefore all the old, ancient buildings that go back to the time of Saint Patrick and his followers for example are all in the hands of the Church of Ireland, but it was an established church which never had the majority of the population. Perhaps the only one in the world, and there may be others but I can't think of them. Where it was only a minority church, but nevertheless the establishment. And it was disestablished from the Church of England, and separated from the Church of England in 1869 to 1870. So it then, from that point onwards, was able to run its own affairs, and it ran its own affairs really through the medium of a General Synod, and the General Synod would be a group of one-third clergy, two-thirds lay people on the House of Representatives, so there are two lay people for every clergy person at the House of Bishops, which functions to a degree separately but actually meets with the House of Representatives. Liturgical revision for the Church of Ireland was part of its early instinct because it was disestablished at the height of ritualism in the Church of England, and it did not wish to go in that direction, at least generally didn't wish to go in that direction, so it established itself very much as probably a low church to middle-of-the-road kind of Protestant church. Even now in the Republic of Ireland when you say "Protestant" people assume that what you're talking about is Church of Ireland. The others would have been called dissenters in the other churches. So the Church of Ireland now is a church which is only fifteen percent of the population in northern Ireland, which as you probably know is part of the United Kingdom, and about three percent or three and a half percent of the population in the Republic. Today, it would have a slightly different profile in the sense that quite a lot of the churches in the Republic would probably be more defined as kind of liberal or Catholic, and the largest proportion of the population which is in the north would probably be defined as low church evangelical. That's not true across the board, but it's the kind of context in which we're working. And tell me when you get tired of listening to me by the way, just wave and I'll stop. In 1870, one of the first tasks of the new General Synod was actually to revise the Book of Common Prayer. It had to be revised in a new context, but it was also revised

through many agreements and disagreements, some of which were to do with the traditional issues of, as it were, “high church” and “low church.” So there were many debates, for example, on things like baptismal regeneration and what that meant and how it should be expressed or not expressed liturgically. There were debates on prayers for the departed, eucharistic doctrine, and so forth. And the other thing that you probably need to know from a perspective of listening from the States is that the roots therefore of the Church of Ireland were in the tradition of the 1662 Book of Common Prayer, not the 1637 Book of Common Prayer, which you inherited of course through Scotland. So those were the liturgical roots that were there, though interestingly, legally the 1552 Book of Common Prayer was never legal currency in Ireland, just through a political quirk, but our roots were 1662. The Church of England was not able to change the 1662 Book of Common Prayer because it was part of . . . it was law. And they still aren’t able to change the 1662 Book of Common Prayer, unless by an act of Parliament. But once the Church of Ireland was disestablished in 1869, 70, it was free to amend the Book of Common Prayer in any ways that it wished, and it only did in the most minor of ways, really, and created a new Book of Common Prayer in 1878. Now, what happened then was that another set of changes came in in 1926, and they came in because—largely because—of the political rearrangements in the country. So you couldn’t pray “oh God, save the king” anymore because they didn’t have the king anymore in the southern part of the country. You had to create rubrics and responses and prayers that were suitable for a new political environment. And that happened in, really in 1926. And then other services were added in the 1930s like compline and things like that. So really, we had a Book of Common Prayer that was incrementally changing, but in a very small kind of way through its history from 1878 onwards. So it wasn’t unusual for the General Synod to be dealing with prayer book revision. That had been part of its instinct and part of its job from the very beginning. Because the prayer book revision was so sensitive, with the prayer book being the carrier of doctrine, along with the 39 articles obviously, but because it was so sensitive, the legislation for prayer book revision in the Synod was more like doctrinal legislation. We have a General Synod every year. That’s a very different thing to your situation with the General Convention. So what has to happen in our context is that a resolution is brought to the Synod in the first year, which lays before the Synod the text, basically, that it’s intended to bring as a bill the next year, it’s a parliamentary procedure that we have. So the resolution goes one year and people can speak to that, comment on it, they can send in potential resolutions, they send them in through the liturgical advisory committee. It decides whether to back the resolution, the amendments rather, or not, and then comes back to the next year’s Synod with a bill, and then people go through stages of a bill or three stages of the bill. So it’s scrutinized in a lot of different ways before it actually becomes legislation. And that’s the process that had to happen with the revision of the Book of Common Prayer. For all the services it had to go as a resolution, with potential amendments, it had to go through three stages as a bill and it comes out the other end probably very highly scrutinized, though sometimes there are things that are missed as well. So that will probably be different to your legislation. Now, the other aspect of the revision that you had shown an interest in was hymnody and the church hymnal. Because the Episcopal Church and the Church of Ireland are similar in that they have authorized hymnody. The Church of England for example, does not have authorized hymnody. Everybody just creates their own hymn books for different strands in the church. Nor does I think the Episcopal Church in Scotland or the Church of Wales have

authorized hymnody, but we do. It doesn't mean we're lid to that, but it provides a base point. And since the, really since the middle of the 19th century when hymnody was taking off in churches, we have had church hymnals, and the one that we have at the moment is the fifth edition of the church hymnal, and the general process through which, or the stages through which that goes usually is that you have a church hymnal in use for a number of years. In the case of the present one, it was thirty years, it was written in . . . and there's one before the last one rather written in 1960. In 1990 a supplement was brought out that was only intended to be for a short period to test the waters, and that supplement made people aware of the large amount of new hymn writing that had taken place since the 1970s, and people began to say, "well, our hymn book has become a bit dated, it's a bit kind of classical rather than popular, as it were, and we need to look at that and change it." So in the year 2000 by a separate process through a hymn book committee . . . but in the year 2000 the fifth edition of the church hymnal came out, and now just this past year a supplement to that called *Thanks & Praise*, in 2015, was brought out with two hundred and seventeen, I think it is, 2 to 27 items, and to supplement it, and it's already feeling as though we're going through the same general process. Again, a hymn book that provides the foundation, other new writing trying to guess which of those things will become classics, and which are only temporary. And where we needed to supplement the material in the church hymnal. And then that probably will lead to another process in ten or so years' time where people will say, "Well, let's update it all again." So those are the two strands. The liturgical material has been very, very much checked and supervised because of its doctrinal component and its doctrinal role in Anglicanism of the Book of Common Prayer. The hymn book material this time was not as much scrutinized, people were given a list of hymns and printouts, as it were, to look at to keep in check. It was anything . . . nothing untoward in it, or whatever, they were happy with it. It's not as highly scrutinized as the liturgical material. Are you bored listening to me, or do you want me to continue?

SCLM: Not at all.

DK: Not at all. I want you to keep going.

Okay. Okay, I'll keep on then and you can ask questions. Okay, so, I've been involved in both these processes. The church hymnal was developed by a hymnal committee set up by the General Synod in the year 1993 I think it is, and came in to be in the year 2000. It was a separate strand. And you ask why did it come first, just because it came to people's attention first, that it was necessary, it wasn't really planned, and came out in the year 2000. The prayer book process, that was not done through the liturgical advisory committee, but the supplement was, because it was remitted to the liturgical advisory committee by the Synod, the role of keeping an eye on the development of hymnody as well, rather than keeping in place the hymn book committee. So this hymn book took about seven years to come to fruition. I don't know how long it takes in the States, but that's the length of time it took here and the Book of Common Prayer, 2004, also took about seven years to come to fruition. And I would plan to tell you about the background of it, if that would be okay. Is that okay? Yeah? Okay, so the liturgical advisory committee was set up I think in 1965 at the time of liturgical renewal. Up to 1965 in my own experience in the Church of Ireland, and I think it was a ubiquitous experience. You didn't have anything used in worship and churches except what was in the Book of Common Prayer which is essentially the revised version of 1662. Nobody really thought of doing anything different to that. The liturgical

renewal movement had not really permeated here, or indeed England either, until that time. And at the same kind of time in England and Ireland there became particular interest in liturgical renewal. And I suppose most of that initially was related to eucharistic renewal. The structure of the eucharistic rite and Dom Gregory Dix and all the rest of it in the shape of the liturgy and realizing that the rite that we had in 1662 was, let's put it like this, slightly quirky in comparison to ecumenical rites. So in 1965, the liturgical advisory committee was set up. It was set up with a careful balance of different views and churchmanships and things like that. And the first thing that it issued was in 1969, a new rite for holy communion, which was in a booklet. I think this happened in many places. And the rite for communion at that time was what I would call a revised standard version rite, because God was still called "thee" and "thou," and people were called "you." And the shape of it changed and the peace was introduced into it, but it was introduced as a kind of Cheshire cat piece, if you know what I mean by that. You didn't shake anybody's hands, you just said the words, "the peace of the Lord be always with you," and then went on with things as though nobody else was there, really. And so, that was in 1969. Then in 1972, another eucharistic rite came out which was all "you" form liturgy and developed things like sharing the peace, things like that. And then there was another important development in 1969, actually, it was the first service in "you" language in relation to God in the Church of Ireland was a service for baptism. And at that time that meant infant baptism largely, and that was issued as the first service that ever had God addressed as "you." It became extremely popular. In fact, the old baptismal service was hardly seen from that point onwards because the new one was so much more accessible for people. And then, out of all of that came eventually in 1984, the alternative prayer book. I don't know if you have a copy of that there, but the alternative prayer book was modeled to some degree on the Church of England *Alternative Services Book*, which had come out four years earlier. And I think if I'm being honest about the division in the Church of Ireland, what we have generally done is taken liturgical revision in the Church of England just across the water and slightly conservatized it. That has been the model we have had for most of our liturgical revision. To take the hard work that's done by the much larger kind of, you know, mother church almost, even though we go back longer with Saint Patrick, don't forget that. But that we've taken the work done by the larger church with all its expert liturgists and theologians and modified it and simplified it generally, and that was what happened in the alternative prayer book. And the alternative prayer book was essentially a Sunday service book. It didn't really provide for things like marriages and ordinations and occasional services and things like that, funerals. It was essentially a Sunday service book which had within it a rather strange lectionary that came from the joint liturgical group in England with themes in it at that time and it was received in a variety of different ways. It was very popular where it was popular and very unpopular where they didn't like it. So that you had the alternative service book, a prayer book with "you" form services, everything new structures and so forth for Sunday services, but there would have been people for example in this part of the country which would have seen it as a kind of Romanizing trend and did not accept it very warmly at all. In fact, the Orange Order would have denounced it and all sorts of things as being absolutely the wrong direction. So what the alternative prayer book did in 1984 was created a certain amount of division in the Church. You became known as a church that used the Book of Common Prayer or the alternative prayer book. And the move then, well, and an alternative, occasional services book was brought out as well to cover the other liturgies, and the move in

the middle of the 1990s was to coordinate these things. To bring them together under one cover so that they would be, in the kind of way in the way that you have in your church, so that there would be one book with traditional and contemporary language services. That was the move. There were very interesting times in the Synod. We, the idea was mooted first of all of a Sunday service book, and the Sunday service book failed to get through the Synod, I think, because people wanted everything together under one cover. So that the direction we began to take in 1997 when the liturgical advisory committee was asked to progress towards a revised book of common prayer, the direction we took then was really a direction of unifying things, so our idea was really that everything in the book should be useable by everybody. We didn't want contentious things that were going to divide the church in the book, we wanted a unifying Book of Common Prayer, and we also chose the model, again, as you have chosen up to this point, we also chose the model of a book that wasn't just there for Sundays, but a book that was there to form people's spirituality and to form their lives in the way in which the old Book of Common Prayer hopefully did by taking the key things, the key points in life, and providing lectionaries for every day of the year and so forth. It was meant to be a book that was there, that held together the devotional, the public, the private and so forth, under one cover in a simple kind of way. The Church of England at that point went entirely in the opposite direction and produced *Common Worship*, which has got so many books that you'd be hard-pressed to find what you're looking for. And they said at the time of the Reformation at the time of Cranmer with the old pie, that it sometimes took people longer to find the service than actually to pray it, and the Church of England has generally gone in that direction, and we have generally gone in the other direction and that probably is one of the questions that you'll be asking yourselves. So is that, do you want to fire some other questions just to stop me talking for a little while?

DK: That was very helpful, thank you. I'm looking through our questions now . . . let's see the ones we haven't touched on yet . . . we do have some questions about the process in terms of managing the work and actually managing liturgies, drafting the work and revising drafts and all of that.

BHM: Yes. Yes, okay. Well, let me come at it again slightly taking a step back. Two of the things that were givens for us were essentially the work of the International Anglican Liturgical Commission which had been working on the Lima document, BEM, on baptism, Eucharist, and ministry, and indeed maybe I've met some of you at some of those liturgical commissions. And those commissions set out, essentially, a shape for liturgy, a shape for the baptismal liturgy, a shape for the Eucharistic liturgy, a shape for ordination liturgies. So from a very early stage, we took the essential principles of the liturgical commissions, for example it meant that the Eucharistic liturgy was essentially the gathering of God's people, followed by the proclaiming and receiving of the Word, followed by the prayers of the people, followed by celebrating at the Lord's table, followed by going out to serve the Lord and so forth. So we took those as starting points for the key liturgies, and people would have gone away, different groups of people would have gone away and done a first draft, and the first draft was then mulled over. I did the first draft of the ordination liturgies, and I think it would be true to say, unless anyone can correct me, that the Church of Ireland was the first church in the communion to take the IALC structure and apply it in a reasonably thoroughgoing way to ordination liturgy. So, and again with baptismal liturgy, we tried to ensure that baptism is baptism is baptism, and that there is not one doctrine for infant baptism and another doctrine for adult baptism or whatever. So that was one starting point that

was a given. The second starting point that was a given was the ELC texts. So that the liturgical advisory committee made a call that the English Language Consultation texts, liturgical consultation texts, that were at that stage had become more ecumenically agreed, though that has all fallen apart since, that we would basically use, in what is an ecumenical environment, we would use the same words for the Sanctus as the Catholic Church was using at that time and so forth which were the ecumenically agreed texts. And in most cases that was applied in a thoroughgoing way. In one case it wasn't, in at least one case, and the one case was the Lord's Prayer, where the Synod of the Church of Ireland could not cope with being saved from the time of trial and were concerned to be, like the Church of England, led into temptation or not, so that was voted down at the General Synod, even with all the best theological arguments in the world they wanted to keep with the Church of England on that one and did. So those were two starting points and then obviously the list of services that had to go into the book were gathered together. The Psalter was taken from the new Church of England, the common worship Psalter. Before that we had been using the David Frost Psalter and it was not very popular, so we decided on one Psalter for both traditional and contemporary services, though people can still, if they wish, use the old one. But this was so resonant of the words in the old one anyway that people probably haven't noticed a great deal of difference and it seems to have worked well. And then the other decision that had been made in the 1990s was to run with the revised common lectionary. So those things were all in place. Groups went away, devised services, and we had lots of overnight meetings and so forth, and then we kind of worked on them and presented them as resolutions and bills to the Synod and they were, you know, some battles and things like that, but not major ones. With the hymn book—I don't know, are you interested in the hymn book as well?

DK: Yes.

BHM: Yeah? With the hymn book, we did first of all, we surveyed the church to find out which hymns in the old book were being used and which hymns were not being used. That was a starting point for us, it wasn't an end point, because some of the ones that weren't being used we might have considered classical hymns that needed to be in any good hymnody even if they're only rarely used. And then we surveyed people for hymns that they would like to see in the hymn book, and very interestingly the two top ones, if I remember correctly, were, symbolized the Gulf that grown up. The first, the most popular one was "The Old Rugged Cross." And the second most popular one was "Because He Lives I Can Face Tomorrow." I think what it said was that we had had a very classic kind of hymnody, which people liked but it didn't always have the hymns that really were in people's memories or touched their hearts, and the church had somehow, a distinction had grown up. So we looked at those, and we eventually worked through a process of whittling things down and agreeing what other new text would go in. We had an issue which you have had as well in North America, and it's the issue of whether to use in hymnody and in liturgy what would have been called inclusive language. And our decision in the hymn book was that if a hymn was very fixed in people's memory, we would generally not change it. But if it wasn't, if it was in the second category of well-known but not absolutely fixed—can you hear me? I'm not moving on the screen all of a sudden, but it's okay.

DK: We can still hear you fine.

BHM: If it wasn't—that's okay—so if it was well-known but not fixed and we could easily and seamlessly change to inclusive language about people, we would do that, but we decided both in the hymnody and in the liturgy not to change language about God unless it was an ELC text, basically. And in that case, we did. And I have to say that still 15, 16 years after the hymn book coming out, we are still getting many complaints about the hymns that we tinkered with, like "Be Thou My Vision," for example is a very popular one, the hymn I'm most sick of singing to be quite honest with you, but "thou my true air" instead of some, you know, and that really great with some people after 16 years, it hasn't even, hasn't died down, and Christmas carols with words changed great with people after 16 years as well, so in *Thanks & Praise* in the new one and the supplement we decided not to tinker with old hymns in terms of making them inclusive again unless it was very easily done, almost not noticed. Now I don't know, keep firing questions, Drew.

DK: We have—we were curious if you did any surveying with regards to the prayer book revision like you did with the hymnal revision.

BHM: Yes. No, I don't think we, I've no memory of us doing that kind of surveying with the prayer book because in a sense from 1969 when the first service was issued in a booklet form, to 1993 when alternative occasional services were issued, those were all part of testing the water. But there's another side to it as well. We have the possibility of experimental liturgical material which is agreed by the House of Bishops, usually for a period of seven years, with the intention of people experimenting to see how it goes and then gathering information about it so that one of the things we're doing that with at the moment reviewing is to do with Holy Communion by extension, so the bishops can issue services with experimental legislation for a period of time where everyone is free to experiment with those services. I mean, one of the things we're doing at this moment in time is creating what we're calling morning prayer three, which would be a kind of, largely based actually on *Common Worship*, it would be a morning prayer for Sunday mornings, because most of our churches do not have a weekly Eucharist, so the general service is either morning prayer or a service of the Word, so what we're doing is creating kind of benedictions, responsories, things like that, enriched with more poetic language, probably seasonal material for morning prayer and that may well be the case that would be, the bishop would say, "well, we will issue that as an experimental service," but it can only be issued with the agreement that it comes to the Synod, usually after seven years.

DK: We're curious about navigating disagreements, in particular where there are discussions about doctrinal disagreements.

BHM: Yes. Well, it's very difficult to navigate doctrinal disagreements. I mean, when you read the Church of Ireland Book of Common Prayer, from the perspective of a church that was rooted in 1637, you will probably say, "well, there isn't really an epiclesis on the bread and wine." That's true, there isn't. The epiclesis is on the people through the receiving of the bread and wine. With language, I mean, the doctrinal disagreements in our context would be largely the traditional ones that are kind of Catholic, evangelical disagreements, but we did find a way through it in the sense that everyone seems happy to use what we've got. The question is whether you're trying to create a liturgy that's a unifying thing or whether you're trying to create different liturgies for different groups of people. And we found that that wasn't, even

though it was . . . we didn't intend it, that was what happened in the period, and it wasn't a very healthy place to be, really.

DK: Do you have a sense for how many of your parishes use the 1662 style rite one and the contemporary language services?

BHM: Yes, I would, yes. The use of rite, of the traditional rite, Morning Prayer One, would be very limited. Very limited, and Holy Communion One very limited. Usually in the case of Morning or Evening Prayer One, churches that have a choral tradition, and they want to do choral evensong or choral matins or whatever it may be, but I mean in my own diocese I was got rather sad for an old man in his 90s who told me that his church had stopped using it and where could he find it. And I thought . . . was really stretched to think of anywhere that he could find it. Now, there are one or two places, but really it would be very, very uncommon. Holy Communion One would not be as uncommon because it would often be the preferred rite for early communions or mid-week communions where most of the people are older people who are present. So you get Holy Communion One more often than you'd get Morning or Evening Prayer One, and you would hardly ever get Holy Baptism One, and you would never find Ordination One. So they are there in the book, and they are there probably for largely doctrinal reasons and historical and missionary reasons, but they are not actually really very widely used.

DK: I think we just have another question about doctrine again, were there any significant changes in doctrine in the shift from the old to the new books, and if so, how did that happen?

BHM: Well, that depends on how you look at it. I think it would be true to say that any change in liturgy is automatically to some degree a change in doctrine in the sense that, for example, if you take Cranmer's communion service. Cranmer's communion service is really essentially focused in a rather individualistic kind of way, but a very helpful way, on being an exposition probably of the doctrine of justification by grace through faith. It's not a very corporate kind of service, whereas the new communion service invites you to see holy communion as a more corporate kind of union, and that's where things like the peace come in, and also a more eucharistic kind of event rather than as penitential a communion service as Cranmer's one is. So you do change maybe the weighting of different aspects of doctrine unwittingly when you move away from the old general confession, you actually can mix and seem formulistic rather than emotional or rather than something that you, when you speak out the old general confession, you're aware of the depth of sin and how you, maybe, you should be feeling about it. In the new services, you go through it as a kind of formulistic kind of way, and maybe lacking in poetry in some cases and therefore the weight can be different, but it was . . . when the prayer book was a book of doctrine and a book used to show improvement as well, there would have been concern that we didn't move away from any essential doctrinal understanding.

DK: We're interested also about translation issues and multiculturalism, especially with regards to the English language.

BHM: Yes, yes. Sorry you're having to look at just a frozen picture of myself, but talk away. Okay, there are--

DK: It's a good picture, a good picture.

BHM: Mm? It's a good picture, yes. There is, there's a group in Ireland called—you don't have to write this down—common Gaelic “no hog lisha,” which is the Irish, an Irish church group promoting the use of the Irish language in liturgy, so there is an Irish language version of the Book of Common Prayer. And there are Irish language hymns in the hymn book and in the supplement as well. Now, as you may know, Irish is not a very commonly spoken language in Ireland in the way that Welsh is in Wales. But nevertheless, especially in the Republic, there are a lot of people who learn Irish from childhood and who like to be able to say certain prayers in Irish, or occasionally go to . . . go to a service in Irish, and therefore the essential services, not the whole book, but the essential services, have been translated into the English language as well. In Northern Ireland that wouldn't be used very often, though the Irish language book was actually launched in my own cathedral, which is Down Cathedral where Saint Patrick is buried.

DK: Was the translation handled by the standing liturgical commission, or was it done by another group?

BHM: No. No, we wouldn't have been capable of handling a translation into Irish. But . . . no, it was handled by a particular group of Irish speakers and one or two key people. And we've always had one or two Archbishops who have been fluent in Irish up until now. So George Simms who the Archbishop of Armagh was fluent in Irish in his day, Donald Caird who was the Archbishop of Dublin was fluent in Irish, so we do have some fluent Irish speakers, but no, the actual translation was handled by others. And it was really in all honesty essentially a translation from the English language into the Irish language, whereas some of the hymns in the church hymnal are not like that, they're specifically Irish hymns written in the Irish language and in their own rite, as it were.

DK: We have a question here. Can you word it . . . ?

BHM: If you're asking it, Drew, can I just say, you are asking a different kind of question when you ask about enculturation and one of the issues that—you okay?

DK: I'm trying to get clarification on how to ask a question.

BHM: Okay. One of the issues that we have—okay. Well, that may not have answered everything about enculturation. I would observe in the states that most worship forms are quite similar, quite rigidly following liturgical form. In England and Ireland we have a much wider range of practice than would be evident from looking at the prayer book. So there is in the Book of Common Prayer for example a service of the Word, and the service of the Word is simply a structure for worship and into which different things can be slotted in an imaginative, creative kind of way, and in some working-class areas, for example, of my own diocese, the worship would be much more like that, less bookish. Because you need worship here anyway for people who do not read very many books, you know? And I often say to them, when Cranmer was developing the Book of Common Prayer, never forget that printing had just been invented. And he was at the cutting edge of technology when he was creating a prayer book. But nowadays if Cranmer was here, he'd be using PowerPoint or something like that, so I think we have to, you know, get deep into our culture as well, you know?

SCLM: (formulating a question about cultural and racial needs)

BHM: Can you repeat it, Drew?

DK: Were there cultural groups or racial groups that were part of the process in terms of considering their experiences and their culture when you were designing the new prayer book that might not be as much part of your context?

BHM: Yes, well it is now, but it wasn't then. It is now but it wasn't then, and in truth just like the Church of England before us, we have not been very good at relating in any kind of meaningful way into new people from new cultures coming to live among us, so at that particular time in the 1990s, that was . . . just didn't exist very much in Ireland, but it's becoming much more the case now and I think it would need to be part of any future work.

DK: Thank you. We have a question here about evangelism and what your experience is of the new prayer book as an evangelistic tool. Do you think that it draws people to the church?

BHM: Oh dear, you're getting me on a pet subject when you ask that question. And, excuse me just a moment, somebody's got—somebody's left their phone here. I just met—the technician has left his phone, that's . . . just let that ring off for a moment. It's getting worse. Okay. Oh? It's gone. In terms of evangelism, you could say "preach it, brother," you know, I don't—I'm not sure that it really matters whether a church is highly liturgical, not highly liturgical, high church, low church, middle church or whatever in terms of evangelism, so long as the worship is first of all real for the people who are there. I think to me that's the key thing in evangelism. And also so long as it is to some degree accessible. It doesn't have to be all accessible I don't think, but I think it does have to be to a degree accessible, so using a lot of very complex liturgical language with no accessibility I don't think is very helpful in evangelism, though people will work through it, if there's a reality of faith and experience of God in the community. So I kind of . . . I'm not sure how much liturgical shape relates to evangelism, but I can tell you this: that our experience would be that the places where there are most young people or young adults are probably the least liturgical of places, though I find it hard to say. I always tell them that they are liturgical—may not be good liturgy, but there's liturgy there. We don't really get a lot of young people that are tickled by traditional Anglican liturgy. And the ones who are are unkindly older than their years or slightly odd.

DK: That was very diplomatic.

BHM: I can sense that you're agreeing. You know, let's be honest, most of our traditional churches are in decline. Thankfully—we'll discover this year whether we're in decline or not—but most of them are in decline, and most of us have the capability of creating older congregations who have always known the liturgy and like the liturgy and wonder why everybody else hasn't come to their way of doing it. You know, and they don't see themselves as having become clubs for old people, but that's actually what's happening. And I'm just talking about in our context, so we're having to create experimental liturgies alongside the traditional ones if we're going to win a new generation.

SCLM: (inaudible question posed)

DK: Were you able to hear that or do you want me to repeat it?

BHM: Yes, I know, I heard that. I heard that. Okay, I mean you know, we're beginning to get anecdotal at the moment, but we have some very interesting fresh expressions of church in the diocese and

that's probably what I can easiest—most easily—talk about. The diocese I'm in is half of the city of Belfast and the surrounding county basically of Down. It has got about eighty parochial units and now has about five new church plants and several fresh expressions of church. One of the fresh expressions is in an area called the Titanic Quarter, where the Titanic was built, where we have an honesty box café in a building with a . . . what's called a mean wide lease. It meant that nobody really wanted the building when it was built, and it's given free to a charity. We have a café there and today or any other day of the week, 500 people will go through that café with a prayer garden in it. It's all very low key. It's not pushy evangelism or anything like that. But I also did a confirmation two weeks ago in an area which is very much inner-city, Protestant, loyalist, working-class Belfast. And it was in a church which I had deconsecrated. See, do you understand what I mean by that? Taken away the consecration. And it was the best thing that I ever did, because the community has taken over the church under new leadership and owned the church, and I confirmed nine people in that little place where they're meeting, and they have to pretend they're not being church, you know, but there are more people there than when the church was the church, you understand? And in that confirmation, our Republican paramilitary was presented for confirmation by a loyalist paramilitary. That's the kind of thing that's happening in fresh expressions. So church planting, fresh expressions, are not multitudinous, but actually working quite well in the context of my own diocese. Can I just tell you Drew, can I do a bit of liturgy with you? At this confirmation, what happened was, on the screen at the front, everybody said why they wanted to be confirmed, and they'd recorded that. And then, they stood at the front beside the fire, they gathered around the fire, and the person presenting them for confirmation, their prayer partner, said to them where they saw God at work in their lives, right? So the liturgy was on one level very informal, but on another level actually much purer and better than a lot of the formal stuff, you know? It was real.

DK: So, a final question. What lessons did you learn through this process and what specific advice would you like to offer us as we consider entering into a possible process of revision?

BHM: Yes. Yes, the first lesson that you learn in a church of our size—now you have a larger church—but the first lesson you learn is that it's an awful lot of very, very hard work. It's incredibly difficult work for a small group of people to do, especially, we have no employees or anything like that in relation to it. I think I would say that our call to create one book and a book where everything could be owned by everybody has been a call that has paid off. I think it's...the prayer book is a popular book. You'll notice in it that morning and evening prayer are one service. It's a very interesting thing, most people don't know the back stories to these things. When the hymn book was created in the year 2000 and published by Oxford University Press, they said they were going to publish it in Bible paper, which would have made it quite a slim and tidy volume. But they didn't publish it in Bible paper, it appeared in other, thicker, heavier paper, which was a great disappointment to us and made the selling of the hymn book quite difficult, because people find it very heavy. The reason why we have morning and evening prayer as one service is we were so exercised by the heaviness of the hymn book that we didn't want the prayer book to be heavy, and we trimmed it at every possible point, but I don't think we would create morning and evening prayer as one service. Now, if we were doing it I think the other thing that is clear about it is that any prayer book or any liturgy, without the power of the Holy Spirit and the centrality of Christ and the Gospel of Christ, it's a bare-bones thing, you know, it doesn't . . . it

will not create evangelism, it will not create vibrant churches in and of itself, and sometimes I think we thought if we change things to “you” form or if you modernize it a little bit it’ll make a lot of difference. I don’t think that the creation of a new prayer book has made, in that sense, a great deal of difference in terms of growing churches or vitalizing churches or revitalizing churches, but I think it has provided an anchor point for the Church of Ireland, and I think the new hymnody, again, hymnody . . . hymn books do not really affect churches that are very go-ahead, because they will have whatever hymns they want on bulletins or in screens or whatever it is and they will be up to date, but the value of the hymn books to us has been really getting a wider and more creative repertoire of music into the more traditional type churches, who, once they see that something is an official hymn book of the church, they engage with it. I’m going to say something that you probably can just go on to disagree with, but I observe that in most of the hymn books that have been created in North America, and that doesn’t include yours because yours is around for a while. The, most of the hymn books that have been created of late in North America take and mangle hymns that were perfectly good. If you look at the Canadian ones, both the Anglican one and the United Church of Canada one, they mangle hymns that were perfectly good and kind of ruin the resonances and the memories of them. And then a certain number of authors arise, some of which are good but most of which are not, who create things that sound like hymns to fit the metrical tunes that people associate with hymns, but it becomes like moving wallpaper. There is not the link between the tune and the words that touch people’s hearts.

DK: Thank you for that explanation, I didn’t quite understand, but I was going to agree with you anyway.

BHM: Is that a good starter for ten? Sorry, that’s what they say in a quiz show here, a starter for ten. Ten points, right?

DK: Well, we thank you very much for the time that you’ve given us this morning. Thank you for talking with us and sharing your insights.

BHM: Divided by a common language.

DK: We’re very grateful to you for speaking with us today.

BHM: It’s a pleasure. I’ve lost you, yes? Oh, yes. Well, I thank you for ending a little bit early, for having this earlier than expected by some. Kevin has an art exhibition in the Royal Hibernian Academy in Dublin, so I have to set off for Dublin for his art exhibition now, so thank you and God bless you in your work. Good bye!

DK: Thank you, thank you very much.

The Once and Future Prayer Book Conference

Part 1 Summary

On June 1-2, 2017, the Center for Liturgy and Music hosted a conference at The Virginia Theological Seminary entitled “The Once and Future Prayer Book.” This conference was co-hosted with Sewanee Theological Seminary, host of Part II which was held on October 9-10, 2017. The Rt. Rev. J. Neil Alexander, Dean of the School of Theology at Sewanee, and Ellen Johnston, Director of the Center for Liturgy and Music, co-organized this conference. In his opening remarks, Dean Alexander described the genesis for the conference. He, Ellen Johnston, and Dr. James Farwell, Professor of Theology and Liturgy at VTS, recognized a need for a gathering of liturgical scholars to discuss issues surrounding the possibility of prayer book revision. [Resolution A169](#) of the 2015 General Convention directed the SCLM “to prepare a plan for the comprehensive revision of the current Book of Common Prayer and present that plan to the 79th General Convention.” While prayer book revision is an important endeavor which must engage the entire church, it will also benefit from the gifts that liturgical scholars bring to it. Thus, the idea for the conference was born.

The first plenary address was given by the Most Reverend Frank Griswold. He opened his address by stating his belief that through his experience as a baptized member, a priest, a bishop and eventually a former presiding bishop of the Episcopal Church has led him to believe that the Church is not yet ready for prayer book revision. He does not believe that the ethos, particularly the strong emphasis on baptismal ecclesiology, of the 1979 Book of Common Prayer has yet permeated the Church. After discussing the history of prayer book revision in the Episcopal Church, he concluded with his concern that the practice of communion without baptism has overshadowed the baptismal ecclesiology of the 1979 BCP.

The Rev. Dr. Lizette Larson-Miller gave the second plenary address in which she discussed the general differences ecclesially and culturally between the contexts of the 1979 BCP revision process and now. First, she recognized a significant drop in church attendance, the schisms between the Episcopal Church and the Anglican Church of North America, and the drop of ordinands attending seminary as having an important impact on the Episcopal Church. In addition, many new voices including women, Latino/a, and LGBT folk are a much more vital part of the conversation in the Church today than in 1979. Dr. Larson-Miller has also observed a change in ritual practice as liturgy has become more about entertainment than giving glory to God, giving rise to an almost obsession with new liturgical expressions. She also noted the increase in violence in society, as well as the growth of religious pluralism. Then, she gave three specific examples of issues she feels have had a direct impact on the ecclesial and cultural contexts of the Church today: First, the decline in energy for ecumenical relationships in preference for an increase in interreligious dialogue. Second, the tendency among Anglicans and other post-Reformation Christian groups to see the liturgy as pedagogical rather than doxological. Finally, the habitus of human ritual and divine initiative.

The second half of day one of the conference offered a panel discussion with ecumenical partners discussing recent liturgical revisions to the Roman Missal, *Evangelical Lutheran Worship*, and *Common Worship* for the Church of England. The Rev. John Baldovin, S.J. began with a short presentation on the

Roman Catholic Church's own issues with liturgical reform *vis a vis* translation. He outlined the challenges that the International Commission on English in the Liturgy faced as it sought to provide a translation based on the principles of dynamic equivalence as outlined in the Vatican document *Comme le prévoit*. Those principles were suddenly changed with the promulgation of *Liturgiam authenticam*, which emphasized a more literal translation.

Then, the Rev. Martin Seltz discussed liturgical revision in the Evangelical Lutheran Church in America. In their process of liturgical renewal, he recognized four important components: consultations, editorial teams, review, and proposal. These components led to seven features highlighted in their latest liturgical revision of *Evangelical Lutheran Worship*. First, the worship patterns are transparent, often being printed as bold headings in ELW. The rubrics were softened from more directive rubrics to more descriptive rubrics, e.g. from "stand" to "The assembly stands." Liturgical choices expanded significantly as the Eucharistic Prayers increased from four to eleven with five thanksgivings at the font and ten service music settings. Their revisions continued their focus on the importance of baptism. Greater efforts were made to accommodate the theological and liturgical diversity of ELCA. Language revisions attempted to balance ecumenical convergence with expansive language. Finally, there was an emphasis on the missional character of the liturgy.

Finally, the Rev. Dr. Bryan Spinks discussed his work on the Liturgical Commission of the Church of England from 1988 to 2000 during the formation of *Common Worship*. This liturgical revision was quite extensive as it sought to update the *Alternative Service Book*, which had been primarily in use. (The 1662 BCP remains the only authorized prayer book of the Church of England. These alternatives are additional liturgical resources.) The scope of *Common Worship*'s revision was extensive including the liturgical calendar, baptism, the Eucharistic Prayers, marriage, etc. The final product of *Common Worship* was not a single book but rather a library of books providing multiple options for use.

The second day of the conference involved three panel discussions. The first panel discussion focused on the contextual conditions of language and culture needed for revision. The Rev. Dr. Juan Oliver began by discussing the importance of recognizing "the other" in liturgical revision. He suggested that much previous liturgical revision has been dominated by an Anglo cultural bias. He advocated for utilizing true principles of liturgical inculturation rather than simply "dressing up" the liturgy with cultural accouterment. However, a real commitment to liturgical inculturation requires time and resources as it must come from the ground up.

The Rev. Anthony Guillen, Missioner for Hispanic Ministries and Director of Ethnic Ministries for the Episcopal Church, spoke particularly of the challenges involved in translation work. He suggested that the current translation of the prayer book into Spanish is problematic. He suggested that the differing cultures among Latinos/as must be taken into consideration when translating the prayer book. He also advocated for native speakers with knowledge of both cultures to be involved in the process.

The second panel discussion involved the contextual conditions of aesthetics, music, and language needed for revision. Mr. Terry Eason, a leading church architect, who has worked with numerous churches along the east coast and Texas, gave the first presentation. He discussed several topics as related to architecture. First, he recognized that Episcopalians have been very slow to alter their spaces to

accommodate a more robust baptismal theology. In addition, he recognized the need for a prominent place for the proclamation of the Word, which may not necessarily be two separate spaces. He also discussed the interchangeability of Holy Altar and Holy Table and the need for appropriate space to preside. Musical leadership and acoustics play an important role in how the architecture impacts the liturgy. He encouraged having a special place for the Daily Office beside the Nave and the use of side chapels for more intimate gatherings. Finally, the arrangement of the room can have a profound impact on the liturgy.

Ms. Marilyn Haskel, a lifelong church musician and presently on staff at Trinity Wall Street, discussed prayer book revision and music. She recognized that the prayer book has very few directives for music, leaving church musicians with little guidance. Even though the House of Bishops has called for greater discussion on theological principles for music, these discussions have not yet taken place. Ms. Haskel reminded the conference that the Psalter is meant to be chanted and that any revision of it should take that into account. She also hoped that greater attention would be given to the next phase of American idiom rather than English style so predominant in Anglican hymnody. Finally, she called for greater resources to help train liturgical musicians for the ministry in the Church.

Finally, the Rev. Martin Seltz spoke again, focusing this time on three areas of consultation in the ELCA revision process. The first area involved language. The Lutheran World Federation's Nairobi Statement recognized that worship is transcultural, cross-cultural, contextual, and at times countercultural. The music consultation recognized that music is important for liturgy because it involves the whole person and the whole community. Finally, the worship space consultation referenced the need for aesthetics in liturgical space.

The final panel for the conference gathered together four ecumenical partners. The Rev. David Gambrell spoke about the process of liturgical revision in the Presbyterian Church, USA. The Rev. Dr. Karen Westerfield Tucker informed the conference that the United Methodist Church is on the cusp of forming a committee to revise its Book of Worship and Hymnal. The Rev. Martin Seltz reiterated his gratitude for being a part of the conference and his inspiration for the strong ecumenical ties that continued to be forged. Finally, the Rev. John Baldovin emphasized that liturgical revision must not forget the utter centrality of the paschal mystery of Christ in the liturgy.

This summary of the plenary speakers and panels that comprised this conference does not do justice to the energy, enthusiasm, and effort put into making this conference a success. All attendees recognized the hard work that Ellen Johnston, Neil Alexander, and Jim Farwell accomplished in orchestrating this conference. Dean Alexander reminded the attendees that the second part of the conference would occur at Sewanee on October 9-10, 2017. This next portion of the conference would emphasize individual rites and discuss both the gifts and challenges with them.

Part 2 Summary

On October 9-10, 2017, the School of Theology at The University of the South, Sewanee hosted the second portion of the Once and Future Prayer Book Conference. Dean Neil Alexander welcomed the attendees to the second portion of the conference. He explained that the first part of the conference held at Virginia Theological Seminary on June 1-2, 2017 provided the necessary background for a scholarly discussion of the possibility of prayer book revision. This second part of the conference would delve into specific rites in the prayer book and discuss the gifts and challenges they present considering possible prayer book revision. The first presentation was on the Eucharist and was given by The Rev. Dr. Patrick Malloy. He began by providing some historical background leading to the revisions of the Eucharist in the 1979 prayer book and discussed certain assumptions that the revisers of the 1979 prayer book held. Then, Dr. Malloy discussed how the centrality of the Eucharist in the Episcopal Church since 1979 had altered its view of common prayer. He suggested that most Episcopalians only conceive of the church in Eucharistic terms today, which was not the case before 1979. Dr. Malloy concluded by posing six questions to consider for revision of the 1979 prayer book. First is the question of what to do about inclusive/expansive language. Second, he wondered about the use of Rite I. Third, he raised the question of creation motifs in the Eucharistic Prayer. The fourth question involved communion of the unbaptized. Fifth, he wondered how the Eucharistic hegemony would impact parishes unable to engage priests every Sunday. Finally, he asked about the “so-called Rite III,” referring to An Order for Celebrating the Holy Eucharist, especially considering General Convention’s recent authorization of locally composed Eucharistic Prayers with episcopal authorization and its impact on the very notion of a book of common prayer versus a collection of digital resources.

The Rev. Dr. James Turrell provided the second presentation on initiation. He began by recognizing the revolutionary change of the 1979 prayer book in moving toward a unitive initiatory rite. However, he wondered if that ethos has been fully received by the church even today. On the one hand, baptisms are now typically done in the principle liturgy, chrism is often used, and the Baptismal Covenant has become central to Episcopal thought. On the other hand, though, confirmation remains a rite with a confused theology, and adult baptisms are rare. Some criticisms of the initiation rite in the 1979 prayer book involve the position of the Baptismal Covenant in relation to the bath, the view that baptism should be a full initiation, and the idea that confirmation is a “mature public affirmation” of faith. Dr. Turrell provided three questions for future consideration. First, is baptism just partial initiation after all? Second, is baptism something that follows initiation in the case of communion to the unbaptized? Finally, what implications for confirmation would baptism as full initiation have?

The third presentation featured the proper liturgies of Ash Wednesday, Palm/Passion Sunday, Maundy Thursday, Good Friday, and the Easter Vigil by The Rev. Dr. James Farwell. He began by noting how well these liturgies have been received by the Episcopal Church. They have provided opportunities for deepening the catechumenate and for inter-parochial cooperation. Nonetheless, they do raise some important questions. For example, are they scalable such that small, medium and large parishes can use the same rites? Is more ceremonial guidance needed considering the intricacy of these liturgies? Also, how do these liturgies address issues such as anti-Semitism, inclusive/expansive language, creation, and sacral violence? After raising issues with each of the liturgies, he then concluded by recognizing that the Church no longer operates in a Christianized society and is undergoing an identity crisis as it seeks to adapt to this new environment.

For the fourth presentation, The Rev. Dr. Ruth Meyers discussed the pastoral offices. Beginning with the marriage rite, she reminded the conference that the Episcopal Church extends beyond the boundaries of the United States, and thus the recent legalization of same-sex marriage in the U.S. does not apply to every Episcopalian. She discussed the supplemental rite “The Witnessing and Blessing of a Marriage,” noting that in her experience it has been received enthusiastically by many heterosexual couples, while same-sex couples often wish to use the BCP rite. Moving to the Rite of a Thanksgiving of the Birth or Adoption of a Child, she noted that it does not appear to be used often in most parochial contexts. Regarding the Burial of the Dead, she raised questions about staged liturgies, the presence of the body, interring ashes versus scattering them, and the burial of a child. For the Rites Ministration of the Sick and at the Time of Death, she wondered if the church’s rites need to be expanded to address issues ranging from terrorist attacks to neonatal deaths. Finally, she discussed confirmation, acknowledging that it is a rite of reaffirmation and not initiation and wondering if additional rites to address different scenarios, as well as repeatable rites, would be more helpful.

The first day of the conference concluded with The Rev. Marcus Halley speaking on “Thoughts from the Parish.” He began by posing the question, “How can poetry invite us to excavate the depths of our tradition to provide more transforming and expansive scaffolding to support our journey to and with God?” He reflected on how poetry extends language beyond the flat and prosaic. He suggested that the church’s tradition includes the prayer book but extends beyond it as well. He suggested that striving to be inclusive is not enough. The church needs to be transformative. Finally, he recalled that the prayer book is a scaffolding for liturgy, not its entirety. He then posed four possible answers to his initial question including the utter insufficiency of language to express the depths of God, the revelation of God in the incarnation, the impermanence of ritual words and actions, and the iconicity of liturgy as it points beyond itself.

The second day of the conference involved only a morning session and began with Dr. Gail Ramshaw’s presentation on liturgical language. She began with the suggestion that liturgical language can fill one of two needs: to comfort people in the tradition or to motivate people toward action. She posed the question, “Is Rite I a comfort in tradition, EOW motivation to action, and Rite II a nod to both?” She suggested that consistently choosing against revision could seem to be a choice in favor of comfort in tradition. She then proposed that liturgical language should be loaded with metaphors from the Psalms because they are non-creedal, multivalent, and doxological. She continued affirming that because language changes, the language of the liturgy must also change, noting that many Christians continue to use grammatical gender as a fundamental marker of identity. She then encouraged the use of doublets in liturgical language as a means of expressing the complexities of language. Finally, she urged the Episcopal Church to pursue prayer book revision.

The final presentation of the conference was “Future Hopes and Anticipation” by The Rev. Dr. Stephen Shaver. He had conducted a research project in which he gathered the responses of twenty-five Millennials that form a wide range of racial, ethnic, gender, and sexual diversities who are active in the church. From these responses and his own experience, he offered several concluding thoughts from the perspective of a Millennial/GenXer. First, he articulated that the current prayer book has never been “new” for him as he grew up with it. He believed that prayer book revision would need to happen soon but did not feel it needed to be a radical revision. He did feel that the issue of expansive language was paramount and must be addressed in the next revision. He also urged that translations of the prayer book be done by native

speakers. He concluded by emphasizing the need for a process that emphasizes both technology and full participation.

Abstracts of “The Once and Future Prayer Book” Conference

The Ecclesial and Cultural Conditions of the 1979 BCP by The Most Reverend Frank Griswold – June 1, 2017

The Most Reverend Frank Griswold opened his address by stating his belief that his experience as a baptized member, a priest, a bishop and eventually a former presiding bishop of the Episcopal Church has led him to believe that the Church is not yet ready for prayer book revision. He does not believe that the ethos, particularly the strong emphasis on baptismal ecclesiology, of the 1979 Book of Common Prayer has yet permeated the Church. He provided a summary of the history of the Liturgical Movement with its intersections in Anglicanism through Dom Gregory Dix, the Parish Communion Movement, and the series of prayer book revisions from the 1549 Book of Common Prayer to the 1979 Book of Common Prayer. After discussing the history of prayer book revision in the Episcopal Church, he concluded with his concern that the practice of communion without baptism has overshadowed the baptismal ecclesiology of the 1979 BCP.

The Ecclesial and Cultural Conditions of the Episcopal Church Today by The Rev. Dr. Lizette Larson-Miller – June 1, 2017

The Rev. Dr. Lizette Larson-Miller discussed the general differences ecclesially and culturally between the contexts of the 1979 BCP revision process and now. First, she recognized a significant drop in church attendance, the breaches in fellowship, and the drop of ordinands attending seminary as having an important impact on the Episcopal Church. In addition, many new voices, including women, Latino/a, and LGBT persons, are a more vital part of the conversation in the Church today than in 1979. Dr. Larson-Miller also has observed a change in ritual practice as liturgy has become more about entertainment than giving glory to God, giving rise to an almost obsession with new liturgical expressions. She also noted the increase in violence in society, as well as the growth of religious pluralism. She concluded by giving three examples of issues she feels have had a direct impact on the ecclesial and cultural contexts of the church today. First is the decline in energy for ecumenical relationships in preference for an increase in interreligious dialogue. Second is the tendency among Anglicans and other post-Reformation Christian groups to see the liturgy as pedagogical rather than doxological. Finally, she discussed the habitus of human ritual and divine initiative.

The Eucharist by The Rev. Dr. Patrick Malloy – October 9, 2017

The Rev. Dr. Patrick Malloy provided historical background leading to the revisions of the Eucharist in the 1979 prayer book and discussed certain assumptions that the revisers of the 1979 prayer book held. Then, Dr. Malloy discussed how the centrality of the Eucharist in the Episcopal Church since 1979 had altered its view of common prayer in that most Episcopalians only conceive of the church in Eucharistic terms today. Dr. Malloy concluded by posing six questions to consider for revision of the 1979 prayer book. First is the question of inclusive/expansive language. Second, he wondered about the use of Rite I. Third, he raised the question of creation motifs in the Eucharistic Prayer. The fourth question involved communion of the unbaptized. Fifth, he wondered how the Eucharistic hegemony would impact parishes unable to engage

priests every Sunday. Finally, he asked about the “so-called Rite III” and its impact on the very notion of a book of common prayer versus a collection of digital resources.

Initiation by The Rev. Dr. James Turrell – October 9, 2017

The Rev. Dr. James Turrell recognized the revolutionary change of the 1979 prayer book in moving toward a unitive initiatory rite. However, he wondered if that ethos has been fully received by the church today. On the one hand, baptisms are now typically done in the principle liturgy, chrism is often used, and the Baptismal Covenant has become central to Episcopal thought. On the other hand, though, confirmation remains a rite with a confused theology, and adult baptisms are rare. Some criticisms of the initiation rite in the 1979 prayer book involve the position of the Baptismal Covenant in relation to the bath, the view that baptism should be a full initiation, and the idea that confirmation is a “mature public affirmation” of faith. Dr. Turrell provided three questions for future consideration. First, is baptism just partial initiation after all? Second, is baptism something that follows initiation in the case of communion to the unbaptized? Finally, what implications for confirmation would baptism as full initiation have?

The Proper Liturgies by The Rev. Dr. James Farwell – October 9, 2017

The Rev. Dr. James Farwell discussed the proper liturgies of Ash Wednesday, Palm/Passion Sunday, Maundy Thursday, Good Friday, and the Easter Vigil. He began by noting how well these liturgies have been received by the Episcopal Church. They have provided opportunities for deepening the catechumenate and for inter-parochial cooperation. Nonetheless, they do raise some important questions. For example, are they scalable such that small, medium and large parishes can use the same rites? Is more ceremonial guidance needed considering the intricacy of these liturgies? Also, how do these liturgies address issues such as anti-Semitism, inclusive/expansive language, creation, and sacrilegious violence? After raising issues with each of the liturgies, he then concluded by recognizing that the Church no longer operates in a Christianized society and is undergoing an identity crisis as it seeks to adapt to this new environment.

The Pastoral Offices by The Rev. Dr. Ruth Meyers – October 9, 2017

The Rev. Dr. Ruth Meyers discussed the pastoral offices. Beginning with the marriage rite, she reminded the conference that the Episcopal Church extends beyond the boundaries of the United States, and thus the recent legalization of same-sex marriage in the U.S. does not apply to every Episcopalian. She discussed the supplemental rite “The Witnessing and Blessing of a Marriage,” noting that in her experience it has been received enthusiastically by many heterosexual couples, while same-sex couples often wish to use the BCP rite. Moving to the Rite of a Thanksgiving of the Birth or Adoption of a Child, she noted that it does not appear to be used often in most parochial contexts. Regarding the Burial of the Dead, she raised questions about staged liturgies, the presence of the body, interring ashes versus scattering them, and the burial of a child. For the Rites Ministration of the Sick and at the Time of Death, she wondered if the church’s rites need to be expanded to address issues ranging from terrorist attacks to neonatal deaths. Finally, she discussed confirmation, acknowledging that it is a rite of reaffirmation and not initiation and wondering if additional rites to address different scenarios, as well as repeatable rites, would be more helpful.

Thoughts from the Parish by The Rev. Marcus Halley – October 9, 2017

The Rev. Marcus Halley began by posing the question, “How can poetry invite us to excavate the depths of our tradition to provide more transforming and expansive scaffolding to support our journey to and with

God?” He reflected on how poetry extends language beyond the flat and prosaic. He suggested that the church’s tradition includes the prayer book but extends beyond it as well. He suggested that striving to be inclusive is not enough. The church needs to be transformative. Finally, he recalled that the prayer book is a scaffolding for liturgy, not its entirety. He then posed four possible answers to his initial question including the utter insufficiency of language to express the depths of God, the revelation of God in the incarnation, the impermanence of ritual words and actions, and the iconicity of liturgy as it points beyond itself.

Liturgical Language by Dr. Gail Ramshaw – October 10, 2017

Dr. Gail Ramshaw’s began with the suggestion that liturgical language can fill one of two needs: to comfort people in the tradition or to motivate people toward action. She posed the question, “Is Rite I a comfort in tradition, EOW motivation to action, and Rite II a nod to both?” She suggested that consistently choosing against revision could seem to be a choice in favor of comfort in tradition. She then proposed that liturgical language should be loaded with metaphors from the Psalms because they are non-creedal, multivalent, and doxological. She continued affirming that because language changes, the language of the liturgy must also change, noting that many Christians continue to use grammatical gender as a fundamental marker of identity. She then encouraged the use of doublets in liturgical language as a means of expressing the complexities of language. Finally, she urged the Episcopal Church to pursue prayer book revision.

Future Hopes and Anticipations by The Rev. Dr. Stephen Shaver – October 10, 2017

The Rev. Dr. Stephen Shaver had conducted a research project in which he gathered the responses of twenty-five Millennials that form a wide range of racial, ethnic, gender, and sexual diversities who are active in the church. From these responses and his own experience, he offered several concluding thoughts from the perspective of a Millennial/GenXer. First, he articulated that the current prayer book has never been “new” for him as he grew up with it. He believed that prayer book revision would need to happen soon but did not feel it needed to be a radical revision. He did feel that the issue of expansive language was paramount and must be addressed in the next revision. He also urged that translations of the prayer book be done by native speakers. He concluded by emphasizing the need for a process that emphasizes both technology and full participation.

LITURGY AND MUSIC

be schism, which many an ancient Christian believed to be a state far worse than heresy or ignorance.

RECOMMENDATIONS FOR THE RESOLUTION OF ISSUES

Resolution A065 Resolution on Issues Related to Committed Same-Sex Relationships

1 Resolved, the House of ____ concurring, That the 73rd General Conven-
2 tion urge congregations, dioceses and every other church group and organization
3 to facilitate genuine and respectful encounter between heterosexual and homo-
4 sexual parishioners, recognizing that they live different life-styles, hold differ-
5 ent opinions but share one Lord, one faith, one baptism, and using the materials
6 in the Response to C003s Report to enable a dialog that is comprehensive and
7 transforming; and be it further

8 Resolved, That each Diocese, under the spiritual and pastoral direction of its
9 bishop, shall determine the resolution of issues related to same-sex relationships,
10 including the blessing of such relationships, and the ordination of homosexual
11 Christians.

Explanation

The 65th General Convention of this church, meeting in 1976 in Minneapolis affirmed “that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the church.” The Baptismal Covenant establishes us all as members of Christ and of one another, incorporating and transcending our differences, calling us to seek and serve Christ in all persons, loving our neighbors as we love ourselves, respecting the dignity of every human being. Because the continuing debate within the church on questions of human sexuality has led to a variety of responses on the part of dioceses and congregations, dialog and pastoral action in dioceses leading toward the resolution of these differences is essential.

THE REVISION, RENEWAL, AND ENRICHMENT OF THE COMMON WORSHIP OF THE CHURCH

Prepared in response to Resolution C021s of the 72nd General Convention meeting in Philadelphia in 1997 for discussion at the 73rd General Convention meeting in Denver in 2000

Resolution C021s of the 72nd General Convention Of the Renewal and Enrichment of the Common Worship of this Church

Resolved, That the 72nd General Convention direct the Standing Liturgical Commission and the Standing Commission on Constitution and Canons to submit to the 73rd General Convention for first reading an amendment to the Constitution of this church to add to Article X an authorization for preparation and use of additional liturgical materials, and be it further

Resolved, That the Standing Liturgical Commission be directed to prepare a plan for liturgical Revision and Enrichment of the common worship of this church to be presented to the 73rd General Convention, and be it further

LITURGY AND MUSIC

Resolved, That this plan include forms of worship reflective of our multi-cultural, multi-ethnic, multi-lingual and multi-generational church while providing rites and structures that ensure the unity of Common Prayer, and be it further

Resolved, That any new or revised rites when authorized be available for distribution in a variety of forms, including multi-media and electronic options, and be it further

Resolved, That the Standing Liturgical Commission be directed to prepare for publication and use alternative liturgical materials to be presented to the 74th General Convention, and be it further

Resolved, That the Standing Liturgical Commission present the necessary budget required for this process of liturgical Revision and Enrichment to the 73rd General Convention.

Brief history of the 1979 revision process

There was never anything by the wit of man (sic) so well devised, or so sure established, which in continuance of time hath not been corrupted: as among other things, it may plainly appear by the common prayers of the church, commonly called Divine Service...

Preface to the first Book of Common Prayer

Since, in the human condition, and with the passage of time, corruption of things Divine is to be expected, the need for the ongoing revision and reordering of our Common Prayer has been evident from the beginning, not only due to the creaturely nature of worship, but due to the dynamic nature of cultures as well. For in order to present the unchanging truths and realities of the Divine life in worship, the church must of necessity use those ever-changing agencies found in the human cultures in which it incarnates, employing outward and visible human means and structures, passing and mutable, to reveal inner, invisible and unchanging Divine realities, eternal and holy. In this way the church imitates the Incarnation of the Word, at all times and in all places, giving birth to Christ in every culture, from generation to generation.

However, a sudden and drastic revision of our Common Prayer has often proven traumatic to the People of God: it is therefore desirable conscientiously to attend to the gradual and ongoing revision and reordering of our worship.

The rise of the liturgical movement in the Roman Church in Europe

In the early years of this century there was a flourishing of biblical theology, patristics, and ecumenism in Europe. After World War I this renewal led to the rise of a liturgical movement in Germany, France, Belgium, Austria, and Holland. This movement gathered its energy from the growing awareness of the anthropological, sociological, psychological, and pastoral dimensions of worship. Increased lay participation in worship and ministry was a driving force in the movement.

The Anglican Communion

The involvement of the Anglican Communion in the liturgical movement did not really take place until the 1930s. The 1928 revision of the Book of Common Prayer did

LITURGY AND MUSIC

not reflect the work of the liturgical movement. Hippolytus, an important text for future liturgical development, was only identified in 1916. The text was published nearly twenty years later by Burton Scott Easton (General Seminary) in 1933 and by Dom Gregory Dix (England) in 1934.

Some of the early pioneers were Father A. G. Hebert in England, Dean William Palmer Ladd and Walter Lowrie in the United States. Their early work included the development of “parish communions”, the restoration of public baptisms, and the full and active participation of the congregation, especially in the parts of the rites formerly reserved to choirs and clergy.

Many of the recent discoveries of liturgical scholarship were included in The Oxford American Prayer Book Commentary written by Massey Shepherd, Jr. (1950). The 1958 Lambeth Conference recognized that the time for Prayer Book revision had arrived and set forth guidelines which were more fully developed by the Anglican Congress of 1963.

The Episcopal Church in the United States

The General Convention of 1928 approved the establishment of a Standing Liturgical Commission. Included in its charge was the task of preparing for the revision of the American Prayer Book. In 1949 the church celebrated the 400th anniversary of the 1549 Book of Common Prayer, and under the influence of Associated Parishes for Liturgy and Mission the Episcopal Church entered the liturgical movement. The Standing Liturgical Commission was reconstituted and required to educate the church towards Prayer Book revision. In 1950 the first in the series of Prayer Book Studies was published.

The religious communities, especially the Society of St. John the Evangelist, pioneered the restoration of the rites of Holy Week, The Triduum and the Easter Season. The liturgical witness of monasteries and convents has had a lasting impact on the Episcopal Church, first in giving these rites to Episcopalians, but also in facilitating the entry of many clergy and parishes into the liturgical movement.

In 1964 The General Convention charged the Standing Liturgical Commission to present to the 1967 Convention concrete proposals for revision. The Liturgy of the Lord's Supper was presented and approved for trial use. The principle of trial use included gathering and examining responses to the content and form of the rites. Services for Trial Use was authorized by the Convention of 1970, additional rites being authorized in 1973. These, including the revised rites of initiation, the eucharistic rites, the daily office, and a revised Psalter, were published as Authorized Services 1973. In 1975 additional texts were made available to the church in small booklets containing alternative texts for certain rites, including revisions of the rites for baptism, confirmation and marriage.

From 1964 the process of revision included the work of several drafting committees, gathering responses and suggestions from several hundred consultants appointed in various dioceses and from the church abroad. Some of the drafting committees included ecumenical participation, and many of the consultants were drawn from other denominations. The Rev. Leo Malania served as coordinator for Prayer Book revision and Captain Howard Galley as assistant.

The 1928 book was not used uniformly in the same way. A wide range of interpretation in the style and ceremonial it called for and permitted was understood and applied. The tradition of the 1928 Book was in fact a diversity of application of a common use in the

LITURGY AND MUSIC

worship of the church. The 1979 revision continued and expanded this tradition, explicitly offering a range of choices, calling for local liturgical decisions which would enable the liturgy truly to be spoken and sung in the voice of the worshipping community.

The full report of the Commission, known as the Draft Proposed Book of Common Prayer was approved, with some amendments, in 1976 when it became the Proposed Book of Common Prayer which was approved in 1979 and became the Standard Book.

It is important to note-even if only briefly in summary-some of the gains achieved by the 1979 revision. It participated in a major shift in the liturgical self-understanding of the church that took place as a result of the rediscovery of the roots of Christian worship:

- balancing a personal with a corporate piety; reclaiming the vision of the church; (baptismal concerns, ecclesiological concerns, soteriological concerns)
- complementing a penitential spirituality with one grounded in baptism
- a penitential piety with one confident of forgiveness;
- an emphasis on contrition with an emphasis on celebration; from “I am not worthy,” to “made worthy to stand before you;” the primacy of place given to the “Alleluia.” (soteriological concerns)
- balancing “humble access” with “no more a stranger or a guest, but like a child at home;” (eucharistic/ecclesiological concerns)
- complementing “Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving,” with “The Gifts of God for the People of God;” (eucharistic/ecclesiological concerns)
- balancing a priestly prerogative or duty with the identity of an assembly at prayer; (theology of priest and people/priest among the people concerns; priesthood of all believers)
- developing a series of discrete observances into a cycle of celebration with a central focus and a ritual climax; (concerns of the liturgical year; structures of liturgy and structures of redemption: Paschal Mystery and Baptism as the central features of the entire church year)
- complementing the worship of God in God’s transcendent otherliness as “Almighty God” with encountering God as the One whom Jesus called “Father.” (Even though this reclaiming of a personal relationship with God came before our recognition of the extent of sexism in the language of worship, the shift in the preferred form of address from a remote form to a familiar one remains significant.)
- from taking Tudor English for granted to a turn to primacy in worship for contemporary English. (vernacular concerns)

This list is not complete, nor is it offered as the final word on the 1979 revision. It stands here as a reminder of its contribution to the Common Worship of this church, without denying the tasks it left undone or diminishing the challenges which still lie before us.

As a result of the 1979 revision our church moved beyond the polarizing divisions of high/low, evangelical/catholic, charismatic churchmanship to the broad possibilities the new Book offered. It is important to note that for some this shift to what was intended to be a more centrist, inclusive way represented losses too costly to bear.

LITURGY AND MUSIC

The future work of revision, renewal, and enrichment must begin with the acknowledgement of the disruption and division that accompanied the achievement of the 1979 Book of Common Prayer. For some Episcopalians this experience left them feeling so disenfranchised and alienated that they were eventually compelled to choose various forms of separation from ECUSA.

The 1979 Book of Common Prayer has shaped a church for whom the Eucharist is the principal service of worship, their identity of the gathered people as the Body of Christ its primary self-description, and the Paschal Mystery the central metaphor of the faith it shares in Jesus Christ.

Assumptions

The overarching assumption behind the Commission's proposal is that the Revision, Renewal, and Enrichment of our Common Worship consist of four phases:

- a data collecting phase involving as many Episcopalians as possible from as many aspects of our life as possible, leading to the formulation of the scope of the revision (to be completed in time for the 74th General Convention, 2003)
- a writing and composing phase during which liturgical materials are revised, created, tested, interpreted, etc., in preparation for a first reading in 2009
- work in preparation for the second reading in 2012
- ongoing liturgical catechesis to support the revision, renewal, and enrichment of the Common Worship of this church.

At every stage of this work the Commission will facilitate the involvement and participation of

- Parishes
- Dioceses
- Provinces
- Church organizations
- Other Commissions
- Episcopal Seminaries, especially Departments of Liturgical Studies
- Other Provinces of the Anglican Communion
- Ecumenical partners

The following is a list of assumptions to guide our thinking as we begin to develop a plan for the process of Revision and Enrichment of our Common Worship:

- That the Common Worship of this church will continue in faithful adherence to the historic rites of the ancient church as they have been interpreted by our tradition, faithful to the pattern, heritage, and spirit of Anglican worship.
- That we will capitalize on what we learned from the 1979 revision.
- That recognition, integration, and celebration of the rich cultural diversity of our church will shape the intentions, planning, and execution of the revision process as well as the nature of the "product(s)".
- That the planning process will include significant attempts at involving a large portion of the church on national, diocesan, and local level(s) in identifying the goals of the revision process, its manner of its execution, and the nature of its "product(s)".

LITURGY AND MUSIC

- That this process will issue in more than a book: a compendium of resources for our Common Worship, a standard and symbol of our unity, a program and resources for liturgical catechesis to develop and support the Common Worship of this church, a set of tools that enable us to take advantage of computer and electronic potential.
- That the process will issue in the production and approval of a Book of Common Prayer: What the shape of the “Book” will be needs to be determined especially in terms of computer technology, but the end product will be a book of some kind and con guration.
- That the process of the revision, renewal, and enrichment of the common worship of this church will be based on the essential and fundamental connection between baptism, eucharist, and ministry; further, the relationship between liturgy and mission should be recognized as organic and brought to liturgical expression as such. In the liturgy, participants do not prepare to engage themselves in mission once the liturgy is concluded, rather in the liturgical action itself they enact their lives as they would be if they were lived in the power and scope of the gospel. In this connection the relationship between liturgy, mission, and stewardship becomes clear and should also be brought to liturgical expression in the same way.
- That speci c work on the 1979 text, both substantive and editorial, will be included, e.g., addressing expansive language concerns.
- That the process of revision will be careful to discern and separate what is ethnically English from what is fundamentally Episcopalian/Anglican in our Anglican Identity. Much of the debate about Anglican Identity becomes problematic for the minorities in our church if it is perceived to be a concern to emulate an English (in the sense of “exclusively white, upper-middle class”) way of life rather than about patterns of belonging that bind a worldwide communion in a life of Common Worship, witness, and service.
- That missiological and evangelical imperatives will shape the Common Worship of this church, encouraging and allowing the greatest diversity in development, style, and practice in order to welcome and include all whom God draws into our life.
- That a parallel pattern of re ection and authorization will be involved in the process of revision and beyond it. Sometimes re ection and/or authorization will begin at the local and move to the national or global level, sometimes from the global to the local.
- That music is an intrinsic element of the liturgical experience and is to be included in the process from the very beginning. That musical elements of the process of renewal and enrichment of our Common Worship will be developed simultaneously, in an integrated way and be published in a form that integrates text and song. The question of the signi cance and purpose of authorized hymnody will need to be considered.
- That the process of facilitating the discovery of a community’s song is critical in the process of renewing and enriching its worship. This complex and chal-

LITURGY AND MUSIC

lenging process is not achieved by the provision of hymnals and supplements alone. The development of a renewed and enriched Common Worship in this church requires engagement in this process of discovery and the facilitation of it with programs and resources. Service music that is accessible, varied, and engaging must underscore the primary importance of the congregational music that is proper to the Eucharist. Aesthetic quality, diversity, and theological integrity together are to serve as criteria for musical composition and selection.

- That thanksgiving for and stewardship of creation will feature more prominently in the Common Worship of this church.
- That the process of Revision and Enrichment of our Common Worship will not be one project but many projects. Respect for the many languages that are used in our Common Worship and the desire to integrate and celebrate the diversity they represent require that resources for Worship be developed simultaneously in the different languages—as directed by the General Convention or by the Commission’s own initiative, in ways and at a pace appropriate to the language and its culture.
- That, pending approval by the General Convention, the Revised Common Lectionary will be used.
- That the continuing work of the Expansive Language Committee will be considered as part of the plan.
- That the language used in the Common Worship of this church be evocative, rich in imagery, worthy of a people’s Common Prayer, and able to inspire prayer that is authentic.
- That the other liturgical resources—Lesser Feasts and Fasts, Book of Occasional Services, etc.—be included in the plan.
- That the question of one or two Rites (one in contemporary English and the other in traditional language) needs to be addressed.
- That a program of liturgical catechesis will be considered an essential aspect of the process of revision and renewal.
- That educational and catechetical resources will be developed and used during the period of the revision.
- That a program of education and training will support the continuing development of our Common Worship after the new book is completed, authorized, and in use.
- That the revision will take account of trends and developments in the Anglican Communion and the wider church and will use the services of consultants from the ecumenical community.
- That our liturgical ties with the wider church—both of cial and informal—will be nurtured by the revision and its “product(s)”.

LITURGY AND MUSIC

- That the Constitutional and Canonical issues involved in the various aspects and stages of Prayer Book revision will be resolved in consultation with the Commission on Constitution and Canons.

SCOPE AND STRUCTURE

SCOPE

To include in all the languages the church uses:

The Calendar

The Daily Office

The Great Litany

The Collects

Proper Liturgies for Special Days

Holy Baptism

The Holy Eucharist

The Pastoral Offices

Confirmation

A Form of Commitment to Christian Service

Celebration and Blessing of a Marriage

Thanksgiving for the Birth or Adoption of a Child

Reconciliation of a Penitent

Ministration to the Sick

Ministration at the Time of Death

Burial of the Dead

Episcopal Services

Ordination of a Bishop

Ordination of a Priest

Ordination of a Deacon

Litany for Ordinations

Celebration of a New Ministry

Consecration of a Church or Chapel

The Psalter

Prayers and Thanksgivings

An Outline of the Faith, or Catechism

Historical Documents of the Church

Tables for finding the Date of Easter and other Holy Days

The Lectionary

Sunday Eucharistic Lectionary

Weekday Eucharistic Lectionary

Daily Office Lectionary

Lesser Feasts and Fasts (and related resources)

The Book of Occasional Services

Enriching our Worship

Musical resources

The Hymnal 1982

LITURGY AND MUSIC

- Lift Every Voice
- Wonder, Love, and Praise
- Songs of Celebration, etc.
- Expansive Language
 - Integrating the work of the Expansive Language Committee
 - Planning the continuing work of the Committee
 - Sacramental integrity: of the whole book with inter-relatedness of baptism, eucharist, and ministry as the core activity of Common Worship: especially the theology and ecclesiology of Baptism and Eucharist in relation to the theology and ecclesiology of ordination and ministry.
 - The Daily Office and the Cathedral Office
 - daily prayer that is occasional, corporate and public (and choral)
 - daily prayer that is regular, corporate, and public
 - daily prayer that is regular and private
 - Collects
 - Educational resources
 - Lesser Feasts and Fasts
 - Format
 - Collects
 - Lectionary
 - Biographies
 - Additional resources—prayers, litanies, blessings, writings by or about the person being commemorated
 - Educational resources
 - Book of Occasional Services
 - Format
 - What is “occasional”? What is the rationale for Table of Contents
 - What is the relation of BOS to BCP
 - Providing materials for the Catechumenate—what should they include, where should they reside (BCP or BOS?)
 - Educational resources
 - Enriching Our Worship
 - What is the function of Enriching our Worship in the continuing process of Revision, Renewal, and Enrichment of our Common Worship?
- Structure
 - How will the Book of Common Prayer be structured?
 - Will it follow the Cranmerian ideal of a single book containing all the resources for Common Worship between the bindings of one book?
 - What does the potential of the electronic media hold?
 - How will those possibilities (and the actualities they will have become in 12 years) shape the materials to be used for the renewed and enriched Common Worship of this church?
 - Will the structure be the same for all languages?

LITURGY AND MUSIC

What will constitute the uniformity in our diversity?
 Will there be a series of books?
 What will they be? Each separate? Or grouped in some series?

Daily Prayer
 for individuals?
 for communities that worship daily?
 for parishes that worship occasionally?

Rites of Christian Initiation
 Catechumenate
 Baptism
 Confirmation

The Holy Eucharist
 Proper Liturgies for Special Days
 Pastoral Offices

 all together? in series? in separate bindings by rite?

Episcopal Services
 all together? in series? in separate bindings by rite?

Catechism

What will be the relationship among electronic resources and any books that are printed? Bilingual or multi-lingual publications in parallel format?

Methodology

The following functions will have to be provided

- Data gathering and interpretation in the different communities and languages engaged in the Common Worship of this church
- Sensitive and thoughtful support of the diverse and multi-cultural nature of the process
- Drafting and revising (recruiting, developing, maintaining, drafting committees, consultants, etc.)
- Developing educational and catechetical materials to support the enrichment of our Common Worship - during the revision process and beyond
- Coordination, maintenance, and support
- Testing the texts and rites; collating and interpreting responses and suggestions
- Editorial
- Theological consistency, sacramental integrity
- Relating to the Anglican Communion and the wider church

We will need to develop a culturally sensitive model for defining needs in the context of our diversity, conceiving the end product in relation to a series of goals, drafting, and editing texts, developing resources (both educational and liturgical), supporting and coordinating the entire process while the regular life of the church (with its needs and demands) continues apace. This project will make significant demands on people, time and funds.

LITURGY AND MUSIC

Funding

The process of revision and enrichment will be an expensive project requiring the services of some full-time professionals (at least two were appointed to support the 1979 revision), several consultants as well as many volunteers working sometimes alone and sometimes in drafting committees. Several hundred people were involved in the many years of work that resulted in the 1979 Book.

Funding of salaries, meetings, communication and consultant services will have to be estimated.

The funding of the process of revision and renewal should be a separate line item in the Budget. The process should not be—and should certainly not be seen to be—in competition with the on-going program life of the church.

The decision to fund the process of the renewal and enrichment of our Common Worship will be a critical one, as indeed will be the amount of funding allocated to the project. This work will be hard work demanding significant financial backing. While a host of faithful people will volunteer countless hours, it will still be a very expensive project.

BEYOND THE PROVISION OF A BOOK

Towards the Renewal and Enrichment of Our Common Worship

If this is genuinely to be a process of revision and enrichment, then we are concerned with more than the provision of texts but with developing and supporting the whole experience of the Common Worship of the church. This will require the creation of educational programs and materials to increase liturgical understanding and improve liturgical skills. These resources must be produced alongside the drafting process and be shaped by the worship it hopes to enable. The provision of these resources of training and catechesis will continue to be essential after the book is authorized.

What shape will this take? Some ideas include diverse training opportunities in multiple settings, creative use of print and electronic media, a program comparable to the Leadership Program for Musicians in Small Congregations, etc. There will be significant costs attached to such a program.

To achieve a renewed and enriched Common Worship is not a task that can be achieved by a deadline. It is the vocation and aspiration of a living church. The timetable we propose will launch a new way for the church to be faithful to its responsibility for its Common Worship. Each language group will work at its own pace. Its work will be influenced by and in turn influence the work of other groups.

Local traditions will be established and then taken on by others until they become widely used. Diocesan and national groupings will initiate experiments that local groups will test and evaluate.

What the Commission envisions as fulfilling Resolution C021s is the ongoing enrichment of the Common Worship of this church: expressed in the faithful and transforming worship it offers, enabled by the creation of the rites that are the vehicles for its prayers, and supported by educational programs and resources that shape, inform, develop, and nurture its liturgical spirituality.

LITURGY AND MUSIC

Resolution A066 Of the Revision, Renewal and Enrichment of the Common Worship of this Church

1 Resolved, the House of _____ concurring, That the 73rd General Conven-
2 tion direct the Standing Commission on Liturgy and Music to prepare and pres-
3 ent to the 74th General Convention a plan for liturgical Revision, Renewal, and
4 Enrichment of the Common Worship of this Church based on a thoroughgoing
5 process of data-collection involving parishes, dioceses, provinces, and the orga-
6 nizations of this church; and be it further

7 Resolved, That this plan include forms of worship re ective of our
8 multi-cultural, multi-ethnic, multi-lingual, and multi-generational church while
9 providing rites and structures that ensure the unity of Common Prayer; and be it
10 further

11 Resolved, That any new or revised rites when authorized be available for
12 distribution in a variety of forms, including multi-media and electronic options;
13 and be it further

14 Resolved, That the Standing Liturgical Commission be directed to prepare
15 for publication and use alternative liturgical materials to be presented to the 74th
16 General Convention; and be it further

17 Resolved, That the sum of \$750,000.00 be appropriated for support of this
18 program; this appropriation to be administered by the Of ce for Liturgy and
19 Music.

Resolution A067 Inclusions in the Calendar of the Church Year

1 Resolved, the House of _____ concurring, That the General Conven-
2 tion propose additional commemorations for inclusion in the Calendar of the
3 Church Year and authorize trial use thereof for the triennium 2000 —2003, as
4 follows

5 August 13—Florence Nightingale, Nurse, Social Reformer, 1910

6 June 12—Enmegahbowh, Priest and Missionary, 1902

7 October 11—Philip the Deacon

Resolution A068 Authorization of Trial Use of Commemorations

1 Resolved, the House of _____ concurring, That this 73rd General Con-
2 vention authorize, for trial use until the General Convention of 2003, the com-
3 memorations proposed by this Convention, with the following propers:

4 August 13

5 Florence Nightingale

6 Nurse, Social Reformer, 1910

7 I. A Rite I version of the collect will be provided.

8 II. Life-giving God, you alone have power over life and death, over health
9 and sickness, Give power, wisdom, and gentleness to those who follow the lead
10 of Florence Nightingale, that they, bearing with them your presence, may not
11 only heal but bless, and shine as lanterns of hope in the darkest hours of pain and
12 fear; through Jesus Christ, the healer of body and soul, who lives and reigns with
13 you and the Holy Spirit, one God, now and forever. Amen.

LITURGY AND MUSIC

- 14 Psalm - 73:23-29
- 15 Lesson – Isaiah 58:6-11
- 16 Gospel - Matthew 25:31-46
- 17 Preface of a Saint
- 18 Post Communion Prayer
- 19 God of eternal compassion, you fill our lives with your plenteousness and
- 20 gladden our hearts with the new wine of your kingdom. Grant us so to behold
- 21 your Son in every friend and stranger, that we may minister to him as he first
- 22 ministered to us; for his sake, who is Lord now and for ever. Amen.
- 23 June 12
- 24 Enmegahbowh
- 25 Priest and Missionary, 1902
- 26 I. Almighty God, thou didst lead thy pilgrim people of old with fire and
- 27 cloud; grant that the ministers of thy church, following the example of blessed
- 28 Enmegahbowh, may stand before thy holy people, leading them with every zeal
- 29 and gentle humility. This we ask through Jesus, the Christ, who liveth and
- 30 reigneth with thee in the unity of the Holy Spirit, one God now and forever.
- 31 Amen.
- 32 II. Almighty God, you led your pilgrim people of old with fire and cloud;
- 33 grant that the ministers of your church, following the example of blessed Enmega-
- 34 hbowh, may stand before your holy people, leading them with every zeal and
- 35 gentle humility. This we ask through Jesus, the Christ, who lives and reigns with
- 36 you in the unity of the Holy Spirit, one God now and forever. Amen.
- 37 Psalm - 129
- 38 Lesson - Isaiah 52:7-10
- 39 Lesson - 1 Peter 5:1-4
- 40 Gospel - Luke 6:17-23
- 41 Preface
- 42 October 11
- 43 Philip the Deacon
- 44 I. A Rite I version of the collect will be provided.
- 45 II. Holy God, your Spirit guided Philip the Deacon to show how ancient
- 46 prophecies are fulfilled in Jesus, the Messiah: open our minds to understand the
- 47 Scriptures and deepen our faith in Christ; who is alive and reigns with you and
- 48 the Holy Spirit one God, for ever and ever. Amen.
- 49 Psalm - 67
- 50 Lesson - Isaiah 53:7-11
- 51 Lesson - Acts 8:26-40
- 52 Gospel - Matthew 28:18-20
- 53 Preface

Church of England Common Worship

Description of the Common Worship Editorial Process

During the 2015-18 triennium, the Standing Commission on Liturgy and Music reached out to our counterparts throughout the Anglican Communion asking for guidance and insight regarding Prayer Book revision. Those conversations are included in the Supplemental Material section of our Blue Book report in the form of transcripts.

Because the Church of England's Common Worship project was so vast, we circled back after our interview to ask follow-up questions that might assist General Convention in understanding the writing and editorial process for a new Prayer Book. The questions were posed to Dr. Colin Podmore of the Church of England by Drew Keane, member of the Standing Commission on Liturgy and Music. The answers were received on August 14, 2017.

Question: I wonder if it would be possible for you to provide me with some details about how editors were involved in the creation of Common Worship.

Response: SEE BELOW

Question: How many editors were involved?

Response: AN EDITOR AND A COPY EDITOR

Question: How was their role defined?

Response: THE PARAMETERS WERE SET BY THE LITURGICAL PUBLISHING GROUP – which brought together representatives of the stateholders at member and/or staff level (notably Liturgical Commission and Synod, Church House Publishing, Communications, Finance) and was chaired by a diocesan bishop who wasn't a liturgist.

Question: Did they attend meetings of the drafting committees?

Response: SEE BELOW. The Senior Liturgy Editor did attend Liturgical Commissions between 1997 and 2000, but I am not sure to what extent. I think the role was more watching than interventionist, but I may be wrong.

Question: Were they on salary or paid by the hour?

Response: ALL SALARIED

Question: Any information you can give me about the role, responsibilities, and budget for editors for Common Worship would be very helpful.

Response: THEY WOULD HAVE BEEN PAID THE APPROPRIATE CHURCH HOUSE SALARY (All Church House posts are benchmarked to a particular band of the National Church Institutions' salary scales. Some posts in Church House attract 'market additions' but these would not have been among them.)

The Liturgical Publishing Group

The fact that the General Synod meets twice or even three times a year means that it can, and expects to, exercise a closer supervision over the work that is done on its behalf than I imagine is possible in the American context. In 1994 it debated a Liturgical Commission report entitled *One Book or a Series of Volumes in 2000* (GS 1114). Following the debate, the Synod's Standing Committee (one of the predecessors of the present Archbishops' Council) set up a small Liturgical Publishing Group (comprising representatives of the Liturgical Commission, the finance board, and the group overseeing Church House Publishing) to advise on publishing arrangements. This group produced a *First Progress Report* to the Synod in 1997 (GS 1268).

A significant process was engaged in by the Liturgical Publishing Group to decide whether the liturgy should be published by a commercial publisher or by the in-house publisher Church House Publishing (CHP). On the LPG's advice the new Archbishops' Council decided in January 1999 that CHP should be the official publisher. CHP's liturgical work resulted in a significant expansion of the staffing of CHP in order for it to cope with this massive project. Among those employed were a Senior Liturgical Editor (appointed in 1997) and a copy editor. There were also staff working on marketing and electronic publishing, and I believe that part of the rationale for their employment was similarly the great increase in CHP's publishing activity which publishing Common Worship would involve. The Senior Liturgical Editor, Rachel Boulding (co-incidentally a longstanding friend of mine – we had lived in the same house in Oxford), died tragically young just after Easter this year, and much of the memory of her precise role and activity will have died with her.

In November 1997 the General Synod had endorsed the following recommendation of the LPG in GS 1268:

‘That the Group should be responsible for making minor changes to the texts of forms of service as authorized by the Synod. Such changes would be in respect of matters such as: punctuation; the use of capitals; consistency of spelling; use or omission (usually the latter) of paragraph and section numbers; use or omission of definite and indefinite articles in headings; type size (provided that distinctions indicated by different type sizes in Synod documents are preserved); the printing out of text signalled by headings in tables and notes; and other minor changes of this nature.’

I became Secretary of the Liturgical Publishing Group in January 1999 and continued as such until it was wound up in 2002, when I became Secretary of the Liturgical Commission itself. The Group reported on its work in its reports entitled *Publishing Common Worship* (GS 1355: October 1999; and a further report, GS Misc 595: January 2000). (GS reports are for debate in the General Synod; GS Misc reports are for information and not debated.)

The GS and GS Misc reports mentioned above are not available online, but if you are interested in reading them, perhaps the Commission’s current Administrative Secretary, Sue Moore, would be willing to send you copies electronically. I am copying her in so that you can be in touch with her if you would like to pursue this.

The Editor and the Editorial Process

The Secretary of the Liturgical Commission, the Senior Liturgy Editor (and other relevant members of CHP staff), the Director of Communications and I as Secretary of the Liturgical Publishing Group attended meetings of the Liturgical Publishing Group and (as needed) its sub-groups – with significant voice, but not as voting members. We were all full-time employees (though most of us were not working full-time on liturgical matters). It was the LPG that had responsibility for determining the content of the books – as distinct from the content of the individual liturgies, which was determined by the Synod or (in the case of material that did not require synodical authorization) the House of Bishops. The Senior Liturgy Editor did have significant input on questions such of both what the contents of each book should be and the order in which those contents should appear. My view was that notes and tables should appear close to the liturgical material to which they related. Hers was that things that laypeople would find boring should be buried in remote parts of the book. For the most part, she won on that point.

As Bishop David has described, the Liturgical Commission presented each draft liturgy or set of liturgical material to the General Synod. Each was then revised in a synodical process overseen in each case by a dedicated steering committee and involving a revision committee.

At the end of the process (as we are an episcopal church!), the House of Bishops was free to make any changes it wished to the liturgical text. The final stage was that the Synod could either approve (or not) the text submitted to it by the House of Bishops for Final Approval. It needs to be remembered that in the case of the first volumes, which were published in 2000, much of the work by the Liturgical Commission would have been done before the Senior Liturgy Editor was appointed in 1997. I think she attended Liturgical Commission meetings from time to time for particular items of business. I doubt if she attended meetings of the Steering and Revision Committees. I also don't think that she would have had any editorial involvement in the gestation of individual texts prior to Final Approval, or that they received any significant copy-editing before Final Approval, but I wasn't involved and may be wrong. Sue Moore or my predecessor as Secretary of the Commission, David Hebblethwaite (who doesn't have email) may recall this.

Rachel left Church House after the publication of the initial volumes in 2000 and after that her liturgical role was taken over by another CHP Commissioning Editor alongside her other responsibilities. In my time as Secretary of the Commission (2000-2009) no professional copy-editing was done before Final Approval.

The texts as handed over after Final Approval (or Commendation by the House of Bishops, as the case may be) required a great deal of intervention. The first stage was for the in-house copy-editor to produce a clean text copy-edited according to house style. This went to a number of people. I guess (from memory – it's a long time ago) they were:

- the Chairman of the relevant Steering Committee(s), who would be a senior member of the Commission who was a member of the General Synod
- the lead member of the Commission for that liturgy (if not the same person)
- one or two Commission members or liturgical 'anoraks' (as we disparagingly called them) who had an eye for liturgical detail that might elude those Commission members who were more 'big picture' people
- the Senior Liturgy Editor, the Secretary of the Commission and the Secretary of the Liturgical Publishing Group (after 2002 this was just two people – the CHP Editor and me)

The four staff members (CHP Liturgy Editor, CHP copy editor, Commission Secretary and LPG Secretary) met for frequent and lengthy editorial meetings in which we reviewed the copy-edited text in the light of the comments from those to whom it had been sent, and our own comments. We found that a great deal of intervention was needed, going far beyond mere matters of typos and punctuation (and, in truth, far beyond what the Synod had envisaged in its 1997 resolution). There were inconsistencies of text and approach within and especially between the different bundles of liturgical material. The amount of attention given to the

different liturgies by their respective steering and revision committees, and by the Synod and the House, varied considerably. In some cases, it was difficult to imagine that anyone had given some more obscure parts much attention at any stage. Anyone comparing the Final Approval texts with the published texts will find that in some places we made textual changes, not just copy-editing changes. The Secretary of the Commission was the guardian of the synodical process. An obvious golden rule was that no change that we made could overturn a (positive or negative) decision of the Synod, the House, a revision committee, or the Commission. It was the Commission Secretary's role to decide whether a proposed change was merely editorial or substantive. If it was substantive, he sought the permission of the Chairman of the relevant Steering Committee for it (orally or in writing). This was mostly given but sometimes not (we did push the boundaries!). Where permission was given, it would be because the proposed change was uncontroversial, or in line with otherwise general policy, or where the member concerned was confident that, had the revision committee been invited to consider the point, it would have agreed. The Secretary of the Commission always had to consider what could be authorized at staff level and what needed member-level approval.

Once we had a revised copy-edited text, it was sent for typesetting. Proofs were sent out for comment to most of the people mentioned above, but at subsequent proof stages the number of people who got the proofs was reduced, as the task became one of checking that what we had asked for had been done. (As publication came nearer, questions were more questions of layout than of detailed work on texts.) Of course, the initial proof stages in particular threw up new questions. Issues become much clearer when you have a text that's typeset and laid out than when you are merely dealing with continuous pages of copy-edited material. Each set of proofs was considered in a staff-level editorial meeting, as described above.

Those meetings were frequent and long, but we were (or became) friends, and we had quite a lot of fun. I remember one meeting at which we decided that it would be more user-friendly for each of the 29 (!) numbered notes to the CW Holy Communion rites to have a title. I think we just put them in on our own authority. My tongue in cheek suggestion that Note 27 (page 335) should be headed 'Interim Rite' prompted some mirth. David, as Secretary of the Commission, agreed that that was a precise and succinct description of the content of the note, but (as so often in the Church of England) 'We can't say that!' When I became Secretary of the Commission, the poacher became the gamekeeper.

Bibliography

Some things have been published about the Liturgical Publishing exercise, which may be of interest. I did a chapter on the design in Paul Bradshaw's *Companion to Common Worship*, vol. 1. You are probably familiar with that book and also with David Hebblethwaite's Alcuin/Grow booklet, which focuses more on the Liturgical Commission side of things. The 32-page account by John Morgan, initially the junior of the two typographers, approaches it from the other end of things, but will give more insight into the post-Synod stage:

http://www.morganstudio.co.uk/downloads/bibliography/7/jm_2003_typographypapers_commonworship-lores.pdf. It has a bibliography attached.

Proposed Resolutions

The text of each resolution can be found in the report of the subcommittee that proposed the resolution. In digital versions of this document the following titles are hyperlinked to the text of that resolution.

[RESOLUTION A062 AMEND CANON II.3](#)

[RESOLUTION A063 AMEND ARTICLE X OF THE CONSTITUTION OF THE EPISCOPAL CHURCH](#)

[RESOLUTION A064 AUTHORIZE THE BOOK OF OCCASIONAL SERVICES, 2018](#)

[RESOLUTION A065 AUTHORIZE LESSER FEASTS AND FASTS 2018](#)

[RESOLUTION A066 ADD THURGOOD MARSHALL, PAULI MURRAY, AND FLORENCE LI TIM-OI TO LESSER FEASTS AND FASTS, 2018](#)

[RESOLUTION A067 PROPOSE ADDITIONAL OPTIONAL FAST DAYS FOR LESSER FEASTS AND FASTS](#)

[RESOLUTION A068 PLAN FOR THE REVISION OF THE BOOK OF COMMON PRAYER](#)

[RESOLUTION A069 ENGAGEMENT WITH THE BOOK OF COMMON PRAYER](#)

[RESOLUTION A070 TRANSLATION OF THE BOOK OF COMMON PRAYER](#)

Supplementary Materials

The supplementary materials provided by each subcommittee were appended to their own report except in the case of the revised *Book of Occasional Services* and the revised *Lesser Feasts and Fasts*. These two items they were too large to insert at the end of the relevant subcommittee report. They have been published separately.

STANDING COMMISSION ON STRUCTURE, GOVERNANCE, CONSTITUTION & CANONS

Membership

Ms. Pauline Getz, Esq., <i>Chair</i>	San Diego, VIII	2018
The Rt. Rev. Wendell Gibbs, <i>Vice-Chair</i>	Michigan, V	2021
The Rev. Dr. Molly James, <i>Secretary</i>	Connecticut, I	2021
The Rev. Sharon Alexander	Louisiana, IV	2021
Canon Annette Buchanan	New Jersey, II	2021
The Rev. Megan L. Castellan	West Missouri, VII	2018
The Rt. Rev. Francisco Duque	Colombia, IX	2018
Mr. Michael Glass, Esq.	San Joaquin, VIII	2021
Mr. Christopher Hayes, Esq.	California, VIII	2018
Ms. Sally Johnson, Esq.	Minnesota, VI	2021
The Rt. Rev. William Klusmeyer	West Virginia, III	2021
Ms. Louisa McKellaston	Chicago, V	2018
The Rt. Rev. Jake Owensby	Western Louisiana, VII	2021
Mr. Scott Remington	Central Gulf Coast, IV	2018
Mr. James Simon, Esq.	Ohio, V	2018
Mr. Jamal Smith, Esq.	The Virgin Islands, II	2021
The Rev. Canon Rosemary Sullivan	Virginia, III	2018
The Rev. Canon Bradley Wirth	Montana, VI	2018
Ms. Jane Cislucis, <i>Liaison with Executive Council</i>	Northern Michigan, V	2018
The Rev. Adam Trambley, <i>Representative of</i>	NW Pennsylvania, III	2018
<i>The President of the House of Deputies</i>		
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	

CHANGES IN MEMBERSHIP

During the triennium, the Commission accepted the resignations of The Rt. Rev. Laura Ahrens, Mr. Jack Finlaw, Dr. Victor Feliberty-Ruberte, and Dr. Luisa Bonillas. Bishop Ahrens's vacancy was not filled. Initially, the Staff Liaison was Mary Kostel, Esq. She was replaced with Paul Nix, Esq. Mr. Nix was replaced with the new Chief Legal Officer, Doug Anning, Esq. Initially, the Representative of the President of the House of Deputies was Christopher Hayes, Esq. Mr. Hayes appointed to fill the vacancy created by Mr. Finlaw's resignation, and The Rev. Adam Trambley was appointed to fill that vacancy. Mr. Scott Remington was appointed to fill Dr. Feliberty-Ruberte's vacancy.

Representatives of the Commission at General Convention: Pauline Getz and Molly James are authorized to receive non-substantive amendments to this report at General Convention.

Mandate

Review of Canonical Mandate

The canonical mandate of the Commission is as follows:

Canon I.1.2(n)(1)

(i) Review such proposed amendments to the Constitution and Canons as may be submitted to the Commission, placing each such proposed amendment in proper Constitutional or Canonical form, including all amendments necessary to effect the proposed change. For amendments not in proper form, the Standing Commission on Constitution and Canons may direct the submitting Commission to the Canonical and Rules of Order requirements for amendments to the Constitution and Canons so the submitting Commission may revise its amendment to proper form. The Commission shall express its views with respect to the substance of any such proposal only to the proponent thereof; *provided, however*, that no member of the Commission shall, by reason of membership, be deemed to be disabled from expressing, before a Legislative Committee or on the floor of the General Convention, personal views with respect to the substance of any such proposed amendment.

(ii) Conduct a continuing comprehensive review of the Constitution and Canons with respect to their internal consistency and clarity, and on the basis of such a review, propose to the General Convention such technical amendments to the Constitution and Canons as in the opinion of the Commission are necessary or desirable in order to achieve such consistency and clarity without altering the substance of any Constitutional and Canonical provisions; *provided, however*, that the Commission shall propose, for the consideration of the appropriate Legislative Committees of the General Convention, such amendments to the Constitution and Canons as in the opinion of the Commission are technically desirable but involve a substantive alteration of a Constitutional or Canonical provision.

(iii) On the basis of such review, suggest to the Domestic and Foreign Missionary Society [DFMS] such amendments to its By-laws as in the opinion of the Commission are necessary or desirable in order to conform the same to the Constitution and Canons.

(iv) Conduct a continuing and comprehensive review and update of the authorized “Annotated Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America otherwise known as The Episcopal Church” to reflect actions of General Convention which amend the Constitution and Canons and, in the discretion of the Commission, develop other materials which are appropriate to the purpose of the “Annotated Constitution and Canons,” and facilitate the publication of this document and related materials. The

Commission may provide or support forums to promote commentary, discussion, and understanding of the Constitution and Canons.

(v) Discharge such other duties as shall from time to time be assigned by the General Convention.

(vi) Study and make recommendations concerning the structure of the General Convention and of The Episcopal Church. It shall, from time to time, review the operation of the several Committees, Commissions, and Boards to determine the necessity for their continuance and the effectiveness of their functions and to bring about a coordination of their efforts. Whenever a proposal is made for the creation of a new Committee, Commission, Board or Agency, it shall, wherever feasible, be referred to this Standing Commission for its consideration and advice.

Summary of Work

Meetings

At the 78th General of Convention of the Episcopal Church, meeting in Salt Lake City, Utah, the Convention passed a Resolution which amended the Canons to eliminate twelve (12) of the fourteen (14) Standing Commissions of the General Convention, and reconstituted the Standing Commission on Constitution and Canons and the Standing Commission on the Structure of the Church into the Standing Commission on Structure, Governance, Constitution and Canons [Standing Commission].

The Standing Commission met in person four (4) times during the triennium: twice at the Maritime Institute in Linthicum, Maryland, once at the American Airlines Training and Conference Center at the Dallas/Fort Worth Airport in Texas, and once at the Wasatch Retreat and Conference Center in Salt Lake City, Utah.

In addition, the Commission met via Zoom video conference call eight (8) times, courtesy of the Episcopal Church in Connecticut.

At its organizational meeting, the Commission elected Pauline (Polly) Getz as its Chair; the Rt. Rev. Wendell Gibbs as its Vice-Chair; and the Rev. Dr. Molly James as its Secretary. At its initial and subsequent meetings, the Commission received comments and took action as reflected in this report. For detailed accounts of the Commission's proceedings, readers are referred to the minutes of the Commission's meetings, available at the Commission's web page on the General Convention website.

Specific Areas of Work

In light of the increased volume of topics coming to the Commission due to the consolidation of work and elimination of other Commissions, this Commission chose to divide its work into four (4) categories:

1. Canonical Changes;
2. General Convention and the Structure of the Church;
3. Provinces, Bishops and Diocesan Vitality; and
4. Title IV.

The Commission also addressed other aspects of its Canonical mandate, including a review of the Committees, Commissions, Agencies, Boards and other Interim Bodies.

1. CANONICAL CHANGES

Referred Resolutions

Resolution 2015-D037 Amending Names in Church Records, Registries, and Certificates

Resolution 2015-D037 requested the then Standing Commission on Constitution and Canons, now the Standing Commission on Structure, Governance, Constitution and Canons to study and make recommendations to the 79th General Convention regarding requests to amend church records and registries and reissue church certificates to match the legal name changes of members of The Episcopal Church. The policy below was developed through consultation of the Standing Commission with The Archives of the Episcopal Church, primarily, as well as consultation with the National Episcopal Historians and Archivists, the Church Pension Fund [CPG] and members of the Church's transgender community. The goal of this policy is to fulfill our baptismal promise to respect the dignity of every human being while also ensuring that records are maintained in accordance with canonical and ethical standards. The policy addresses changing names at a congregational level. Additional work needs to be done by the Standing Commission in the next triennium to develop a policy for name changes at the church wide level.

Resolution A088: Proposed Guidelines for Amending Church Records

Resolved, the House of _____ concurring, That the 79th General Convention urge all dioceses to adopt a policy regarding amending names in church records. The guidelines below are commended to all dioceses as a model.

Guidelines for Amending Church Records

Introduction:

The following Guidelines for amending church records are recommended for use across The Episcopal Church, particularly in congregations, regarding name changes in Church records. These guidelines seek to honor and respect the dignity of every human being while also complying with necessary canonical and ethical standards. In carrying out this policy all those with pastoral authority are urged to exercise pastoral sensitivity and discretion, noting that in many instances name changes offer an opportunity for a restoration of dignity after trauma.

Diocesan and parish staff are custodians of records that are vital to understanding the state of the Church and supporting its members. Custodians of the records have the responsibility to maintain authentic records, provide appropriate access and protect the privacy of individuals. As society is coming to recognize the rights of people to legally change their names in ways that maintain their privacy, these guidelines and standards allow the Church to honor requests while maintaining the canonical, ethical and historical trustworthiness of the record. The following proposal offers an overview of major areas of consideration for maintaining and amending trustworthy church records. It is based on standard principles for maintaining vital records, current practices in federal, state and local government of the United States and practices of other religious organizations.

Those affected by these guidelines include transgender people, adoptees, parents and guardians of minors with name and gender changes, divorcees, family members, ordained clergy in parishes and other administrative personnel. Congregations, dioceses, the general church offices, agencies of The Episcopal Church (e.g., the Archives, the Church Pension Fund) and other Episcopal institutions all have records that could also come under these guidelines.

About records and data generally

- A record may include many different data elements, including multiple people's names (e.g., parents' names). The Church recognizes the prevailing societal understanding that individuals have an ownership interest in their name and other personal data, including the right to amend that information if it is inaccurate.
- Data elements subject to amendment are the name and gender fields. An individual's ownership interest is limited to name and gender, and does not extend to one's secondary participation in an event. The names of secondary participants (e.g., priests, parents, sponsors), places, and dates are not subject to amendment, unless they are the individual whose name was changed.

1.0 Records and data affected by 2015-D037

1.1 Sacramental records (baptismal, confirmation, marriage, death/burial)

- Some sacramental records such as the baptismal certificate are accepted in lieu of state and municipal vital records and therefore require a degree of authenticity. Ordination certificates are also required by many states to permit clergy to officiate at weddings.
- The Episcopal Church and its records custodians have an ethical and canonical duty to ensure that no doubt can be cast on the authenticity of the baptismal certificate or the historical trustworthiness of the original records for marriage, confirmation, and burials. As defined in I.5.2 of the Constitution and Canons, records are "all fixed evidential information, regardless of method, media, format, or characteristics of the recording process, which have been created, received or gathered by the Church, its officers, agents or employees in pursuance of the legal, business and administrative function and the programmatic mission of the Church. Records include all original materials used to capture information, notwithstanding the place or conditions of creation, or the formality or informality of the characteristics of the record. The

records and archives of the Church are not limited by the medium in which they are kept and include such formats as paper records, electronic records, printed records and publications, photo-reproduced images, and machine-readable tapes, film and disks."

- Certificates of baptism or other sacramental records are copies derived from the Parish Register. In other words, when a Church member receives a certificate, what is received is a certified (signed) copy. It is important that name and gender changes are made in the official register, from which any new certificate may be rendered upon request.

1.2 *Congregational communicant lists and church membership rolls*

- Records custodians should be conscious of any corresponding changes that should be made in non-sacramental membership lists or rolls when changes are made to sacramental records.

2.0 **Requesting an amendment to a record**

2.1 *Who has the right to request an amendment?*

- Persons may request an amendment to their own personal data in Church records.
- Parents/legal guardians may request an amendment on a minor's behalf.

2.2 *Circumstances for amending a record*

2.2.1 *Name changes after a legal change in status*

- An individual who has made a legal name change may make a formal request (see below) to amend sacramental records (i.e., Parish Registers).
- Marriage, divorce, and remarriage warrant routine name changes.
- Adoptees and their parents may request a name change.

2.2.2 *Other name change requests*

- Name changes to administrative records permit more flexibility. Church personnel may recognize a priority need for honoring new identity or protecting personal safety. Flexibility should be balanced with discretion as to avoid name changes for fraudulent purposes.
- Parish Registers and administrative records (e.g., personnel records) could be amended to add a "preferred name" field, if a name has not been legally changed.

2.2.3 *Gender change*

An individual may make a formal request (see below) to amend the gender assigned to the person in sacramental and administrative records.

2.2.4 *Corrections*

Corrections to the Parish Register or other original record are permissible when *bona fide* evidence of an error is identified.

2.3 A Valid Request

- A record should not be changed without the receipt of a formal request in writing directed to the priest in charge of the congregation or a delegated authority (e.g., recorder, archivist).
- Name change requests must be accompanied by a legal instrument from civil authorities, which may include a court order, driver's license, passport or other legal document.
- Gender change requests must be accompanied by supporting documentation, as described below.

3.0 Procedure for making name and identity changes to sacramental records

3.1 Evidence should accompany requests for a name or gender change:

- Original records (documents that verify an individual's original identity)
- Changed records (documents that verify an individual's new/changed identity)
- Pastoral care (evidence satisfactory to the priest that the individual freely and fully understands the changes to be made to the records and the privacy expectations)

3.2 Original Name/Gender: Verifying documents/declarations:

- Original signed, government issued identification with photograph (e.g., passport), or original birth certificate, or driver's license.
- Evidence from a member of the clergy of a continuing pastoral relationship in the individual's home parish or the person's agency relationship (e.g., chaplain).
- Special hardship cases (e.g., refugees, undocumented immigrants) for which the priest may consider other forms of evidence, such as student identification, refugee documentation or baptismal record.

3.3 New Identity: Verifying documents/declarations:

3.3.1 Name only, or Name and Gender (one of the following)

- Government-issued identification document with changes
- Court order
- Divorce papers
- Marriage certificate
- Proof of adoption

3.3.2 Gender only

- Signed statements by a healthcare/mental health professional certifying that the new gender is the requester's stated gender (or that of a minor when the request is made by the person's parent or guardian).
- Congregations may consider accepting other types of verification, for example, an affidavit from a family member or member of the clergy.

3.4 Who is authorized to amend a Congregation record?

- Priest (or Bishop) in charge of the congregation (or designee) Officiating member of the clergy
- Administrative records: Priest (or Bishop) in charge of the congregation, official

recorder or custodian

3.5 *Best practices for amending a record*

- Never write over, obliterate or remove any original information.
- Draw a single line through the original information. Keep the previous entry legible.
- Sign or initial and date the line-through. Add the new information adjacent to the original entry, in the margin, or other available space, including the current date.
- Change the index entry, if one exists, in the same manner as above and add a cross reference under the new name.
- Correction of electronic records should follow the same principles as paper. Keep the original entry legible in some form allowed by the software (i.e., edit/save new record). Use the software's note field to date and initial the record as an amended record and refer to the new record if necessary.
- A paper copy with signature should be generated for the Parish Register.
- In lieu of a paper copy, an e-signature must be affixed to meet canonical requirements. The importance of archiving electronic records cannot be overstated.

3.6 *Retention and disposition of supporting documentation*

- Supporting documentation is needed for changes to the Parish Register and personnel-type records, but once approved, supporting documentation that has personal information should be returned to the individual as retention places an undue security burden on the congregation.
- The recommended approach is to keep the formal request (letter or email) requesting amendments, which the priest or custodian initials as approved or declined. Duplicate copies of supporting documentation should be securely destroyed.

4.0 **Privacy, Confidentiality and Access to Records**

4.1 *The right to view or receive a copy of sacramental or personnel-type records is restricted to:*

- Principal individual
- Parents and legal guardians of minors
- Notarized designated delegate of the principal (such as family members or attorney)
- Priest in charge of the congregation or a Priest's delegated administrator
- Civil authorities (e.g., law enforcement or court official) upon referral from the Church attorney or chancellor or in response to a valid subpoena.
- Pre-screened individuals seeking biological parent identity
- *Due diligence:*

Verification of identity and proof of intent of the principal or other parties listed above are recommended prior to releasing personal information. Privacy concerns envelop issues of identity theft, the protection of the personal safety of transgender individuals, victims of domestic violence, unauthorized intrusion of family members and the safety of persons at risk. The need to be diligent should not be used, however, as an obstacle to honoring a straightforward, legitimate request.

4.2 *Church bodies are obliged to protect the privacy of the record. The following standards are*

recommended.

- An individual's privacy extends across their personal history, including pre-amended and amended data.
- Records with personal information should not be open to browsing by anyone but the authorized delegate or custodian.
- Parish Registers and other records containing personally identifiable information should be held under secure lock.
- Information systems (databases, spreadsheets) should be password protected with strong passwords, and accessed only on a need-to-know basis.

4.3 *When records become historical and open to the public.*

- State laws may make some records open to the public upon the passage of a certain number of years or the death of a person. You must verify your state's laws before allowing access to records because they are alleged to be "public." Any inquiry for historical records should have a legitimate purpose: such as genealogical research and legal inquiries regarding inheritance and scholarly inquiries.
- Parish Registers should not be opened to external persons for browsing.
- Church records belong to the congregation and are not to be exploited for commercial or personal gain for third-parties.

EXPLANATION

This resolution seeks to provide a policy to address an issue of privacy as it impacts access to full membership and ministry in this Church among those who have legally changed their name(s) and wish to keep that change private. People who take on a new legal name have often undergone profound life transitions of various sorts, including divorce and/or remarriage, adoption, and as part of the fuller claiming of a gender identity by members of the transgender community. While many people may not find it necessary to request a change in church records after they have legally changed their name, others may consider the potential disclosure of a previous name via church records a matter of privacy and even personal safety. The proposed policy is offered to dioceses as a way to honor the dignity of any person who has changed their name.

Substantive Matters Received From Various Sources

Use of "In Communion" and "In Full Communion"

The terms "in communion" and "in full communion" have not been used consistently in the Constitution and Canons. The Standing Commission reviewed the Constitution and Canons, as well as several of The Episcopal Church's documents forming the basis for ecumenical relationships to determine when "in communion" should be used and when "in full communion" should be used. The Standing Commission also sought the counsel and guidance of several of our past and present ecumenical officers. The ecumenical officers referred the Standing Commission to the following excerpt from paragraph two (2)

of “Called to Common Mission,” the Concordat of Agreement between The Episcopal Church and the Evangelical Lutheran Church in America approved by General Convention in 2000:

“We therefore understand full communion to be a relation between distinct churches in which each recognizes the other as a catholic and apostolic church holding all the essentials of the Christian faith. Within this new relation, churches become interdependent while remaining autonomous. Full communion includes the establishment of locally and nationally recognized organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and to enable common witness, life, and service. Diversity is preserved, but this diversity is not static. Neither church seeks to remake the other in its own image, but each is open to the gifts of the other as it seeks to be faithful to Christ and His mission. They are together committed to a visible unity in the church's mission to proclaim the Word and administer the Sacraments.” [Called to Common Mission, paragraph two (2)]

After review and consultation, the Standing Commission concluded that, utilizing the definition set forth above, references to “in communion” in the Constitution and Canons are better understood to mean “in full communion.” Therefore, the Standing Commission recommends that, with a few exceptions, references be amended so that all references are to “in full communion.” The only reference not recommended for amendment is in the Preamble to the Constitution, which refers to being in communion with the See of Canterbury:

The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church (which name is hereby recognized as also designating the Church), is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer. This Constitution, adopted in General Convention in Philadelphia in October, 1789, as amended in subsequent General Conventions, sets forth the basic Articles for the government of this Church, and of its overseas missionary jurisdictions.

Proposed Constitution and Canonical Amendments regarding Full Communion

Resolution Ao89: Amend Articles VI and VIII of the Constitution regarding Full Communion

Resolved, the House of _____ concurring, That the 79th General Convention amend Articles VI and VIII of the Constitution to read as follows:

ARTICLE VI

Sec. 1. The House of Bishops may establish a Mission in any area not included within the boundaries of any Diocese of this Church or of any Church in *full* communion with this Church, and elect or appoint a Bishop therefor.

ARTICLE VIII

No person shall be ordered Priest or Deacon to minister in this Church until the person shall have been examined by the Bishop and two (2) Priests and shall have exhibited such testimonials and other requisites as the Canons in that case provided may direct. No person shall be ordained and consecrated Bishop, or ordered Priest or Deacon to minister in this Church, unless at the time, in the presence of the ordaining Bishop or Bishops, the person shall subscribe and make the following declaration:

I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Episcopal Church.

Provided, however, that any person consecrated a Bishop to minister in any Diocese of an autonomous Church or Province of a Church in *full* communion with this Church may, instead of the foregoing declaration, make the promises of Conformity required by the Church in which the Bishop is to minister.

If any Bishop ordains a Priest or Deacon to minister elsewhere than in this Church, or confers ordination as Priest or Deacon upon a Christian minister who has not received Episcopal Ordination, the Bishop shall do so only in accordance with such provisions as shall be set forth in the Canons of this Church.

No person ordained by a foreign Bishop, or by a Bishop not in *full* communion with this Church, shall be permitted to officiate as a Minister of this Church until the person shall have complied with the Canon or Canons in that case provided and also shall have subscribed the aforesaid declaration.

A Bishop may permit an ordained minister in good standing in a church with which this Church is in *full* communion as specified by the Canons who has made the foregoing declaration, or a minister ordained in the Evangelical Lutheran Church in America or its predecessor bodies who has made the promise of conformity required by that Church in place of the foregoing declaration to officiate on a temporary basis as an ordained minister of this church. No minister of such a Church ordained by other than a Bishop, apart from any such ministers designated as part of the Covenant or Instrument by which full communion was established, shall be eligible to officiate under this Article.

EXPLANATION

These changes are proposed to reflect being in full communion rather than communion to remain consistent throughout our Constitution and Canons.

Resolution A090: Canonical Amendments regarding Full Communion

Resolved, the House of _____ concurring, That the 79th General Convention amend the following identified Canons to read as follows:

Canon I.4.9(a) Ordained Ministers and Lay Communicants of this Church, or of some church in *full* communion with this Church, in good standing, who qualify in accordance with the standards and

procedures adopted from time to time by the Executive Council, shall be eligible for appointment as Missionaries of this Church.

(b) Members in good standing of Churches not in *full* communion with this Church, but otherwise qualified as above, may, at the request of the Ecclesiastical Authority of the jurisdiction in which the requirement exists, be employed and assigned to positions for which they are professionally prepared; and may receive the same stipends and other allowances as appointed Missionaries. The Ecclesiastical Authority of a jurisdiction may employ any qualified person for work in the jurisdiction.

Canon I.11.2(a) The House of Bishops may establish a Mission in any Area not included within the boundaries of a Diocese of this Church, or of a Church in *full* communion with this Church, under such conditions and agreements, not inconsistent with the Constitution and Canons of this Church, as shall be approved by the House of Bishops from time to time.

Canon I.11.2(c) For every such Area Mission, a Bishop of this Church, or of a church in *full* communion with this Church, shall be assigned by the House of Bishops to give episcopal oversight. The person so assigned, if a Bishop of this Church, shall, for the duration of such assignment, exercise jurisdiction as a Missionary Bishop under these Canons, so far as they are applicable to the Area Mission; and should occasion arise for the function of a Standing Committee or a Commission on Ministry, the Bishop shall appoint a board or boards of Clergy and Lay Persons resident in the area, to fulfill such functions as may be required.

Canon I.11.2(e) An Area Mission may be terminated by the House of Bishops as a mission of this Church; or it may be transferred by them to become a mission of another church, or to become a constituent part of an autonomous Province in *full* communion with this Church; or it may organize itself as an extra-provincial Diocese.

Canon I.11.3(a) An Area not previously organized as a Diocese, and not under the permanent jurisdiction of a Bishop in *full* communion with this Church, may, upon application for admission, in accordance with the procedures of Article V, Section 1, be admitted as a Diocese, and may be accepted as a Missionary Diocese within the meaning of Sec. 1 of this Canon. Such Missionary Diocese, and every present Missionary Diocese organized by the House of Bishops under previously existing Canons and admitted into union with the General Convention, shall be governed by a Constitution and Canons, adopted by the Convention of the said Diocese, which acknowledge the authority of the Constitution and Canons of the General Convention, and incorporate the provisions set forth in the subsequent paragraphs of this section.

Canon I.11.3(b) In the event a Missionary Diocese beyond the territory of the United States of America is incapable of functioning as a jurisdiction in union with the Episcopal Church, and the Bishop, or if there be none the Ecclesiastical Authority, of such Diocese, after consultation with appropriate diocesan authorities and the Presiding Bishop agree that continuation in union with this Church is no longer feasible, the Presiding Bishop is authorized, after consultation with the appropriate authorities in the Anglican Communion, to take such action as needed for such Diocese to become a constituent part of another Province or Regional Council in *full* communion with this Church.

Canon I.11.4. Notice shall be sent to all Archbishops and Metropolitans, and all Presiding Bishops, of Churches in *full* communion with this Church, of the establishment of any Area Mission, or of the organization or change of status of any Missionary Diocese outside the United States; and of the

consecration, or assignment, of a Missionary Bishop therefor. It is hereby declared as the judgment of this Church that no two (2) Bishops of Churches in *full* communion with each other should exercise jurisdiction in the same place; except as may be defined by a concordat adopted jointly by the competent authority of each of the said Churches, after consultation with the appropriate inter-Anglican body.

Canon I.15.7 The Presiding Bishop may, from time to time, by written commission under the episcopal signature and seal, assign to a Bishop or Bishops of this Church, or of a Church in *full* communion with this Church, the care of, and responsibility for, one (1) or more of such Congregations and the Clergy officiating therein, for such period of time as the Presiding Bishop may deem expedient; *provided* that, should such term expire in a year during which a General Convention is to be held, prior to said Convention, the commission may be extended until the adjournment of the Convention.

Canon I.16.3 A Member of the Clergy of such Congregation who shall have been ordained by a Bishop not in *full* communion with this Church, but the regularity of whose ordination is approved by the Presiding Bishop, shall be admitted in the appropriate Order under the provision of Canon III.10.3.

Canon I.17.1(c) It is expected that all adult members of this Church, after appropriate instruction, will have made a mature public affirmation of their faith and commitment to the responsibilities of their Baptism and will have been confirmed or received by the laying on of hands by a Bishop of this Church or by a Bishop of a Church in *full* communion with this Church. Those who have previously made a mature public commitment in another Church may be received by the laying on of hands by a Bishop of this Church, rather than confirmed.

Canon I.17.1(d): Any person who is baptized in this Church as an adult and receives the laying on of hands by the Bishop at Baptism is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; also,

Any person who is baptized in this Church as an adult and at some time after the Baptism receives the laying on of hands by the Bishop in Reaffirmation of Baptismal Vows is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; also,

Any baptized person who received the laying on of hands at Confirmation (by any Bishop in ~~apostolic~~ *historic* succession) and is received into the Episcopal Church by a Bishop of this Church is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; and also,

Any baptized person who received the laying on of hands by a Bishop of this Church at Confirmation or Reception is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed.

Canon I.17.4(a) A member of this Church removing from the congregation in which that person's membership is recorded shall procure a certificate of membership indicating that that person is recorded as a member (or adult member) of this Church and whether or not such a member:

- (1) is a communicant;
- (2) is recorded as being in good standing;
- (3) has been confirmed or received by a Bishop of this Church or a Bishop in *full* communion with this Church.

Canon I.17.4(d) Any communicant of any Church in *full* communion with this Church shall be entitled to the benefit of this section so far as the same can be made applicable.

Canon I.20: Of Churches in Full Communion

Sec. 1. The Episcopal Church, a member of the Anglican Communion, has a relationship of full communion with those Churches in the historic episcopal succession, *including those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury*, and those Churches in the historic episcopal succession with whom it has entered into covenant agreements including:

- (a) the Old Catholic Churches of the Union of Utrecht,
- (b) la Iglesia Filipina Independiente/the Philippine Independent Church, and
- (c) the Mar Thoma Syrian Church of Malabar.

Sec. 2. The Episcopal Church has a relationship of full communion with the Evangelical Lutheran Church in America under the terms of *and as defined by* "Called to Common Mission," which was adopted by the 73rd General Convention of ~~the~~ The Episcopal Church as Resolution 2000-A040.

Sec. 3. The Episcopal Church has a relationship of full communion with the Northern and Southern Provinces of the Moravian Church in America under the terms of *and as defined by* the "Finding Our Delight in the Lord: A Proposal for Full Communion Between The Episcopal Church; the Moravian Church-Northern Province; and the Moravian Church-Southern Province", which was adopted by the 76th General Convention of The Episcopal Church as Resolution 2009-A073.

Canon III.9.5. Transfer to Churches in Full Communion with This Church

- (a) A Priest desiring to become canonically resident within a Diocese or equivalent jurisdiction of a Church in ~~Full Communion~~ *full communion with The Episcopal Church* (as identified in Canon I.20) ~~or Church in Communion with This Church (as identified by Canon III.10.2.(a)(3))~~ shall request a testimonial from the Ecclesiastical Authority of the Diocese of current canonical residence, which testimonial shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent to the Ecclesiastical Authority of the Diocese or equivalent jurisdiction to which transfer is proposed. The testimonial may include a portfolio of training, continuing education, and exercise of ministries. The testimonial shall be in the following form or in the form specified by the receiving Diocese or equivalent jurisdiction:

I hereby certify that A.B., who has signified to me the desire to be transferred to the Ecclesiastical Authority of _____, is a Priest of the Diocese of _____ of the Episcopal Church in good standing, and has not, so far as I know or believe, been justly liable to evil report, for error in religion or for viciousness of life, for the last three (3) years.

(Date) _____ (Signed) _____

Canon III.9.5(b) If the Ecclesiastical Authority of the Diocese or equivalent jurisdiction of the Church in ~~full communion~~ ~~Full Communion or Church in Communion with this~~ *The Episcopal Church* accepts the testimonial, the canonical residence of the Priest transferred shall date from such acceptance, and notice of acceptance shall be promptly forwarded by the Priest to the Ecclesiastical Authority in the sending Diocese. Such notification from the receiving Ecclesiastical Authority may be in the following form:

I hereby certify that A.B. has been canonically transferred to my jurisdiction and is a Priest in good standing.

(Date) _____ (Signed) _____

Upon receipt of said acceptance, the Ecclesiastical Authority of the sending Diocese shall notify the Church Pension Fund and the Recorder of Ordinations of the priest's departure from the Episcopal Church.

Canon III.9.5(c) This provision shall not be used for Priests who seek to enter churches ~~Not in Communion~~ *not in full communion* with ~~This~~ *The Episcopal Church* or for those who seek transfer to another Province of the Anglican Communion while remaining geographically within the boundaries of The Episcopal Church. In such cases the provisions of Canon III.8.6 shall be followed.

Canon III.9.7(c) No Rector or Priest-in-Charge of any congregation of this Church, or if there be none, no Wardens, Members of the Vestry, or Trustees of any congregation, shall permit any person to officiate in the congregation without sufficient evidence that such person is duly licensed and ordained and in good standing in this Church; provided, nothing in these Canons shall prevent:

(1) The General Convention, by Canon or otherwise, from authorizing persons to officiate in congregations in accordance with such terms as it deems appropriate;

(2) The Bishop of any Diocese from giving permission

(i) To a Member of the Clergy of this Church, to invite Clergy of another church to assist in the Book of Common Prayer Offices of Holy Matrimony or of the Burial of the Dead, or to or read Morning or Evening Prayer, in the manner specified in Canon III.9.5; or

(ii) To Clergy of any other church to preach the Gospel, or in ecumenical settings to assist in the administration of the sacraments; or

(iii) To godly persons who are not Clergy of this Church to address the Church on special occasions; or

(iv) To the Member of the Clergy or Priest-in-Charge of a congregation or if there be none, to the Wardens, to invite Clergy ordained in another church in *full communion* with this Church to officiate on an occasional basis, provided that such clergy are instructed to teach and act in a manner consistent with the Doctrine, Discipline, and Worship of this Church.

Canon III.9.7(e) Any Priest desiring to officiate temporarily outside the jurisdiction of this Church but in a church in *full communion* with this Church, shall obtain from the Ecclesiastical Authority of the Diocese in which the person is canonically resident, a testimonial which shall set forth the person's official standing, and which may be in the following form:

I hereby certify that A.B., who has signified to me the desire to be permitted to officiate temporarily in churches not under the jurisdiction of The Episcopal Church, yet in *full communion* with this Church, is a Priest of _____ in good standing, and as such is entitled to the rights and privileges of that Order.

(Date) _____ (Signed) _____

Such testimonial shall be valid for one year and shall be returned to the Ecclesiastical Authority at the end of that period. The Ecclesiastical Authority giving such testimonial shall record its issuance, the name of the Priest to whom issued, its date and the date of its return.

Canon III.10.2(a)(3):

(3) The provisions of ~~this Section 4~~ *Sections 2 and 3* shall be ~~fully~~ *fully* applicable to all Members of the Clergy ordained in any Church ~~in the process of entering the historic episcopal succession with which The Episcopal Church is in full communion with this Church as specified in Canon I.20, subject to the any covenant of the two (2) Churches as adopted by the General Convention.~~

- ~~(i) those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury,~~
- ~~(ii) the Old Catholic Churches of the Union of Utrecht,~~
- ~~(iii) the Philippine Independent Church, and~~
- ~~(iv) the Mar Thoma Syrian Church of Malabar~~
- ~~(v) the Evangelical Lutheran Church in America.~~

Canon III.11.9(c)

(c) Missionary Bishops

- (1) The election of a person to be a Bishop in a Missionary Diocese shall be held in accordance with the procedures set forth in the Constitution and Canons of this Church.
- (2) The Convention of a Missionary Diocese may, in lieu of electing a Bishop, request that such election be made on its behalf by the Synod of the Province, or the House of Bishops of the Province subject to confirmation of the Provincial Council, or the Regional Council of Churches in *full* communion with this Church of which the Diocese is a member.

Canon III.12.5(b)

An Assistant Bishop may be appointed from among the following:

- (1) Bishops Diocesan, Bishops Coadjutor, or Bishops Suffragan, who under the Constitution and Canons of this Church would be eligible for election in that Diocese; provided that at the time of accepting any such appointment a Bishop Diocesan, Bishop Coadjutor or Bishop Suffragan shall resign that office;
- (2) Bishops of this Church who, having resigned their previous responsibilities, are qualified to perform episcopal acts in this Church; and
- (3) Bishops of a Church in *full* communion with this Church, in good standing therein, if they:
 - (i) have previously resigned their former responsibilities;
 - (ii) have received approval, by a competent authority within the Church of their ordination of their appointment to the position of Assistant Bishop;
 - (iii) have exhibited satisfactory evidence of moral and godly character and having met theological requirements;
 - (iv) have promised in a writing submitted to the Bishop making the appointment to submit in all things to the Doctrine, Discipline and Worship of this Church;
 - (v) have submitted to and satisfactorily passed a thorough examination covering their medical, psychological and psychiatric condition by recognized and licensed professionals appointed by the Ecclesiastical Authority of the Diocese with the approval of the Presiding Bishop. The forms for medical, psychological and psychiatric reports prepared by The Church Pension Fund [CPG] shall be used for these purposes.

Canon III.12.9(h)

- (h) A resigned Bishop may only perform any episcopal act at the request of or with the permission of the Bishop Diocesan within that Bishop's Diocese. A resigned Bishop may, by vote of the Convention of any Diocese and with the consent of the Bishop of that Diocese, be given an honorary seat in the Convention, with voice but without vote, or be given an honorary seat in the Cathedral of any Diocese, by and subject to the authority competent to grant such seat. The resigned Bishop shall report all official acts to the Bishop Diocesan and to the Diocese in which the acts are performed. These provisions shall also be applicable to a resigned Bishop of another Church in *full* communion with this Church, subject to the approval of competent authority within the other Church, where such approval may be required.

Canon IV.14.12(b)

(b) In the case of any Accord or Order pertaining to a Bishop, the Presiding Bishop shall give notice of the Accord or Order to the Ecclesiastical Authority of every Diocese of the Church, to the Recorder of Ordinations, to the Office of Transition Ministry, and to the Secretary of the House of Bishops, and to all Archbishops and Metropolitans, and to all Presiding Bishops of Churches in *full* communion with this Church.

Canon IV.16

CANON 16: Of Abandonment of The Episcopal Church

(A) By a Bishop

Sec. 1. If the Disciplinary Board for Bishops receives information suggesting that a Bishop may have abandoned The Episcopal Church (i) by an open renunciation of the Doctrine, Discipline or Worship of the Church; or (ii) by formal admission into any religious body not in *full* communion with this Church; or (iii) by exercising Episcopal acts in and for a religious body other than the Church or another church in *full* communion with the Church, so as to extend to such body Holy Orders as the Church holds them, or to administer on behalf of such religious body Confirmation without the express consent and commission of the proper authority in the Church, the Board shall promptly notify the Presiding Bishop and the Bishop in question that it is considering the matter. Upon receipt of such notification, the Presiding Bishop may, with the advice and consent of the Advisory Council to the Presiding Bishop, place restrictions on the ministry of the Bishop in question for the period while the matter is under consideration by the Board. If, after consideration of the matter, the Board concludes, by a majority vote of all of its members, that the Bishop in question has abandoned The Episcopal Church, the Board shall certify the fact to the Presiding Bishop and with the certificate send a statement of the acts or declarations which show such abandonment, which certificate and statement shall be recorded by the Presiding Bishop. The Presiding Bishop shall then place a restriction on the exercise of ministry of said Bishop until such time as the House of Bishops shall investigate the matter and act thereon. During the period of such restriction, the Bishop shall not perform any Episcopal, ministerial or canonical acts.

(B) By a Priest or Deacon

Sec. 3. If it is reported to the Standing Committee of the Diocese in which a Priest or Deacon is canonically resident that the Priest or Deacon, without using the provisions of Canon III.7.8-10 or III. 9.8-11, may have abandoned The Episcopal Church, the Standing Committee shall promptly notify the Bishop Diocesan and the Priest or Deacon in question that it is considering the matter. Upon receipt of such notification, the Bishop Diocesan may, with the advice and consent of the Standing Committee, place restrictions on the ministry of the Priest or Deacon in question for the period while the matter is under consideration by the Standing Committee. The Standing Committee shall ascertain and consider the facts, and if it shall determine by a vote of three-fourths of all the members that the Priest or Deacon has abandoned The Episcopal Church by an open renunciation of the Doctrine, Discipline or worship of the Church, or by the formal admission into any religious body not in *full* communion with the Church, or in any other way, it shall be the duty of the Standing Committee of the Diocese to transmit in writing to the Bishop Diocesan its determination, together with a statement setting out in a reasonable detail the acts or declarations relied upon in making its determination. If the Bishop Diocesan affirms the determination, the Bishop Diocesan shall place a restriction on the exercise of ministry by that Priest or Deacon for sixty days and shall send to the Priest or Deacon a copy of the determination and statement, together with a notice that the Priest or Deacon has the rights specified in Section 4 of this Canon and at the end of the sixty (60) day period the Bishop Diocesan will consider deposing the Priest or Deacon in accordance with the provisions of Section 4.

EXPLANATION

These changes are proposed to reflect being in full communion rather than communion to remain consistent throughout our Constitution and Canons.

Alternative Liturgies

The Commission was asked by the Standing Commission on Liturgy and Music [SCLM] to assist it in developing a Resolution to help clarify the process and treatment of various alternative and additional liturgies. The Standing Commission has reviewed and supports the resolution of the SCLM regarding Alternative and Additional Liturgies.

Consent for Secular Employment

The increasing nature of bi-vocational clergy, or clergy engaged in secular employment out of the necessity to earn a living wage, means that the questions of clergy employment are larger than what can be accomplished by our Standing Commission in this triennium. We, therefore, commend this broader question of clergy engaging in secular employment to the work of the next triennium. If the resolution proposing the creation of a Standing Commission on Formation & Ministry Development passes, this issue should be referred there. If not, it should return to this Standing Commission.

Equity in Clergy Compensation

The issue of a lack of equity in clergy compensation for women was brought to the attention of the Standing Commission. In our work, we noted that the Canons relative to the hiring and search process for clergy do not contain the same language against discrimination as the Canons around the ordination process. We, therefore, are proposing a resolution to add that same non-discrimination language to Title III Section 9. The Board of Transition Ministry has expressed its support for this resolution.

Resolution A091: Amend Canon III.9 Equity in Clergy Hiring and Appointment Practices

Resolved: The House of _____ concurring, That Canon III.9 is hereby amended to add the following to read as follows:

III.9.3

Section 3: The Appointment of Priests:

- (a) *No priest shall be discriminated against in the call or appointment process of this Church because of race, color, ethnic origin, nation of origin, sex, marital status, sexual orientation, gender identity and expression, disabilities or age, except as otherwise provided by these Canons.*

Resolved Further, that the existing sections be renumbered appropriately.

And be it further

Resolved, That Canon III.7 is hereby amended to read as follows:

Sec. 1. Deacons serve directly under the authority of and are accountable to the Bishop, or in the absence of the Bishop, the Ecclesiastical Authority of the Diocese. *No deacon shall be discriminated against in the appointment process of this Church because of race, color, ethnic origin, nation of origin, sex, marital status, sexual orientation, gender identity and expression, disabilities or age, except as otherwise provided by these Canons.*

EXPLANATION

Only twenty-two (22) percent of senior clergy leadership roles across The Episcopal Church are filled by women. (See: Svoboda-Barber, Helen. "Women Embodying Executive Leadership: A Cohort Model for Episcopal Discernment" D.Min. diss., Austin Presbyterian Theological Seminary, Austin, TX, 2017.) Forty (40) percent of priests are women, twenty (20) percent Head-of-Staff clergy are women, less than ten (<10) percent of bishops are women. In the south, Head-of-Staff male clergy are paid an average of \$25,000 per year more than Head-of-Staff female clergy. Forty-three (43) percent of female clergy have applied for rector/vicar positions but never been chosen whereas only eighteen (18) percent of male clergy have applied for rector/vicar positions but never been chosen.

The first two (2) facts are from the annual Clergy Compensation Report put out by the Church Pension Fund [CPG]. The third truth is from Called to Serve: A Study of Clergy Careers, Clergy Wellness, and Clergy Women, pages 14-15, by Paula Nesbitt.

For years the Church Pension Fund [CPG] has documented the stark and widespread differences in how male and female clergy are hired and compensated. The latest report from 2015 is available on the Church Pension Fund's website. This report offers clear statistical evidence that a significant gender pay gap continues to pervade The Episcopal Church. Given the fact that equality for women has long been a priority across the Anglican Communion, this issue needs to be addressed. The Communion Women section of The Anglican Communion website states: "In the Anglican Communion we are committed to ensuring that our churches become a living witness to our belief that women and men are equally made in the image of God." A change in the Canons illustrates the importance of this issue and provides institutional support to women clergy, diocesan staff, and bishops who are advocating for equality in a search process.

Notably, it is highly likely that similar gaps exist for other historically excluded groups, but the Church Pension Fund does not gather data on the race/ethnicity, sexual orientation, or physical/mental handicaps of working clergy. Such categories are included in the resolution in the hopes of combating exclusion of any kinds and creating a church that more accurately reflects our society at large and is able to reap the benefits of our gifted and diverse pool of ordained leadership. It is strongly recommended

that dioceses provide human resources training, especially with respect to hiring practices, for both clergy and lay leadership.

Restoring the Episcopal Church in Cuba to The Episcopal Church

The Task Force on Cuba has managed the laboring oar on this issue, but the Task Force requested the Commission's assistance in reviewing the protocols for readmission, and to assist in drafting appropriate documentation. The Commission has been in regular communication with members of the Task Force and has provided any requested assistance.

Reception of Clergy from Churches in Historic Succession

It was brought to our attention that, along with questions around communion vs. full communion, there is a lack of clarity around the process of receiving clergy from churches in historic succession. We are, therefore, proposing a resolution to amend Canon III.10.3 and III.10.4 to reflect making the requirements for discernment and formation of clergy being received in this Church from churches in full communion and churches not in historic succession and not in full communion, similar to the Title III Canon for Ordination of Lay People to the diaconate or priesthood in this Church. The understanding is that preparing clergy who wish to be received should be as close as possible to ordination so that all of the clergy in this church are held to the same standard and equipped with the same tools for ministry.

Resolution A092: Reception of Clergy from Churches in Apostolic Succession

Resolved, the House of _____ concurring, That Canon III.10.3 is amended to read as follows:

Sec. 3. Clergy Ordained by Bishops in Churches in the Historic Succession but Not in *Full* Communion with This Church

(a) When a Priest or Deacon ordained in a Church by a Bishop in the Historic Succession but not in *full* communion with this Church, the regularity of whose ordination is approved by the Presiding Bishop as permitted by Canon I.16.3, desires to be received as a Member of the Clergy in this Church, the person shall apply in writing to a Bishop, attaching the following:

(1) A nomination in writing for reception from the person's congregation or community of faith in this Church. The Nomination shall include a letter of support by the congregation or community of faith, committing the community to involve itself in the person's preparation for reception to the Priesthood. If it be a congregation, the letter shall be signed by two-thirds of the Vestry or comparable body, and by the Member of the Clergy or leader exercising oversight.

(2) The person, if agreeing, shall accept the nomination in writing, and shall provide the following in writing to the Bishop:

(a) Full name and date of birth.

(b) The length of time resident in the Diocese.

(c) Evidence that the person is a confirmed adult communicant in good standing in a Congregation of this Church.

(d) Whether an application has been made previously for reception in this or any other diocese.

- (e) A description of the process of discernment the person has undertaken individually and with the nominating congregation or community of faith.
- (f) A statement of reasons for seeking to enter Holy Orders in this Church.
- ~~(1) Evidence that the person is a confirmed adult communicant in good standing in a Congregation of this Church.~~
- (3) ~~(2)~~ Evidence of previous Ministry and that all other credentials are valid and authentic.
- (4) ~~(3)~~ Evidence of moral and godly character; and that the person is free from any vows or other engagements inconsistent with the exercise of Holy Orders in this Church.
- (5) ~~(4)~~ Transcripts of all academic and theological studies.
- (6) ~~(5)~~ A certificate from at least two (2) Presbyters of this Church stating that, from personal examination or from satisfactory evidence presented to them, they believe that the departure of the person from the Communion to which the person has belonged has not arisen from any circumstance unfavorable to moral or religious character, or on account of which it may not be expedient to admit the person to Holy Orders in this Church.
- (7) ~~(6)~~ Certificates in the forms provided in Canon III.8.6 and III.8.7 from the Rector or Member of the Clergy in charge and Vestry of a Parish of this Church.
- ~~(7) A statement of the reasons for seeking to enter Holy Orders in this Church~~

And be it further

Resolved, that Canon III.10.4 is hereby amended to read as follows:

Sec. 4. Clergy Ordained in Churches Not in the Historic Succession

(a) If a person ordained or licensed by other than a Bishop in the ~~Historic Succession~~ historic succession to minister in a Church not in full communion with this Church desires to be ordained, the person shall apply to a Bishop, attaching a nomination in writing for ordination from the person's congregation or community of faith in this Church. The Nomination shall include a letter of support by the congregation or community of faith, committing the community to:

(1) Involve itself in the person's preparation for ordination to the Priesthood. If it be a congregation, the letter shall be signed by two-thirds of the Vestry or comparable body, and by the Member of the Clergy or leader exercising oversight.

(2) The person, if agreeing, shall accept the nomination in writing, and shall provide the following in writing to the Bishop:

- (a) Full name and date of birth.
- (b) The length of time resident in the Diocese.
- (c) Evidence that the person is a confirmed adult communicant in good standing in a Congregation of this Church.
- (d) Whether an application has been made previously for ordination in this or any other diocese.
- (e) A description of the process of discernment the person has undertaken individually and with the nominating congregation or community of faith.
- (f) A statement of reasons for seeking to enter Holy Orders in this Church.

~~(1) The person must first be a confirmed adult communicant in good standing in a Congregation of this Church;~~

(3) ~~(2)~~ The Commission shall examine the applicant and report to the Bishop with respect to:

- (i) Whether the applicant has served in the previous Church with diligence and good reputation and has stated the causes which have impelled the applicant to leave the body and seek ordination in this Church,
- (ii) The nature and extent of the applicant's education and theological training,
- (iii) The preparations necessary for ordination to the Order(s) to which the applicant feels called; and be it further

Resolved, That subsequent sections be renumbered accordingly.

EXPLANATION

The beginning of Sections 3 and 4 of this Canon have been changed to reflect being in Full Communion rather than Communion to remain consistent with other canonical changes. Subsection (a) has been changed to bring some consistency with reception of clergy from Churches in Historic Succession but not in full communion with this Church and the discernment process that a lay person in The Episcopal Church may undergo for ordination to the priesthood or diaconate. Having additional similarities in both of these processes would provide a greater consistency in the expectations and credentials and trainings of all of our clergy.

Regarding Fiscal Years:

The Commission received a request to review the requirement set forth in Canon I.7.1(j) that each Province, Diocese, Parish, Mission and Institution connected with the Church have a fiscal year that begins on January 1. The question was whether some flexibility might be accorded to schools and other institutions that follow a school year, or other fiscal year for other purposes, but are still required to record their financial information in the parochial report and other reports for the Church based on a January 1 – December 31 fiscal year. The Commission consulted with persons involved in the financial processes of the Church and with employees of the Church Pension Group [CPG], all of whom expressed reservations about modifying the current requirement. Based on the information received, the Commission determined not to recommend any changes to Canon I.7.1(j)

Revision of Canon III.8.7(f): Deacons called to the Priesthood

As part of the Commission's mandate to "conduct a continuing comprehensive review of the Constitution and Canons with respect to their internal consistency and clarity," the Commission concluded that Canon III.8.7(f) did not provide sufficient guidance regarding the issue of deacons ordained under Canon III.6 who subsequently express a call to be ordained to the Priesthood. There appears to be confusion on what is required in this situation.

Accordingly, the Commission discussed the matter and received input from diocesan chancellors, Bishops, clergy, and laity. Through this process, it became clear that a better process should exist for

Deacons ordained under Canon III.6 who subsequently seek ordination to the Priesthood. The proposed resolution provides more specific guidance and grants authority to the Bishop Diocesan and the Commission on Ministry to ensure that the Deacon receives the necessary and required training to carry out the ministry of an ordained priest. The proposed amendment appears later in this report.

Resolution A093: Amend Canon III.8.7(f) pertaining to Deacons who subsequently seek ordination to the Priesthood

Resolved, the House of _____ concurring, That Canon III.8.7(f) is hereby amended to read as follows:

III.8.7(f)

~~A person ordained to the Diaconate under Canon III.6 who is subsequently called to the Priesthood shall fulfill the Postulancy and Candidacy requirements set forth in this Canon. Upon completion of these requirements, the Deacon may be ordained to the Priesthood.~~

A person ordained to the Diaconate under Canon III.6 who subsequently expresses a call to the Priesthood shall apply to the Bishop Diocesan and the Commission on Ministry. The Commission on Ministry and Bishop Diocesan shall ensure that the Deacon meets the formational requirements set forth in III.8.5(g) and shall recommend such additional steps as may be necessary and required. Upon completion of these requirements and those required for Postulancy and Candidacy as set forth in this Canon, the Deacon may be ordained to the Priesthood.

EXPLANATION

This amendment clarifies the process by which a person who has been ordained to the diaconate under Canon III.6 may subsequently seek ordination to the priesthood.

Matters Regarding Corrections and Clarifications:

Clarity regarding the Bishop of the Armed Forces

Article II of the Constitution does not specifically give a title to this position. As a result, there have been several different ways to refer to this person. In addition, given the international nature of The Episcopal Church, there needs to be clarity in our Canons about the fact that this Bishop Suffragan only has authority over chaplains in the Military and Federal Ministries of the United States of America. An amendment to Canon III.4.1(b) is proposed below to achieve this clarity.

Resolution A094: Amend Canon III.4.1(b) for Clarity regarding the Bishop of the Armed Forces

Resolved, the House of _____ concurring, That Canon III.4.1(b) is hereby amended to read as follows:

(b) The Presiding Bishop or the Bishop Suffragan for the Armed Forces of the United States, Veterans' Administration Medical Centers, and Federal Correctional Institutions may authorize a member of the Armed Forces to exercise one (1) or more of these ministries in the Armed Forces in accordance with

the provisions of this Canon. Requirements and guidelines for the selection, training, continuing education and deployment of such persons shall be established by the Bishop granting the license.

EXPLANATION

In 1988, General Convention amended Article II.7 of the Constitution on having a Suffragan Bishop under the direction of the Presiding Bishop to be in charge of Chaplains in the Armed Forces of the United States to also include Chaplains of the U.S. Veterans Administration Medical Centers and Federal Correctional Institutions. Prior to the amendment there was no title for this Bishop Suffragan in the Constitution. The Constitution does not give a title to that position. This amendment is to clarify the name of the Bishop Suffragan serving in this position and that this position oversees these Federal Ministries only in the United States.

Correcting Conjunction in Canon IV.4.1:

Upon a routine review of this Canon, it was noted by the Standing Commission that the conjunctions “or” and “and” were misused. We, therefore, propose a resolution to correct those errors.

Resolution A095: Correction of Canon IV.4.1(h)

Resolved, the House of _____ concurring, That Canon IV.4.1(h) is hereby amended to read as follows:

(h) refrain from:

(1) any act of Sexual Misconduct;

(2) holding and teaching publicly or privately, and advisedly, any Doctrine contrary to that held by the Church;

(3) engaging in any secular employment, calling or business without the consent of the Bishop of the Diocese in which the Member of the Clergy is canonically resident;

(4) being absent from the Diocese in which the Member of the Clergy is canonically resident, except as provided in Canon III.9.3(e) for more than two (2) years without the consent of the Bishop Diocesan;

(5) any criminal act that reflects adversely on the Member of the Clergy's honesty, trustworthiness or fitness as a minister of the Church;

(6) conduct involving dishonesty, fraud, deceit or misrepresentation; ~~or~~

(7) habitual neglect of the exercise of the ministerial office without cause; or habitual neglect of public worship, and of the Holy Communion, according to the order and use of the Church; ~~and~~ or

(8) any Conduct Unbecoming a Member of the Clergy.

EXPLANATION

Upon a routine review of this Section, it was noted by the Commission that the conjunctions “or” and “and” between subsections 6, 7, and 8 were misused. This amendment corrects those errors

Convocation of Episcopal Churches in Europe:

We are proposing resolutions to change the name of the Convocation of American Churches in Europe to the Convocation of Episcopal Churches in Europe. This name is already used in Canon V.2.1 so we are not only making the Canons consistent, but also clarifying that the Canons pertain to Episcopal Churches in Europe, not American churches, which could be of other denominations over which we do not have authority.

Resolution A096: Amend Canon I.9.1 pertaining to the Convocation of Episcopal Churches in Europe

Resolved, House of _____ concurring, That Canon I.9.1 is hereby amended to read as follows:

CANON 9: Of Provinces

Sec 1. Subject to the proviso in Article VII of the Constitution, the Dioceses of this Church shall be and are hereby united into Provinces as follows:

The First Province shall consist of the Dioceses within the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut.

The Second Province shall consist of the Dioceses within the States of New York and New Jersey, the Dioceses of Haiti and the Virgin Islands, and the ~~Convocation of American Churches in Europe~~ *Convocation of the Episcopal Churches in Europe*.

And be it further

Resolved, That Canon II.3.6(d) is hereby amended to read as follows:

II.3.6(d) In the event of the authorization of such variations, adjustments, substitutions, or alternatives, as aforesaid, it shall be the duty of the Custodian of the Standard Book of Common Prayer to notify the Ecclesiastical Authority of every Diocese, and the ~~Convocation of the American Churches in Europe~~ *Convocation of the Episcopal Churches in Europe*, of such action, and to give notice thereof through the media of public information.

And be it further

Resolved that Canon III.5.1(b) is hereby amended to read as follows:

III.5.1.(b) The Council of Advice of the ~~Convocation of American Churches in Europe~~ *Convocation of Episcopal Churches in Europe*, and the board appointed by a Bishop having jurisdiction in an Area Mission in accordance with the provisions of Canon I.11.2(c), shall, for the purpose of this and other Canons of Title III have the same powers as the Standing Committee of a Diocese.

EXPLANATION

The changes put forward above serve to make the Canons consistent when referring to a particular body, in this instance the Convocation of Episcopal Churches in Europe, which had been referred to as the Convocation of American Churches in Europe. The changes clarify which denominations the Canons hold authority over in Europe.

Clarity Regarding the Process of Return to Ministry After Release and Removal:

In 2012, the General Convention amended Title III to provide a clearer process for the removal and release of clergy and in 2015 the Convention added provisions for clergy who have been removed and released to return to ministry. The 2015 amendments provided for statements of support from at least two (2) clergy for Deacons and Priests seeking to return to ministry and statements of support from at least two (2) Bishops for Bishops seeking to return to ministry. The proposed amendments clarify that the clergy or Bishops providing the statements of support must be clergy or Bishops in good standing of this Church.

Resolution A097: Amend Canons regarding Return of Clergy after Release & Removal

Resolved, the House of _____ concurring, That Canon III.7.11(a)(3) is hereby amended to read as follows:

(3) A statement from no less than two (2) members of the clergy *in good standing of this Church* known to the applicant in support of the application;

And be it further

Resolved, That Canon III.12.8(a)(3) is hereby amended to read as follows:

(3) A statement from no less than two (2) Bishops *in good standing of this Church* known to the applicant in support of the application;

EXPLANATION

The amendment clarifies that statements in support of the return to Ministry of a Deacon, Priest or Bishop who had been released and removed must come from members of the clergy or Bishops who are in good standing of this Church.

Timelines and Pastoral Response in Mediation — Amending Canon III.12.10:

This canon provides a way for dioceses and Bishops experiencing disagreements to access help before such disagreements cause the dissolution of their pastoral relationship. The commission received

feedback, however, suggesting that further clarity would be helpful regarding how long such mediation could be expected to last, and the accessibility of pastoral care for the affected parties. A Canon revision to achieve this clarity is included later in this report.

Resolution A098: Timelines and Pastoral Response in Mediation: Amending Canon III.12.10

Resolved, the House of _____ concurring, That Canon III.12.10 is hereby amended to read as follows:

Sec. 10 Reconciliation of Disagreements Affecting the Pastoral Relation between a Bishop and Diocese.

When the pastoral relationship between a Bishop Diocesan, Bishop Coadjutor or Bishop Suffragan and the Diocese is imperiled by disagreement or dissention, and the issues are deemed serious by a Bishop of that Diocese or a two-thirds majority vote of all of the members of the Standing Committee or a two-thirds majority vote of all the members of the Diocesan Convention, any party may petition the Presiding Bishop, in writing, to intervene and assist the parties in their efforts to resolve the disagreement or dissention. The written petition shall include sufficient information to inform the Presiding Bishop and the parties involved of the nature, causes, and specifics of the disagreements or dissention imperiling the pastoral relationship. The Presiding Bishop shall initiate such proceedings as are deemed appropriate under the circumstances to attempt to reconcile the parties, which may include the appointment of a consultant or licensed mediator, *and shall include appropriate pastoral care for all affected parties and individuals.* The parties to the disagreement, following the recommendations of the Presiding Bishop, shall labor in good faith toward that reconciliation. If such proceedings lead to reconciliation, said reconciliation shall contain definitions of responsibility and accountability for the Bishop and the Diocese. *In the event reconciliation has not been achieved within nine (9) months from the date of the Presiding Bishop's initial receipt of communication from the Diocese, the parties to the disagreement shall meet and decide whether or not to continue attempting to reconcile under this Section or to end proceedings under this Section. If the parties do not agree, proceedings under this Section shall end. The parties shall notify the Presiding Bishop of their decision in writing. If the parties agree to continue attempting to reconcile, either party may end the further proceedings at any time by written notification to the Presiding Bishop and the other party.*

EXPLANATION

This Canon provides a way for dioceses and Bishops to seek help for disagreements before they so imperil their working relationships so as to lead to a dissolution of relationship. Further clarity is needed in the Canon to provide structure as to how long to expect a mediation process to last, and to emphasize the necessity of pastoral care for Bishops and diocesan leaders.

Interim Meetings of the House of Deputies:

A suggestion was made to propose the possibility of meetings of the House of Deputies between General Conventions. The Standing Commission felt that this was a question the House should consider as a whole. Such a meeting could provide an opportunity for more collegiality across the Church, making virtual meetings more effective, and providing an opportunity to discuss budget initiatives during the Triennium. A resolution providing for such meetings has been provided below.

Resolution A099: Calling Meetings of the House of Deputies

Resolved, The House of _____ concurring, That Canon I.1(b) is hereby amended to read as follows:

(b) There shall be a President and a Vice-President of the House of Deputies, who shall perform the duties normally appropriate to their respective offices or specified in these Canons. They shall be elected not later than the seventh day of each regular meeting of the General Convention in the manner herein set forth. The House of Deputies shall elect from its membership, by a majority of separate ballots, a President and a Vice-President, who shall be of different orders. Such officers shall take office at the adjournment of the regular meeting at which they are elected, and shall continue in office until the adjournment of the following regular meeting of the General Convention. They shall be and remain *ex-officio* members of the House during their term of office. No person elected President or Vice-President shall be eligible for more than three (3) consecutive full terms in each respective office. In case of resignation, death, absence, or inability, of the President, the Vice-President shall perform the duties of the office until the adjournment of the next meeting of the General Convention. In case of resignation, death, absence, or inability of the Vice-President, the President shall appoint a Deputy of the opposite order, upon the advice and consent of the lay persons, presbyters and deacons of the Executive Council, who shall serve until the adjournment of the next meeting of the General Convention. The President shall be authorized to appoint an Advisory Council for consultation and advice in the performance of the duties of the office. The President may also appoint a Chancellor to the President, a confirmed adult communicant of the Church in good standing who is learned in both ecclesiastical and secular law, to serve so long as the President may desire, as counselor in matters relating to the discharge of the responsibilities of that office. *The President of the House of Deputies may, from time to time, assemble the House of Deputies of this Church to meet as a House of Deputies, and set the time, place, and manner of such meetings.*

EXPLANATION

The House of Deputies could benefit from having the opportunity to meet for the purpose of education, the development of collegiality and to discuss matters weighty to the Church's life, mission, worship, ministry and vitality. The members of the House of Deputies retain their membership in the House from General Convention to General Convention, and this would allow them to actively exercise their ministry in community. It recognizes the very positive effect the meetings of the House of Bishops has on each attending Bishop during their interim meetings between General Conventions. No actions requiring the

approval of General Convention may be taken in any meeting of the House of Deputies, separate from a General Convention.

2. GENERAL CONVENTION AND CHURCH STRUCTURE

Referred Resolutions

Resolution 2015-A006 Restructure Standing Commissions and Interim Bodies of General Convention and Resolution 2015-A117

These two (2) resolutions were referred to the Standing Commission, one (1) dealing with the number of Standing Commissions and the other dealing with the responsibilities of the same. Upon review, it was deemed that they had been properly melded by the Archives and no further action is required at this time.

Resolution 2015-A103 Schedule Length of the 79th General Convention

The Task Force for Reimagining the Episcopal Church briefly touched on the duration for General Convention in its report to the 2015 Convention, stating that “our vision and hope is that 2021 and subsequent GCs would include no more than five (5) legislative days” (Reports to General Convention 2015, p. 616). The Standing Commission on Structure’s own report for 2015 reiterated that shortening Convention beyond the ten (10) day standard could compromise crucial legislative work. It proposed two (2) resolutions: Resolution 2015-A103, setting the Convention at ten (10) days, which was concurred; and Resolution 2015-A104, calling for sufficient funds to be budgeted for a Convention of that length, on which no action was taken.

In our discussions, it was apparent that many factors contribute to the length of General Convention, among them being the number of resolutions submitted, the way legislative committees are permitted to work, the availability of deputies and bishops to travel and attend Convention and cost considerations. For example, it would significantly shorten Convention to allow legislative committees to begin their work prior to the start of Convention. However, such a step could conceivably disenfranchise those who would wish to testify on a matter, or were unable to make scheduled video conferences. These ongoing issues will remain the concern of this Commission going forward.

Since the Joint Standing Committee on Planning and Arrangements has authority to set the length of each Convention in response to all of these concerns, this Standing Commission recommends no canonical changes at this time.

Resolution 2015-A118 Clarify Secretary of Convention versus Secretary of House of Deputies

The Commission realized that there was confusion within the Canons and Joint Rules of Order between the roles of the Secretary of General Convention and Secretary of the House of Deputies. Revised Canons were drafted to clarify whether it is the House of Deputies or General Convention Secretary referred to in a number of provisions.

Resolution A100: Clarify Secretary of Convention versus Secretary of House of Deputies

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon I, Canon 1.1 as follows:

Canon I.1.1(a): At the time and place appointed for the meeting of the General Convention, the President of the House of Deputies, or, if absent, the Vice-President of the House, or, if there be neither, a presiding officer *pro tempore* appointed by the members of the House of Deputies on the Joint Committee of Arrangements for the General Convention, shall call to order the members present. The Secretary of the General Convention, or, if absent, a Secretary *pro tempore* of the General Convention appointed by the presiding officer, shall record the names of those whose testimonials, in due form, shall have been presented, which record shall be *prima facie* evidence that the persons whose names are therein recorded are entitled to seats. In the event that testimonials are presented by or on behalf of persons from jurisdictions which have not previously been represented in a General Convention, then the Secretary of the General Convention, or one appointed instead as provided herein, shall proceed as provided in Clause (c). If there be a quorum present, the Secretary of the General Convention shall so certify, and the House shall proceed to organize by the election, by ballot, of a Secretary of the General Convention, and a majority of the votes cast shall be necessary to such election. Upon such election, the presiding officer shall declare the House organized. If there be a vacancy in the office of President or Vice-President, the vacancy or vacancies shall then be filled by election, by ballot, the term of any officer so elected to continue until the adjournment of the General Convention. As soon as such vacancies are filled, the President shall appoint a committee to wait upon the House of Bishops and inform it of the organization of the House of Deputies, and of its readiness to proceed to business.

Canon I.1.1(c): In order to aid the Secretary of the General Convention in preparing the record specified in Clause (a), it shall be the duty of the Secretary of the Convention of every Diocese to forward to the Secretary of the General Convention ~~of the House of Deputies~~, as soon as may be practicable, a copy of the latest Journal of the Diocesan Convention, together with a certified copy of the testimonials of members aforesaid, and a duplicate copy of such testimonials. Where testimonials are received for persons from jurisdictions which have not previously been represented in General Convention, the Secretary of the General Convention shall ascertain that the applicable provisions of Article V, Section 1, of the Constitution have been complied with prior to such persons being permitted to take their seats in the House.

Canon I.1.13 (b): The Executive Office of the General Convention shall include the functions of the Secretary of the General Convention and the Treasurer of the General Convention and those of the

Manager of the General Convention and, if the several positions are filled by different persons, such officers shall serve under the general supervision of the General Convention Executive Officer, who shall also coordinate the work of the Committees, Commissions, Boards and Agencies funded by the General Convention Expense Budget.

Canon I.4.1(d): The Executive Council shall be composed (a) of twenty (20) members elected by the General Convention, of whom four (4) shall be Bishops, four (4) shall be Presbyters or Deacons, and twelve (12) shall be Lay Persons who are confirmed adult communicants in good standing (two Bishops, two Presbyters or Deacons, and six Lay Persons to be elected by each subsequent regular meeting of the General Convention); (b) of eighteen (18) members elected by the Provincial Synods; (c) of the following *ex-officiis* members: the Presiding Bishop and the President of the House of Deputies; and (d) the Chief Operating Officer, the Secretary of the General Convention, the Treasurer of the General Convention, the Chief Financial Officer of the Domestic and Foreign Missionary Society [DFMS], and the Chief Legal Officer of the Executive Council, all of whom shall have seat and voice but no vote. Each Province shall be entitled to be represented by one (1) Bishop or Presbyter or Deacon canonically resident in a Diocese which is a constituent member of the Province and one (1) Lay Person who is a confirmed adult communicant in good standing of a Diocese which is a constituent member of the Province, and the terms of the representatives of each Province shall be so rotated that two (2) persons shall not be simultaneously elected for equal terms.

Canon I.9.11: Within sixty (60) days after each session of the General Convention, the Presidents of the two (2) Houses thereof shall refer to the Provincial Synods, or any of them, such subjects as the General Convention may direct, or as they may deem advisable, for consideration thereof by the Synods, and it shall be the duty of such Synods to consider the subject or subjects so referred to them at the first meeting of the Synod held after the adjournment of the General Convention, and to report their action and judgment in the matter to the Secretary of the General Convention ~~House of Bishops and to the Secretary of the House of Deputies~~ at least six (6) months before the date of the meeting of the next General Convention.

And be it further *Resolved*, That the Joint Rules of Order be hereby amended as follows:

Joint Rules of Order II.10(a): There shall be a Joint Standing Committee on Program, Budget, and Finance, consisting of twenty-seven (27) persons being members of the General Convention (one (1) Bishop, and two (2) members of the House of Deputies, either Lay or Clerical, from each Province), who shall be appointed not later than the fifteenth (15) day of December following each regular Meeting of the General Convention, the Bishops to be appointed by the Presiding Bishop, the Deputies by the President of the House of Deputies. The Secretary of the General Convention and the Treasurer of the General Convention and the Chief Financial Officer of the Executive Council shall be members *ex-officiis*, without vote. The Joint Standing Committee may appoint advisers, from time to time, as its funds warrant, to assist the Joint Standing Committee with its work.

Joint Rules of Order VII.20: Except for the Secretary of the General Convention and the Treasurer of the General Convention, the said Committee is instructed to nominate a number, equal to at least twice the number of vacancies, which shall be broadly representative of the constituency of this Church; to prepare biographical sketches of all nominees; and to include such nominations and sketches in the Blue Book, or otherwise to circulate them among Bishops and Deputies well in advance of the meeting of the next succeeding General Convention; this procedure, however, not to preclude further nominations from the floor in the appropriate House of the General Convention.

EXPLANATION

The Standing Commission on Structure, Governance, Constitution and Canons realized that there was confusion within the Canons and Joint Rules of Order between the roles of the Secretary of General Convention and Secretary of the House of Deputies. It has been the long-standing practice to have the Secretary of General Convention serve as Secretary of the House of Deputies during General Convention, and thus Canons were drafted to reflect current practice.

Matters Arising from Canonical Responsibilities

Annotated Constitution and Canons Review and Update:

The Annotated Constitution and Canons, which are volumes of canonical history and case law, falls under the charge of this commission. Over the triennium, a Commission working group on the Annotated Constitution and Canons has completed updates detailing the Constitutional changes in Articles I, II, and V through 2006. Additionally, they have plans to update the volumes describing Title IV of the Canons through 2015. Additional volunteers are needed for this work in the coming years.

In the coming triennium, we hope to utilize a Wikipedia-like format which would allow immediate initial drafting of updates by multiple writers from General Convention in real time as amendments to the Constitution and Canons are approved.

Review DFMS By-Laws

The mandate of the Standing Commission on Structure, Governance, Constitution and Canons includes conducting a “continuing comprehensive review of the Constitution and Canons with respect to their internal consistency and clarity”. . . and . . . “[o]n the basis of such review, suggest to the Domestic and Foreign Missionary Society [DFMS] such amendments to its By-laws as in the opinion of the Commission are necessary or desirable in order to conform the same to the Constitution and Canons.” The task of reviewing and recommending Executive Council By-Law changes to conform to the Canons of the Church were made and adopted during this triennium.

The President of the House of Deputies, by virtue of the office, also functions as a Vice President of the Domestic and Foreign Missionary Society [DFMS] and also the Vice Chair of Executive Council. Having said this, the role of the Vice President of the House of Deputies bears the weight of the understudy. This person must be prepared to step into the role of the President of the House of Deputies, if the President is unable to fulfill that role. Therefore, the Vice President of the House of Deputies should be incorporated into the membership of the Executive Council, with seat and voice, but no vote, so that they would be best prepared to step in if needed. For that reason, The Commission proposes adding the Vice President of the House of Deputies as a non-voting member of Executive Council.

Resolution A101: Amend Canons I.4.1. (d) related to DFMS By-laws

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon I.4.1. (d) as follows

(d) The Executive Council shall be composed (a) of twenty (20) members elected by the General Convention, of whom four (4) shall be Bishops, four (4) shall be Presbyters or Deacons, and twelve (12) shall be Lay Persons who are confirmed adult communicants in good standing (two (2) Bishops, two (2) Presbyters or Deacons, and six (6) Lay Persons to be elected by each subsequent regular meeting of the General Convention); (b) of eighteen (18) members elected by the Provincial Synods; (c) of the following *ex-officiis* members: the Presiding Bishop and the President of the House of Deputies; and (d) the Vice President of the House of Deputies, the Chief Operating Officer, the Secretary of the General Convention, the Treasurer of the General Convention, the Chief Financial Officer of the Domestic and Foreign Missionary Society, and the Chief Legal Officer of the Executive Council, all of whom shall have seat and voice but no vote. Each Province shall be entitled to be represented by one (1) Bishop or Presbyter or Deacon canonically resident in a Diocese which is a constituent member of the Province and one (1) Lay Person who is a confirmed adult communicant in good standing of a Diocese which is a constituent member of the Province, and the terms of the representatives of each Province shall be so rotated that two (2) persons shall not be simultaneously elected for equal terms.

EXPLANATION

The President of the House of Deputies is the Vice President of the Domestic and Foreign Missionary Society and Vice Chair of Executive Council. If the President of the House of Deputies is unable to fulfill his/her role, the Vice President of the House of Deputies immediately fills that role. This change will allow for the Vice President of the House of Deputies to participate at Executive Council and thereby be prepared to take on the President's role, if necessary.

Review Consistency in Canons Regarding Officers:

At the beginning of the current triennium, the House of Bishops elected two (2) Vice Presidents [or Vice Chairs according to the Rules of Order of the House of Bishops, First Day of Session, Rule VI] rather than

the traditional one. In a number of provisions, the Constitution and Canons assign various responsibilities to “the Bishop who according to the Rules of the House of Bishops, becomes its Presiding Officer in the event of the disability or death of the Presiding Bishop.” (Constitution, Article I.3) There was no clarity, however, regarding which of the Vice Presidents would become the Presiding Officer of the House of Bishops, until a new Presiding Bishop could be elected. Currently, officers of the House of Bishops are defined in the House of Bishops Rules of Order.

It is clear to this Standing Commission that a change to the Canons would represent a large undertaking and not a task that can be completed in the current triennium. In lieu of this task, the Committee on Rules of Order for the House of Bishops has been asked to address this concern in an anticipated Rules revision that is expected to occur prior to the 79th General Convention. As necessary, a follow-up to this task of clarification is best referred to the work of Standing Commission in the next triennium.

Substantive Matters Received From Various Sources

Filing Deadlines

The issue of the filing deadline for General Convention resolutions arose with the Commission, partially resulting from the work of TREC. Our concern here was to speed up General Convention’s legislative process, reduce the legislative backlog, as well as enable resolutions with funding implications to reach Program, Budget, and Finance before the budget is finalized. However, it became apparent that other factors would drive the filing deadline issue including the size of General Convention, the length of General Convention, and the way that legislative committees are constituted and permitted to do their work. Chief among these factors was the budget process itself. Therefore, we have requested that the issue of resolutions with funding implications be addressed by the proposed Budget Process Task Force as a part of their work in the next triennium.

Budget Process

The Commission recommends that a Task Force on reshaping the Budget Process be established for the next triennium. The Church is mired in a Budget Process that does not make enough time available for input by the Church at large prior to General Convention. Currently, the Joint Standing Committee on Finances for Mission [FFM] of the Executive Council and Domestic and Foreign Missionary Society prepares the initial draft of the Budget based substantially on input from staff. Recently, there has been a concerted effort by FFM to seek input from all the interim bodies of the Church and from the wider Church so that it is aware of at least some of the needs and desires for funding that may be presented to the upcoming General Convention. A few months before General Convention Executive Council adopts the draft Budget which is then turned over to the Joint Standing Committee on Program, Budget and Finance. The process for the development of the Budget is set forth in Canon I.4.6. The Joint Standing Committee on Program, Budget and Finance then further refines the Budget at General Convention after holding hearings and reviewing all resolutions submitted to General Convention that

have funding implications. See Joint Rules of Order II.10. It then presents the final draft Budget to both Houses and it is debated, amended, and voted on in each Houses. However, it has become clear that it is very difficult for Program, Budget and Finance to materially change the draft Budget from Executive Council to reflect funding priorities adopted by General Convention after the draft Budget has been prepared or to incorporate funding for major initiatives or projects adopted at General Convention. As a result, the wider Church acting through the Deputies and Bishops at General Convention actually have limited opportunities to meaningfully affect the Budget of the Church.

The Church of today is digitally connected in a way that it has not been before. The Budget Process needs to be updated to reflect the world of today, and the Church of today so that the process for preparation of the draft Budget can more meaningfully take into account the needs and hopes of the Church for the coming triennium beyond the current knowledge and interests of staff and Executive Council.

The Task Force would be charged with creating a new Budget Process that would allow all voices from around this Church to be heard, establish a more manageable timeline and set up a fully transparent process.

In addition, it is unclear who is responsible for oversight and management of the Budget during the triennium. The Canons assign some responsibility to Executive Council and the Joint Rules of Order assign very similar responsibilities to the Joint Standing Committee on Program, Budget and Finance. And there is the reality that on a day to day basis it is the staff which administers the Budget and makes multitudes of spending decisions that ultimately affect and establish the actual funding priorities. Thus, there is an inherent conflict or lack of congruency and possibly accountability between General Convention which passes the budget, and the staff which administers the Budget during the triennium, and Executive Council, which oversees the administer of the Budget during the triennium.

When the Task Force fulfills its charge, we will be better able to fund the Church which God is calling us to be.

Resolution A102: Create a Task Force Budget Process

Resolved, the House of _____ concurring, That the 79th General Convention establish a Task Force to study and recreate the Budget process for the Church; that the membership of said Task Force be constituted of the Treasurer of the General Convention as an *ex-officio* non-voting member and three (3) bishops, five (5) clergy, and five (5) lay persons, at least four (4) of whom are current or past members of the Joint Standing Committee on Program, Budget and Finance, at least three (3) of whom are current or past members of the Joint Standing Committee on Finances for Mission of Executive Council and the Domestic and Foreign Missionary Society, and at least one (1) is a person highly knowledgeable and experienced in the structure and governance of the Church ; And be it further

Resolved, that the charge of said Task Force is to:

1. Revise The Episcopal Church triennial Budget process in order to ensure transparency throughout the process, foster timely participation by the wider Church, assure General Convention's central role in setting Budget priorities and items to be funded including those adopted by General Convention, and enable effective budgeting and management for staff and programs. The work of this revision should include making recommendations to the 80th General Convention for any needed changes to Constitution, Canons, and the Joint Rules of Order, or recommendations to the Executive Council for changes in the Executive Council By-Laws. Input into these recommendations should be sought from interim bodies, church center staff, Provinces, the Executive Council, the Joint Standing Committee on Program, Budget and Finance and the Chief Financial Officer of the Executive Council.

Clarify responsibility and authority for oversight of the Budget between meetings of General Convention, including proper relationships between staff, Executive Council, the Joint Standing Committee of Program, Budget and Finance, officers and any others who may have some role in the implementation or revision of the Budget between General Conventions.

EXPLANATION

The current Budget Process does not make enough time available for input by the Church at large prior to General Convention convenes, or during General Convention to incorporate the needs and priorities of the Church as may be adopted by General Convention causing frustration, suspicion and disappointment of many deputies, bishops and other stakeholders. In addition, it is unclear who is responsible for budget oversight between General Conventions. The process and timing for development of the Budget needs to be revised to address these issues as well as to clarify who has responsibility for the implementation, amendment, and oversight of the Budget between General Conventions.

Joint Nominating Process

At its October 2016 meeting, The Executive Council, asked this Commission to “to prepare and propose appropriate amendments to the Canons, Joint Rules of Order and Rules of Order of the House of Deputies and House of Bishops to require appropriate screening of potential nominees for Executive Council and the Trustees for The Church Pension Fund prior to their nomination whether the election is by General Convention, a Province, or to fill a vacancy to assure the integrity of such potential nominees to serve in a fiduciary capacity.” (GAM 007, 10/16)

As part of our work, we discussed a variety of issues related to background checks for these offices. These included questions of which background checks were required from a fiduciary perspective for various positions, the lack of church-wide standards for background checks, practical difficulties about

the timing of background checks, financial and administrative resources necessary for background checks, who should receive information gathered from background checks, and how that information should be used.

As a result of those conversations, we believe that the Joint Standing Committee on Nominations should perform background checks for the following four (4) positions because of their fiduciary and corporate roles: President of the House of Deputies, Vice-President of the House of Deputies, Secretary of the General Convention, and Treasurer of General Convention. Officers of the Trustees of the Church Pension Fund are elected by their own membership. It is our expectation that background checks would be done for those officers, as well, by the Board of Trustees of the Pension Fund, but we do not charge the Joint Standing Committee on Nominations with that work.

These background checks will include criminal records check and sexual offender registry checks in any state where the potential nominee has resided during the past seven (7) years, an FBI Fingerprint check, information from any appropriate professional bodies which might discipline members for violations of ethical or fiduciary conduct and information on any violations of state or federal securities laws. Potential nominees from outside the United States will have records checks completed to cover the same information via appropriate procedures where they reside, whenever possible.

Additionally, the Joint Standing Committee on Nominations will develop an application form for those being nominated to Executive Council and Trustee of the Church Pension Fund, that will include self-disclosure questions regarding convictions of any crime (other than minor traffic offenses or juvenile offenses), convictions of driving under the influence of alcohol or other drugs, registration as a sexual offender, protective or restraining orders against the nominee, violations of securities laws, disciplinary restrictions by a professional organization or agency, any current unresolved charges pending in any of these areas, and the opportunity for the potential nominee to explain any positive responses.

The President of the House of Deputies and Vice President of the House of Deputies are not nominated by the Joint Standing Committee on Nominations, but we believe the Joint Standing Committee to be the right body to conduct background checks on these candidates. We also recognize that the current practice of nominating the President and Vice President of the House of Deputies during Convention presents practical problems to conducting background checks.

During the 78th General Convention there were nominations from the floor of the House of Deputies for Trustees of the Church Pension Fund [CPG]. A request was made of the Standing Commission to review the process. After review and broader discussions about the need for appropriate reference and background checks it was determined that an amendment to the Canon dealing with the election of Church Pension Fund Trustees was needed.

At the same time, we would note a number of larger issues that need to be studied. First, we do not have any church-wide standards for background checks, including for those in positions dealing with children and in positions of fiduciary responsibility. Second, we do not have church-wide guidelines for dealing with the results of background checks, including very important questions about whether the subject of the background check has a right to see, and potentially respond to, the results, with whom the results of the background check should be shared, and what background check results, if any, would disqualify a person for particular offices.

Resolution A103: Amend Joint Rules of Order of the House of Bishops and House of Deputies, section VII

Resolved, the House of _____ concurring, That the 79th General Convention amend the Joint Rules of Order of the House of Bishops and House of Deputies, section VII, as follows:

Insert, 21. The Joint Standing Committee on Nominations will perform background checks on its potential nominees for Secretary of the General Convention and Treasurer of the General Convention. These background checks will be done prior to nomination of candidates for those offices and information received will be used by the Joint Standing Committee in their deliberations to select and nominate candidate(s). Information from background checks will be shared with the subject of the background check, but otherwise not be shared beyond the Joint Standing Committee and its legal advisors. The Joint Standing Committee will perform background checks on nominees or potential nominees to the President of the House of Deputies and the Vice President of the House of Deputies. The results of these background checks will be shared with the subject of the background checks and with the appropriate nominating committee, if there is one. These background checks will cover criminal records checks and sexual offender registry checks in any state where the potential nominee has resided during the past seven (7) years, an FBI Fingerprint check, any appropriate professional bodies which might discipline members for violations of ethical or fiduciary conduct and any violations of state or federal securities laws. Potential nominees from outside the United States will have records checks completed to cover the same information with the appropriate bodies where they reside.

22. The Joint Standing Committee on Nominations will develop, and periodically review and update, an application form for those being nominated for Executive Council, Trustee of the Church Pension Fund, and other offices it deems appropriate that will include self-disclosure questions regarding convictions of any crime (other than minor traffic offenses or juvenile offenses), convictions of driving under the influence of alcohol or other drugs, registration as a sexual offender, current or past protective or restraining orders against the nominee, violations of securities laws, disciplinary restrictions by a professional organization or agency, any current unresolved charges pending in any of these areas and the opportunity for the potential nominee to explain any matters disclosed.

And be it further,

Resolved, That succeeding sections be renumbered accordingly.

EXPLANATION

This resolution provides for thorough background checks to be completed on the officers of the Episcopal Church who have particular corporate fiduciary responsibilities. It also offers a process to ask background questions of all potential nominees.

Resolution A104: Amend Title 1 Canon 1 Section 1(b)

Resolved, the House of _____ concurring, That the 79th General Convention amend Title I Canon 1 Section 1(b) as follows:

There shall be a President and Vice President of the House of Deputies, who shall perform the duties normally appropriate to their respective offices or specified in these Canons. They shall be elected not later than the seventh day of each regular meeting of the General Convention in the manner herein set forth. The House of Deputies shall elect from its membership, by a majority of separate ballots, a President and Vice-President, who shall be of different orders. *Any person desiring to be nominated for either office shall, no later than three months prior to the start of General Convention, submit their names to the Joint Standing Committee on Nominations for the purposes of submitting to a background check.* Such officers shall take office at the adjournment of the regular meeting at which they are elected, and shall continue in office until the adjournment of the following regular meeting of the General Convention. They shall be and remain *ex-officio* members of the House during their term of office. No person elected President or Vice-President shall be eligible for more than three (3) consecutive full terms in each respective office. In the case of resignation, death, absence, or inability, of the President, the Vice-President shall perform the duties of the office until the adjournment of the next meeting of the General Convention. In case of resignation, death, absence, or inability of the Vice-President, the President shall appoint a Deputy of the opposite order, upon the advice and consent of the lay persons, presbyters, and deacons of the Executive Council, who shall serve until the adjournment of the next meeting of the General Convention. The President shall be authorized to appoint an Advisory Council for the consultation and advice in the performance of the office. The President may also appoint a Chancellor to the President, a confirmed adult communicant of the Church in good standing who is learned in both ecclesiastical and secular law, to serve as long as the President may desire, as counselor in matters relating to the discharge of the responsibilities of that office.

EXPLANATION

Currently, the President of the House of Deputies and the Vice President of the House of Deputies do not undergo background checks prior to their elections. Because these roles involve substantial fiduciary responsibilities on behalf of the Church, it is fitting that they do so. However, this requires that interested persons make themselves known earlier than the start of General Convention, so that the

check can be run with enough time to receive results. Presently there is no requirement that nominees be identified prior to actual nomination at General Convention.

Resolution A105: Amend Canon I.8.2 Provide for Background Checks for Nominees for Church Pension Board of Trustees

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon I.8.2 as follows:

Sec. 2. The General Convention at each regular meeting shall elect, on the nomination of a Joint Committee thereof, twelve (12) persons to serve as Trustees of The Church Pension Fund for a term of six (6) years and until their successors shall have been elected and have qualified, and shall also fill such vacancies as may exist on the Board of Trustees. ~~Effective January 1, 1989, a~~ Any person who has been elected as a Trustee by General Convention for twelve (12) or more consecutive years shall not be eligible for reelection until the next regular General Convention following the one in which that person was not eligible for reelection to the Board of Trustees. Any vacancy which occurs at a time when the General Convention is not in session may be filled by the Board of Trustees by appointment, ad interim, of a Trustee who shall serve until the next session of the General Convention thereafter shall have elected a Trustee to serve for the remainder of the unexpired term pertaining to such vacancy. *Any person desiring to be nominated for the Board of Trustees shall, no later than three (3) months prior to the start of General Convention, submit their names to the Joint Standing Committee on Nominations for the purposes of submitting to a background check*

EXPLANATION

As part of the conversation regarding appropriate background checks, it became clear that the ability to rely on the efficacy of such background checks, sufficient time needed to be allowed for the information to be gathered. Last minute nominations “from the floor” do not allow the necessary time. This resolution allows time for late nominations to be received and then background checks to be initiated and results received. We have also removed a reference to the beginning of the term limit provisions that is now extraneous.

Presiding Bishop Nominations from the Floor

The Commission was advised, following the election of the Most Rev. Michael Bruce Curry as Presiding Bishop, that nominating someone from the floor would be fraught with challenges, if not impossible. Because the Joint Nominating Committee for the Election of the Presiding Bishop has, by the time of the election, performed several background checks as well as medical evaluations, there is no ability to perform similar checks on any floor nominee. The Commission informed the Task Force to Review the Presiding Bishop Election and Transition Process of this issue, and was pleased to be informed that they were addressing it. We refer you to their report on this matter.

Corporate Structure

Throughout the triennium, we monitored the integrity of our corporate structure and By-Laws. At the end of the three (3) year period, we were excited to welcome a new Chief Legal Officer, Doug Anning, Esq. to the Domestic and Foreign Missionary Society. With this new hire, we feel confident that the Standing Commission will have a valuable additional resource going forward.

Canonical Changes to provide for a Joint Session

At the 78th General Convention, the Task Force for Reimagining the Episcopal Church [TREC] proposed three (3) resolutions to enact the unicameral aspect of its proposed structural changes: Resolution 2015-A002, which outlined the full slate of reforms; Resolution 2015-A005, which delineated the role of and election of the Presiding Bishop within a unicameral body; and Resolution 2015-A007, which comprised the canonical changes needed to enact the structural shift. Resolution 2015-A002 was referred to the Standing Commission on Structure, Governance, Constitution, and Canons, while Resolution 2015-A005 and Resolution 2015-A007 were discharged from further consideration.

As part of our work, we reviewed the history of unicameral initiatives, which began with William White's 1792 pamphlet, *The Case of the Episcopal Church*, included a debate during the 1970 General Convention, and a 1975 Preliminary Report by the Standing Commission on Structure which ultimately rejected the idea. In 1979, General Convention considered a resolution, which was rejected, allowing for joint sessions. In 1994, a resolution to appoint a Task Force to plan for the creation of a unicameral body was rejected (1994-A039). In 2012, two (2) resolutions on a unicameral legislature came forward, but the House of Deputies discharged the Committee on Structure from further consideration of these resolutions. The 2012 General Convention did, however, call for a wide-ranging study of church structure with its creation of TREC, charging them with presenting to the 2015 General Convention "a plan for reforming the Church's structures, governance, and administration" (2012-C095). TREC's report suggested that a unicameral legislature would make Convention "a more truly deliberative body, and will more closely share governance across all orders of ministry," while shifting the nature of Convention to "evolve to become a Church-wide mission convocation" (Reports to General Convention, 2015, p.616).

At this time, we agree with many of the conclusions of the 1975 Standing Commission report, which noted that such a unicameral restructuring would not be "practical of accomplishment at this time... or in accord with what has come to be the polity of the American Church since 1789" (AR 1994.027. Preliminary Report of the Standing Committee on the Structure of the Church, 1975, p. 78). However, we also recognize that there have been advantages to the House of Deputies and House of Bishops meeting together to hear reports, such as the Budget Report, and that opportunities to meet together to discuss matters as a Committee of the Whole may be advantageous. A Committee of the Whole would not change our traditional governance structure, but would still allow Bishops and Deputies the opportunity to engage in mutual discussion.

Resolution A106: Canonical Changes related to a Joint Session

Resolved, the House of _____ concurring, That the 79th General Convention amend the Joint Rules of Order of the House of Bishops and House of Deputies as follows:

X. Committee of the Whole

23. *The House of Deputies and the House of Bishops may meet together as a Committee of the Whole for the purpose of discussion and debate subject to the following:*

(a) The President of the House of Deputies and the Presiding Bishop shall propose a resolution to both Houses stating the matter to be discussed, the time certain for the Committee of the Whole to begin, and the length of time for the Committee of the Whole to meet. The resolution may also include procedures for discussion and debate.

(b) The resolution shall be passed by a simple majority vote in both Houses.

(c) The Committee of the Whole shall meet in the House of Deputies, the discussion shall follow the Rules of Order of the House of Deputies, and the Committee of the Whole will be chaired by the President of the House of Deputies.

(d) No voting will occur during the Committee of the Whole, except for the following, which may be voted upon by a voice vote or show of hands vote by the entire Committee of the Whole:

(i) Motions to modify rules for discussion and debate may be made, and require a two-thirds majority.

(ii) Motions to close the Committee of the Whole may be made, and require a two-thirds majority.

(iii) Motions to extend the length of time the Committee of the Whole meets may be made, and require a two-thirds majority.

XI. Rules in Force

~~23~~ 24. At the meetings of the House of Bishops and the House of Deputies, the Joint Rules of the previous Convention shall be in force, until they be amended or repealed by concurrent action of the two (2) Houses and after their reports thereon.

EXPLANATION

This resolution allows the Convention to meet as a Committee of the Whole for purposes of debate and discussion. No substantive voting takes place during this Committee of the Whole, so other Convention procedures for carrying out our business are not affected. A proposal for a Committee of the Whole must be introduced by both Presiding Officers and passed by both Houses. The Committee of the Whole meets in the House of Deputies according to its rules, and is presided over by the President of the House of Deputies, because the Rules of Order for the House of Deputies are designed to facilitate discussion of a larger body. Any procedural voting must be done by voice vote or show of hands because Bishops, as General Convention is currently structured, will not have the electronic voting devices used by the House of Deputies.

Ecumenical Engagement

In February of 2017 the Joint Standing Committee on World Mission wrote to request that this Commission restore the Standing Commission on Ecumenical and Interreligious Relations to the list of permanent commissions. The resolution expressed urgency for the body to be restored to deal with two (2) issues: a proposal for full communion with the United Methodist Church and a formal response to the 2013 statement issued by the World Council of Churches: *The Church: Towards a Common Vision* [TCTCV].

This Commission reviewed the request and concluded that the Interim Body known as the United Methodist Episcopal Committee exists to bring forward this work, and also that the staff in the Office of Ecumenical and Interreligious Ministries Beyond the Episcopal Church is equipped to address the second concern and other related issues that might surface. Therefore, this Commission will take no action to forward the resolution to General Convention.

Review of Canon III.11.2: Election of Bishops

As part of its canonical mandate to “conduct a continuing comprehensive review of the Constitution and Canons with respect to their internal consistency and clarity,” the Commission determined that the language of Canon III.11.2, describing the time and manner in which a Bishop Diocesan (with the advice and consent of the Standing Committee) could “call” for the election of a Diocesan Bishop should be changed to reflect the time in which the Bishop Diocesan (with the advice and consent of the Standing Committee) would “hold” a special meeting of the Convention (or designate such election to occur during the Diocesan Convention). This language is intended to clarify that an election could be called earlier than six (6) months before the resignation of a Diocesan Bishop but said election should not be held earlier than six (6) months before the effective date of the resignation.

The Commission also noted a scrivener’s error in the language of the Canon. Specifically, the word “reparation” appeared in error instead of the word “preparation.”

Resolution A107: Amend Canon III.11.2 Regarding the Election of a Bishop

Resolved, the House of _____ concurring, That Canon III.11.2 is hereby amended to read as follows:

Sec. 2. ~~It shall be lawful, within six months prior to the effective date of the resignation of a Diocesan A Bishop Diocesan, for the Bishop, with the advice and consent of the Standing Committee, may call for to call a special meeting of the Convention of the Diocese, to be held no earlier than six months prior to the effective date of the Bishop Diocesan’s resignation, to elect a successor; provided that if the Convention is to meet in regular session meanwhile, it may hold the election during the regular session. The proceedings incident to reparation preparation for the ordination of the successor shall be as provided in this Canon; but the Presiding Bishop shall not take order for the ordination to be on any date prior to that upon which the resignation is to become effective.~~

EXPLANATION

The Commission's amendment clarifies that the Bishop Diocesan may "call" a special meeting more than six (6) months in advance of his or her retirement and that the special meeting shall be held no earlier than six (6) months prior to the retirement. A Diocesan Bishop who is planning on retiring is likely to "call" for the election of a new Diocesan Bishop well in advance of six (6) months prior to such resignation. It also clarifies any ambiguity between "calling a meeting" and "calling a meeting to order." This change will allow for efficient and orderly transitions in leadership. Further, the amendment corrects a scrivener's error, substituting the word "preparation" for the incorrect "reparation."

Addressing Harassment and Sexual Misconduct

It became apparent during the triennium that the policies dealing with the sexual harassment of adults vary widely across the Church. In some dioceses policies are well-written and strongly enforced. In other dioceses policies are vague or not evenly enforced. In other dioceses no policies exist. While the Canons require prevention of sexual misconduct training of all ordinands and nearly all dioceses have policies requiring all lay leaders and employees and volunteers who interact with children to be trained in preventing the sexual abuse of children, often referred to as "safe church" training and utilizing the *Safeguarding God's Children* programs from the Church Insurance companies, fewer dioceses have policies or have fully implemented policies requiring training of employees and volunteers to prevent sexual harassment of adults even though the Church Insurance companies have made curriculum and model policies available. One of the challenges of sexual harassment policies and training is to make sure they comply with state and local laws on the subject.

The lack of universal policies and training on the sexual harassment of adults has very real effects for those who work, whether paid or volunteer, in the Church. Harassment is prevalent in our culture. According to studies by The United Methodist Church in 2005 and 2007, over three-fourths of United Methodist Church female clergy have experienced harassment within the United Methodist Church (see "Sexual Harassment in The United Methodist Church 2005" and the "Quadrennial Local Church Survey 2007" by the General Commission on the Status and Role of Women, Chicago, Illinois, Gail Murphy-Geiss, Principal Investigator). An informal survey taken of a group of female Episcopal clergy under age forty-five (45) revealed that of the seventy-six (76) women who responded to the question, all of them reported harassment of some kind. Several also reported that male clergy of their acquaintance had also experienced harassment within the church. This sort of widespread problem contributes to the problem of retaining female clergy. Moreover, it undermines our hopes for a more equal and diverse church.

To address this problem, we propose adding provisions to Title III of the Canons that clarify that the canonically required training for Ordinands to prevent sexual misconduct must include training on preventing sexual harassment, exploitation and abuse of adults and children. A canonical requirement is also proposed to require such training for all clergy in charge of congregations. In addition, we

propose that Bishops Diocesan (or the Ecclesiastical Authority in the absence of a Bishop Diocesan) be responsible for assuring that the diocese adopts and enforces a policy to prevent sexual harassment, exploitation and abuse of adults and children.

To help provide resources for the implementation of these requirements, we also propose that a Task Force be established for the coming triennium to examine existing sexual harassment policies throughout the church. The Task Force would address the different legal landscapes and requirements in the various countries and states where the church is located and provide guidance and best practices to address this issue within our church.

Resolution A108: Amend Canon III.6.5(g) Addressing Harassment and Sexual Misconduct

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon III.6.5(g) as follows:

- (g) Preparation for ordination shall include training regarding
 - (1) Prevention of sexual misconduct of *both children and adults*.
 - (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 - (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
 - (4) the Church's teaching on racism.

And be it further

Resolved that Canon III.8.5.h shall be amended as follows:

- (h) Preparation for ordination shall include training regarding:
 - (1) Prevention of sexual misconduct of *both children and adults*.
 - (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 - (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
 - (4) the Church's teaching on racism.

And be it further

Resolved that Canon III.9.6 shall be amended by adding a subsection (d) as follows:

- (d) *It shall be the duty of the Rector or Priest-in-Charge to ensure that a policy regarding harassment and sexual misconduct is promulgated and enforced in the local Parish, and that such a policy is publicly posted or made available within the congregation upon request.*

And be it further

Resolved, that Canon III.12.3 shall be amended by adding a subsection (f) to read as follows:

- (f) *The Bishop Diocesan shall ensure that a diocesan policy regarding harassment and sexual misconduct, and the process of reporting it, is promulgated by the appropriate body and enforced throughout the*

diocese, and that a written copy thereof is kept on file at the diocesan office, is posted on the diocesan website and is made available upon request. In the absence of a Bishop Diocesan, the Ecclesiastical Authority shall assume this responsibility.

EXPLANATION

Sexual Harassment became a highly publicized issue in 2017. Although the issue has been addressed by General Convention in the past (1991-B052; 2003-A023; 2006-A156;), it became apparent during this triennium that there is considerable variation in the existence and substance of policies on the sexual harassment of adults across the Episcopal Church. While the Canons require prevention of sexual misconduct training of all ordinands and nearly all dioceses have policies requiring all lay leaders and employees and volunteers who interact with children to be trained in preventing the sexual abuse of children, often referred to as “safe church” training, fewer dioceses have policies or have fully implemented policies requiring training of employees and volunteers to prevent sexual harassment of adults even though the Church Insurance companies have made curriculum and model policies available. One of the challenges of sexual harassment policies and training is to make sure they comply with state and local laws on the subject.

The lack of universal policies and training on the sexual harassment of adults has very real effects for those who work, whether paid or volunteer, in the Church. Harassment is prevalent in our culture. According to studies by The United Methodist Church in 2005 and 2007, over three-fourths of United Methodist Church female clergy have experienced harassment within the United Methodist Church (see “Sexual Harassment in The United Methodist Church 2005” and the “Quadrennial Local Church Survey 2007” by the General Commission on the Status and Role of Women, Chicago, Illinois, Gail Murphy-Geiss, Principal Investigator). An informal survey taken of a group of female Episcopal clergy under age forty-five (45) revealed that of the seventy-six (76) women who responded to the question, all of them reported harassment of some kind. Several also reported that male clergy of their acquaintance had also experienced harassment within the church. This sort of widespread problem contributes to the problem of retaining female clergy. Moreover, it undermines our hopes for a more equal and diverse church.

To address this problem, we propose adding provisions to Title III of the Canons that clarify that the canonically required training for ordinands to prevent sexual misconduct must include training on preventing sexual harassment, exploitation and abuse of adults and children. A canonical requirement is also proposed to require such training for all clergy in charge of congregations. In addition, we propose that Bishops Diocesan (or the Ecclesiastical Authority in the absence of a Bishop Diocesan) be responsible for assuring that the diocese adopts and enforces a policy to prevent sexual harassment, exploitation and abuse of adults and children.

Resolution A109: Creation of Task Force on Sexual Harassment

Resolved, the House of _____ concurring, That the 79th General Convention of the Episcopal Church declares that sexual harassment of adults by clergy and church employees are abuses of trust, a violation of the Baptismal Covenant, contrary to Christian Character, and are therefore wrong; and be it further

Resolved, That the 79th General Convention of the Episcopal Church establish a Task Force on Sexual Harassment to be appointed by the Presiding Bishop and the President of the House of Deputies to prepare a Model Policy for Sexual Harassment of Adults for Dioceses, including parishes, missions, schools, camps, conference centers and other diocesan institutions. It shall be the duty of the Task Force to study, educate, develop curriculum, and propose policy and standards of conduct on different forms of harassment, and to advise the Church as resource persons. The membership of the Task Force is to be representative as to gender, race and ethnic diversity. The Committee will report to the 80th General Convention and include as part of its report a Model Policy for Sexual Harassment of Adults for Dioceses.

EXPLANATION

This Task Force is being created to examine the existing diocesan policies in existence throughout the Church and develop a Model Policy to promote consistency and efficiency. Such a Task Force would incorporate legal differences in various locales where the church is found, and provide guidance and best practices to address this issue within our church.

3. PROVINCES, BISHOPS & DIOCESAN VITALITY

Referred Resolutions:

In Support of Diocesan Vitality and Mergers, Amend Canon I.9

The first portion of this Resolution 2015-C027 referred to this Commission, is focused on developing recommendations to improve the efficacy of Provinces. The Commission referred that portion of the Resolution to the Task Force to Study Provinces and appointed the Rev. Sharon Alexander as liaison to that Task Force. The work of that Task Force also included work on Resolutions 2015-C031 and Resolution 2015-D003 and the conversation around Diocesan Vitality and related topics. A Task Force on Diocesan Vitality is proposed later in this report to continue that work.

A portion of Resolution 2015-C027 sought a recommendation regarding a revision to the Canons to create a single Court of Review for priests and deacons, rather than nine (9) Provincial Courts of Review. Commission members engaged in dialogue with Chancellors across the Church, as well as in the House of Bishops. After identifying some technical concerns and possible challenges (such as diversity and

avoiding conflicts of interest), it was determined to recommend amendments to the Canons to provide for a single Court of Review.

Resolution A110: Creating a Single Court of Review

Resolved, The House of _____ concurring, That the 79th General Convention amend Canon IV as follows:

Title IV.2

~~Provincial~~ Court of Review shall mean a court organized and existing as provided in Canon IV.5.4 to serve as the body which performs the duties prescribed in Canon IV.15.

Canon IV.5.4

Sec. 4. ~~In each Province there~~ There shall be a court to be known as the ~~Provincial~~ Court of Review, with jurisdiction to receive and determine appeals from Hearing Panels of Dioceses ~~within the Province~~ as provided in Canon IV.15 and to determine venue issues as provided in Canon IV.19.5.

(a) The ~~Provincial~~ Court of Review shall consist of: (i) ~~one~~Three (3) Bishops; ~~two~~ six (6) ~~Priests~~ Members of the Clergy, ~~or one Priest and one Deacon~~ which and will include not fewer than two (2) Priests and not fewer than two (2) Deacons; and ~~two~~ six (6) lay persons; and (ii) one (1) Bishop, one (1) Priest or Deacon, and one (1) lay person to serve as alternates as hereinafter provided. ~~Each~~ No more than two (2) Priests or Deacons, whether a member or alternate, shall be canonically resident in ~~at the same Diocese of the Province different from~~ as any other Priest or Deacon, and each lay person, whether a member or alternate, shall reside in a ~~different Diocese of the Province different from~~ than any other lay person. The Priests, Deacons and lay persons shall be ~~or have been~~ members of the Disciplinary Boards of their respective Dioceses.

(b) ~~The Bishops on the Court of Review shall be elected by the House of Bishops. One of the Bishops on the Court of Review shall be chosen from Provinces I, II or III; one of the Bishops shall be chosen from Provinces IV, V or VI; and one of the Bishops shall be chosen from Provinces VII, VIII or IX. The clergy and lay members and alternates of the Provincial Court of Review shall be elected by the House of Deputies for a three-year term, such that one-third of clergy members and one-third of lay members shall come from Province I, II, or III; one-third shall come from Province IV, V, or VI; and one-third shall come from Province VII, VIII, IX. appointed annually by the president of the Province. The Provincial Court of Review shall select a president from among its members. The President shall be a Priest, Deacon or lay person.~~

(c) The persons appointed to the ~~Provincial~~ Court of Review shall continue to serve until their respective successors have been ~~elected~~ ~~appointed~~, except in case of death, resignation or declination to serve. ~~Members of the Court of Review who are currently appointed to a panel shall continue to serve on that panel until its work has been completed.~~

(d) ~~Whenever a matter is referred to the Court of Review, the President shall appoint a panel for that case consisting of one Bishop, two Members of the Clergy and two lay persons. No member of the Provincial Court of Review may serve in any matter originating from the Diocese in which such member serves on the Disciplinary Board. In such event, the alternate shall serve.~~

(e) ~~In the event that~~ If any member of the ~~Provincial~~ Court of Review is excused pursuant to the provisions of Canon IV.5.3(c), or, upon objection made by either party to the appeal, is deemed by the

other members of the ~~Provincial~~ Court of Review to be disqualified, ~~such member's~~ an alternate shall serve.

(f) In the event of any ~~Provincial~~ Court of Review member's death, resignation or declination to serve, or disability rendering the member unable to act or is ineligible to serve under Canons IV. 5.4(d) or (e), and in the further event that there is no alternate available to serve, the President of the ~~Provincial~~ Court of Review shall declare a vacancy on the ~~Provincial~~ Court of Review. Notices of resignation or declination to serve shall be communicated in writing to the President of the ~~Provincial~~ Court of Review.

(g) Vacancies on the ~~Provincial~~ Court of Review shall be filled by appointment by the President of the ~~Province~~ Court of Review of persons qualified as provided in Canon IV.5.4(a).

(h) The ~~Provincial~~ Court of Review shall appoint a clerk who may be a member of the Court, who shall be custodian of all records and files of the ~~Provincial~~ Court of Review and who shall provide administrative services as needed for the functioning of the Court.

(i) The rules of procedure for appeals to the ~~Provincial~~ Court of Review are as provided in Canon IV.15, but the ~~Provincial~~ Court of Review may adopt, alter or rescind supplemental rules of procedure not inconsistent with the Constitution and Canons of the Church.

Canon IV.15

~~Sec. 1. In the event that~~ If proceedings before the Hearing Panel are unreasonably delayed or suspended, and are not resumed within sixty days following a written request for resumption of proceedings from the Church Attorney or the Respondent, the Church Attorney or the Respondent may file a written request with the ~~Provincial~~ Court of Review for an order directing the Hearing Panel to resume the proceedings. *Upon receipt of the request, the President of the Court of Review shall appoint a panel consisting of one bishop, one priest or deacon and one lay person from among the members of the Court of Review. The appointments shall be made within fifteen days of receipt of the request. No person appointed shall be from the Diocese in which the Hearing Panel is sitting.* The Court of Review shall consider the request as follows:

(a) The person filing the request shall provide copies of the request to the presidents of the Hearing Panel and of the Disciplinary Board. The request shall include a statement of the status of the proceedings and the reason, if known, for the delay or suspension of proceedings, and a description of all actions taken by the person filing the request or by any other person to resolve any impediment to the proceedings or other cause for the delay.

(b) Within fifteen (15) days of receipt of the copy of the request, the president of the Hearing Panel shall file a response to the request with the ~~Provincial~~ Court of Review, with a copy to the Church Attorney, the Respondent and the president of the Board.

(c) The ~~Provincial~~ appointed panel of the Court of Review shall convene, either personally, by video conference or telephonically, to consider the request and the response, if any, from the Hearing Panel. The Court shall then either issue an order directing resumption of the proceedings or an order declining to direct resumption with an explanation of the reasons therefor. The order issued by the ~~Provincial~~ Court of Review shall be binding upon the Hearing Panel.

(d) In the event a Hearing Panel, having been ordered to resume proceedings, either refuses to do so or is unable to do so, the Church Attorney or the Respondent may request that the ~~Provincial~~ Court of Review order the transfer of the proceedings to a Hearing Panel of another Diocese within the same Province, including an order to the Board of the originating Diocese to transmit the complete record of the proceedings to the successor Hearing Panel.

Sec. 2. Within forty (40) days after issuance of an Order by a Hearing Panel, the Respondent or the Church Attorney may appeal to the ~~Provincial~~ Court of Review, by serving written notice of the appeal upon the Bishop Diocesan, with copies of the notice to the presidents of the Hearing Panel and the Province. The notice of appeal shall be signed by the Respondent's counsel or the Church Attorney and shall include a copy of the Order from which the appeal is taken and shall state the grounds of the appeal.

Sec. 3. Any Order from a Hearing Panel finding that a Respondent did not commit an Offense involving a question of the Doctrine, Faith or Worship of the Church may be appealed by the Bishop Diocesan upon the written request of at least two Bishops Diocesan of other Dioceses within the Province who are not members of the ~~Provincial~~ Court of Review. Such an appeal shall be taken on the question of the Church's Doctrine, Faith and Worship only, and may not seek to reverse the finding of the Hearing Panel ~~of noncommission of that Offenses were not committed~~. An appeal under this section may be taken by service of a notice of appeal by the Bishop Diocesan upon the Respondent, the Church Attorney and the presidents of the Hearing Panel and the Province within forty days after the Order of the Hearing Panel is received by the Bishop Diocesan.

~~Sec. 4. If an appeal is taken from a Hearing Panel of a Diocese which is non provincial, it shall follow the procedure outlined elsewhere in this Canon. the appeal shall be taken before the Provincial Court of Review geographically closest to that Diocese.~~

Sec. 5. An appeal shall be heard on the record of the Hearing Panel. The record on appeal may be corrected, if defective, but no new evidence shall be taken by the ~~Provincial~~ Court of Review.

Sec. 6. The standards for and conditions of appeal to the ~~Provincial~~ Court of Review shall be as follows:

(a) Where an Order is issued against a Respondent who fails to appear before the Hearing Panel or who otherwise fails to participate in proceedings before the Hearing Panel, such Order shall be upheld unless a review of the record on appeal shows the Hearing Panel made a clear error in issuing such Order. The ~~Provincial~~ Court of Review shall review the facts and record in the light most favorable to the Respondent.

(b) In all other appeals, the ~~Provincial~~ Court of Review shall grant relief to the appealing party only if, on the basis of the record on appeal, it determines that the party seeking review has been substantially prejudiced by any of the following:

- (1) The action taken below violates the Constitution and Canons of the Church or the Diocese;
- (2) The Hearing Panel has exceeded the jurisdiction conferred by this Title;
- (3) The Hearing Panel has not decided all of the issues requiring resolution;
- (4) The Hearing Panel has erroneously interpreted or applied the Constitutions or Canons of the Church;
- (5) The Hearing Panel has committed a procedural error or engaged in a decision-making process contrary to this Title; ~~and/or~~

(6) The factual determinations of the Hearing Panel are not supported by substantial evidence when viewed in the whole light of the record on appeal;

Sec. 7. It shall be the duty of the Hearing Panel to produce the record on appeal, consisting of a transcript of the proceedings before the Hearing Panel together with documentary and tangible evidence received by the Hearing Panel. The record shall be printed or otherwise reproduced as authorized by the President of the ~~Provincial~~ Court of Review. Within thirty (30) days after receiving the record on appeal from the Hearing Panel, the party appealing shall serve two (2) copies of the record on appeal, the notice of appeal and the appealing party's brief, if any, upon the opposite party and shall deliver five (5) copies to the President of the ~~Provincial~~ Court of Review. Within thirty (30) days after receiving a copy of the record on appeal, the party opposing the appeal shall serve the brief in opposition, if any, upon the appealing party, with five (5) copies to the President of the ~~Provincial~~ Court of Review. Any reply brief of the appealing party shall be served likewise within fifteen (15) days following service of the brief in opposition.

Sec. 8. All members and alternates of the ~~Provincial~~ Court of Review serving for an appeal shall be present for any oral proceedings of the appeal.

Sec. 9. The ~~Provincial~~ Court of Review shall keep a record of all proceedings. The ~~Provincial~~ Court of Review shall appoint a reporter who shall provide for the recording of the proceedings and who shall serve at the pleasure of the ~~Provincial~~ Court of Review.

Sec. 10. At the hearing of the appeal, the ~~Provincial~~ Court of Review shall afford the Respondent and the Church Attorney the opportunity to be heard. The ~~Provincial~~ Court of Review may regulate the number of counsel to be heard.

Sec. 11. No Order or determination of a Hearing Panel shall be overturned solely for technical or harmless error.

Sec. 12. If, after a notice of appeal has been filed, the appealing party fails to pursue the appeal as provided in this Canon, the ~~Provincial~~ Court of Review may dismiss the appeal.

Sec. 13. Following a hearing of the appeal and private deliberation, the ~~Provincial~~ Court of Review may (a) dismiss the appeal; (b) reverse or affirm in whole or in part the Order of the Hearing Panel; or (c) grant a new hearing before the Hearing Panel.

Sec. 14. The concurrence of a majority of the ~~Provincial~~ Court of Review shall be required to decide an appeal. The ~~Provincial~~ Court of Review shall issue its decision in writing, signed by the members concurring therein, stating its decision and the reasons for the decision. The decision shall be attached to the record. If there is not a concurrence by a majority of the ~~Provincial~~ Court of Review, the Order of the Hearing Panel shall stand as affirmed except for any part of the Order for which there is concurrence.

Sec. 15. Upon determination of the appeal, the President of the ~~Provincial~~ Court of Review shall give notice of the determination in writing to the appealing party, the party in opposition and to the Bishop Diocesan and Church Attorney. The appeal record shall be certified by the clerk of the ~~Provincial~~ Court of Review and the president, and shall be delivered to the Bishop Diocesan along with a copy of the record on appeal from the Hearing Panel.

Canon IV.17.2(f)

(f) ~~Provincial~~ Court of Review shall mean the Court of Review for Bishops as provided in Canon IV.17.8.

Canon IV.18

Sec. 4. In the case of an Order pertaining to a Bishop, any provision of the Order may be modified or remitted by the president of the Disciplinary Board for Bishops with the advice and consent of a majority of the members of the Board and the Bishops who are then serving on ~~the any Provincial~~ Court of Review.

Sec. 5. In the case of any Order deposing a Member of the Clergy for abandoning the Church, no application for remission shall be received by the Bishop Diocesan until the deposed person has lived in lay communion with the Church for not less than one year next preceding application for the remission.

Sec. 6. No Order may be modified or remitted unless the Member of the Clergy, the Church Attorney and each Complainant have been afforded sufficient opportunity to be heard by the Disciplinary Board, or the Disciplinary Board together with the Bishops who are then serving on ~~the any Provincial~~ Court of Review, as the case may be, as to why the proposed modification or remission should or should not be permitted.

Canon IV.19.5(c)

(c) If objection is made by the Bishop Diocesan of the Diocese of canonical residence as provided in Canon IV.19.5(b), the Bishop Diocesan of the Diocese of canonical residence and the Bishop Diocesan of the Intake Officer's Diocese shall promptly agree as to which Diocese will assume jurisdiction over the matter and conduct proceedings. If the two Bishops cannot promptly agree, the disagreement will be resolved as follows:

(1) ~~If they are in the same Province, either~~ Either may promptly request the President of the ~~Provincial~~ Court of Review to decide which Diocese shall conduct the proceedings. ~~If they are in different Provinces, either may promptly request the president of the Disciplinary Board for Bishops to decide which Diocese shall conduct the proceedings.~~

(2) The requesting Bishop shall provide a copy of the request to the other Bishop. A reply to the request may be made by the non-requesting Bishop within ~~fifteen~~ fourteen (14) days of service of the request.

(3) The President shall have the discretion to hear from the Bishops Diocesan or the Church Attorneys for the respective Dioceses, either personally or telephonically, concerning the request and any reply. The President shall have the discretion to request additional submissions from the Bishops Diocesan or the Church Attorneys.

(4) The President shall decide which Diocese shall conduct the proceedings within ~~thirty~~ fourteen (14) days of service of the request.

(5) It is a goal of these processes to not delay unduly the progress of any proceeding under this Title. Therefore, the parties shall not use the full extent of these deadlines for the purpose of prolonging the proceedings.

Canon IV.19.23

Sec. 23. Except as expressly provided in this Title, applicable Diocesan Canon, or in any Accord or Order, all costs, expenses and fees, if any, shall be the obligation of the party, person or entity incurring them.

(a) The necessary costs, expenses and fees of the Investigator, the Church Attorney, the Conference Panel, the Hearing Panel and any pastoral response shall be the expense of the Diocese.

(b) The necessary costs and expenses of the ~~Provincial~~ Court of Review shall be the expense of ~~the Province~~ the General Convention.

(c) The necessary costs and expenses of the Disciplinary Board for Bishops and the Court of Review for Bishops shall be the expense of the General Convention.

(d) Nothing in this Title precludes the voluntary payment of a Respondent's costs, expenses and fees by any other party or person, including a Diocese.

Canon IV.19.30(a)(1)

Sec. 30(a) Records of proceedings shall be preserved as follows:

(1) Each Hearing Panel and ~~Provincial~~ the Court of Review shall keep a complete and accurate record of its proceedings by any means from which a written transcript can be produced. When all proceedings have been concluded, the president of the Panel or Court shall certify the record. If the president did not participate in the proceeding for any reason, the Panel or Court shall elect another member of the Panel or Court to certify the record.

EXPLANATION

Currently, each of the nine (9) Provinces is required to establish a Provincial Court of Review to review various matters arising from Hearing Panels in the dioceses of the Province. This requirement can prove burdensome, and experience has taught that the Court of Review is not convened with great frequency. Consequently, the individuals staffing those Courts of Review are often not as well trained in the required processes as they could be. By establishing a single court of review, it is anticipated that the Members would all receive the same training which would therefore result in more uniform application of the procedures of Title IV.

Diocesan Vitality

Resolution 2015-C031 directed the Commission to seek input from conversations around The Episcopal Church about diocesan collaboration, vitality, and shared ministry, and what change is needed. Additionally, we were asked to study the opportunities and challenges of diocesan collaboration, vitality, shared ministry, and the number and size of dioceses. The Commission has received input from conversations held in the House of Bishops, conversation among the Provincial Leadership Conference and from lay and clergy representatives attending a Province IV gathering. The input from these initial conversations highlights the importance of outreach; the growth of and support for multicultural ministries; growing engagement in campus ministry/youth ministry/schools and camps; continuing work on racial reconciliation and diversity; the importance of collaborations/ networking and companion diocese relationships. The information we have gathered thus far also points to a need for tools to train for multicultural change, methods to measure spiritual health and a need for more time to be in conversation with one another if we are to be and become Beloved Community. Initial conversation input also highlighted ways the current structures of The Episcopal Church can address this including: continued improved communications intra-church; Provincial collaboration; and funding assistance and resources for small church ministry.

The Commission believes that the conversation called for by Resolution 2015-C031 must continue if true opportunities for collaboration and change are to be discerned. Therefore, the Commission recommends that a Task Force on Diocesan Vitality be appointed to provide a mechanism to continue this conversation and to study the responses received and make recommendations to the 80th General Convention.

Resolution 2015-C031 calls for exploration of opportunities for collaboration and potential unions between contiguous dioceses and the exploration of shared ministry. The Standing Commission recommends amendments to the Constitution and Canons to modify the process for uniting dioceses or portions of dioceses, giving dioceses more flexibility and autonomy in determining the structure and leadership of a newly united diocese or dioceses.

The Standing Commission was also asked to determine whether any canonical changes might be necessary or advisable if the second reading of the amendments to Article V, Section 1 of the Constitution approved in Resolution 2015-D003 is approved at the 79th General Convention. The changes approved in 2015 and which will be considered for a second reading at the 79th General Convention are:

Resolution A111: Amend Article V of the Constitution

Resolved, the House of _____ concurring, that Article V of the Constitution be amended as follows:

Sec. 1. A new Diocese may be formed, with the consent of the General Convention and under such conditions as the General Convention shall prescribe by General Canon or Canons, (1) by the division of an existing Diocese; (2) by the junction of two (2) or more Dioceses or of parts of two (2) or more

Dioceses; or (3) by the erection into a Diocese of an unorganized area evangelized as provided in Article VI. The proceedings shall originate in a Convocation of the Clergy and Laity of the unorganized area called by the ~~Bishop Ecclesiastical Authority~~ for that purpose; or, with the approval of the ~~Bishop Ecclesiastical Authority~~, in the Convention of the Diocese to be divided; or (when it is proposed to form a new Diocese by the junction of two (2) or more existing Dioceses or of parts of two (2) or more Dioceses) by mutual agreement of the Conventions of the Dioceses concerned, with the approval of the ~~Bishop Ecclesiastical Authority~~ of each Diocese. ~~In case the Episcopate of a Diocese be vacant, no proceedings toward its division shall be taken until the vacancy is filled.~~ After consent of the General Convention, when a certified copy of the duly adopted Constitution of the new Diocese, including an unqualified accession to the Constitution and Canons of this Church, shall have been filed with the Secretary of the General Convention and approved by the Executive Council of this Church, such new Diocese shall thereupon be in union with the General Convention.

EXPLANATION

Allowing the dioceses to determine how the Bishop Diocesan and other leadership would be selected is consistent with the Episcopal Church's trend toward moving away from mandating positions based upon seniority. Prior to 1919, the Presiding Bishop was the most senior bishop by date of consecration, now any Bishop may be chosen as Presiding Bishop. Until 1991, the bishops sat in the House of Bishops by seniority, with the most senior bishop by consecration date in the front row; now the bishops sit in table groups with a diversity of age, time since ordination, geography, and other demographic factors at each table. Until 1991, the three (3) most senior bishops by consecration were the ones who had to consent to bishops being inhibited upon a finding of Abandonment, now it is the Advisory Council to the Presiding Bishop consisting of one (1) bishop from each Province, elected by the bishops of the Province. The proposed amendments allow dioceses to consider factors relevant to their local needs.

The Standing Commission recommends that persons with expertise and experience in organizational combinations, diocesan and congregational viability and vitality, finance, endowments, buildings and property, human resources, and other relevant areas be engaged to assist dioceses in the process of discernment, formulation of a plan and agreement of merger, and implementation of the plan. This discernment process could be done as a part of the Missional Review process to be employed prior to an episcopal election, as recommended by the Task Force on the Episcopacy. The expenses of this process would be borne by the dioceses. The Standing Commission also recommends that the Office of Pastoral Development maintain a current listing of persons with experience and expertise to assist dioceses.

The consultants could assist the dioceses in determining whether a merger or some other form of union is advisable and assist the dioceses in developing a joint plan of union or other appropriate agreement or covenant. Upon approval of the Bishops (if any) and Standing Committees of each diocese that would be a part of the union, a joint plan of union would be presented to the Diocesan Convention of each diocese for approval. The process is based upon the process employed by some dioceses for changing the status of a mission to a parish. The joint plan of union would include how the bishop of the newly united diocese would be determined and how other bishops in the newly united diocese might serve,

issues with respect to endowments, the provisions of the Constitution and Canons of the newly united diocese, and other issues of importance.

The proposed amendments to Canon I.10 can be implemented prior to the approval of the proposed amendment to Article VI, Section 4 because uniting dioceses will have approved the new Constitution and Canons for the united diocese prior to submitting the proposed union to General Convention. Therefore, the united diocese will already have its governance documents approved and will not need to operate under the current Constitution and Canons until Article VI, section 4 are approved.

Resolution A112: Establishing a Task Force on Diocesan Vitality

Resolved, the House of _____ concurring, That the 79th General Convention establish a Task Force consisting of three (3) bishops, three (3) clergy persons, and six (6) lay persons representing the geographic diversity of the Church, including persons who have been involved in the creation of diocesan and provincial networks, both incarnationally and virtually through social media and other electronic communications, to be appointed by the presiding officers to facilitate a continuing dialogue among bishops and diocesan and provincial leadership of The Episcopal Church to engage in frank discussion about diocesan collaboration, vitality, and shared ministry; and be it further

Resolved, That Task Force is directed to compile input from the above conversations and to study opportunities and challenges of diocesan and provincial collaboration, vitality, shared ministry, and the number and size of dioceses, and to report back to the 80th General Convention.

EXPLANATION

It became clear over the course of the triennium that the conversation on questions of diocesan vitality could not be accomplished in one triennium. This resolution provides for the continuation of the conversation.

Resolution A113: Amend Article V, Section 4 of the Constitution

Resolved, The House of _____ concurring, That Article V, Section 4 of the Constitution is hereby amended to read as follows:

Sec. 4. Whenever a new Diocese is formed and erected out of an existing Diocese, it shall be subject to the Constitution and Canons of the Diocese out of which it was formed, except as local circumstances may prevent, until the same be altered in accordance with such Constitution and Canons by the Convention of the new Diocese.

~~Whenever a Diocese is formed out of two (2) or more existing Dioceses, it shall be subject to the Constitution and Canons of that one of the said existing Dioceses to which the greater number of Members of the Clergy shall have belonged prior to the erection of such new Diocese, except as local circumstances may prevent, until the same be altered in accordance with such Constitution and Canons by the Convention of the new Diocese. the Constitution and Canons of the newly formed Diocese shall become effective upon the effective date of the union.~~

EXPLANATION

The amendment expresses more clearly the process contemplated by the amendments to the Canons in which the uniting dioceses approve the Constitution and Canons prior to the unification being presented to the General Convention. The current wording of Section 4 does not prohibit dioceses from approving their governance documents ahead of time, so the amendment clarifies the process.

Resolution A114: Amend Canon I.10 Regarding the Union of Dioceses

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon I.10 as follows:

~~Sec. 1. Whenever a new Diocese shall is proposed to be formed within the limits of any Diocese, or by the junction of two (2) or more Dioceses, or parts of Dioceses, and such action shall have been ratified by the General Convention, the Bishop of the Diocese within the limits of which a Diocese is formed, or in case of the junction of two or more Dioceses, or parts of Dioceses, the senior Bishop by consecration, shall thereupon call the Primary Convention of the new Diocese, for the purpose of enabling it to organize, and shall fix the time and place of holding the same, such place being within the territorial limits of the new Diocese. the Ecclesiastical Authorities and the Standing Committees of the Dioceses affected shall submit for approval to the Conventions of each Diocese involved a joint agreement of union setting forth their agreements, including the manner of determining the Bishop Diocesan and other Bishops (if any), provisions of the Constitution and Canons of the new Diocese, and such other matters as may be necessary or proper. The approved joint agreement of union shall be submitted for ratification by the General Convention no less than ninety (90) days prior to the first day of the meeting of the General Convention.~~

~~Sec. 2. Immediately after ratification by the General Convention, the Ecclesiastical Authority of the new Diocese, as set forth in the joint agreement of union, shall call the Primary Convention of the new Diocese, for the purpose of enabling it to organize, and shall fix the time and place of holding the same, such place being within the territorial limits of the new Diocese. In case there should be no Bishop who can call such Primary Convention, pursuant to the foregoing provision, then the duty of calling such Convention for the purpose of organizing and of fixing the time and place of its meeting, shall be vested in the Standing Committee of the Diocese within the limits of which the new one is erected, or in the Standing Committee of the oldest of the Dioceses by the junction of which, or of parts of which, the new Diocese may be formed. And such Standing Committee shall make the call immediately after ratification of the General Convention.~~

Sec. 3. Whenever one (1) Diocese is about to be divided into two (2) Dioceses, the Convention of such Diocese shall declare which portion thereof is to be in the new Diocese, and shall make the same known to the General Convention before the ratification of such division.

Sec. 4. Whenever a new Diocese shall have organized in Primary Convention in accordance with the provisions of the Constitution and Canons in such case made and provided, and in the manner prescribed in the previous Sections of this Canon, and shall have chosen a name and acceded to the Constitution of the General Convention in accordance with Article V, Section 1 of the Constitution, and shall have laid before the Executive Council certified copies of the Constitution adopted at its Primary Convention, and the proceedings preparatory to the formation of the proposed new Diocese, such new Diocese shall thereupon be admitted into union with the General Convention.

Sec. 5. In the event of the erection of an Area Mission into a Diocese of this Church, as provided in Article V, ~~Sec.~~ Section 1, the Convocation of the said Area Mission shall be entitled to elect Deputies to the succeeding General Convention, and also to elect a Bishop. The jurisdiction previously assigned to the Bishop in the Area Mission shall be terminated upon the admission of the new Diocese.

Sec. 6 ~~(a)~~ When a Diocese, and ~~another Diocese~~ one or more other Dioceses which ~~has been~~ were formed either by division therefrom or by erection into a Diocese or a Missionary Diocese formed by division therefrom, shall desire to be reunited into one Diocese, the proposed reunion must be initiated by the *approval of the Conventions of the Diocese of a joint agreement of union setting forth their agreements, including the manner of determining the Bishop Diocesan and other Bishops (if any), provisions of the Constitution and Canons of the new Diocese, and such other matters as may be necessary or proper.* ~~mutual agreement between the Conventions of the two Dioceses, consented to by the Ecclesiastical Authority of each Diocese.~~ If the *said agreement of the Dioceses* is made and the consents of *their Conventions* are given more than three months before the next meeting of the General Convention, the fact of the agreement and consents shall be certified by the Ecclesiastical Authority and the Secretary of the Convention of each Diocese to all the Bishops of the Church having jurisdiction and to the Standing Committees of all the Dioceses; and when the consents of a majority of such Bishops and of a majority of the Standing Committees to the proposed reunion shall have been received, the facts shall be similarly certified to the Secretary of the House of Deputies of the General Convention, and thereupon the reunion shall be considered complete. But if the agreement is made and the consents given within three months of the next meeting of the General Convention, the facts shall be certified instead to the Secretary of the House of Deputies, who shall lay them before the two Houses; and the reunion shall be deemed to be complete when it shall have been sanctioned by a majority vote in the House of Bishops, and in the House of Deputies. ~~voting by orders.~~

~~(b) The Bishop of the parent Diocese shall be the Bishop, and the Bishop of the junior Diocese shall be the Bishop Coadjutor, of the reunited Diocese; but if there be a vacancy in the Episcopate of either Diocese, the Bishop of the other Diocese shall be the Bishop, and the Bishop Coadjutor if there be one shall be the Bishop Coadjutor, of the reunited Diocese.~~

~~(c)~~ Sec. 7 When the *union of two (2) or more Dioceses or portions of Dioceses or the reunion of the two (2) or more Dioceses* shall have been completed, the facts shall be certified to the Presiding Bishop and to the Secretary of the House of Deputies. Thereupon the Presiding Bishop shall notify the Secretary of the House of Bishops of any alteration in the status or style of the Bishop or Bishops concerned, and the Secretary of the House of Deputies shall strike the name of ~~the junior~~ *any Diocese that will cease to exist or are being renamed from the roll of Dioceses in union with the General Convention and, if appropriate,*

amend the name of the newly united Diocese on the role of Dioceses in union with the General Convention.

EXPLANATION

The amendments provide a process for dioceses to formulate an agreement of union to be approved by the affected Diocesan Conventions and then presented to General Convention. The process for uniting dioceses or portions of dioceses is simplified and places the decisions for leadership and other matters of importance with leaders at the local level and removes provisions relying on seniority or which diocese is the “surviving” diocese.

Substantive Matters Received from Various Sources

Authority of Bishops, Canonical Residence, serving after age seventy-two (72), Defining Disabled and Absent

Questions came up during the Triennium regarding the authority of bishops, as well as their canonical residence. These questions were also shared with the Task Force on the Episcopacy, and through its work and report there is much greater clarity regarding types of bishops and their authority. Particular questions regarding canonical residence and the effects of a “bishop” being “suspended” should be, and what provisions of the Canons may apply when a bishop is on sabbatical or extended leave were not able to be addressed by either body in this triennium. It is, therefore, recommended that the Standing Commission take them up in the next Triennium.

4. TITLE IV

Referred Resolutions

Adopt and Implement Charter for Safety

Resolution A050 (2015) was referred to Standing Commission. The Commission has reviewed it, in consultation with the Task Force to Update Sexual Misconduct Policies, with an eye toward any potential conflicts with the canons. We find no issues of concern and recommend that the 79th General Convention adopt and implement the Charter for Safety. A resolution to that effect is below.

Resolution A115: Adopt and Implement Charter for Safety

Resolved, The House of _____ concurring, That the 79th General Convention join the 2012 Anglican Consultative Council in adopting the following "Charter for Safety of People Within the Churches of the Anglican Communion" as a summary of The Episcopal Church's policy regarding maintaining the safety of all who come to or work for our churches:

"1. Pastoral support where there is abuse — We will provide pastoral support for the abused, their families, and affected parishes and church organizations by listening with patience and compassion to their experiences and concerns; offering spiritual assistance and other forms of pastoral care.

2. Effective responses to abuse — We will have and implement policies and procedures to respond properly to allegations of abuse against clergy and other church personnel that include: making known within churches the procedure for making complaints; arranging pastoral care for any person making a complaint of abuse; the impartial determination of allegations of abuse against clergy and other church personnel, and assessment of their suitability for future ministry; providing support for affected parishes and church organizations.

3. Practice of pastoral ministry — We will adopt and promote, through education and training, standards for the practice of pastoral ministry by clergy and other church personnel.

4. Suitability for ministry — We will have and implement policies and procedures to assess the suitability of persons for ordination as clergy or appointment to positions of responsibility in the church, including checking their background.

5. Culture of safety — We will promote a culture of safety in parishes and church organizations by education and training to help clergy, other church personnel, and participants prevent the occurrence of abuse;" and be it further

Resolved, That the Executive Council collect current data from all member dioceses regarding their "safe church" policies and practices, including identification of reasons for not implementing the recommended policies and practices; and publish that information to The Episcopal Church through its most widely accessible media; and be it further

Resolved, That the Office of Global Relations collaborate with Province IX to develop and disseminate culturally appropriate materials for use in the Spanish-speaking dioceses of The Episcopal Church that are consistent with the principles of the Anglican Consultative Council "Charter of Safety" and the standards previously set out by General Convention, including a process for training of local trainers; and be it further

Resolved, That the 79th General Convention request the Joint Standing Committee on Program, Budget, and Finance to propose a budget allocation of \$ 40,000 for the implementation of this resolution.

EXPLANATION

Given our commitment as constituent member of the Anglican Communion, it is important that we join our sisters and brothers to protect all people and provide for their safety. Additionally, we need to begin to develop appropriate materials for our whole Church, in collaboration with Episcopalians from all our cultures. Province IX is a cohesive place to begin this effort. The necessary collaboration and preparation of Province IX trainers will make the process costly. Not to do both pieces properly will be even more costly.

Develop Title IV Training materials

In response to Resolution 2015-A150, mandating the creation of Title IV training materials, a subcommittee of the Commission was formed, chaired by Pauline Getz. The subcommittee chose to work with the Communications office of the Diocese of Utah. Together they developed an approach to Title IV training based on stakeholders, and chose an interactive website as the format. In addition, a small working group, consisting of Bishops, Priests, Deacons, Chancellors, and lay Diocesan staff, helped inform the process and provide valuable input, including development of FAQs and supporting documents.

Brief overview: A visitor to the website will select the role they play in a discipline matter, and then follow through the whole process as it relates to them, step by step. An extensive set of “buttons” representing every step in the process has been drafted and mapped. In addition, interviews have been filmed with quite a few church leaders, commenting on “best practices,” particularly those things that go beyond the Canons. A Resolution is being proposed to support continuation of the website, including hosting and updating.

Resolution A116: Proposal to place the Title IV Training under the authority of the Standing Commission and allocate funding for maintenance and updating of training materials

Resolved, the House of _____ concurring, That Canon I.1.2(n) be amended to add the following subsection (vii) to read in full as follows:

(vii) Conduct a continuing and comprehensive review and update of the Title IV training materials, including drafting such changes as are necessitated by changes to these Constitution and Canons, or as may be deemed appropriate to maintain such training materials in a current and effective status.

And be it further

Resolved, That the 79th General Convention request the Joint Standing Commission on Program, Budget, and Finance to consider a budget allocation of \$60,000 for the ongoing maintenance and updating of the Title IV training materials and website.

EXPLANATION

In the 2015 - 2018 Triennium, the Standing Commission on Structure, Governance, Constitution, and Canons completed the task of developing an interactive website for training all people on the processes of Title IV. That website will require continued maintenance, and will need to be kept current as to content based on future revisions or amendments to the Constitution and Canons.

Various Title IV Clarifications

It was the determination of the Standing Commission that not all of the proposed edits in Resolution 2015- D031 were necessary to provide the desired clarification. A revised resolution is provided to address the areas that still need clarification.

Resolution A117: Amend Canon IV 6.9

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon IV.6.9 as follows:

Sec 9. If the determination of the Reference Panel is to take no action other than an appropriate pastoral response, the Panel shall ~~not~~ify serve the Complainant and the subject Member of the Clergy with written notice of the determination and the basis of the determination to take no action other than an appropriate pastoral response, and inform the Complainant of Complainant's right to appeal the decision to the Hearing Panel within thirty days of the service of the notice. If the Complainant wishes to appeal the decision to take no further action, the Bishop shall appoint an Advisor for the Complainant within fifteen days of the date of the Complainant's receipt of the notice of decision to take no further action. The Advisor shall assist the Complainant in preparing and signing a written appeal of the decision to take no further action to the Hearing Panel. The Advisor shall send the written appeal to the president of the Disciplinary Board who shall immediately forward the appeal, the written notice of the Reference Panel's determination, and the Intake Report to the president of the Hearing Panel. The president of the Disciplinary Board shall notify the subject Member of the Clergy that an appeal has been filed. The question before the Hearing Panel is whether the decision to take no further action other than an appropriate pastoral response is warranted. The appeal may be conducted either personally or telephonically. The Complainant, Complainant's Advisor, Complainant's counsel, if any, and the Reference Panel shall each be afforded the opportunity to be present, either personally or telephonically, at the hearing of the appeal, and any such person present shall be heard by the Panel if such person desires to be heard. The Panel may hear from other persons at the Panel's discretion. After conducting the appeal and hearing from the persons designated above, the Panel shall confer privately and issue a decision to affirm, modify, or reverse the determination of the Reference Panel. The Hearing Panel shall hear the appeal and issue its decision to the persons designated above within forty-five days of the receipt of the appeal by the president of the Hearing Panel.

EXPLANATION

Currently, there is no appeal process for a decision to take no action by the Reference Panel, which creates a gap within the Title IV process. This revision allows a Complainant the ability to appeal a decision by the Reference Panel by going to the Hearing Panel.

Resolution A118: Proposed Amendments to Canon IV.13

Resolved, the House of _____ concurring, that Canon IV.13 be amended by adding new Sections 3 and 4 and renumbering all subsequent sections:

Sec. 3. The Hearing Panel shall make documents available to members of the Church and the Church media as set forth in this Section. The documents shall be disseminated in such a way as to make them broadly known to members of the Church and the Church media. For a matter in which a Priest or Deacon is the Respondent, dissemination shall include, at a minimum, posting to the diocesan website. For a matter in which a Bishop is the Respondent, dissemination shall include, at a minimum, posting the documents on the websites of The Episcopal Church and of the General Convention.

(a) The documents covered by this Section are all documents filed with or issued by the Hearing Panel or by any party or person including but not limited to motions, briefs, affidavits, opinions, objections, decisions, notices, challenges, and Orders.

(b) The notice under Sec. 2(a) shall be made available no later than one business day after the Respondent files a response under Sec. 2(c) or the date on which the Respondent's response was due, whichever comes first.

(c) All other documents shall be made available no later than one business day after the document is filed by a party or other person with the Hearing Panel or issued by the Hearing Panel.

(d) Notwithstanding the above, the Hearing Panel, at its discretion and for good cause to protect any Injured Person or allegedly Injured Person, may require the redaction of documents provided for in Sec. 3(a), after consultation with the Church Attorney, the Respondent's counsel, the Complainant's Advisor or Complainant's counsel, if any, and, where appropriate, the Bishop Diocesan.

Sec. 4. If at any time after a matter has been referred to a Hearing Panel an Accord is reached that ends the proceedings before the Hearing Panel issues an Order, the Bishop Diocesan shall make the Notice of Accord available to the Church and Church media as provided in Sec. 3 as well as to the Hearing Panel.

And be it further

Resolved, That Canon IV.13.6 is hereby amended to read as follows:

Sec. 6. All proceedings before the Hearing Panel except its private deliberations shall be open to the Respondent and to each Complainant, to any Injured Person, and to persons from the public. Each Complainant shall be entitled to be present throughout and observe the Hearing and each may be accompanied at the proceedings by another person of his or her own choosing in addition to his or her Advisor. Notwithstanding the above, the Hearing Panel, at its discretion and for good cause, including to protect the privacy of any person, may close any part of the proceedings to any person or group of persons, after consultation with the Church Attorney, the Respondent's counsel and, where appropriate, the Bishop Diocesan; provided, however, that no proceedings before the Hearing Panel, except its private deliberations, shall be closed to the Respondent, Respondent's Advisor, Respondent's Counsel, the Complainant, the Complainant's Advisor, Complainant's Counsel or the Church Attorney. A record of the hearing shall be made by such means as to enable the creation of a verbatim written transcript of the hearing.

And be it further

Resolved, That Canon IV.13.8 is hereby amended to read as follows:

Sec. 8. In all proceedings of the Hearing Panel the testimony of witnesses shall be taken orally and personally or by such other means as provided by order of the Hearing Panel. All testimony shall be given under oath or solemn affirmation and be subject to cross-examination. The Hearing Panel shall determine the credibility, reliability and weight to be given to all testimony and other evidence. The proceedings shall be conducted as follows:

(a) The president shall regulate the course of the hearing so as to promote full disclosure of relevant facts.

(b) The president:

(1) may exclude evidence that is irrelevant, immaterial or unduly repetitious;

(2) shall exclude privileged evidence;

(3) may receive documentary evidence in the form of a copy or excerpt if the copy or excerpt contains all pertinent portions of the original document;

(4) may take official notice of any facts that could be judicially noticed, including records of other proceedings ~~and of technical or scientific facts within the Hearing Panel's specialized knowledge;~~

(5) may not exclude evidence solely because it is hearsay;

(6) shall afford to the Church Attorney and to the Respondent reasonable opportunity to present evidence, argue and respond to argument, conduct cross-examination and submit rebuttal evidence; and

(7) may, at the discretion of the Hearing Panel, give persons other than the Church Attorney and the Respondent opportunity to present oral or written statements at the hearing.

(c) Nothing in this section shall preclude the exercise of discretion by the president in taking measures appropriate to preserve the integrity of the hearing.

And be it further

Resolved, That Canon IV.13.9 be hereby amended by adding new subsections (d) and (e) as follows:

(d) The requirements of Sec. 3 of this Canon shall apply to the Disciplinary Board as if it were a Hearing Panel for the purpose of an appeal of sanctions under this Section.

(e) If an Accord is reached that ends the proceedings before the Disciplinary Board issues an Order under this Section, the Bishop Diocesan shall make the Notice of Accord available to the Church and Church media as provided in Sec. 3 as well as to the Disciplinary Board and the Hearing Panel.

And be it further

Resolved, That Canon IV.14.7 is hereby amended to read as follows:

Sec. 7. Prior to the issuance of an Order by a Conference Panel or a Hearing Panel, the issuing Panel shall afford the Bishop Diocesan, *the Respondent* and the Complainant each with an opportunity to be heard on the proposed terms of the Order.

EXPLANATION

These revisions are intended to clarify various elements of the process of a Hearing Panel and the means by which Hearing Panel documents are to be released and the timing for releasing such documents to

affirm the transparency of Hearing Panel proceedings, including Orders and Notices of Accord. These amendments are also intended to provide for limited instances in which documents may be redacted to protect any Injured Person or allegedly Injured Person.

Resolution A119: Proposed Amendments to Canon IV.15

Resolved, The House of _____ concurring, That Canon IV.15 is hereby amended by adding new Sections 13 and 14 to read as follows and renumbering all subsequent Sections:

Sec. 13. The Provincial Court of Review shall make documents available to members of the Church and the Church media as set forth in this Section. The documents shall be disseminated in such a way as to make them broadly known to members of the Church and the Church media. For a matter in which a Priest or Deacon is the Respondent, dissemination shall include, at a minimum, posting the documents on the diocesan website of the diocese that conducted the Hearing Panel proceeding. For a matter in which a Bishop is the Respondent, dissemination shall include, at a minimum, posting the documents on the websites of The Episcopal Church and of the General Convention.

(a) The documents covered by this Section are all documents filed with or issued by the Provincial Court of Review or by any party or person including but not limited to motions, briefs, affidavits, opinions, objections, decisions, notices, challenges, and Orders, including documents in a proceeding pursuant to Section 1 of this Canon.

(b) The notice under Sec. 2 shall be made available no later than ten (10) business days after the notice is received by the President of the Hearing Panel.

(c) All other documents shall be made available no later than two (2) business days after the document is filed by a party or other person with the Provincial Court of Review or issued by the Provincial Court of Review.

(d) Notwithstanding the above, the Provincial Court of Review, at its discretion and for good cause to protect any Injured Person or allegedly Injured Person, may require the redaction of documents provided for in Sec. 13(a), after consultation with the Church Attorney, the Respondent's counsel, the Complainant's Advisor or Complainant's counsel, if any, and, where appropriate, the Bishop Diocesan.

Sec. 14. If at any time after a matter has been appealed to a Provincial Court of Review or is before a Provincial Court of Review pursuant to Sec. 1, an Accord is reached that ends the proceedings before the Provincial Court of Review issues an Order or issues its decision, the Bishop Diocesan shall make the Notice of Accord available to the Church and Church media as provided in Sec. 13 as well as to the Provincial Court of Review and the Hearing Panel from which the appeal was taken or about whom a request was filed pursuant to Sec. 1.

EXPLANATION

These revisions are intended to clarify various elements of the process of a Court of Review and the means by which Court of Review documents are to be released and the timing for releasing such

documents to affirm the transparency of Court of Review proceedings, including Orders and Notices of Accord. These amendments are also intended to provide for limited instances in which documents may be redacted to protect any Injured Person or allegedly Injured Person.

Resolution A120: Amend Canon IV.19.30 to Create Discipline Database, Amend Canon III.12.7(c) & Canon IV.13.11

Resolved, The House of _____ Concurring, That the 79th General Convention hereby amends Canon IV.19.30 to read as follows by the addition of the following subsection:

(d) The Archives of the Episcopal Church (the “Administrator”) shall create, administer and maintain a limited access secure central database registry to track data pertinent to proceedings under this Title (the “Database”) for the purpose of providing data and statistical information to assist in the furtherance of policymaking, education, ministry, and other governance objectives of the Church (collectively the “Database Purposes”).

(1) Database shall only include disciplinary matters under this Title that are referred to the Reference Panel pursuant to Canon IV.6.6 or IV.6.7.

(2) The Diocese, Disciplinary Board, Church Attorney and Respondent (or Respondent’s Advisor) as applicable shall complete and submit forms to the best of their knowledge, including questionnaires as proscribed and created by the Standing Commission on Structure Governance Constitution and Canons or its successor standing commission in consultation with the Administrator and Chief Legal Officer.

(3) The Database shall not contain: (i) the personal identifying information of the Respondents, Injured Persons, or witnesses; (ii) Privileged Communications; or (iii) other information that would be otherwise prohibited from disclosure under this Title or other applicable law.

(4) The Administrator shall make the Database accessible to the Standing Commission on Structure, Governance, Constitution and Canons, Chief Legal Officer, and Executive Council. The Administrator will also make the Database accessible to other Church governance bodies or other Church officials provided that such bodies and officials are seeking to use the Database in furtherance of the Database Purposes and have received the approval of the the Executive Council and the Chief Legal Officer of the Church. From time to time the Executive Council or the Standing Commission on Structure, Governance, Constitution and Canons may publish statistical information and other reports derived in from the Database provided that such publication is consistent with this canon.

And be it further

Resolved, that Canon III.12.7(c) is hereby amended as follows:

(c) In the case of the release and removal of a Bishop from the ordained Ministry of the Church as provided in this Canon, a declaration of removal and release shall be pronounced by the Presiding

Bishop in the presence of two (2) or more Bishops, and shall be entered in the official records of the House of Bishops and of the Diocese in which the Bishop being removed and released is canonically resident. The Presiding Bishop shall give notice thereof in writing to the Secretary of the Convention and the Ecclesiastical Authority and the Standing Committee of the Diocese in which the Bishop was canonically resident, to all Bishops of this Church, the Ecclesiastical Authority of each Diocese of this Church, the Recorder, the Secretary of the House of Bishops, the Secretary of the General Convention, *The Archives of the Episcopal Church*, The Church Pension Fund, and the Board for Transition Ministry.

And be it further

Resolved, that Canon IV.13.11 be amended as follows:

Sec. 11. If the determination is to dismiss the matter, the Hearing Panel shall issue an Order which shall include the reasons for dismissal and which may contain findings exonerating the Respondent. A copy of the Order shall be provided to the Bishop Diocesan, the Respondent, the Respondent's Advisor, the Complainant, the Complainant's Advisor, and the Church Attorney, *and a record copy of the Order shall be kept by transmitting a copy to The Archives of the Episcopal Church.*

And be it further

Resolved, That the 79th General Convention request the Joint Standing Commission on Program, Budget, and Finance to consider a budget allocation of \$25,000 to provide for the creation of the database.

EXPLANATION

Creation of this database would provide access to information, consistency in the application of the canons, assistance in background screening, and would establish a body of precedence across the Church. Broader availability of this information supports our collective priority of safeguarding all of God's people.

Collect Title IV Information

General Convention Resolution 2015-Do76 directs Standing Commission to study the collection of information relating to all Title IV proceedings. This study is intended to identify the need to collect such information, the information to be collected, methodology for collection, reporting of such information and identify the person responsible for the administration of the process.

To study this issue, members of the Standing Commission made formal presentations to Chancellor conferences designed to elicit input from Chancellors, informally interviewed several individuals with extensive experience with the Title IV proceedings, conducted phone interviews with the Church Archives, received and studied a written report from the Church Archives, and the Standing Commission conducted its own internal deliberations on the issue as well.

The Archives believes that an allocation of \$25,000 for the upcoming triennium will be sufficient to assist in data collection, database setup and maintenance. The Standing Commission recommends canonical changes below to establish the Title IV database and also insure that the Archives is receiving a complete record of Title IV proceedings.

A. Need to Collect Information. Title IV and disciplinary proceedings remain the subject of significant discussion, deliberation and concern to the Church and its policy makers. While the documentation of Title IV matters is collected by the Church Archives, the information within those documents is not stored in a searchable database or subject analysis which would otherwise be helpful to Church bodies charged with making policies or implementing Title IV.

Such information is needed not only to guide the policy making decisions of the Church, but would be useful in identifying and informing:

1. areas for continued education for clergy;
2. education and training for those implementing Title IV;
3. financial planning and budgeting for Dioceses;
4. clergy discernment and formation; and
5. developing additional safeguards and risk management tools to protect the Church, and its members and clergy from misconduct.

B. Information to be Collected. Some examples of the types of data that were identified as useful to collect:

1. the average cost of a proceeding;
2. the subject canons that were alleged to be violated;
3. the total number of cases annually church wide, or by province;
4. the average length of a proceeding;
5. the disposition of a proceeding (mediated, accord, sentence, etc.);
6. number of witnesses;
7. sentencing information;
8. investigative costs; and
9. other data points that may be helpful.

C. Methodology to Collect. The Archives currently maintains key disciplinary records and proceedings under Canon IV.19.30 and clergy status notifications under Canon III.12.7(c). The Church Archives has identified some canonical changes that are required to ensure that the Archive receives a complete set of disciplinary records and notices which are set forth below in the recommended resolution. However, these documents do not provide the information needed and are not organized in the type of database that would be useful or address the needs as identified above.

It is recommended that the parties be canonically required to submit the relevant data points pursuant to a form and questionnaire created and modified by the database administrator and other church governing bodies. The Standing Commission adopts the Archives' recommendation that the database

registry will not contain personally identifiable information [PII]. Individual data sets will be coded and held separately in a secure file for cross-reference to provide data validation and access by qualified legal counsel.

D. Administration of Database. The Standing Commission believes that the Archives is an appropriate candidate to host and manage a central database registry of disciplinary proceedings and case dispositions for multiple reasons:

1. The Archives currently maintains key disciplinary records and proceedings under Canon IV.19.30 and clergy status notifications under Canon III.12.7(c).
2. The Archives has created a restricted website for access by the Standing Commission that contains the same type of records and canonical documents.
3. Archives' staff is adept at developing technology applications and managing long-term data resources for the Church.
4. The Archives operates with established policies and practices for the protection of individual and corporate privacy, confidentiality, and privileged communication.

Substantive Matters Received from Various Sources

Remove definition of Procedural Officer

When other components of Title IV were revised in the Canons, the definition of "Procedural Officer" was overlooked and inadvertently left in the Canons. We are proposing a Resolution to strike it.

Resolution A121: Amend Canon IV.2 Remove Definition of Procedural Officer

Resolved, the House of _____ concurring, that Canon IV.2 is hereby amended to strike the following language:

~~Procedural Officer shall mean a person learned in the law, experienced in litigation and having familiarity with the provisions and objectives of this Title. No Chancellor or Vice Chancellor of a Diocese shall serve as Procedural Officer in the same Diocese. Every Diocese shall have a Procedural Officer, who shall be appointed for a term of not less than one year by the Bishop Diocesan in consultation with the president of the Disciplinary Board to aid in the prompt and proper disposition of procedural motions and challenges in Title IV proceedings.~~

EXPLANATION

The 78th General Convention adopted Resolution A124 which included a definition of "Procedural Officer". However, the 78th General Convention rejected Resolution A126 which contained provisions relating to a Procedural Officer, and amendments to Resolutions A135 and A146 removed all references

to that office. Accordingly, Canon IV.2 contains a definition for an office which does not otherwise exist under Canon and this definition should be removed to make the Canons internally consistent.

Ability of Conference Panel to hire independent mediator

The Commission reviewed this matter and determined that no further action was required.

Amend Article IX to change Removal to Admonition

It came to the attention of this Commission that when “removal” ceased to be a sentence under Title IV that change was not reflected in the Constitution. A resolution is provided below to correct that and to add “admonition” which is now a sentence under Title IV.

Resolution A122: Amend Article IX to change Removal to Admonition

Be it *Resolved*, the House of _____, concurring that the Article IX of the Constitution be amended as follows:

ARTICLE IX

The General Convention may, by Canon, establish one or more Courts for the Trial of Bishops.

Presbyters and Deacons canonically resident in a Diocese shall be tried by a Court instituted by the Convention thereof; Presbyters and Deacons canonically resident in a Missionary Diocese shall be tried according to Canons adopted by the Bishop and Convocation thereof, with the approval of the House of Bishops; provided that the General Convention in each case may prescribe by Canon for a change of venue.

The General Convention, in like manner, may establish or may provide for the establishment of Courts of Review of the determination of diocesan or other trial Courts.

The Court for the review of the determination of the trial Court, on the trial of a Bishop, shall be composed of Bishops only.

The General Convention, in like manner, may establish an ultimate Court of Appeal, solely for the review of the determination of any Court of Review on questions of Doctrine, Faith, or Worship.

None but a Bishop shall pronounce sentence of *admonition*, or suspension, ~~removal~~ or deposition from the Ministry, on any Bishop, Presbyter, or Deacon; and none but a Bishop shall admonish any Bishop, Presbyter, or Deacon.

A sentence of suspension shall specify on what terms or conditions and at what time the suspension shall cease. A sentence of suspension may be remitted in such manner as may be provided by Canon.

EXPLANATION

In 1994 “removal” was eliminated from Title IV of the Canons as a sentence (Canon IV.14.27 of Constitution and Canons, 1994) and Admonition was added as a sentence (Canon IV.12.1(a) of Constitution and Canons, 1994) but the reference to removal in Article IX of the Constitution was not changed.

Address misrepresentations in Ordination process and clarify sexual misconduct in Title IV

Through conversations among Transition Officers it became clear that since those in the ordination process are not subject to Title IV, there needs to be a provision added to provide for cases where someone makes misrepresentations in the ordination process.

Additionally, there needs to be more clarity in the definition that exists in the definition of sexual misconduct in Canon IV.2 to clarify the nature of pastoral relationships and the mechanism by which charges of sexual misconduct would not apply if the clergy person has received the permission of the Bishop Diocesan for participating in the relationship in question.

Resolution A123: Amend Canon IV.3.1 to Address misrepresentations in Ordination process and clarify sexual misconduct in Title IV

Resolved, the House of _____ Concurring, That Canon IV.3.1 is hereby amended to read as follows:

Sec. 1. A Member of the Clergy shall be subject to proceedings under this Title for:

- (a) knowingly violating or attempting to violate, directly or through the acts of another person, the Constitution or Canons of the Church or of any Diocese;
- (b) failing without good cause to cooperate with any investigation or proceeding conducted under authority of this Title; ~~or~~
- (c) intentionally and maliciously bringing a false accusation or knowingly providing false testimony or false evidence in any investigation or proceeding under this Title; or
- (d) *intentionally misrepresenting or omitting any material fact in applying for admission to Postulancy, for admission to Candidacy, for ordination as a Deacon or Priest, for reception from another Church as a Deacon or Priest, or for nomination or appointment as a Bishop.*

EXPLANATION

This amendment will make it clear that Title IV will apply to failures to disclose and to misrepresentations made during the ordination process, when seeking reception or appointment as a bishop. While individuals who have not yet been ordained are not subject to the provisions of Title IV, these misrepresentations are clearly contrary to the manner of life expected of ordained persons and should have consequences.

Resolution A124: Amend Canon IV.2 Terminology of Sexual Misconduct

Resolved, the House of _____ concurring, that Canon IV.2 is hereby amended to read as follows:

CANON 2: Of Terminology Used in This Title

Except as otherwise expressly provided or unless the context otherwise requires, as used in this Title the following terms and phrases shall have the following meanings:

Sexual Misconduct shall mean (a) Sexual Abuse, ~~or~~ (b) Sexual Behavior *engaged in by the Member of the Clergy with a person who does not consent to the Sexual Behavior, or by force, intimidation, coercion or manipulation, or* (c) Sexual Behavior at the request of, acquiesced to or by a Member of the Clergy with an employee, volunteer, student or counselee of that Member of the Clergy or in the same congregation as the Member of the Clergy, or a person with whom the Member of the Clergy has a Pastoral Relationship. *Sexual Misconduct under Subsection (c) does not include Sexual Behavior with a person with whom the Member of the Clergy previously had a Pastoral Relationship if the Member of the Clergy has obtained the prior written permission of the Bishop Diocesan.*

EXPLANATION

This resolution addresses the concern that the definition of “Pastoral Relationship” may apply permanently to any Member of the Clergy who has ever provided pastoral care to a person, since the definition says “any person to whom the Member of the Clergy provides or has provided” various forms of pastoral care.

Decline to Advance Proceedings in Title IV

Over the course of the triennium it became clear that it is necessary to provide a formal process for terminating a proceeding by seeking leave to decline to advance the proceeding in Title IV. A resolution is proposed below to address this.

Resolution A125: Amend Canon IV.2 - pertaining to Declining To Advance Proceedings in Title IV

Resolved, the House of _____ concurring, That the following section of Canon IV.2 be amended to read as follows:

Church Attorney shall mean one (1) or more attorneys selected pursuant to Diocesan Canons to represent the Church in proceedings as provided in this Title. The Diocesan Canons may provide a process for the removal of a Church Attorney for cause. A Church Attorney shall perform all functions on behalf of the Church necessary to advance proceedings under this Title and shall have the following powers, in addition to the powers and duties otherwise provided in this Title: (a) to receive and review the Intake Officer’s report; (b) to conduct investigations and oversee the Investigator and, in connection with such investigations; to have access to the personnel, books and records of the Diocese and its constituent parts; and to receive and review the reports of the Investigator; (c) to determine, in the exercise of the Church Attorney’s discretion, whether the reported information, if true, would be grounds for discipline; and (d) to exercise discretion consistent with this Title and the interests of the Church by *obtaining leave from the Hearing Panel to decline declining to advance proceedings or to refer*

~~by referring~~ any matter back to the Intake Officer or the Bishop Diocesan for pastoral response in lieu of disciplinary action. In representing the Church, a Church Attorney may consult with the president of the Disciplinary Board at any time after the matter has been referred out of the Reference Panel, and, when the prosecution of the case may impact the mission, life, or ministry of the Church, with the Bishop Diocesan.

And be it further

Resolved, That Canon IV.13 be amended by inserting before the existing Section 10 a new section as follows and renumbering succeeding sections:

Sec. 10. At any time before the matter is submitted to the Hearing Panel for decision, the Church Attorney may file a motion requesting leave to decline to advance proceedings or a motion to refer the matter back to the Intake Officer or the Bishop Diocesan for pastoral response in lieu of disciplinary action. The Church Attorney shall serve notice of the motion on the Complainant, the Respondent, and the Bishop Diocesan, any of whom may file a response within fifteen (15) days of receipt of the motion, or within such other time as the Hearing Panel may direct. Upon receipt of such a motion, the Hearing Panel will promptly set the motion for hearing. If leave to decline to advance proceedings is granted, the Hearing Panel shall enter an Order of dismissal. The decision on the motion shall be provided to the Church Attorney, the Complainant, the Respondent, and the Bishop Diocesan and placed on the record of proceedings.

EXPLANATION

Title IV prohibits the Church Attorney from terminating a proceeding by declining to advance the proceeding. These amendments provide a formal process for terminating a proceeding by seeking leave to decline to advance the proceeding. These amendments are proposed in response to a situation in which a Church Attorney made the decision to decline to advance because the Respondent had resigned Holy Orders at a time at which the Respondent was not allowed to resign because he was under imputation.

The amendments provide for a process in which the Church Attorney may seek leave from the Hearing Panel to decline to advance the proceedings or to refer the matter back to the Intake Officer or Bishop for a pastoral response instead of continuing to seek disciplinary action. The Hearing Panel will then hold a hearing on the request, giving the Complainant, Respondent and Bishop Diocesan the right to respond. If the Hearing Panel grants the request for leave to decline to advance the proceedings, it shall enter an order of dismissal, thereby resulting in a “dismissal, Accord or Order” under Canon III.7.9 (deacons), Canon III.9.11 (priests) or Canon III.12.8(b) (bishops).

Amendment of Canon IV.19.31

When the disciplinary Canons were amended in 2009, this Canon was a part of the previous disciplinary process, and was inadvertently left in the Canons. It was determined by the Standing Commission that in order to remedy the omission this Canon should now be amended accordingly. A resolution to remove this provision is proposed below.

Resolution A126: Recommend Repeal of Canon IV.19.31

Resolved, the House of _____ concurring, That Canon IV.19.31 be stricken in its entirety and that the canons that follow it be renumbered accordingly:

~~Sec. 31~~

~~Any Member of the Clergy canonically resident in the Diocese who deems himself or herself to be under imputation, by rumor or otherwise, of any Offense for which proceedings could be had under this Title, may on his or her own behalf request the Bishop Diocesan to conduct an inquiry with regard to such imputation. Upon receipt of such request by a Member of the Clergy, it shall be the duty of the Bishop Diocesan to cause the matter to be investigated and to report the result to the Member of the Clergy.~~

EXPLANATION

Concerns have been expressed that the appropriate initial steps to address rumors concerning a priest exist in the pastoral relationship between priest and bishop and that this Canon such as is not necessary. Upon review of these concerns, it was determined that the best course to address these concerns is to strike this Canon in the entirety.

Clarify Term of Bishops on Disciplinary Board

Given the magnitude of work that has been required, it became clear that the membership of the Disciplinary Board for Bishops needs to be expanded. It also became clear that there needs to be a mechanism to provide for members to continue in office while certain matters remain pending. The resolution proposed also clarifies how vacancies are filled.

Resolution A127: Amend Canon IV.17.3 pertaining to membership on the Disciplinary Board for Bishops

Resolved, the House of _____ concurring, That Canon IV.17.3 be amended as follows:

Sec. 3. The Disciplinary Board for Bishops is hereby established as a court of the Church to have original jurisdiction over matters of discipline of Bishops, to hear Bishops' appeals from imposition of restriction on ministry or placement on Administrative Leave and to determine venue issues as provided in Canon IV.19.5. The Disciplinary Board for Bishops shall consist of ten (10) Bishops elected ~~at any regularly scheduled meeting of~~ by the House of Bishops *at a regularly scheduled session of General Convention*, and four (4) Priests or Deacons and four (4) lay persons ~~initially appointed by the President of the House of Deputies with the advice and consent of the lay and clergy members of the Executive Council and thereafter elected by the House of Deputies.~~ All lay persons elected or appointed to serve shall be confirmed adult communicants in good standing. Members of the Board shall serve staggered terms of six (6) years, with terms of one half of the Bishops and one half of the lay persons, Priests and Deacons collectively expiring every three (3) years ~~with the first expirations occurring at the end of the year 2012.~~ A vacancy among the member Bishops shall be appointed by the Presiding Bishop with the advice and consent of the Bishop members of Executive Council. A vacancy among the lay or Priest or Deacon members shall be filled by the President of the House of Deputies with the advice and consent of the lay, Priest and

Deacon members of Executive Council. Unless elected or appointed to fill the remainder of an unexpired term, each member shall serve from the first day of January following the adjournment of the General Convention at which the member was elected, until the last day of December of the sixth calendar year following election and until the member's successor is elected and qualifies; however, there shall be no change in the composition of any Hearing Panel while a matter is pending unresolved before the Hearing Panel.

EXPLANATION

This legislation increases the number of lay and clergy members of the Disciplinary Board for Bishops. It also clarifies when terms of office begin and end, provides for members to continue in office while certain matters remain pending, and clarifies how vacancies are filled.

Membership of Conference Panel

Through conversation with chancellors, there was a desire to expand the membership of a Conference Panel to include at least two (2) persons. We have proposed a resolution to provide for this.

Resolution A128: Amend Canon IV.2 pertaining to the Composition of a Conference Panel

Resolved, the House of _____ concurring, That Canon IV.2 be amended as follows:

Conference Panel shall mean a panel of ~~one~~ two (2) or more members of the Disciplinary Board selected by the president of the board, unless some other manner of selection is provided by Diocesan Canon, to serve as the body before which an informal conference is held as provided in Canon IV.12, provided, however, that no such member of the Conference Panel may serve as a member of the Hearing Panel in the same case. The president of the Disciplinary Board shall be ineligible to serve on the Conference Panel. ~~If the Conference Panel consists of more than one member, it shall include both clergy and lay members in equal proportions.~~

EXPLANATION

There needs to be a minimum of two (2) people from the Disciplinary Board in order to ensure that it is possible to include a clergy and a lay person on the Conference Panel.

Retention of Title IV Records

An amendment to Canon IV.19.30 is proposed to clarify that the retention of records is mandated for whichever order of ministry is under investigation, be it deacon, priest or bishop. This ensures that accurate records are kept in the same manner for any Title IV proceeding. In Canon IV.14.12(a) which pertains to Priests and Deacons, records of an Accord are sent to all parties who would need knowledge

of such an Accord. In section (b), for Bishops, there are some parties who would need knowledge of an Accord who are not listed as mandatory recipients of the Accord. This amendment corrects that issue.

Resolution A129: Amend Canon IV.19.30(a)(1) pertaining to Retention of Records

Resolved, House of _____ concurring, That Canon IV.19.30(a)(1) be amended to read as follows:

Canon IV.19.30(a) Records of Proceedings shall be preserved as follows:

- (1) Each Hearing Panel and Provincial Court of Review *and Court of Review for Bishops* shall keep a complete and accurate record of its proceedings by any means from which a written transcript can be produced. When all proceedings have been concluded, the president of the Panel or Court shall certify the record. If the president did not participate in the proceeding for any reason, the Panel or Court shall elect another member of the Panel or Court to certify the record.

EXPLANATION

The current wording of the Canon does not designate that retention of records pertains to both clergy and bishops. This wording clarifies that retention of records is necessary for deacons, priests and bishops.

Correcting for Uniformity regarding Release and Removal

A resolution to edit Canon III.1.7(c) was submitted to correct the order of the wording of “release and removal” to reflect consistency with the rest of the Canons. In the course of this edit, it was discovered that there was also a rogue comma, which also needs to be deleted.

Resolution A130: Amend Canon III.12.7 - Correcting for Uniformity regarding Release and Removal

Resolved, House of _____ concurring, That Canon III.12.7 be amended as follows:

Canon III.12.7

Sec. 7. Release and Removal from the Ordained Ministry of this Church

(a) If any Bishop of The Episcopal Church shall express, in writing, to the Presiding Bishop, an intention to be released and removed from the ordained Ministry of this Church and from the obligations attendant thereto, including those promises made at Ordination in the Declaration required by Article VIII of the Constitution of the General Convention, it shall be the duty of the Presiding Bishop to record the matter. The Presiding Bishop, being satisfied that the person so declaring is acting voluntarily and for causes, which do not affect the person’s moral character, and is neither the subject of information concerning an Offense that has been referred to an Intake Officer nor a Respondent in a pending disciplinary matter as defined in Title IV of these Canons, shall lay the matter before the Advisory Council to the Presiding Bishop, and with the advice and consent of a majority of the members of the Advisory Council, the Presiding Bishop may pronounce that person is released and removed from the ordained

Ministry of this Church and from the obligations attendant thereto, and is deprived of the right to exercise in The Episcopal Church the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in Ordinations. The Presiding Bishop shall also declare in pronouncing and recording such action that it was for causes which do not affect the person's moral character, and shall, at the person's request, give a certificate to this effect to the person so released and removed from the ordained Ministry.

(b) If a Bishop submitting the writing described in Section 7(a) of this Canon be the subject of information concerning an Offense that has been referred to an Intake Officer or a Respondent in a pending disciplinary matter as defined in Title IV of these Canons, the Presiding Bishop shall not consider or act upon the written request unless and until the disciplinary matter shall have been resolved by a dismissal, Accord, or Order and the time for appeal or rescission of such has expired.

(c) In the case of the release and removal of a Bishop from the ordained Ministry of the Church as provided in this Canon, a declaration of ~~removal and~~ release *and removal* shall be pronounced by the Presiding Bishop in the presence of two (2) or more Bishops, and shall be entered in the official records of the House of Bishops and of the Diocese in which the Bishop being removed and released is canonically resident. The Presiding Bishop shall give notice thereof in writing to the Secretary of the Convention and the Ecclesiastical Authority and the Standing Committee of the Diocese in which the Bishop was canonically resident, to all Bishops of this Church, the Ecclesiastical Authority of each Diocese of this Church, the Recorder, the Secretary of the House of Bishops, the Secretary of the General Convention, The Church Pension Fund, and the Board for Transition Ministry.

EXPLANATION

There is a misplaced comma in Sec. 7(a) which needs to be deleted as it is redundant. In Sec. 7(c) the order of "removal and release" has been adjusted to "release and removal: to reflect the wording in the rest of the Canons.

Additional Amendments to provide clarity in Title IV

Upon a detailed review of Title IV, it became clear that some additional amendments to Title IV were necessary to provide clarity and further enhance the effectiveness of Title IV. These areas include: Notice of Accord, Time of Referral, Hearing Panel Disclosures, Jurisdiction & Venue, and the outcome of a Conference Panel.

In the 2009 revision, too many timeframes were removed and attempts to reinstate them in 2015 were stripped out in the legislative committee. Given the realities on the ground and the experiences of those who are currently using Title IV, this needs to be revisited in 2018. This is a pastoral and a justice issue. We need to remember the courage it takes to make a complaint. A resolution to reinstate a timeframe regarding referral is proposed.

A Notice of an Accord or Order informs the recipient that there has been an outcome of a Title IV complaint or proceeding, but it does not give any information about what the outcome is. Therefore, a

resolution to ensure the Presiding Officers and the person who tracks many of the General Convention bodies to have the detailed information about such actions.

Resolution A131: Amend Canon IV.14.5 pertaining to additional clarity about Accords

Resolved, the House of _____ concurring, That Canon IV.14.5 be amended as follows:

Sec. 5. The Bishop Diocesan shall have twenty (20) days from the date on which the Accord is entered in which to advise in writing the Respondent, the Respondent's Advisor, the Respondent's counsel, if any, the Complainant, the Complainant's Advisor, the Church Attorney and the Conciliator or the president of the Conference Panel ~~or Hearing Panel~~ whether the Bishop Diocesan will pronounce the Sentence or accept the other terms of the Accord as recommended. The Bishop Diocesan shall advise that he or she will (a) pronounce the Sentence as recommended, or (b) pronounce a lesser Sentence than that recommended and/or, (c) reduce the burden on the Respondent of any of the other terms of the Accord. *If a Sentence of Admonition, Suspension or Deposition is imposed,* tThe Bishop Diocesan shall pronounce Sentence not sooner than twenty (20) days following the date on which the Accord is entered and not later than forty (40) days following such date. The Bishop Diocesan's pronouncement of a lesser Sentence than that recommended or other modification shall not affect the validity or enforceability of the remainder of the Accord. In the case of an Accord under Canon IV.9, the Bishop Diocesan shall pronounce Sentence not sooner than the day after the date the Accord becomes effective and irrevocable.

EXPLANATION

Accords are not a possible outcome from a Hearing Panel. Canon IV.13.10 provides that the only options a Hearing Panel has are to dismiss the matter or issue an Order.

Chancellors requested a clarification so it is clear that an Accord may, but need not, include a Sentence in accordance with Canon IV.9.2.

Resolution A132: Amend Canon IV.14 pertaining to Notice of Accords

Resolved, the House of _____ concurring, That Canon IV.14 be amended as follows:

Sec. 4. *In the case of any Accord that has become effective:*

(a) ~~A~~a copy of the Accord shall be sent to the Complainant, the Complainant's Advisor, *the Complainant's counsel, if any,* the Respondent, the Respondent's Advisor, the Respondent's counsel, if any, the Church Attorney, the president of the Disciplinary Board, ~~and~~ the Bishop Diocesan by the Conciliator or the president of the Conference Panel (whichever the matter was before when the Accord was reached), *the Presiding Bishop, the President of the House of Deputies and the Secretary of the General Convention* on the date on which the Accord is signed;

(b) ~~If~~ if the Accord was reached between the Bishop Diocesan and Respondent under Canon IV.9, the Bishop Diocesan shall send a copy of the Accord to the president of the panel to which the matter is

assigned and the persons listed in ~~this Section~~ subsection (a), above, on the date the Accord becomes effective and irrevocable; and

(c) in the case of any Accord pertaining to a Bishop, the Presiding Bishop shall provide a full and complete copy of the Accord to (i) in the case of a Bishop Diocesan, Bishop Suffragan serving under Article II.5, or Bishop serving under Canon III.13, to the Standing Committee of that Diocese, (ii) in the case of a Bishop Suffragan, Bishop Coadjutor, or Assistant Bishop, to the Bishop Diocesan and the Standing Committee of that Diocese.

Sec. 5. The Bishop Diocesan shall have twenty (20) days from the date on which the Accord is entered in which to advise in writing the Respondent, the Respondent's Advisor, the Respondent's counsel, if any, the Complainant, the Complainant's Advisor, the Church Attorney and the Conciliator or the president of the Conference Panel ~~or Hearing Panel~~ whether the Bishop Diocesan will pronounce the Sentence or accept the other terms of the Accord as recommended. The Bishop Diocesan shall advise that he or she will (a) pronounce the Sentence as recommended, or (b) pronounce a lesser Sentence than that recommended and/or, (c) reduce the burden on the Respondent of any of the other terms of the Accord. The Bishop Diocesan shall pronounce Sentence not sooner than twenty (20) days following the date on which the Accord is entered and not later than forty (40) days following such date. The Bishop Diocesan's pronouncement of a lesser Sentence than that recommended or other modification shall not affect the validity or enforceability of the remainder of the Accord. In the case of an Accord under Canon IV.9, the Bishop Diocesan shall pronounce Sentence not sooner than the day after the date the Accord becomes effective and irrevocable.

And be it further,

Resolved that a new Section 12 be added to Canon IV.14 and successive sections renumbered:

Sec. 12. *In the case of any Order issued by a Conference Panel, Hearing Panel or a Provincial Court of Review or Court of Review for Bishops:*

(a) *a copy of the Order shall be sent to the Complainant, the Complainant's Advisor, the Complainant's counsel, if any, the Respondent, the Respondent's Advisor, the Respondent's counsel, if any, the Church Attorney, the president of the Disciplinary Board, the Presiding Bishop, the President of the House of Deputies and the Secretary of the General Convention on the date on which the Order is signed; and*

(b) *in the case of any Order pertaining to a Bishop, the President of the Disciplinary Board for Bishops shall provide a full and complete copy of the Order (i) in the case of a Bishop Diocesan, Bishop Suffragan serving under Article II.5, or Bishop serving under Canon III.13, to the Standing Committee of any Diocese in which they are serving, and (ii) in the case of a Bishop Suffragan, Bishop Coadjutor, or Assistant Bishop, to the Bishop Diocesan and the Standing Committee of any Diocese in which they are serving.*

And be it further

Resolved, that Canon IV.14.12 is hereby amended to read as follows:

Sec. 12-13. If there has been no objection by the Respondent or the Church Attorney to the Order(s), notice of Accords and Orders which have become effective shall be given without delay as follows:

(a) In the case of any Accord or Order *that has become effective and that contains a Restriction on Ministry or a Sentence* pertaining to a Priest or Deacon, the Bishop Diocesan shall give notice of the Accord or Order to every Member of the Clergy in the Diocese, each Vestry in the Diocese, the Secretary of

Convention, and the Standing Committee of the Diocese, which shall be added to the official records of the Diocese; to the Presiding Bishop, to all other Bishops of the Church, and where there is no Bishop, to the Ecclesiastical Authority of each Diocese of the Church; to the President of the House of Deputies; to the Recorder of Ordinations; to the Archives; to the Secretary of the House of Bishops; to the Secretary of the House of Deputies; to the Secretary of the General Convention; to the Church Pension Fund; and and to the Office of Transition Ministry; ~~the Archives; and to the Secretary of the House of Bishops and the Secretary of the House of Deputies.~~ If the Priest or Deacon is canonically resident in a Diocese other than the Diocese in which the matter is being heard, the Bishop Diocesan of the Diocese of canonical residence shall also give notice of the Accord or Order to every Member of the Clergy in the Diocese, each Vestry in the Diocese, the Secretary of Convention, and the Standing Committee of the Diocese, which shall be added to the official records of the Diocese.

(b) In the case of any Accord or Order that has become effective and that contains a Restriction on Ministry or a Sentence pertaining to a Bishop, the Presiding Bishop shall give notice of the Accord or Order to the Ecclesiastical Authority of every Diocese of the Church, to the Standing Committees of every Diocese of the Church, to the Recorder of Ordinations, ~~to the Office of Transition Ministry,~~ and to the Secretary of the House of Bishops, to the President of the House of Deputies, to the Secretary of the General Convention, to the Archives, and to the Office of Transition Ministry ~~and to all Archbishops and Metropolitans, and to all Presiding Bishops of Churches in communion with this Church.~~

(c) In the case of any Accord or Order that has become effective and that contains a Sentence of Suspension or Deposition pertaining to a Bishop, the Presiding Bishop shall give notice of the Accord or Order to those parties listed in subsection (b), above, and to all Archbishops, Metropolitans, Presiding Bishops and heads of Churches in full communion with this Church.

(~~d~~) All notices given pursuant to this Canon shall reference the Canon(s), section(s) and subsection(s) specifying the Offense which is the subject of the Accord or Order.

(~~d~~e) Similar notice shall be given whenever there is any modification or remission of any Order for which notice has previously been given pursuant to this Canon

EXPLANATION

In addition to minor revisions to improve the clarity of the canon, these revisions address certain flaws in the current structure for notices to be provided under the canon. Specifically, the Presiding Bishop and the President of the House of Deputies are responsible for hundreds of appointments of Bishops, Priests and lay persons to bodies of General Convention and affiliated organizations. They are each responsible, solely or jointly, for appointing Bishops, Priests, Deacons and lay persons to various bodies. The Secretary of the General Convention is responsible for many of the bodies of General Convention. Therefore, the Presiding Officers need to know the extent of any and all discipline, restrictions, and similar actions that has been taken under Title IV so that they can consider such information when making appointments.

A Notice of an Accord or Order merely informs the recipient that there has been an outcome of a Title IV complaint or proceeding but does not give any information about what the outcome is. Therefore, it is necessary for the Presiding Officers and the person who tracks many of the General Convention bodies to have the detailed information about such actions.

In 2015, Canon IV.14.12(a) was amended to add the President of the House of Deputies to the list of persons and offices who receive notices of Accords and Orders pertaining to Priests and Deacons. However, the parallel provision pertaining to Bishops was not amended at that time to provide notice to the President. The President of the House of Deputies does make appointments of Bishops to various bodies of the General Convention, either solely or jointly with the Presiding Bishop. Examples include the joint appointment of members of Executive Council to Executive Council committees pursuant to Executive Council Bylaws, joint nomination of Audit Committee members pursuant to Canon, and appointment of members of the President's Council of Advice which currently includes a Bishop. Thus, the President needs to be aware of the status of all members of the Clergy and their eligibility to serve on bodies of the General Convention or whose terms end upon the imposition of an Accord or Order pursuant to Canon V.4.1.

Similarly, Canon IV.14.12(b) is not parallel to Canon IV.14.12(a) on Priests and Deacons in that it does not provide for notice of Accords and Orders pertaining to Bishops to be provided to the Archives or to Executive Officer of the General Convention who is charged with overseeing the work of bodies created by General Convention. Notice to the Executive Officer, rather than to the Secretary of the House of Deputies, as the Secretary of the House of Deputies does not have a role in maintaining records relating to Bishops.

Resolution A133: Amending Canon IV.6 to Address Timing of Reference Panel Meetings

Resolved, the House of _____ concurring, That Canon IV.6 be amended by amending Sec. 8, adding a new Sec. 9 and renumbering all subsequent Sections:

Sec. 8. The Reference Panel shall meet as soon as possible, *but no longer than fourteen (14) days*, after receiving the intake report to determine how to refer the report. Referral options are (a) no action required other than appropriate pastoral response pursuant to Canon IV.8; (b) Conciliation pursuant to Canon IV.10; (c) investigation pursuant to Canon IV.11; (d) to the Conference Panel pursuant to Canon IV.12; or (e) referral for possible agreement with the Bishop Diocesan regarding terms of discipline pursuant to Canon IV.9. Referral decisions shall require the approval of a majority of the Reference Panel. *The initial referral shall be made no later than thirty (30) days after receiving the Intake Report.*

Sec. 9. (a) The Reference Panel shall monitor the progress of each referral on a monthly basis to ensure that the matter is progressing in a timely fashion. Until such time as the matter is referred to a Hearing Panel, if the Reference Panel determines that the matter has reached an impasse or is not progressing in a timely fashion, it may re-refer the matter. Once a matter is referred to a Hearing Panel, Canon IV.15.1 shall govern any issue regarding the progress of the matter. *The Intake Officer shall report at least monthly to the Respondent, the Respondent's Advisor, the Respondent's counsel, if any, the Complainant, the Complainant's Advisor and the Complainant's counsel, if any, on the progress in the matter.*

(b) If the referral is for Conciliation pursuant to Section 8(b), unless waived in writing by the Respondent and Complainant, the Conciliation shall take place within 60 days of the referral.

(c) *If the referral is for investigation pursuant to Section 8(c), the investigation shall be completed within 90 days of the referral.*

(d) *If the referral is to the Conference Panel pursuant to Section 8(d), the Conference Panel shall complete its proceedings within four months of the referral.*

(e) *If the referral is for possible agreement with the Bishop Diocesan regarding terms of discipline pursuant to Section 8(e) and an agreement for discipline resulting in an effective Accord is not reached within ninety (90) days of the referral, unless waived in writing by both the Respondent and the Complainant, the Reference Panel shall re-refer the matter under Sections 8(b), (c), or (d). The re-referral shall be made by the Reference Panel within fourteen (14) days of the expiration of the ninety (90) day period for the reaching of an effective Accord herein.*

EXPLANATION

In the 2009 revision, too many timeframes were removed and attempts to reinstate them in 2015 were stripped out in committee. Given the realities on the ground and the experiences of those who are currently using Title IV, this needs to be revisited in 2018. This is a justice issue and an issue of taking care of people. We need to remember the courage it takes to make a claim.

Resolution A134: Amend Canon IV.12.3 pertaining to the Conference Panel process

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon IV.12.3 to read as follows:

Sec. 3. The Conference Panel shall issue a notice to the Respondent, the Respondent's Advisor, the Respondent's counsel, if any, the Complainant, the Complainant's Advisor, *the Complainant's counsel, if any*, the Investigator and such other persons, if any, as the Conference Panel in its discretion may determine. The notice shall describe the nature and purpose of the proceeding, shall contain a copy of the written statement prepared by the Church Attorney, shall disclose the names of all persons to whom the notice is sent, and shall establish a date, time and place for conference at which the Respondent is to appear before the Conference Panel, which date shall be not less than twenty (20) days after service of the notice upon the Respondent. *The Conference Panel shall endeavor to set the conference at a date and location reasonably convenient for the persons entitled to attend.*

EXPLANATION

This clarifies that the Complainant's counsel should be included in the Conference Panel process, as well as elucidates best practices for how the Conference Panel should decide the date and location of the proceedings.

Title IV across the diversity of civil jurisdictions in The Episcopal Church

For several triennia, the Standing Commission on Constitution & Canons has wrestled with the challenges presented by the application and implementation of Title IV in provinces and dioceses outside the United States. In fact, it has only recently been determined that very few of those dioceses have created Disciplinary Boards or dealt with any of the structures, training and appointments necessary under the Canons. The Rt. Rev. Francisco Duque, Bishop of the Diocese of Colombia and a member of the Commission, wrote the following report after the meeting of the House of Bishops in Alaska in 2017:

“During the meeting of the House of Bishops of the Episcopal Church held in Fairbanks, Alaska, the attending bishops of Province IX received the support of the Presiding Bishop’s chancellors to analyze and propose further development of Title IV of the Canons, especially calling upon the academic background necessary to address the challenges posed by the Canons in dioceses of The Episcopal Church outside the United States.

The proposal to create a single ecclesiastical court to address disciplinary matters in all the dioceses that comprise the province was reiterated, and to that effect it was agreed to submit said possibility to each of the dioceses for the purpose of reviewing whether it is appropriate and pertinent, in view of the unfolding experience of other provinces of the Episcopal Church.

During the previous House of Bishops meeting, a discussion among some of the bishops took place and the Diocese of Honduras reported that it had a full court and thus it didn’t see the need to join or integrate itself to another diocese; the Bishops of the dioceses of Puerto Rico and the Dominican Republic made similar statements.

The Diocese of Colombia, in its turn, had elected its own court in the last Diocesan Convention and its members were already duly sworn in, in view of which interest was expressed in providing support to other dioceses in forming said courts, to thus be in compliance with Title IV of the Constitution and Canons.

We have agreed with the office of the Presiding Bishop and Bishop Todd Ousley in charge of Pastoral Development and with Ms. Mary Kostel that once the Provincial Synod that is going to take place in the city of Guayaquil is finished, we will be able to have a meeting on the 23 and 24 of February where we will receive more information and training on Title IV.”

Resolution A135: Title IV Across the Diversity of Civil Jurisdictions in The Episcopal Church, Examine Cultural Homogeneity of the Canons

Resolved, that the House of _____ concurring, the 79th General Convention charges the Standing Commission on Structure, Governance, Constitution and Canons to examine the cultural homogeneity of the Canons, especially concerning the propriety and applicability of the Title IV in non-domestic jurisdictions where Canon Law is not consistent with Civil and Criminal Law, and make recommendations to a future meeting of the General Convention concerning the same.

EXPLANATION

In order to assist the process of reconciliation and full implementation of Title IV across the church, the Commission needs to do additional research and work to examine the diversity of civil jurisdictions in which Title IV is applicable, including the reasons behind the difficulty in implementing Title IV. The goal of the work is to develop solutions.

5. REVIEW OF COMMITTEES, COMMISSIONS, AGENCIES, BOARDS & OTHER INTERIM BODIES

Canon 1.1.2(n)(1)(vi) calls on this Commission to study and make recommendations regarding the Structure of the Church including a review of the Committees, Commissions and Boards to determine the necessity for their continuance and effectiveness of their functions to bring about coordination of their efforts. Accordingly, the Commission conducted a review of the materials posted by the several bodies and received reports from several of them. The following are the conclusions of this Commission:

Boards

Board for Transition Ministry – The Board works with the Office for Transition Ministry and, on further inquiry, it was the opinion of this Commission that this is the most effective way of achieving the goals of both the Board and that Office. The Board should continue.

Board of the Archives of the Episcopal Church – The Board guides the Archives, which is engaged in significant changes including relocation. As the custodian of our records and other critical activities in the life of the Church, it fulfills an important role. The Board should continue.

Board of Trustees for the Church Pension Fund – The Board serves in critical fiduciary capacities. It is suggested the Board should continue to monitor and evaluate its size and demographic diversity, including age diversity. The Board should continue.

Episcopal Relief & Development Board – The Board guides the activities of this very important outreach arm of the Episcopal Church. Their Mandate is found in Matthew 25:37-40. The Board should continue.

General Board of Examining Chaplains – The Board is canonically authorized to create and administer the General Ordination Exam each year. Given the increasing number of dioceses that choose not to use the General Ordination Exam, our recommendation is that the efficacy and relevance of the Exam be carefully examined by the Standing Commission on Formation and Ministry Development, or if that Commission is not constituted, then to this Commission. Until such review is done, the Board should continue.

United Thank Offering Board – An ongoing ministry of the Episcopal Church since 1883, their work continues. The Board should continue.

Task Forces and Interim Bodies Created by General Convention

Advisory Council on the Stewardship of Creation – Established by Resolution 2015-A030, the Council has posted a robust Mandate and it appears their work is fairly extensive and ongoing. The Council should be monitored and continued.

Advisory Group on Church Planting – Established by Resolution 2015-D005. From a review of the Minutes posted, it appears parts of the Mandate have not yet been accomplished. It is strongly encouraged that this work be completed and, if the grants process is to be continued, the Advisory Group should continue.

Committee to Study the Relationship of General Theological Seminary and General Convention – Established by Resolution 2015-D075. While it appears there were a number of meetings, no meeting minutes were posted and no report was submitted to this Commission to enable an evaluation. However, given that the charge was to report to the 79th General Convention, this Committee should not continue.

Task Force for Latino-Hispanic Congregational Development and Sustainability – Established by Resolution 2015-A086. The Mandate is fairly extensive and it appears a great deal has been done. It is not clear if their tasks have been completed. This Task Force works closely with the Network of Partners on Latino/Hispanic Congregational Ministry Development. An analysis of the relationship between those two groups and their respective Mandates should be examined to determine the synergy and possible overlap of work.

Task Force for Leadership Formation of Clergy in Small Congregations – Established by Resolution 2015-A045. The Task Force has completed its work. The Task Force does not need to continue. If a new specific initiative is developed at General Convention, it might be appropriate to continue. If the Standing Commission on Formation and Ministry Development is created, then any such new initiative could be referred to that Commission.

Task Force on Leveraging Social Media for Evangelism – Established by Resolution 2015-A172.

Task Force to Review the Presiding Bishop Election and Transition Process – The Task Force will have completed its review by the 2018 General Convention. The Task Force does not need to continue with its current mandate.

Task Force on the Episcopacy – Established by 2015-D004. It is anticipated its work will be completed by General Convention. It does not need to continue with its current mandate.

Task Force on the Episcopal Church in Cuba – Established by Resolution 2015-B003. The Task Force has held many meetings, researching and discussing many components of the possibility of the Church in

Cuba becoming part of The Episcopal Church. At this writing, the work is ongoing and this Standing Commission stands ready to assist in the constitutional and canonical aspects.

Task Force on the Study of Marriage – Established by Resolution 2015- A037. The Task Force expects to complete the work outlined in the authorizing resolution, but additional collaboration with the Standing Commission on Liturgy and Music may be needed regarding trial liturgies and the proposed liturgy for Blessing a Relationship. The Task Force should continue.

Task Force to Study Leadership and Compensation – Established by Resolution 2015-D013. The Task Force has completed its work and does not need to continue.

Task Force to Study Dual Call Couples – Established by Resolution 2015-B022. No information was available.

Task Force on Provinces – Established by Resolution 2015-D011 to study the effects of the potential elimination of provinces. The Task Force has completed its work and does not need to continue.

Task Force to Update the Sexual Misconduct Policies – Established by Resolution 2015- A073. The work on updating the policies for both children and youth, and for vulnerable adults is still in process. The training materials have yet to be completed and will require additional time. The Task Force should continue.

Covenant Committees

There are five (5) Covenant Committees: A Igreja Episcopal Anglicana do Brasil, La Iglesia Anglicana de la Region Central de America, La Iglesia Anglicana de Mexico, the Episcopal Church in Liberia and The Episcopal Church in the Philippines. None of them has posted a mandate for their work, and very few of them have posted minutes of their meetings, so it is difficult to evaluate their work. However, their existence is very important to the Church. These Covenant Committees should be continued, but improved communication is encouraged. If these Committees are not already working together with the EC Committee on World Mission, consideration should be given by both groups to coordinating their activities.

House of Deputies Committee to Review Rules of Order – This Committee was appointed by the President of the House of Deputies to engage in a wholesale review and revision of the Rules of Order of the House of Deputies, which was adopted at the General Convention in 2015. That work was completed and the Committee terminated. The President of the House of Deputies has appointed another Committee to do additional work in advance of the General Convention in 2018. The Mandate and meeting minutes have not been posted. The Committee continues at the discretion of the President of the House of Deputies.

Other Interim Bodies

Anglican-Roman Catholic Dialogue in the USA – There does not appear to be a Mandate for this group. It is likely to be very important work, but only one (1) set of meeting minutes and no documents have been posted. It is recommended that the work continue in order to promote the dialogue.

Bishop for the Office of Pastoral Development Search Committee – Appointed by the Presiding Bishop. The Search Committee has achieved its goal of identifying a Bishop to lead the Office of Pastoral Development. This Committee should not be continued.

Chief Legal Officer Nomination Advisory Committee – Appointed by the presiding officers of Executive Council. While it is not clear due to the absence of a Mandate or any information about meetings or minutes of meetings, it has been assumed that this Committee was advising the Legal Review Committee. Having hired a Chief Legal Officer, this Committee should not be continued.

Chief Operating Officer Nomination Advisory Committee – Appointed by the presiding officers of Executive Council. This Committee was apparently formed to engage in the search for a new Chief Operating Officer of the Episcopal Church. Again, however, there is no Mandate, nor Minutes of meetings posted. Since the Church has successfully engaged a new Chief Operating Officer, the Committee should not be continued.

House of Bishops Spouse/Partner Planning Group – While this Group has not met under the auspices of The Episcopal Church structure, utilizing Church funds, it is considered to be an important component of supporting the collegiality of the House of Bishops. This Group should continue, but perhaps need not be listed as an Interim Body of the Church.

Israel and Palestine Working Group – The subject matter of this work is important. However, there does not appear to be a Mandate or meeting minutes of any meetings. This Group is encouraged to provide more information about their work to the Church.

Legal Review Committee – Appointed by the presiding officers of Executive Council. The Committee engaged in the process of identifying the legal needs of the Church and of developing a job description for the newly created position of Chief Legal Officer. Meeting minutes of one of their meetings were posted. The task of engaging a new Chief Legal Officer was accomplished and the Committee should no longer exist.

Lutheran Episcopal Coordinating Committee – The Mandate for this Committee is contained in the meeting minutes of its first meeting of the Triennium. Its work is deemed critical to living into the Call to Common Mission and should continue. It is recommended that its Mandate be posted separate from its minutes, so focus can continue on its importance.

Moravian Episcopal Coordinating Committee – It appears this Committee is meeting and working but information is a little sparse. It is recommended that the Committee continue, but that communication be improved.

Presbyterian Episcopal Dialogue – The Mandate of this Dialogue is unclear from the one (1) set of meeting minutes posted. In order for this Dialogue to continue, greater clarity around its Mandate would be very helpful.

Provincial Leadership Council – The Council consists of representatives of the various Provinces of the Church. They meet once a year. However, their Mandate is not posted, nor have their meeting minutes, although it is understood that they do exist. The work of this Council could be an important part of the church-wide dialogue around Diocesan and Provincial vitality.

United Methodist Episcopal Committee – The Committee has not posted a Mandate, and there are meeting minutes of only one (1) meeting. However, it would appear that robust dialogue is underway and the Committee should continue, although better communication is encouraged.

Annotated Constitution and Canons Subcommittee – This is a subcommittee of the Standing Commission on Structure, Governance, Constitution and Canons, charged with bringing the Annotated Constitution and Canons current to acts of General Convention. Extensive work has been done, but the work will not be completed by the end of the Triennium and the Subcommittee should, therefore, continue.

Proposals Regarding New Commissions:

Proposal of Standing Commission on Formation and Ministry Development

During the 2015 General Convention, in response to suggestions from the Task Force for Reimagining the Episcopal Church, eliminated all but two (2) Standing Commissions. As a result, many tasks have come to the Standing Commission on Structure, Governance, Constitution and Canons inviting deeper work in Title III and in support of the ministry of all. These items are beyond the scope of what is possible given the breadth of our Standing Commission's Mandate. Restoring a single Standing Commission to focus on ministry and formation would allow much more significant work in these areas to be accomplished.

In particular, with regard to fair hiring practices and compensation, it has been made clear in the 2015 Clergy Compensation Report available on the Church Pension Group's website that a significant gender pay gap continues in The Episcopal Church. This is just one clear data point that affirms the fact that sexism and discrimination are still realities for so many in leadership across the church. Given the fact that equality for women has long been a priority of both the Anglican Communion and The Episcopal Church, this issue also deserves the attention of a Standing Commission.

Resolutions related to the Review of Interim Bodies:

Resolution A136: Establish a Standing Commission on Formation and Ministry Development

Resolved, The House of _____ concurring, That a Standing Commission on Formation and Ministry Development shall be established, which shall coordinate and encourage the development of all orders of ministry, encouraging and engaging all the baptized in the work of building up the church and developing best practices to ensure all churches benefit from the diversity of leadership gifts God has given us.

It shall be the duty of the Commission to:

- (i) Recommend policies and strategies to the General Convention for the affirmation, development, and exercise of ministry by all baptized persons (lay persons, bishops, priests and deacons).
- (ii) Support Diocesan Commissions on Ministry in their support of the ministry of all the baptized, Title III Canons 1 & 2
- (iii) Develop and recommend to the General Convention comprehensive and coordinated policies for people across all ages and stages of life for lifelong formation as Christians and citizens.
- (iv) Recommend strategies to General Convention for the development and support of networks of individuals, diocesan committees and commissions, agencies and institutions engaged in recruitment, gifts of discernment, education and training for ministry, leadership development, hiring, and deployment.
- (v) Study the needs and trends of vocational opportunities for ordained leaders within and outside the Church and the appropriate formation required to live into those opportunities.
- (vi) Recommend policies and strategies to the General Convention to ensure the fair hiring and compensation of lay and ordained employees in all ministry settings, with special attention to parity across those lines which have historically divided us, including but not limited to race, color, ethnic origin, national origin, sex, marital status, sexual orientation, gender identity and expression, disabilities, or age, except as otherwise provided by these Canons.

EXPLANATION

During this triennium it has become clear that there is significant work needed in this area. Many of the tasks that have come to the Standing Commission on Structure, Governance, Constitution and Canons have exceeded our Standing Commission's mandate. Restoring a single Standing Commission to focus on ministry and formation would allow much more significant work in support of the ministry and formation of all the baptized.

In particular regards to (v), it has been made clear in the 2015 Clergy Compensation Report available on Church Pension Group's website that a significant gender pay gap continues in The Episcopal Church. This is just one clear data point that affirms the fact that sexism and discrimination are still realities for so many in leadership across the church. Given the fact that equality for women has long been a priority of both the Anglican Communion and The Episcopal Church, this issue also deserves the attention of a Standing Commission.

BUDGET REQUEST

Resolution A137: To Request Budget Allocation for Work of the Standing Commission on Structure, Governance, Constitution & Canons

Resolved, The House of _____ concurring, That the 79th General Convention request the Joint Standing Committee on Program, Budget, and Finance to consider a budget allocation of \$125,000 for the continued work of the Standing Commission on Structure, Governance, Constitution and Canons in the next triennium.

EXPLANATION

As evidenced in its Blue Book Report, the Commission was able to accomplish a great deal of work in this triennium. Because of the ongoing necessity of oversight and continued changes to our Structure, Constitution and Canons, the Commission will have much work to do going forward. The Commission has had twenty (20) members, which was an excellent size. We were able to be flexible and productive with that number, a great asset given that additional work due to our new mandate from the structural changes authorized by General Convention in 2015. We had four (4) in person meetings, which was sufficient to accomplish our work. We believe that for the next triennium, funding for four (4) in person meetings, as well as a Zoom license for video conferences, would be sufficient to accomplish the work. In addition to the ongoing work of the Commission outlined in our Canonical Mandate, we have identified a number of important tasks to be accomplished in the next triennium in our report to the 79th General Convention.

PRIORITIES FOR THE 2018-2021 TRIENNIUM

Matters for the work of this Commission in the next Triennium include the following:

1. Work with Church Insurance to develop an insurance product that would provide professional liability coverage for clergy in misconduct matters (rather than just civil matters);
2. Develop a pool of lawyers who would be available to represent a Respondent in a Title IV proceeding and explore methods of funding to pay for the cost of that lawyer;
3. Develop a policy for changing names in Church Records (e.g. ordination) at the churchwide level;
4. Study and provide clarification in the canons and rules of order regarding the role of the Vice President of the House of Bishops;
5. Address canonical clarifications around a bishop's jurisdiction and authority, such as what happens when a bishop is serving as rector in another diocese, the question of letters dimissory for bishops, the question of bishops serving after reaching the age of seventy-two (72), and a process of reception for bishops into The Episcopal Church;

6. Provide continued monitoring of our corporate structure from a legal perspective in conversation with our Chief Legal Officer;
7. Launch a campaign to educate the Church about the new Title IV Training Website;
8. Work further on developing a more descriptive definition of “Conduct Unbecoming a Member of the Clergy;”
9. Continue to research the potential conflicts between the Canons of the Church and legal systems in foreign countries within the Church;
10. Provide “Whistle Blower” protections under Title IV;
11. Continue to review and suggest revisions to Title IV;
12. Continue to update White & Dykman;
13. Continue to review the full body of the Constitution and Canons, pursuant to our Mandate; and
14. Continue to review committees, commissions, agencies, boards and task forces to ensure completion of their respective Mandates, and to make recommendations regarding their efficacy and their need to continue.
15. Strive to understand and define “disabled” and “absent” in the context of bishops.
16. Study issues related to bi-vocational clergy, if it is not referred to the Commission on Formation and Ministry Development.
17. Undertake a broad review of the Canons with regard to the diversity of cultural and civic contexts in which they are implemented, seeking to ensure that diversity is honored by our Canons.

No doubt there will be additional priorities and tasks that arise from the work of the 79th General Convention. The continuing members of the Standing Commission look forward to welcoming new members and engaging in that work for the good of the whole Church.

Proposed Resolutions

The resolutions proposed by the Standing Commission on Structure, Governance, Constitution and Canons have been included in the body of the report wherever the related topics are discussed. In the digital version of this document the titles listed below are hyperlinked to the text. Click on any title to go to the text of that resolution in this document.

[RESOLUTION A088: PROPOSED GUIDELINES FOR AMENDING CHURCH RECORDS](#)

[RESOLUTION A089: AMEND ARTICLES VI AND VIII OF THE CONSTITUTION REGARDING FULL COMMUNION](#)

[RESOLUTION A090: CANONICAL AMENDMENTS REGARDING FULL COMMUNION](#)

[RESOLUTION A091: AMEND CANON III.9.3 EQUITY IN CLERGY HIRING AND APPOINTMENT PRACTICES](#)

[RESOLUTION A092: RECEPTION OF CLERGY FROM CHURCHES IN APOSTOLIC SUCCESSION](#)

[RESOLUTION A093: AMEND CANON III.8.7\(F\) PERTAINING TO DEACONS WHO SUBSEQUENTLY SEEK ORDINATION TO THE PRIESTHOOD](#)

[RESOLUTION A094: AMEND CANON III.4.1\(B\) FOR CLARITY REGARDING THE BISHOP OF THE ARMED FORCES](#)

[RESOLUTION A095: CORRECTION OF CANON IV.4.1\(H\)](#)

[RESOLUTION A096: AMEND CANON I.9.1 PERTAINING TO THE CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE](#)

[RESOLUTION A097: AMEND CANONS REGARDING RETURN OF CLERGY AFTER RELEASE & REMOVAL](#)

[RESOLUTION A098: TIMELINES AND PASTORAL RESPONSE IN MEDIATION: AMENDING CANON III.12.10](#)

[RESOLUTION A099: CALLING MEETINGS OF THE HOUSE OF DEPUTIES](#)

[RESOLUTION A100: CLARIFY SECRETARY OF CONVENTION VERSUS SECRETARY OF HOUSE OF DEPUTIES](#)

[RESOLUTION A101: AMEND CANONS RELATED TO DFMS BY-LAWS](#)

[RESOLUTION A102: CREATE A TASK FORCE BUDGET PROCESS](#)

[RESOLUTION A103: AMEND JOINT RULES OF ORDER OF THE HOUSE OF BISHOPS AND HOUSE OF DEPUTIES, SECTION VII](#)

[RESOLUTION A104: AMEND TITLE 1 CANON 1 SECTION 1\(B\)](#)

[RESOLUTION A105: AMEND CANON I.8.2 PROVIDE FOR BACKGROUND CHECKS FOR NOMINEES FOR CHURCH PENSION BOARD OF TRUSTEES](#)

[RESOLUTION A106: CANONICAL CHANGES RELATED TO A JOINT SESSION](#)

RESOLUTION A107: AMEND CANON III.11.2 REGARDING THE ELECTION OF A BISHOP

RESOLUTION A108: AMEND CANON III.6.5(G) ADDRESSING HARASSMENT AND SEXUAL MISCONDUCT

RESOLUTION A109: CREATION OF TASK FORCE ON SEXUAL HARASSMENT

RESOLUTION A110: CREATING A SINGLE COURT OF REVIEW

RESOLUTION A111: AMEND ARTICLE V OF THE CONSTITUTION

RESOLUTION A112: ESTABLISHING A TASK FORCE ON DIOCESAN VITALITY

RESOLUTION A113: AMEND ARTICLE V, SECTION 4 OF THE CONSTITUTION

RESOLUTION A114: AMEND CANON I.10 REGARDING THE UNION OF DIOCESES

RESOLUTION A115: ADOPT AND IMPLEMENT CHARTER FOR SAFETY

RESOLUTION A116: PROPOSAL TO PLACE THE TITLE IV TRAINING UNDER THE AUTHORITY OF THE STANDING COMMISSION AND ALLOCATE FUNDING FOR MAINTENANCE AND UPDATING OF TRAINING MATERIALS

RESOLUTION A117: AMEND CANON IV 6.9

RESOLUTION A118: PROPOSED AMENDMENTS TO CANON IV.13

RESOLUTION A119: PROPOSED AMENDMENTS TO CANON IV.15

RESOLUTION A120: AMEND CANON IV.19.30 TO CREATE DISCIPLINE DATABASE, AMEND CANON III.12.7(C) AND CANON IV.13.11

RESOLUTION A121: AMEND CANON IV.2 REMOVE DEFINITION OF PROCEDURAL OFFICER

RESOLUTION A122: AMEND ARTICLE IX TO CHANGE REMOVAL TO ADMONITION

RESOLUTION A123: AMEND CANON IV.3.1 TO ADDRESS MISREPRESENTATIONS IN ORDINATION PROCESS AND CLARIFY SEXUAL MISCONDUCT IN TITLE IV

RESOLUTION A124: AMEND CANON IV.2 TERMINOLOGY OF SEXUAL MISCONDUCT

RESOLUTION A125: AMEND CANON IV.2 - PERTAINING TO DECLINING TO ADVANCE PROCEEDINGS IN TITLE IV

RESOLUTION A126: RECOMMEND REPEAL OF CANON IV.19.31

RESOLUTION A127: AMEND CANON IV.17.3 PERTAINING TO MEMBERSHIP ON THE DISCIPLINARY BOARD FOR BISHOPS

RESOLUTION A128: AMEND CANON IV.2 PERTAINING TO THE COMPOSITION OF A CONFERENCE PANEL

RESOLUTION A129: AMEND CANON IV.19.30 (A) (1) PERTAINING TO RETENTION OF RECORDS

RESOLUTION A130: AMEND CANON III.12.7 - CORRECTING FOR UNIFORMITY REGARDING RELEASE AND REMOVAL

RESOLUTION A131: AMEND CANON IV.14.5 PERTAINING TO ADDITIONAL CLARITY ABOUT ACCORDS

RESOLUTION A132: AMEND CANON IV.14 PERTAINING TO NOTICE OF ACCORDS

RESOLUTION A133: AMENDING CANON IV.6 TO ADDRESS TIMING OF REFERENCE PANEL MEETINGS

RESOLUTION A134: AMEND CANON IV.12.3 PERTAINING TO THE CONFERENCE PANEL PROCESS

**RESOLUTION A135: TITLE IV ACROSS THE DIVERSITY OF CIVIL JURISDICTIONS IN THE EPISCOPAL CHURCH
EXAMINE CULTURAL HOMOGENEITY OF THE CANONS**

RESOLUTION A136: ESTABLISH A STANDING COMMISSION ON FORMATION AND MINISTRY DEVELOPMENT

**RESOLUTION A137: TO REQUEST BUDGET ALLOCATION FOR WORK OF THE STANDING COMMISSION ON
STRUCTURE, GOVERNANCE, CONSTITUTION & CANONS**

JOINT STANDING COMMITTEE REPORTS

Joint Nominating Committee for the Election of the Presiding Bishop

Joint Standing Committee on Nominations

Nominees for Election

Joint Standing Committee on Planning and Arrangements

Joint Standing Committee on Program, Budget and Finance

JOINT NOMINATING COMMITTEE FOR THE ELECTION OF THE PRESIDING BISHOP

Membership

The Rt. Rev. Laura J. Ahrens	Connecticut, I	2018
Ms. Sarah Ambroggi	New Hampshire, I	2018
Ms. Catherine Bailey	Rio Grande, VII	2018
Mr. Jacob Bilich	Ohio, V	2018
The Rev. Kenneth H. Brannon	Idaho, VIII	2018
The Rt. Rev. Mariann Budde	Washington, DC, III	2018
The Rev. Ronald C. Byrd	Michigan, V	2018
Ms. Pamela B. Chapman	Western Michigan, V	2018
Sra. Grecia Christian Reynoso	Dominican Republic, IX	2018
Mr. Jeff Diehl	El Camino Real, VIII	2018
The Rt. Rev. R. William Franklin	Western New York, II	2018
The Rev. Dr. Mitzi G. George	Western Louisiana, VII	2018
The Rev. Dr. Christopher Johnson	Colorado, VI	2018
The Rev. Canon David Johnson	Mississippi, IV	2018
Mr. Uzodinma Kanu	Long Island, NY, II	2018
Mr. David Klip	Central Pennsylvania, III	2018
Mrs. Matilda O. Kistler	Western North Carolina, IV	2018
The Rev. Canon Anne E. Kitch	Bethlehem, III	2018
The Rt. Rev. Jeffrey D. Lee	Chicago, V	2018
The Rev. Cristobal Leon Lozano	Litoral Ecuador IX	2018
The Rt. Rev. Michael P. Milliken	Western Kansas, VII	2018
The Rt. Rev. Wilfrido Ramos-Orench	Puerto Rico, IX	2018
The Rev. Calvin Sanborn	Maine, I	2018
The Rt. Rev. Alan Scarfe	Iowa, VI	2018
The Honorable Rose Sconiers	Western New York, II	2018
The Rt. Rev. Brian Thom	Idaho, VIII	2018
Ms. Twilla Two Bulls	South Dakota, VI	2018
The Rt. Rev. Terry A. White	Kentucky, IV	2018
The Rev. Canon Dr. Sandye A. Wilson	Newark, II	2018

Mandate

See **CANON I.2.1 (a-g): Of the Presiding Bishop**

Summary of Work

No meetings were required this triennium.

JOINT STANDING COMMITTEE ON NOMINATIONS

Membership

Mr. Christopher Hart, <i>Chair</i>	Pennsylvania, III	2018
The Rt. Rev. Mary Glasspool, <i>Vice-Chair</i>	New York, II	2018
Ms. Cindi Bartol	Virginia, III	2018
The Rev. Martha Berger	Milwaukee, V	2018
Ms. Janice Dunlap	San Joaquin, VIII	2018
The Rt. Rev. Dena Harrison	Texas, VII	2018
The Rt. Rev. Scott Hayashi	Utah, VIII	2018
The Rev. Edwin Johnson	Massachusetts, I	2018
Mr. Ryan Kusumoto	Hawaii, VIII	2018
The Rev. Canon Juan I. Marquez	Dominican Republic, IX	2018
Canon Richard Miller	Southeast Florida, IV	2018
The Rev. Brooks Cato, <i>Consultant</i>	Central New York, II	2018
The Rev. Twilla Two Bulls, <i>Consultant/Secretary</i>	South Dakota, VI	2018
The Most Rev. Michael Bruce Curry, <i>Ex -Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	

CHANGES IN MEMBERSHIP

During the triennium, there were three changes in membership: The Rev. Brooks Cato, formerly a deputy from Arkansas, resigned in September 2016 because he had accepted a call to another diocese. He was then appointed as a consultant for the Committee. The Rev. Edwin Johnson was appointed to fill the vacancy. Ms. Twilla Two Bulls was ordained to the transitional diaconate in June 2017 and resigned due to her change in status. She continued to serve as a consultant and secretary to the committee.

COMMITTEE REPRESENTATION AT GENERAL CONVENTION

Bishop Mary Glasspool and Deputy Christopher Hart are authorized to receive non-substantive amendments to this Report at General Convention.

Mandate

VII Joint Standing Committee on Nominations

17. There shall be a Joint Standing Committee on Nominations, which shall submit nominations for the election of:

- (a) Trustees of The Church Pension Fund, serving as the Joint

Committee referred to in Canon I.8.2.

- (b) Members of the Executive Council under Canon I.4.1(d).
- (c) The Secretary of the House of Deputies and the Treasurer of the General Convention under Canons I.1.1(j) and I.1.7(a).
- (d) Trustees of the General Theological Seminary.
- (e) General Board of Examining Chaplains.
- (f) Disciplinary Board for Bishops.

18. The Joint Standing Committee on Nominations shall be composed of three Bishops, three Presbyters, and six Lay Persons. Members who are Presbyters or Lay Persons shall be deputies to the most recent General Convention and will continue to serve if elected as either a deputy or alternate to the next General Convention.

19. The said Committee is instructed to solicit recommendations from interested organizations and individuals, to be considered by them for inclusion among their nominees.

20. Except for the Secretary and the Treasurer of the General Convention, the said Committee is instructed to nominate a number, equal to at least twice the number of vacancies, which shall be broadly representative of the constituency of this Church; to prepare biographical sketches of all nominees; and to include such nominations and sketches in the *Blue Book*, or otherwise to circulate them among Bishops and Deputies well in advance of the meeting of the next succeeding General Convention; this procedure, however, not to preclude further nominations from the floor in the appropriate House of the General Convention.

Summary of Work

The Joint Standing Committee on Nominations accomplished its work in three in person meetings; in November 2015 at the Maritime Institute in Linthicum Heights, MD; in October, 2016 at the Oak Ridge Conference Center in Chaska, MN; and in September, 2017 at the Red Lion Hotel and Conference Center in Renton, WA. The committee also held six conference calls, one in March, 2016, and five in 2017. Six members of the committee also attended a Diversity Training Workshop at the Maritime Institute in Linthicum Heights, MD in conjunction with members of the Task Force on the Episcopacy. Electronic communications on the GCO Extranet system assisted the Committee throughout the triennium.

During the initial meeting, officers were elected, Joint Rules for the Nominating Committee were reviewed, clarification was made regarding eligibility of the Committee's own members to apply for nomination (but not to participate in any decisions regarding the slate for the position for which they applied), and a timetable for the nominating process was developed. The Committee also approved a

requirement that all applications be submitted electronically through forms made available on the General Convention's website in English, Spanish, and French.

The Committee sought updated position descriptions from the various elective bodies for whom we are nominating candidates: The Board of Trustees of General Theological Seminary, the General Board of Examining Chaplains, the Disciplinary Board for Bishops, the Board of Trustees of the Church Pension Group, and the Executive Council, to effectively evaluate the qualifications of applicants for nomination. We also looked at the qualifications for the election of the Secretary and Treasurer of General Convention.

The application process was enhanced by the use of an updated electronic application form which allowed the applicants to submit their application online and upload a photo with it to complete the process. This ensured consistency and controlled the maximum allowable length of the biographical information. Notice of the application process and timing was announced through Episcopal News Service and various email lists.

The Committee set an initial deadline of May 15, 2017, for receiving all applications. When insufficient responses were received by the deadline the committee actively engaged in additional recruitment. Three subcommittees were created for nominees: (1) Church Pension Group; (2) Executive Council; and (3) the Boards. Each group was tasked with reviewing and screening applications for their respective body. All members used a common list of questions, and contacted the references of all applicants. At the September 2017 meeting Committee members listened to reports of the reference checks and thoroughly reviewed each applicant's qualifications. The subcommittees focused on each body for which members are nominated suggested draft slates for their respective areas of concentration. Additional applications were sought as needed. The draft slates provided by the subcommittees were then voted upon and endorsed by the full committee membership for inclusion in our report to the General Convention.

The list of nominees was finalized pending acceptance by candidates. Letters of appreciation were drafted to be sent to all applicants. The Committee was impressed by the many applications received from highly qualified and committed individuals. The criteria for decisions were based on qualifications for the particular position, diversity, and geographic distribution. In addition, each applicant was assessed for compliance to the Church's mandate for anti-racism training. We were pleased with the high level and recent nature of participation in this training.

The slate of nominees reflects the needs of The Episcopal Church as the Committee perceives them to be at this time; the Committee is pleased to place in nomination for balloting at the 79th General Convention the names following this Report.

The following statistics regarding the diversity of our nominees were prepared during and immediately following our final in person meeting. A few late additions to our slates (particularly for the three boards) may not be accurately reflected in these numbers. However, this information should give a fair impression of the general diversity achieved.

2018 JSCN Nominee Statistics

Total Nominees 80			
		Number	Percent
Gender	Male	47	58.8
	Female	31	38.7
	Other	2	2.5
Race/Ethnicity	Asian	4	5
	African American	12	15
	Hispanic	4	5
	Native American	1	1.25
	Caucasian	58	72.5
	Other	1	1.25
Age Distribution	20-29	1	1.25
	30-39	6	7.5
	40-49	9	11.25
	50-59	17	21.25
	60-69	32	40
	70+	15	18.75

Nominees by Province							
	CPG	EC	GBEC	DBB	GTS	GC	Total
Province I	5	2	0	0	1	0	8
Province II	6	1	3	0	0	1	11
Province III	2	3	0	3	1	0	9
Province IV	6	3	4	3	1	0	17
Province V	1	1	5	3	1	0	11
Province VI	2	2	1	0	0	0	5
Province VII	0	1	1	1	0	0	3
Province VIII	4	5	2	2	0	1	14
Province IX	1	1	0	0	0	0	2
Total	27	19	16	12	4	2	80

Anti-Racism Trained	22	16	15	10	3	2	68
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Average Age	62	56	52	63	64	66	59
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Nominees by Order

Lay	Priest/Deacon	Bishop
46	28	6

Proposed Resolutions

RESOLUTION A004 AMEND JOINT RULES OF ORDER VII.18

Resolved, the House of _____ concurring, That Rule VII.18 on the Joint Standing Committee on Nominations be amended as follows:

18. The Joint Standing Committee on Nominations shall be composed of three (3) Bishops, three (3) Presbyters or Deacons, and six (6) Lay Persons. Members who are Presbyters, Deacons, or Lay Persons shall ~~be have served as~~ deputies to the most recent General Convention and will continue to serve ~~if elected as either a deputy or alternate to~~ until the next General Convention.

Explanation:

This would modify the procedure requiring resignations by Committee members when they cease to be deputies or alternates. It is disruptive to the orderly deliberations of the Committee to have its members subject to removal at various times during the triennium. While it makes sense that those who nominate candidates for elections in the House of Deputies themselves be members of the House, it also makes sense to trust the wisdom of those who appoint membership to the Committee to appoint people whose judgment and experience should be respected for a full triennium.

NOMINEES FOR ELECTION

The Episcopal Church elects its leaders. This is a distinctive and traditional feature of our common life, and a vital function of the General Convention. The Committee asked nominees to respond to the following statement:

Please share your competencies and skills that are relevant to serving in this position, and indicate how you hope to use these gifts if elected.

The answers from the following nominees reflect their answer to the question above and their biographical information.

EXECUTIVE OFFICE OF THE GENERAL CONVENTION

SECRETARY OF THE HOUSE OF DEPUTIES

This is a three (3) year term. The House of Deputies elects the Secretary of the House of Deputies; by concurrence of the House of Bishops, the Secretary of the House of Deputies also becomes the Secretary of the General Convention.

The Rev. Canon Dr. Michael Barlowe

Priest

New York, NY

Grace Cathedral, San Francisco

Diocese of California, Province VIII



When I became an Episcopalian as a young adult, I found a community that grounded me and changed my life. Ever since, I have been passionate about our church, working to strengthen and enlarge its life and ministry among God's people. I believe the Episcopal Church has a mission that deserves our highest aspirations, greatest creativity, and broadest proclamation of the Good News of Jesus Christ. Ministries as an inner-city rector, cathedral dean, diocesan executive and Executive Officer of General Convention have given me practical wisdom for the work of Secretary of the House of Deputies. As deputy or alternate from three dioceses, as a member of Executive Council, through service as an

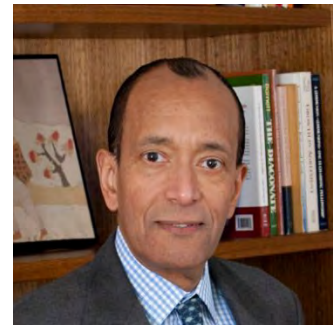
officer of the church, and through involvement in the domestic and world mission, I have gained insight into the complexities of our church's ministry. As the church grows in mission, spiritual vitality, and service, it would be an honor to continue to serve as Secretary of the House of Deputies.

TREASURER OF THE GENERAL CONVENTION

This is a three (3) year term. The House of Deputies elects this position; the House of Bishops confirms this election.

Mr. N. Kurt Barnes

Lay
New York, NY
Grace Church
Diocese of New York, Province II



Since 2003 I have served as Treasurer and CFO of TEC and Treasurer of the General Convention, continuing a career in finance and investment in for-profit and not-for profit organizations. I have worked for the RAND Corporation as an economist; Time Inc. in corporate planning and as an editor of Fortune Magazine; Inco Limited as a finance officer; and Morgan Stanley Asset Management. I was appointed by the NYS Att. Gen. to correct financial mismanagement at Hale House; and assisted Amnesty International restructure its financial management. I have a passion for thoroughness, working efficiently and avoiding politics in my ministry. For me that means avoiding duplicative activities and recognizing the fiduciary responsibility to work collaboratively for the entire church, not favoring individual groups. I hope that extensive historical knowledge and the ability to explain complicated subjects patiently and simply are gifts that will continue to serve me in assisting the church.

TRUSTEES OF THE CHURCH PENSION FUND

POSITION DESCRIPTION

The Trustees of the Church Pension Fund [CPF] play a critical role in the governance and oversight of the Church Pension Group [CPG], including the Church Pension Fund and the following affiliates:

- The Episcopal Church Medical Trust
- Church Life Insurance Corporation
- The Church Insurance Companies (which include The Church Insurance Agency Corporation, The Church Insurance Company, The Church Insurance Company of New York, and The Church Insurance Company of Vermont)
- Church Publishing Incorporated

Trustees make significant decision affecting investment strategy, pension policy and benefits, and other CPG services. This requires them to address complex issues faced by the Church Pension Fund and its affiliated companies, while recognizing the need for compassion and flexibility, ensuring fiscal accountability, and balancing social and fiduciary responsibilities.

CPF Trustees may serve on one or more board committees as well as on the boards of CPG's affiliated companies.

Additional information on the Church Pension Fund can be found in the Constitution & Canons, Canon I.8, and in the report of the Church Pension Fund to the General Convention.

COMPETENCIES AND QUALITIES

CPF needs trustees who have expertise and experience in areas of business similar to CPG's principal business (e.g., investments, pensions, employee benefits, insurance and health care) and relevant skills (e.g., accountants, attorneys and other business and financial professionals), in addition to experience with the Church. It is vital that incumbents have computer literacy and internet access. In addition, CPF and its trustees value diversity (broadly defined) on the Board of Trustees.

TIME EXPECTATIONS

Meetings of the CPF Board are usually scheduled in conjunction with committee and affiliate board meetings, which together require a commitment of three (3) days in New York City, four (4) times per year. In addition, there is an annual three (3) to four (4) day offsite meeting. In advance of each face-to-face meeting, trustees may participate in committee conference calls and may review reports, financial statements and other materials prepared by, or at the request of, CPG management.

TRUSTEE NOMINEES OF THE CHURCH PENSION FUND

There are twelve (12) available positions, for six (6) year terms. The House of Deputies elects the Trustees; the House of Bishops confirms the election.

The Rt. Rev. Diane M. Jardine Bruce

Bishop

Irvine, California

Diocese of Los Angeles, Province VIII



I currently serve as Bishop Suffragan of the Episcopal Diocese of Los Angeles and previously served as Rector of St. Clement's by-the-Sea Church. As a current CPF Trustee I have used my professional skills while serving as Vice Chair of the Compensation, Diversity, and Workplace Values Committee, and as a member of the Benefits Policy Committee. I have consulted with clergy and parishes regarding the financial pressures facing clergy and laity, especially in the area of compensation and retirement benefits. Prior to my ordination I spent seventeen (17) years in the banking industry where my focus was on compensation management and analysis. I also served on the Board of the Diocesan Investment Trust in the Diocese of Los Angeles where I learned the fiduciary responsibility required in managing assets. During this time the Board changed asset managers and reallocated assets that included moving some funds to socially responsible investments. It would be an honor to continue my service as a CPF Trustee.

Mr. Edgar Kim Byham

Lay

Ocean Grove, New Jersey

Trinity Church

Diocese of New Jersey, Province II



I have been honored to serve this Church in many ways, president of Standing Committee and member of Executive Council among them, and I hope I have made a contribution to it becoming the more inclusive body that it is today. I authored and shepherded through General Convention in 1997 the legislation that authorized CPG's Medical Trust to be open to same-sex clergy couples and I have for many years worked with CPG on issues of corporate social responsibility and inclusion of the laity in pension coverage. In my role with the Committee on Corporate Social Responsibility I was also the coauthor of what has remained since Executive Council's unanimous action in 2005 the official position of the Episcopal Church on the Israel- Palestine conflict and our investment policy therein. My long career in the law has made me both inquisitive and tenacious in considering issues before me.

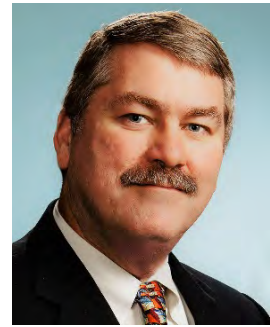
Mr. Keith Callahan

Lay

Falls Church, Virginia

Episcopal Church of the Holy Cross, Dunn Loring

Diocese of Virginia, Province III



I feel called to serve; it would be an honor. Raised in the Episcopal Church, it is with love and humility I offer my talents for the benefit of the CPF and CPG. Blessed with a degree in finance and a career primarily in the treasury of a multi-national; I can contribute a deep grasp of fiduciary duties, risk management, investing, governance, financial contract negotiations, capital allocation and broad business insight. Applying these gifts, I have chaired my parish finance committee since 2011.

Sharing from my many years of diverse roles, and learning from my CPF peers will be a joy. I commit to ensuring fair, ethical and open-minded principles in balancing the social and fiduciary duties of a Board Trustee; and maintaining the financial security and traditions of the CPF and its affiliates. I hope my proficiency in, and passion for, finance, investments, strategic thinking, visioning can be of use to the CPF and the critical clergy and laity membership it serves.

The Rev. Sam Candler

Priest

Atlanta, Georgia

Cathedral of Saint Philip

Diocese of Atlanta, Province IV



Thank you for an opportunity to serve as a trustee of The Church Pension Fund. Having grown up in Georgia, I went to Occidental College (B.A. cum laude) in California, and then to Yale Divinity School (M.Div. magna cum laude). I am now a rather seasoned priest who has served parishes large and small, in three different dioceses. Presently Dean of St. Philip's Cathedral, Atlanta, I have overseen large budgets, assets, and investments; and I have cared for a complex system of devoted employees. I have served on the boards of Berkeley Divinity School at Yale, and The Westminster Schools in Atlanta. In South Carolina, I served on the Governor's Commission on Race Relations. I helped start the interfaith group in Atlanta called The Faith Alliance. I am an eight-time deputy to General Convention, and I enjoy caring for the details of our wider church life. I like numbers! If elected, I will help The Church Pension Fund steward the generous spirit of Anglicanism as a gift to the world!

The Rt. Rev. Clifton Daniel, III

Bishop

New York, New York

Cathedral Church of Saint John the Divine

Diocese of New York, Province II



I love this Church and have been graced by the Lord of the Church with the privilege and honor of serving it. I have come to know the Church well, and many of those who serve in it, both lay and ordained. One of those graces is serving as a CPF Trustee, and I continue to grow in gratitude and admiration for CPG and its leadership. Serving on the Board requires a knowledge of the Church, its governance and structures; a familiarity with leadership in a large and complex organization dedicated to serving those who serve the Church; and a knowledge of the needs, hopes and aspirations of those we serve. My goals as a Trustee are: to maintain the high quality of service given to lay and clerical clients, both before and after retirement; to manage and invest the funds entrusted to our care on clients' behalf in ways that both insure present levels and increase future levels of benefits in generous and responsible ways; and to act as good stewards for the benefits of coming generations.

Mr. Sanders Davies

Lay

Norwalk, Connecticut

Saint Luke's Episcopal Church

Diocese of Connecticut, Province I



I have served organizations and institutions in the commercial, charitable and church world in both professional and fiduciary capacities for all of my adult life. I am a certified public accountant with over forty (40) years of professional experience in a diversified practice covering assurance, tax, and advisory services to a variety of clients both domestically and internationally. My focus has been in the not for profit sector, guiding my clients through the ever-changing landscape of financial accounting and reporting, regulatory and tax compliance, risk management and governance advisory. I would hope to be able to bring this diverse array of experiences and expertise to assist the Trustees of the Church Pension Fund in the effective exercise of their fiduciary duties to the Fund and both its current and future beneficiaries.

Mr. Nicholas Elsishans

Lay
San Francisco, California
Grace Cathedral
Diocese of California, Province VIII



It is an honor to seek the position of Church Pension Fund Trustee, and I ask for your support. My professional qualifications include over twenty (20) years serving as Chief Financial Officer of several of the largest and most complex NGO/Nonprofit corporations in California. Managing pension funds, qualified and non-qualified deferred compensation plans, endowment investment advisors and a broad array of health plans have been at the very core of my daily work. I hold an MBA-Finance and have extensive post-graduate work in international finance and accounting at Middlebury College and Stanford University. My Church service includes a ten (10) year term as Trustee of Grace Cathedral in San Francisco and I currently serve on the Management and Finance Committee of the Church Divinity School of the Pacific. In both, I exercised oversight of pensions, health benefits, risk management, endowment management and investment advisors.

Mr. Gordon B. Fowler, Jr.

Lay
Bryn Mawr, Pennsylvania
Church of the Redeemer, Bryn Mawr
Diocese of Pennsylvania, Province III



I am President, CEO and Chief Investment Officer of Glenmede Trust Company, a privately held investment and wealth management firm. I have more than thirty-five (35) years of experience managing assets and serving on the investment committees of a diverse range of large, complex church-based endowments, foundations, and pension funds, e.g. Pew Charitable Trusts and Princeton Theological Seminary. I am a lifelong Episcopalian who is active in my parish and diocese. I am Vice Chairman of the Board of Trustees of St. James School, an Episcopal Nativity Miguel Middle School, a member of the board for the Widows Corporation, an insurance company serving Episcopal clergy, and a volunteer for the Interfaith Hospitality Network. My experiences have benefited me as a current CPF Trustee where I serve on the Executive Committee, the Investment Committee, and the Compensation, Diversity, and Workplace Values Committee. It has been a privilege serving as a Trustee and I would be grateful for the opportunity to continue my service.

Mr. Delbert Glover

Lay

Providence, Rhode Island

Church of the Redeemer

Diocese of Rhode Island, Province I



In my professional career I served as a senior executive with a Fortune 100 company where I was responsible for the profitability of several multi-million dollar enterprises and overseeing a large multi-national workforce. I have remained active in the Church throughout my career and have also had the privilege of serving in senior executive positions at Trinity Church - Wall Street, The Riverside Church and the General Theological Seminary. My service as a first term CPG trustee allowed me to integrate my professional training and corporate experience with my commitment to my personal and faith development. In my first term I served as a member of the Executive, Finance and Benefit Policy Committees; I now the chair of the Audit Committee. I have served on Executive Council where I chaired the Finances for Mission Committee. I have been deputy or first alternate to five (5) General Conventions from three (3) different dioceses.

Mr. Guy Gronquist

Lay

Santa Fe, New Mexico

Episcopal Church of the Holy Faith

Diocese of Rio Grande, Province VII



For over 20 years I worked in investment banking in London, England, gaining insight into risk management, optimizing returns from investments, and positioning clients in markets to benefit their needs. I offer these skills to all of the CPF stakeholders. Included among those clients were the World Bank, the IFC, and the Inter-American Development Bank. I was involved in multi-billion dollar financings, which helped fund these organizations at an interesting turning point in their own development: they were transitioning from funding large-scale infrastructure projects to programs that sought to mitigate environmental damage, eradicate communicable diseases (including malaria and HIV Aids), and improve the educational outcomes in client member states, especially among women. Helping to explain this transition from ‘traditional’ projects with hard asset collateral to ‘soft’ projects without any ‘tangible’ assets was one of the more challenging yet most fulfilling aspect of my role.

The Rt. Rev. Julio Holguin

Bishop

Venice, Florida

Diocese of the Dominican Republic, Province IX



It would be an honor to contribute to the performance and supervision of the Church's Pension Fund. To bring my experience in decision-making to improve investment strategies, pension policies and the benefits this ministry offers through and for those who have chosen to devote their lives to the growth of the kingdom of God, in the Episcopal branch. To strengthen communication of CPF policies among our people, especially Latin/Hispanics. To help them acquire a better understanding and training to advance their lives, their families and their ministries over time. I offer my skills and administrative and financial experience [to ensure that] the balance of the Pension Fund remains adequate for the times and the needs of these changing times, providing financial security with integrity and compassion to those who serve Christ. To learn and to teach better practices for growth, both personal and as a church, united in a common faith.

Mr. Stephen James

Lay

San Clemente, California

Saint Margaret's of Scotland Episcopal Church

Diocese of Los Angeles, Province VIII



I am a life-long Episcopalian, a four (4) time Senior Warden, Congressional candidate, senior executive of a Fortune 200 company, Executive Director of the CA Milk Processor Board (the creators of the “Got milk?” campaign), part-time seminarian and father of three (3) children – I believe the breadth of my work and life experience would lend itself to the work and mission of the Church Pension Group. I have been privileged to serve on the boards of New York’s One City Café, the Dairy Institute of California, the Dairy Council of California, the California Creamery Operators Association, the Princeton University Triangle Club, and currently on the Board of Trustees of Bloy House – The Episcopal Theological School at Claremont. Should I be elected to the CPG board, I would be deeply committed to using whatever skills I have developed in finance, leadership, and communication to provide a stable pension fund for our Episcopal community that balances our fiduciary and moral obligations.

Mr. Ryan Kusumoto

Lay

Honolulu, Hawaii

Epiphany Episcopal Church

Diocese of Hawaii, Province VIII



I am President/CEO of Parents and Children Together, one of Hawaii's leading nonprofit organizations that provides innovative and educational social services for the most vulnerable. Previously, I served as Vice President for Goodwill Industries of Hawaii, and President of the Society of Human Resource Management Hawaii focusing on the advancement of the Human Resources sector. I have been active in the Church since my youth and have held various positions over the years. I have been a General Convention Deputy since 2006, have served on the Diocesan Council for Hawaii and as a Vestry Member of my parish Epiphany in Honolulu. My professional and Church experiences have provided me a solid foundation in my current role as a Church Pension Fund Trustee where I serve as Vice Chair of the Audit Committee and as a member of the Compensation, Diversity, and Workplace Values Committee. It has been gratifying to serve as a CPF Trustee and I would appreciate the opportunity to continue my service.

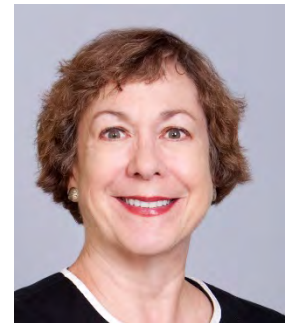
Canon Kathryn Weathersby McCormick

Lay

Jackson, Mississippi

Saint Andrew's Cathedral

Diocese of Mississippi, Province IV



For more than twenty (20) years I served as lay Canon for Administration and Finance. In this role I worked with clergy and lay employees on issues related to pensions, medical insurance, property and liability insurance, endowments, and trusts. As the liaison to CPG and its affiliates, I gained an in-depth understanding of its benefits, offerings and its constituencies. As a life-long Episcopalian I have been active in the Church, both as a volunteer and diocesan staff, and have a good working knowledge of the Church. I was an officer on several interim bodies and on the CPG Legislative Committee for five (5) General Conventions. As a former CREDO faculty member I advised clergy on financial planning and CPG benefits. As a CPG Trustee I serve as Vice Chair of the Finance Committee and as a member of the Benefits Policy Committee. I believe my professional experience and leadership role on the CPG Board will be of continued benefit to the Church, and I would be honored to continue my service.

Mr. William McKeown

Lay

Clinton, Connecticut

The Congregation of Saint Saviour

The Cathedral Church of Saint John the Divine

Diocese of New York, Province II



As a retired priest's spouse I know the need to maintain sound pensions at reasonable cost to churches. As a lawyer for nonprofits (including pension plans of the American Baptists, UCC and YMCA), fiduciary responsibility has been my concern for forty (40) years. I have been active on Executive Council's Investment, Corporate Social Responsibility, and Economic Justice Loan committees. I chaired the Diocese of New York's Task Force on Socially and Environmentally Responsible Investing (SERI). My experience teaches me that SERI is a prudent and effective investing approach that can be a vital part of our Gospel witness. The CPF has been very successful at providing outstanding benefits and has done so while including SERI in its investment program. I will use my experience to help the CPF continue on this course. We can follow Jesus, serve the Church with institutional integrity, and support a loving, liberating and life-giving relationship with God, with each other and with the earth.

The Rev. Canon Kevin Nichols

Priest

Concord, New Hampshire

Diocese of New Hampshire, Province I



My work on the Task Force on Church Structural Reform (TREC) has helped to prepare me for the role of a Trustee. I began as an outsider, a parish priest, but quickly learned our wider-Church culture, system and governance complexities. For six (6) years, I served as part-time Rector and full-time corporate executive. This bi-vocational immersion continues to inform my current work as Canon for Mission Resources/CFO of the Episcopal Diocese of New Hampshire. The challenges and opportunities for bi-vocational clergy will become more complex. CPG is in a unique position to provide leadership, financial resources and support to dioceses and congregations, while maintaining prudent fiscal oversight. I believe that my diverse experience in the business world, congregations and diocesan leadership offers me unique insights into the complexities faced by parishes and clergy alike. I will bring a listening heart and pragmatic approach to the financial and vocational challenges before us.

Ms. Yvonne O’Neal

Lay

New York, New York

Church of the Holy Trinity

Diocese of New York, Province II



It would be my distinct pleasure and honor to serve the Church as a trustee of the Church Pension Fund [CPF]. I have extensive experience as a financial consultant working in most of the areas of the Church Pension Group’s [CPG] principal businesses. I advised institutional clients on plan design and management, investment solutions and employee engagement. I have decades of service on parish and diocesan levels and understand church polity. I served on organizational boards. I possess an ecological mentality, stressing the interrelatedness of all things. I hope that even a casual observer will perceive that my work is principled and driven by a simple faith in, and love of, God, joined with a deep sense of love and respect for my fellow human beings. I am sensitive and compassionate in working with people, seeking always to be clear and concise in my guidance and directions. I am eager to put my gifts and skills, together with those of others, to assist CPF in furthering its ministry in serving the needs of a 21st century church.

Mr. Solomon Owayda

Lay

Arlington, Massachusetts

The Parish of the Epiphany

Diocese of Massachusetts, Province I



I am a founding partner of Mozaic Capital and have more than 30 years of finance experience investing and managing money primarily for pension funds. Prior to forming Mozaic Capital, I was the Chief Investment Officer of SVG Advisors and also served as the Director of Alternative Investments at the California State Teachers' Retirement System. I serve on the Board of Directors of the American Friends of the Episcopal Diocese of Jerusalem, and I am a current Church Pension Fund [CPF] Trustee, where I serve as Vice Chair of the Investment Committee and as a member of the Finance Committee. I am a life-long Anglican/Episcopalian and I have been involved in the Church throughout my life. I was born in Lebanon to Palestinian parents and immigrated to the United States as a young adult to finish my education. I will use my pension fund and fiduciary experience, along with my faith, to make the best decisions for CPF. I have been blessed in so many ways and want to continue to give back to my Church.

Mr. Ronald Radcliff

Lay

Pawleys Island, South Carolina

Holy Cross Faith Memorial Episcopal Church

Diocese of South Carolina, Province IV



I have been an investment professional for over twenty (20) years, including nine (9) years as head of international manager research for a global investment consulting firm. I have extensive experience with the investments of large organizations, retirement assets in particular. My career has been spent in the oversight of asset managers and in portfolio construction. I have presented their performance to clients, boards and investment committees. I would bring this knowledge and experience to the Pension Fund Board and continue the professional work that has made the Church Pension Fund a great success. I have served on the Executive Council's Investment Committee for the past six (6) years. I have found my time on the committee to be rewarding both personally and spiritually. In my local parishes, I have served in many leadership positions. I would like to give back to those who work tirelessly to make our church a success and so I look forward to serving on the Church Pension Fund board.

The Rev. Austin K. Rios

Priest

Rome, Italy

Saint Paul's Within the Walls

Convocation of Episcopal Churches in Europe

Province II



The contours of my ministry have put me in touch with various ecclesiastical communities served by the Church Pension Fund [CPF]. I have been a missionary in Mexico, a curate in Western North Carolina within a "traditional" Episcopal Parish, as well as a diocesan canon and priest within a Spanish speaking, primarily undocumented immigrant community. I currently serve as Rector of St. Paul's Within the Walls in Rome, Italy and as Director of the Joel Nafuma Refugee Center, Rome's only day center for asylum seekers. These national and international settings have given me a wider and fuller appreciation of the Episcopal shape of the Body of Christ, and its multiplicity of expression, gifts and needs. I offer myself for this position because I believe this exposure to different models of ministry, languages, and cultures would be an asset to the Board. My service as a board member of Kanuga Conferences (six (6) years) most closely correlates to the specific duties of a Trustee of the Church Pension Fund.

Mr. Kent Satterfield

Lay

Travelers Rest, South Carolina

Saint James Episcopal Church

Diocese of Upper South Carolina, Province IV



I am an experienced executive with strong analytical and administrative skills. I recently completed a thirty-nine (39) year career in public accounting. I have an undergraduate degree in Finance and a Master of Accountancy degree from the University of South Carolina. I've been a CPA for thirty-eight (38) years and was a Certified Financial Planner for thirty (30) years. My relevant competencies and skills include expertise and/or working knowledge of tax, audit, internal controls, organization design and administration, investment management, life and disability insurance, and employee benefits. As COO of our firm I was intimately involved with our health insurance and ancillary benefits and was a trustee and named fiduciary of our \$250 million retirement plan. In 2000 we launched DHG Wealth Advisors and I was one of two (2) key partners who provided leadership resulting in growth to in excess of \$2 billion of client assets under management as of 2017. I am a good listener, problem solver, and I care about people and the Church.

Canon Rosalie Simmonds Ballentine, Esq.

Lay

Saint Thomas, United States Virgin Islands

Cathedral Church of All Saints

Diocese of United States Virgin Islands, Province II



I am an attorney and court-certified mediator, and have used my skills to listen, empathize and bring people together. I have the ability to “humanize” abstract concepts and numbers. I have done this in the many positions I’ve served our church and in my professional life. I am a member of the Board of Directors of Episcopal Relief & Development, where I serve on the Governance and the Administration & Finance Committees. I serve on the Episcopal Church Joint Standing Committee on Program, Budget & Finance and on the Assessment Review Committee. I also serve as vice-president of Province II, as chancellor of the Diocese of the Virgin Islands, and as the Episcopal Church’s lay representative to the Anglican Consultative Council. As a current Church Pension Fund [CPF] Trustee, I serve as a member of the Audit Committee and the Compensation, Diversity, and Workplace Values Committee. I am also a member of the Board of Directors of Church Life Insurance Corp. I would be honored to be reelected as a CPF Trustee.

Mr. James Simon

Lay

Akron, Ohio

Our Savior Episcopal Church

Diocese of Ohio, Province V



As a partner since 2009 at one of Ohio's top business law firms, I provide counsel to for-profit and nonprofit organizations about corporate and nonprofit governance and business issues. I help organizations with long-range strategy, succession planning, employee benefits, investment policy and management, and transitions. In the church, I have served as a vestry member and chancellor of my small, urban parish, a member and president of my diocese's Standing Committee, a General Convention deputy, and a member of the Legislative Committee on Governance and Structure and the Standing Commission on Constitution and Canons. For 19 years, I have been a trustee of Bennington College, and since 2011, I have chaired the finance committee, which manages the college's \$18.5 million endowment and selects accounting firms and investment managers. In all I do, I work to balance organizational mission with practical realities and duty to stakeholders. I would be honored to serve as a Church Pension Fund trustee.

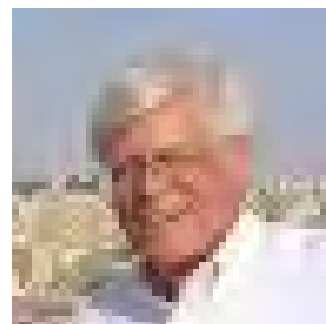
Mr. William Smith

Lay

Des Moines, Iowa

Saint Timothy's Episcopal Church

Diocese of Iowa, Province VI



In my professional life, I have been an attorney, worked in federal and state civil service, and served as executive director of a non-profit organization. Parallel to those experiences, I have served as a vestry member of two (2) congregations, senior warden, parish treasurer, member of diocesan council, deputy to General Convention, and diocesan treasurer. Out of those experiences, I have seen the importance of taking care of the people who do the work of any organization, not least their financial well-being. The Church Pension Fund is our Episcopal institution to provide that assurance to the people who do the work of our Church.

The Rt. Rev. John Smylie

Bishop

Casper, Wyoming

The Episcopal Diocese of Wyoming

Diocese of Wyoming, Province VI



Serving as the Bishop of Wyoming I may have a glimpse of the future of our denomination. Perhaps the best gift I would bring as a Trustee to the board of the Church Pension Group is the work that I have done with non-compensated clergy. More than two thirds of the clergy in Wyoming are non-compensated and very active. They are a critical emerging leadership group, who is currently under represented and often overlooked by the pension fund. As the pension fund works to adapt to the changing realities of our church, a voice from the middle of the country, the Mountain West, I believe is important and necessary to assist in broadening the Church Pension Group's vision of service to all our leaders. Thank you for your consideration.

Ms. Linda Watt

Lay

Weaverville, North Carolina

Trinity Episcopal Church

Diocese of Western North Carolina, Province IV



My career as a diplomat, a church executive, and a board member has given me insight into management and financial oversight that I would bring to bear as a trustee. I was Chief Operating Officer of The Episcopal Church from January 2007 to July 2011. I then served the Diocese of Utah on the Standing Committee and as a General Convention Deputy. During 30 years in the Foreign Service, I was a Latin American specialist, oversaw budgets of over \$100,000,000, and was Ambassador to Panama. I spent most of my adult life living in Latin America, and I have a special affinity for the international Church. I bring experience on several nonprofit boards, including Episcopal Relief and Development. I recently served on the Task Force for Relations with the Church in Cuba. I am a spiritual director, a bridge-builder, and a finder of common ground. I am concerned for the well-being and financial security of our clergy, and for the needs of our congregations.

Ms. Marlene Weigert

Lay

Raleigh, North Carolina

Church of the Good Shepherd

Diocese of North Carolina, Province IV



A cradle Episcopalian, I have been blessed to serve The Episcopal Church on both the parish and diocesan levels as a lay professional for more than forty (40) years. As the Canon to the Ordinary for Administration in the Diocese of NC, I am responsible for the management oversight of all business, financial and administrative affairs of the Diocese, including employee compensation and benefits administration. I believe my skills in financial management, as well as human resource/benefit administration, will serve our church well as I bring a perspective from both parish and diocesan viewpoints that will help the Church Pension Fund [CPG] move into our changing landscape, for both clergy and lay employee benefits. I have been fortunate to work with CPG over the years as they developed benefits that reflect the need for The Episcopal Church to be a leader in fair and just treatment of all church employees. I would be honored to serve my church as a Trustee of the Church Pension Group.

GENERAL BOARD OF EXAMINING CHAPLAINS

TERM OF OFFICE

The term of Office for the General Board of Examining Chaplains is six (6) years.

Number to be elected: Three (3) lay persons; three (3) faculty members of theological seminaries or other educational institutions; three (3) presbyters with pastoral cures or in specialized ministries; two (2) bishops. The House of Bishops elects; the House of Deputies confirms elections.

POSITION DESCRIPTION

Members of the General Board of Examining Chaplains [GBEC] write the annual General Ordination Examination [GOE] administered to candidates for Holy Orders. They also produce background material for readers of the examination papers. Some board members read exams; others supervise teams of readers; others review and approve written evaluations for all responses to GOE questions. At its meetings of the Board, made up of twenty-two (22) members total, evaluates and plans for the succeeding year's work. The Board is made up of bishops, priests with pastoral cures or who are involved in specialized ministries, lay or ordained members of accredited seminary faculties or other educational institutions, and lay persons with particular expertise.

QUALITIES AND COMPETENCIES

Previous experience on a diocesan Commission on Ministry, Standing Committee, or as a former reader of GOEs is helpful. It is vital that applicants have computer literacy and internet access. Nominees should have an interest in theological education and some expertise in one of the seven (7) canonical areas. Board members should be able to work comfortably in teams and task groups. GBEC assignments demand ability to concentrate intently on tasks at hand. Competency in testing methods and procedures is useful. It is helpful to have familiarity with conference call technology such as Adobe Connect. It is vital that applicants have computer literacy and internet access.

DUTIES OF THIS OFFICE

Number of meetings per year: Three (3) February, June and October; seven (7) days plus videoconference call. In addition, members spend approximately sixty (60) hours reading examinations at home for answers in one canonical area.

N.B.: Not all members of the Board will be readers for the GOEs. First year members will attend the readers' meeting and will read exams along with other readers. For additional information, see Canon III.15.

BISHOP NOMINEES TO GBEC

There are two (2) available positions for a six (6) year term. The House of Bishops elects this member; the House of Deputies confirms the election.

LAY PERSON NOMINEES TO GBEC

There are three (3) available positions, for six (6) year terms. The House of Bishops elects these members; the House of Deputies confirms the election.

PRIEST NOMINEES TO GBEC, WITH PASTORAL CURES OR IN SPECIALIZED MINISTRIES

There are three (3) available positions, for six (6) year terms. The House of Bishops elects these members; the House of Deputies confirms the election.

NOMINEES TO GBEC, MEMBERS OF ACCREDITED SEMINARY FACULTIES OR OTHER EDUCATIONAL INSTITUTIONS

There are three (3) available positions, for six (6) year terms. The House of Bishops elects these members; the House of Deputies confirms the election.

NOMINEES FOR THE GENERAL BOARD OF EXAMINING CHAPLAINS

Ms. Beth Bojarski

Lay

Julian, California

Diocese of San Diego, Province VIII



With a strong interest in the process of learning and personal growth, I hope to contribute an ethic of collaboration, professionalism, and creativity. I have experienced a wide range of church and church organization contexts as a participant and leader. I have grown from and mentored young adults I've worked alongside and supervised. I have written, formally and informally, Christian education curriculum and built systems for spiritual enrichment. I believe strongly in curiosity. In recent years, I have worked to strengthen my role as an ally for the LGBTQ community, most specifically by providing safe space for trans youth and young adults at camp. And with a theological education from VTS and graduate work in the field of recreation and outdoor education, I am especially passionate about biblically sound environmental theology. And finally, I am married to a priest.

Dr. Donna Bowman

Lay

Conway, Arkansas

Saint Peter's Episcopal Church

Diocese of Arkansas, Province VII



I am a theologian and educator, the author of several theological books, including most recently *Prayer Shawl Ministries* and *Women's Theological Imagination* (Lexington, 2015). I am a professor in the Norbert O. Schedler Honors College at the University of Central Arkansas, and teach interdisciplinary studies. I have taught many students who are now clergy or at seminary. My current research interest is in what Jeff Astley calls "ordinary theology": the theological concepts and systems utilized by lay people. My prayer shawl ministry research used qualitative interviewing to inquire into the theologies underlying the work of women in lay ministry, particular as it related to materiality and caregiving. I have extensive experience on boards and in committee work, including nine (9) years on the board of the American Academy of Religion. I have also taught clergy through the continuing education program (Course of Study School) for United Methodist pastors in Arkansas and Missouri.

The Rt. Rev. Thomas Breidenthal

Bishop

Cincinnati, Ohio

Christ Church Cathedral

Diocese of Southern Ohio, Province V



My entire ministry has been shaped within the tension between academic rigor and practical ministry. I have been a parish priest, a high school chaplain, a university chaplain and, for some time now, a bishop. These are all primarily pastoral ministries. But they have all been colored by my work in academia. I am essentially a theologian, preacher and teacher, and as such have a heart for helping emerging pastors discover their own capacity to connect scripture and doctrine to real life today. That is to say, I straddle the academic/ministry fence. If elected to the General Board of Examining Chaplains [GBEC] I would support and develop the GBEC's continuing insistence on maintaining the connection of deeply informed theological reflection to ministerial practice. The GBEC can also play a role in assessing the relation of our accredited seminaries to as-yet unaccredited diocesan and other programs. How can these grass-roots movements be recognized and encouraged in partnership with our established seminaries?

Mr. David Daily

Lay

Clarksville, Arkansas

All Saints' Episcopal Church

Diocese of Arkansas, Province VII



A crisis of faith in college set me on a journey that led ultimately to the Episcopal Church and my career as a religion professor at the University of the Ozarks, a Presbyterian (U.S.A.) college in Arkansas. That journey has allowed me to be connected to three different seminaries: Yale, where I earned my M.Div.; Duke, where I earned a doctorate in American religious history; and the Seminary of the Southwest, where my wife earned her M.Div. after leaving a medical career to become an Episcopal priest. As a college professor, I've mentored college students in their own callings. Conversations about theology and vocation have been an integral part of my entire adult life. My work at a liberal arts college has allowed me to develop skills in writing paper prompts and grading the results with rigor in the things that matter and a measure of grace in everything else. My teaching load also has allowed me to develop competencies in several academic fields, such as Bible and church history.

The Rev. Terry Shields Dirbas (Chose to withdraw in March of 2018)

Priest

San Diego, California

All Souls' Episcopal Church

Diocese of San Diego, Province VIII



Priest, clergy spouse, mother of three young children, doctoral student-- my life is a vocational balancing act. I hold a BA in Religion from Duke University with a certificate in Elementary Education and an M.Div. from General Theological Seminary, and I am currently a student in the Doctor of Ministry program at Virginia Theological Seminary. I have served as the chair of the Commission on Ministry in the Diocese of San Diego since 2016. Throughout my ministry I have enjoyed putting my skills in curriculum design and assessment to work as a classroom teacher, day school chaplain, and a parish priest. I believe strongly in the importance of theological education, and I would be honored to offer my experience as an educator, student, and priest as a member of the Board of Examining Chaplains.

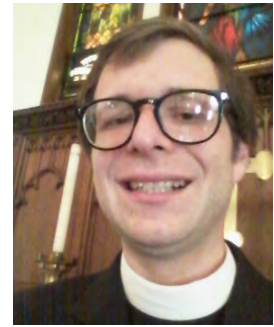
The Rev. John Drymon

Priest

Findlay, Ohio

Trinity Episcopal Church

Diocese of Ohio, Province V



In addition to serving on a diocesan board of examining chaplains, volunteering as an instructor in an initiative for locally formed clergy, and giving frequent classes and presentations, I am an avid reader of theology, biblical studies, and (especially) church history. I remain current on the scholarship in these fields both for my own benefit and for the benefit of the people I serve. I strongly believe that we need clergy who can serve as the “frontline theologians” in parishes. I will bring to the board a commitment to effectively communicating the Faith of the Church in its all its complexity in clear, understandable language to parishioners who are often much more capable of appreciating these ideas than we give them credit for. I have maintained high expectations for my own students, young and old, in communicating knowledge, in thinking critically, and in making effective arguments. I will bring these high but realistic expectations to both preparing and grading exams.

The Rt. Rev. Dr. DeDe Duncan-Probe

Bishop

Liverpool, New York

Diocese of Central New York, Province II



I have a sincere desire to serve on The Board of Examining Chaplains because of my background in education and interest in the formation process. I bring significant experience: (a) I served as an Adjunct Faculty member at The Virginia Theological Seminary for three years; (b) prior to ordained ministry I worked as a professional educator and regularly designed and administered tests designed to assess proficiency and to aid in student formation; (c) I Have served as a supervising priest for seminarians and postulants; (d) I am actively engaged in developing a more flexible and effective method of formation on the diocesan level that is faithful, inclusive, and adaptive. In regard to my education, I am a life-long learner holding a Bachelor of Science Degree in Education, a Master of Arts Degree in Psychology, a Masters of Divinity degree, and a Ph.D. in Theology.

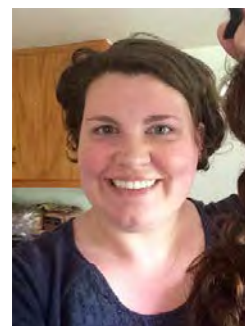
Ms. Rachel Erdman

Lay

Owings Mills, Maryland

Saint Thomas Episcopal Church

Diocese of Maryland, Province III



I believe my background in systematic theology and my role as an active member of the laity would enrich the General Board of Examining Chaplains [GBEC] in its mission to create and evaluate an ordination exam that reflects the needs of the church. I have a Master's degree in Theology from Sewanee's School of Theology with a concentration in systematic theology. My research areas and published articles are on Atonement and God's Providence, two (2) subjects that have sometimes created controversy and confusion within the church. For the last few years I have done work that would prepare me for the duties of a GBEC member—writing book reviews for the Sewanee Theological Review; editing and commenting on manuscripts for Church Publishing Incorporated; teaching church and non-credit courses on New Testament studies, and continuing my own theological writing.

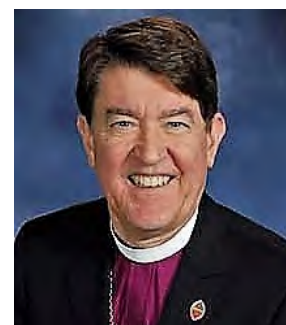
The Rt. Rev. R. William Franklin

Bishop

Tonawanda, New York

Diocese of Western New York

Diocese of Western New York, Province II



I have served for the last six (6) years as a bishop member of the General Board of Examining Chaplains. I chaired the Church History reading team and worked to reform and improve the General Ordination Exam. In addition to reading and marking the Church History exams on the GOE, as a bishop I also was a second reader of exams judged to be non-proficient. I would like to use these previous six (6) years to prepare me for another six (6) years on the Board. In addition, my role as a diocesan bishop has given me the background of being actively engaged in the formation of clergy for their ordained ministry through my work with the COM and as a mentor to newly ordained clergy. I am further prepared for this role through my previous experience as Dean and President of the Berkeley Divinity School at Yale and as Associate Dean of the General Theological Seminary in New York City.

The Rev. Miranda Hassett

Priest

Madison, Wisconsin

Saint Dunstan's Episcopal Church

Diocese of Milwaukee, Province V



I would like to serve on the General Board of Examining Chaplains [GBEC] because I believe the work of the General Ordination Exam [GOE] mirrors the work of parish ministry: the translation of the received, abstract, and general into the emergent, concrete, and particular. I offer my training as an anthropologist, including a broad comprehension of human culture, identity, and power; my studies of the Anglican Communion and Episcopal Church, described in my book *Anglican Communion in Crisis* (2008); and eight years of pastoral experience, including six as rector of Saint Dunstan's in Madison, Wisconsin. I served on the Commission on Ministry in New Hampshire and currently serve on the Commission on Mission and Development and Board of Examining Chaplains of the Diocese of Milwaukee. I have studied and taught about racism and bias, and bring expertise in American religion, patterns of institutional change, and missional theology. I have experience with evaluation, and I collaborate well in person or online. I would be pleased to serve the Church in this way.

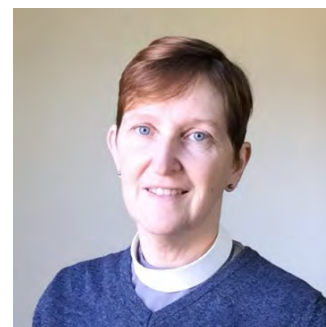
The Rev. Rosalind C. Hughes

Priest

Bay Village, Ohio

Church of the Epiphany

Diocese of Ohio, Province V



I am honored to stand for election to the Board of Examining Chaplains. I hold an MA in Theology from Oxford University and an M.Div. from Bexley Hall, and I believe that my academic grounding in the required canonical areas is solid. What moves me, though, is the practical and pastoral application of this knowledge. The formation of faithful ministers of the gospel has been a gift that I have enjoyed and which I love to share with others. As a friend, colleague, and most recently as Chair of our Diocesan Board of Examining Chaplains [GBEC], I have advised General Ordination Exam [GOE] candidates to answer the examinations prayerfully and imaginatively, projecting themselves into their future as a priest in Christ's church. It is this combination of academic foundation with a modicum of pastoral experience and imagination that I think qualifies me to be of use in this ministry, both in crafting questions and interpreting answers; always and only with God's help.

The Rev. Dr. Calvin Lane

Priest

Centerville, Ohio

Saint George's Episcopal Church

Diocese of Southern Ohio, Province V



With experience leading two (2) parishes and as a seminary instructor, I hope to raise up leaders who can witness to reconciliation in Jesus. At the invitation of Bishop Thomas Breidenthal, I co-chair our diocesan Liturgy Commission and serve on a task force for diocesan learning. In 2017, we are welcoming Bishop Neil Alexander of Sewanee and Ellen Johnston of Virginia Seminary to think with us about the Exodus narrative at Easter as part of our diocesan-wide program on God's liberation. I hold a Ph.D. in Religious Studies from the University of Iowa. I have one published monograph on the English reformation and a forthcoming book on the relationship between change and spirituality. I was awarded a research grant from the Historical Society of the Episcopal Church in 2009 and elected a Fellow of the Royal Historical Society in 2013. Since 2011, I have served as Affiliate Professor of Church History at Nashotah House, principally teaching distance learners in unique circumstances.

The Rev. Milquella Rosanna Mendoza-Marmolejos

Priest

San Pedro De Macorís, Dominican Republic

Parish Help of Saint Stephen

Diocese of the Dominican Republic, Province IX



I am passionate about Theology Education and from an early age I discovered my calling and vocation to the ordained ministry. I have been a leader of the Christian Formation of the Diocese for more than ten (10) years. I have directed the Theological Training of the Clergy. I have been Chaplain of Canon Exams in the area of the Holy Scriptures for candidates to the Ordained Ministry and currently I am part of the Teaching body of the Center of Theology Studies of the Diocese, giving classes of Constitution and Canons. My areas of interest are the Holy Scriptures; the Christina Liturgy and Worship; ministerial practice and the Constitution and Canons. I am a professor of Constitution and Canons to the seminarians in their fourth year of theological training. I present my abilities, knowledge and skills in writing and evaluation of materials. I work in a team and my training is in Computer Systems Engineering.

Mr. Gregory Robbins

Lay

Denver, Colorado

Saint John's Episcopal Cathedral

Diocese of Colorado, Province VI



I have served on the faculty of the Department of Religious Studies at the University of Denver for twenty-nine (29) years. I am an historian of Christianity specializing in the history of biblical interpretation. Early Christian readings of Genesis, including those of the Venerable Bede, church historian, exegete and homilist, intrigue me. I have directed the Anglican Studies Program at the Iliff School of Theology since 2003. Of the courses I teach in the Program my favorite is, "The Bible in the Life of the Church," reflecting my keen interest in Anglican approaches to scripture. As Canon Theologian for the Diocese of Colorado, and an active participant on its BOEC (15 years), to be elected to the General Board of Examining Chaplains [GBEC] would allow me to serve the larger church as it seeks to provide an adequate and fair diagnostic for Holy Orders candidates and of their educational preparedness; preparedness that should include not only book knowledge of the canonical areas, but theological insight and pastoral sensitivity.

The Rev. Dr. Ian Rock

Priest

Tortola, British Virgin Islands

Saint George's Episcopal Church

Diocese of the British Virgin Islands, Province II



My competencies outside of having a Ph.D. in biblical studies in Pauline theology and lecturing in the same in an Anglican Seminary, include work as an auditor and accountant, management in business entities dealing with loyalty rewards, information technology, food manufacturing, agricultural management, as well as having served on Diocesan committees and on non-profit Boards.

Ms. Janet Roth

Lay

Aloha, Oregon

Saint Bartholomew's Episcopal Church

Diocese of Oregon, Province, VIII



I have read General Ordination Exams for over thirty (30) years and have served one (1) term on the General Board of Examining Chaplains [GBEC]. In that time, there have been sweeping changes from handwritten exams to an almost paperless process. In the last six (6) years the GBEC has worked to write increasingly clear exams that call forth knowledge and skills that will be used by new clergy, to increase consistency in the scoring, and to provide the bishops with a reliable assessment tool. I would like to continue be part of the process. The gifts which I bring to the GBEC are a passion for this important work, a view of how far the GOEs have come and a vision of where the process might be improved. I bring energy, enthusiasm, the ability to think creatively and to work collaboratively, flexibility, patience, and good humor. I have held a widely varied range of lay ministries and leadership roles. I have served on the diocesan Commission on Ministry and for a significant time in the past helped write, administer, and read diocesan diaconal exams.

The Rev. Dr. Eileen Shanley-Roberts

Priest

Waukegan, Illinois

Christ Episcopal Church

Diocese of Chicago, Province V



Prior to ordination, I was an academic. I completed coursework for a Ph.D. in Medieval Studies and taught theology and church history. I also served as a campus minister. As an ordained person I have learned the importance of being able to translate our rich scholarly heritage to something relevant and applicable to modern daily life. I have had the privilege of working with several people preparing for ordination. One struggled to pass her General Ordination Exam [GOE]. Walking with her and assisting with remediation was very enlightening. I also helped a Latino priest prepare for reception of his orders. His formation in the Roman Catholic Church was phenomenal. We spent our time examining the differences between the traditions and discussing why they existed. As an examining chaplain, I hope to use my skills and passion for sharing our heritage to ensure that those ordained have not only an academic understanding of the canonical areas but also the ability to apply that information in real world situations.

The Rev. Dr. Kara Slade

Priest

Durham, North Carolina

Anglican Episcopal House of Studies

Duke University School of Divinity

Diocese of North Carolina, Province IV



I have teaching experience and doctoral-level education in two (2) canonical areas (systematic theology and ethics), and I work with students in formation for ministry in two (2) very different environments. One is an Anglican studies program in a university divinity school with a young and high-achieving student body, and the other is a hybrid diocesan formation program that serves bi-vocational students from diverse backgrounds. By context and convictions, I have often served as a ‘bridge’ between diverse groups within the Episcopal Church and in the broader Anglican Communion. I hope to bring to the General Board of Examining Chaplains my commitment to forming clergy who can give a clear, creedally orthodox, and thoughtful account of the hope that is in us, proclaiming the good news of Christ’s saving work and witnessing to the Triune God’s liberating power in the world.

The Rev. Remington Slone

Priest

Ponte Vedra Beach, Florida

Christ Episcopal Church

Diocese of Florida, Province IV



Though graduating with honors in seminary (GTS, '11), I would not have counted myself a great seminarian. I was being educated well, but not formed well in the craft of ordained ministry—a distinction I did not make until serving as priest and examining chaplain in the Diocese of Georgia. There, I began to see that postulants are better evaluated as apprentices of a craft than as students of theology. I have continued as a diocesan examining chaplain in the Diocese of Florida, where I have served since 2013. In both dioceses, my colleagues and I have worked to create evaluations which stress formation over education. I have also been serving Christ Church in Ponte Vedra Beach, FL, where I was called to shape the theological training of our parishioners. There, I have applied these same principles in order to help our disciples hone the craft of practicing their faith. I would be delighted to work with the General Board of Examining Chaplains [GBEC] on building great evaluations for the practitioners of ordained ministry.

The Rev. Mark Story

Priest

Edmond, Oklahoma

Saint Mary's Episcopal Church

Diocese of Oklahoma, Province VII



I have served our Lord and our church as a General Ordination Exam [GOE] reader for seventeen (17) years. In 2015 and 2016, I was invited to serve as an alternate member of the Holy Scripture Team. This allowed me to participate in the formation of the questions that were developed for those two (2) years. I am familiar with the General Board of Examining C's canonical mandate, with its desire to remain mission relevant, and with the modifications that have been applied to the exam and to the process of evaluation over the years. By nature, I am imaginative and flexible. I am able to see broad perspective in a situation or in a system. This ability makes me sensitive to the needs of the various stakeholders that are brought together by the GOE.

Mr. Benjamin D. Utter, Ph.D.

Lay

Little Rock, Arkansas

Trinity Episcopal Church

Diocese of Arkansas, Province VII



I am a professor of literature at Ouachita Baptist University in Arkansas. The title of my recently-completed doctoral dissertation, "Sin, Sanctity, and the Heroics of Devotion in Late Medieval English Literature," may give some sense of my scholarly interests. If it doesn't (as my wife assures me it does not), I should clarify that I am fascinated by the relationship between theology, ecclesiastical history, and literature. If elected to the General Board of Examining Chaplains [GBEC], I would look forward to using—and to the opportunity to expand!—my knowledge in these areas, as well as my pedagogical experience, to assist in ascertaining candidates' proficiency in one or more of the first three (3) Canonical Areas, concerning Scriptural knowledge, church history, and theology.

The Rev. Anne Vouga

Priest

Louisville, Kentucky

Associate Priest, Saint Andrew's Episcopal Church

Diocese of Kentucky, Province IV



From my college days as a religion major at Sewanee, to my years spent as part of seminary communities in Europe, to a return to Sewanee as a STM student last year, I have continued to read and reflect theologically, gathering appreciation for a broad range of theological expression. I have concrete experience in student evaluation and in designing assessments for biblical and theological learning. I express myself well in writing and am curious about the world around me. I especially enjoy motivating students to do their best work. As a parish priest, I know firsthand the challenge of blending academic learning with the realities of parish life and with the formation of priestly identity. As a former Commission on Ministry member, I value prayerful and communal discernment. In groups, I often take the role of organizer and mediator. If elected, I would join in this work earnestly, creatively, and prayerfully, sharing in discernment with others in order to serve Christ and the Church.

The Rt. Rev. Pierre Whalon

Bishop

Paris, France

Convocation of Episcopal Churches in Europe, Province II



As a former member of the House of Bishops Theology Committee, and presently chair of its Ecclesiology Committee, I have had to keep current with theological education, as well as developments in my field of systematic theology. Furthermore, the quality of people ordained in Europe during my episcopate has been widely noted, proof that our European Institute of Christian Studies that I developed does form people for real ministry in today's world.

The Rev. Steve White

Priest

New Berlin, New York

Saint Andrew's Episcopal Church

Diocese of Central New York, Province II



I am practiced in liturgy, teaching Old and New Testament (especially old), and Church History. Also, I am a pretty fair editor and writer (though perhaps not the best speller). I hope to bring these experiences to bear in helping future generations of Christians to explore their callings and continue their discernment of God's will in their lives.

DISCIPLINARY BOARD FOR BISHOPS

POSITION DESCRIPTION

From Canon IV.17.3: "The Disciplinary Board for Bishops is hereby established as a court of the Church to have original jurisdiction over matters of discipline of Bishops, to hear Bishops' appeals from imposition of restriction on ministry or placement on Administrative Leave and to determine venue issues as provided in Canon IV.19.5. The Disciplinary Board for Bishops shall consists of ten Bishops elected at any regularly scheduled meeting of the House of Bishops, and four Priests or Deacons and four lay persons initially appointed by the President of the House of Deputies with the advice and consent of the lay and clergy members of the Executive Council and thereafter elected by the House of Deputies. All lay persons appointed to serve shall be confirmed adult communicants in good standing. Members of the Board shall serve staggered terms of six years, with terms of one half of the Bishops and one half of the lay persons, Priests and Deacons collectively every three years, with the first expiration occurring at the end of the year 2012."

At this convention, the House of Deputies will elect two (2) clergy and two (2) lay members.

The House of Bishops will elect five (5) Bishops for a full six (6) year term and one (1) Bishop to fulfill a partial three (3) year term.

The House of Bishops are to elect five (5) Bishops for a full six-year term, and one (1) to fulfill a partial three-year term.

COMPETENCIES AND QUALITIES

Members of the Disciplinary Board for Bishops should be well-versed in the Canons; should understand the goals and processes of Title IV, should embrace a process that includes reconciliation as well as

justice; and should be able to articulate that goal in a way that does not deny or diminish the hurt of those who are feeling wronged. Compassion, dedication to finding solutions or resolutions that uphold the Canons in a manner that serves the overarching goal of reconciliation, and clarity about acceptable or unacceptable behavior are all essential qualities for board members. Analytical thinking and the ability to balance the letter and spirit of the law are equally essential. It is vital that incumbents have computer literacy and internet access.

DUTIES OF THIS OFFICE

Members attend one (1) two-day, face-to-face meeting at the beginning of the triennium; all other work is done via conference call.

The Reference Panel is staffed by the Intake Officer, the President of the Disciplinary Board for Bishops and the Presiding Bishop; this Panel handles the majority of the work. Members of the Disciplinary Board for Bishops may be appointed to the Conference Panel or the Hearing Panel.

Other information: The Disciplinary Board for Bishops' work includes significant paperwork that must be digested or processed.

NOMINEES FOR THE DISCIPLINARY BOARD FOR BISHOPS

Mr. Joseph Alarid

Lay

Albuquerque, New Mexico

Saint Michael and All Angels Episcopal Church

Diocese of Rio Grande, Province VII



My entire professional life has been devoted to justice and the law and I believe I am prepared to assume this position by both my education at Georgetown Law School and my experience as a Judge and service on the Disciplinary Board of my Diocese. As a trial and appellate judge I have been able to observe and influence the application and impact of the law on people. I have learned that to achieve justice requires more than just the mechanical application of the law, common sense, compassion and a commitment to reconciliation are also necessary. I believe that this knowledge coupled with the ability to hear as well as listen and understand not only the law but all the relevant facts in each situation would serve me well in this position. Actual service on the Board over the last six (6) years provides experience that can be obtained nowhere else. If I am elected, it would be an honor to serve the wider Church.

Mr. Stephen Alpern

Lay

Columbia, Maryland

Christ Episcopal Church

Diocese of Maryland, Province III



I was confirmed into the Episcopal Church as a student at Kent School from which I graduated in 1965. I received my A.B. degree from Georgetown University in 1968 and my J.D. degree from Columbia University in 1971. I was admitted to the D.C. bar in 1971. I had a twenty-nine (29) year career in the federal government specializing in labor and employment law. I served in senior executive level legal positions during twenty-two (22) of those years. I am currently self-employed as a labor arbitrator. I am on the roster of the American Arbitration Association and the Federal Mediation and Conciliation Service, as well as serving as a permanent arbitrator under several collective bargaining agreements. I have heard cases throughout the United States and in Canada. I am an active member of my parish having served as both a Senior Warden and Junior Warden. I am currently a member of the vestry, co-chair of the Discernment Committee searching for a new Rector and Chair of the Personnel Committee. Since 2008, I have been elected by the Diocesan Convention for consecutive three (3) year terms to the Maryland Diocesan Disciplinary Board and its predecessor, the Ecclesiastical Court. Each year during that period, with the exception of 2016-2017; my colleagues have elected me as Presiding Judge/President of the Court/Board. Thank you for your consideration.

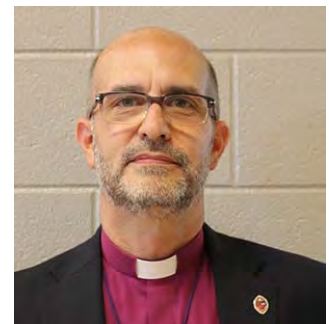
The Rt. Rev. Mark Allen Bourlakas

Bishop

Roanoke, Virginia

The Episcopal Diocese of Southwestern Virginia

Diocese of Southwestern Virginia, Province III



While sometimes lengthy and challenging, I believe that the process and opportunities for discernment provided in our disciplinary canons provide the necessary boundaries for our parishes and institutions to be safe and life-giving for all of the people of God and those they serve. This has been my experience whenever I have had to guide and be involved with clergy and congregations that are seeking reconciliation in the midst of challenging events in their common life. I would be honored to serve the wider Church on the Disciplinary Board for Bishops.

The Rt. Rev. Jennifer Brooke-Davidson

Bishop Suffragen

San Antonio, Texas

The Episcopal Diocese of West Texas

Diocese of West Texas, Province VII



I am skilled at legal interpretation and in the professional mindset needed to navigate ethical issues with complex emotional and political ramifications. Conversely, I bring pastoral training and sensitivity to discussions that can become entangled in legalities and heated in tone. I would hope to serve in ways that uphold truth, transparency, integrity, grace, and reconciliation.

The Rev. Paul Colbert

Priest

Grass Valley, California

Holy Trinity Episcopal Church

Diocese of San Joaquin, Province VIII



I have served on the Joint Disciplinary Board covering the Dioceses of California, El Camino Real, Northern California, and San Joaquin for six (6) years. Two (2) of those years were as president. I have witnessed the possibilities for using the more pastoral approach which leads to conciliation and understanding, when those options are sought. Some of the matters before the Bishop's Disciplinary Board can be approached in the same manner. Having been serving in a diocese where no pastoral considerations were made for many years, I see the devastating effects that wound people and interfere with the gospel call to abundant life.

The Rev. David Fisher

Priest

Naperville, Illinois

Trinity Episcopal Church

Diocese of Chicago, Province V



I have served on the Disciplinary Board of the Diocese of Chicago for three (3) terms, and am currently President of the Board. I was appointed by Bishop Lee for two (2) reasons: first, experience in Interim or Transitional ministry situations in which a rector or priest in charge had been suspended for malfeasance. This provided a basis for understanding the dynamics of parish conflict and of the care needed to deal with conflicting emotions and perceptions. Second, in my academic work, I had taught philosophy of law and had also been involved in the “Person, Culture and Religion” group of the American Academy of Religion (a group interested in questions of religion, personality and various psychodynamic orientations). Experience on the Board and its predecessor body, the ecclesiastical court has given me opportunity to reflect on the aims of reconciliation, justice and closure. Wounds to persons, congregations and a diocese often leave scars that resist closure, serving as a focus for resentment, suspicions, anger and so it is essential to move forward in investigation with attention to immediate needs of all person involved and to the long-term interests of the church as an institution.

Mr. William Fleener

Lay

Grand Ledge, Michigan

Saint David’s Episcopal Church

Diocese of Western Michigan, Province V



I have been a chancellor for over twenty (20) years and have great familiarity with the Title IV process at every level. I currently serve on the Disciplinary Board and was one of the first lay people elected to serve on that board. I am a lawyer by training and believe that I have the knowledge, competency, and temperament to continue to serve on the Board.

The Rt. Rev. Wendell N. Gibbs, Jr.

Bishop

Detroit, Michigan

The Episcopal Diocese of Detroit

Diocese of Detroit, Province V



Bishop diocesan working with Title IV for seventeen (17) years through is varied changes. Currently a member of the Standing Commission on Structure, Governance, Constitution and Canons. Former member of the Presiding Bishop's Council of Advice. Former President of Province V. All of these leadership positions have prepared me to see the big picture and understand the importance of accountability in the Church. I expect my position on the Disciplinary Board for Bishops would utilize all of the skills learned over the years.

Mr. Thomas (Tom) Hahn

Lay

Arlington, Virginia

Christ Episcopal Church

Diocese of Virginia, Province III



If elected I'd strive to effectively participate in just, timely fact finding, administration of the Canons, and promotion of justice with "reconciliation among all involved or affected." Canon IV.1. I've used and matured relevant competencies and skills for Board service through: (*Disciplinary/Judicial/Investigatory*) – Service by appointment as an advisor for a complainant in a diocesan disciplinary proceeding; appointment and service as a federal Administrative Judge; appointment as a U. S. House of Representatives Counsel with national security clearances, which included counseling members conducting investigations; an active member of the Virginia Bar that requires annual ethics education: (*Ordained Ministry Discernment*) – Currently co-chair of both Commission on Ministry and Spiritual Discernment Committee: (*Parish/Church Experience*) –Multiple ministries including EfM graduate/current co-facilitator, and Kanuga Board of Visitors.

The Rt. Rev. Dena A. Harrison

Bishop Suffragan

Austin, Texas

The Episcopal Diocese of Texas

Diocese of Texas, Province VII



For seventeen (17) years I have been engaged with Title IV processes, and I have served a term on the Disciplinary Board for Bishops. While this work is always difficult and painful, it is necessary for the health of our church. It is also necessary to have qualified people doing this work to assure that due process is afforded to all involved. This is one of the ways our church makes justice and offers compassion to all, and I am dedicated to those principles.

The Rt. Rev. A. Robert Hirschfeld

Bishop

Concord, New Hampshire

The Episcopal Church of New Hampshire

Diocese of New Hampshire, Province I



If asked to serve on a committee charged with the discipline of a fellow bishop, I would need to rely on my life experience of prayer to help me listen and come to a discernment of what is true, what is just, what is compassionate, and, ultimately, what will further the health and holiness of the Body of Christ. Work on this committee will require the capacity to be grounded in Christ in the midst of conflict. I tend to ask of myself and others, "How is the Holy Spirit asking us to grow more fully into the image of Christ in this situation?"

The Rt. Rev. Herman (Holly) Hollerith, IV

Bishop

Williamsburg, Virginia

The Episcopal Diocese of Southern Virginia

Diocese of Southern Virginia, Province III



After serving for seven (7) years on the Disciplinary Board for Bishops in various capacities; I have a fairly extensive -and perhaps unique - understanding of the Title IV process for bishops - including its strengths and its limitations. Most importantly, I have experienced how the process can bring about justice, reconciliation and healing for the Church. It would be an honor to continue to serve our Lord and the wider community in this manner and share with others in ensuring that The Episcopal Church remains whole and healthy.

The Rev. Mark Andrew Jones, BSG

Priest

Deerfield Beach, Florida

Saint Nicholas Episcopal Church

Diocese of Southeast Florida, Province, IV



As past president of the Disciplinary Board for the Diocese of Southeast Florida and a current member of the Constitution and Canons Committee (as well as the diocesan Executive Board), I have a thorough knowledge of Canon IV. Moreover, as a former vice president of human resources in the private sector, and as an employment attorney (licensed in Florida & Illinois), I have the analytical skills to assess what is and is not acceptable behavior. While I have trial experience (e.g., discrimination, sexual and racial harassment, and financial improprieties), I am also certified by the Florida State Supreme Court as an Appellate, County, and Family Mediator. As such, I can balance interests supported by the letter as well as by the spirit of the law, with pastoral compassion for those feeling wronged. Given my broad background, which includes an understanding of the ravages that can result from emotion-laden litigation, I favor processes that strive for reconciliation as well as justice.

The Rt. Rev. Chilton R. Knudsen, D.D.

Bishop

Baltimore, Maryland

The Episcopal Diocese of Maryland

Diocese of Maryland, Province III



I am a fair person with a sensitivity to issues of justice. I have experience as a diocesan bishop, interim bishop and assistant bishop, and have served as a consultant and trainer on Title IV matters throughout my ministry. I am able to keep confidences and observe careful boundaries and am alert to conflicts of interest. I listen well and have good recall on information taken in by listening or by reading. I work well on a team, finding areas of complementarity and using good team behavior to facilitate the process. I embrace the deep truth that Jesus reveals God's mercy and God's justice and enable a balanced view of disciplinary matters.

Ms. Melissa Perrin

Lay

Evanston, Illinois

Diocese of Chicago, Province V



I am a licensed Clinical Psychologist and have served in my field for over thirty (30) years. My particular focus is personality disorders and addictions. I have served several bishops and diocese in Title IV processes: assessment, teaching Title IV procedures, identifying behaviors to manage and how to advocate for self-care. My work in Title IV includes embracing the experience of both the wounded and the wounding individuals, seeing as clearly as possible what went into the event; then seeing a way to move forward into healing and into reconciliation. Seeing a path to reconciliation requires understanding, adaptability and clarity into each situation. This work requires us to be nimble. Understanding what led someone into harming another does not negate the power of the wounding. When we see each other clearly, we can facilitate amends that keep us in relationship with each other when we disappoint each other.

The Rev. Alistair So

Priest

Annapolis, Maryland

Diocese of Maryland, Province III



During my years of service on the Clergy Disciplinary Board in the Diocese of Maryland, I have become very familiar with Title IV processes and the Canons and Constitution of The Episcopal Church through direct experience in dealing with specific cases. In addition, I always strive to use my impartial empathy to balance reconciliation and justice in disciplinary matters, all the while upholding the Canons and honoring those who are feeling wronged. My former training as a scientist before ordination also helps me to use analytical thinking to gather data by carefully listening to the various parties and by meticulously studying the related paperwork. Moreover, my pastoral training and years of ministry as a parish rector help me to value and maintain confidentiality, which is crucial in matters related to Title IV. I believe that my competencies and skills as demonstrated by my experiences and training will be assets to the Disciplinary Board for Bishops.

The Rev. Irene Tanabe

Priest

Honolulu, Hawaii

Epiphany Episcopal Church

Diocese of Hawaii, Province VIII



Before ordination, I practiced law in the State of Washington. For over a decade, I was a public defender, representing indigent clients in the trial courts and in the appellate courts. Thereafter, I served two (2) terms (6 years) as Judge Pro Tem in the City of Seattle. As a lawyer, I am comfortable reading and applying the provisions and standards in our Constitutions and Canons. I also believe my experiences as a defense attorney gives me unique insight as to the individual rights at stake in a disciplinary proceeding. Further, my experience as a judge and finder of fact, trained me to focus on the issues and discerning witness credibility. Finally, as a follower of Jesus Christ, who gave us the standard of love, I will use my legal skills and my pastoral skills to serve the individuals who find themselves before the disciplinary board.

The Rt. Rev. Brian J. Thom

Bishop

Boise, Idaho

Diocese of Idaho, Province VIII



Through personal family experience and additional study, I have a good working knowledge of addiction and dysfunctional family dynamics. In the 90's, I participated in a Title IV action under the previous revisions. As a priest and bishop, I have had first-hand experience with compromised parish and diocesan systems. With my experience in the Church and a fair knowledge of our Constitution and Canons, I would be able to pastorally, yet discernfully, participate in Disciplinary proceedings.

The Rt. Rev. Geralyn Wolf

Bishop

New York, New York

The Episcopal Diocese of Long Island

Diocese of Long Island, Province II



During my almost seventeen (17) years as the Bishop of Rhode Island, I dealt with over twenty (20) disciplinary cases. These included sexual misconduct, inappropriate use of funds, and a high profile case of a priest who became a Muslim. I handled each case with respect for the cleric, the victim, the parish community, and the media as necessary. In each case I exercised utmost confidentiality and pastoral care for all involved. One cleric said, "You're not nice, but you're fair." I believe that the trust invested in our Bishops calls forth exemplary behavior. I'm also sensitive to the frailty of all human beings, and seek to both hold people responsible for their actions, while helping them to seek spiritual and psychological health. Restoration, in my opinion, includes forgiveness in Christ, but not necessarily a return to episcopal responsibilities. Each case must be addressed within the boundaries of the Canons of the Church, and with pastoral leadership of Jesus Christ.

THE EXECUTIVE COUNCIL

TERM OF OFFICE

The term office for the Executive Council is six (6) years.

NUMBER TO BE ELECTED: Six (6) lay persons, two (2) presbyters or deacons and two (2) bishops.

POSITION DESCRIPTION

Members carry out the program and policies adopted by the General Convention and have charge of the coordination, development and implementation of the ministry and mission of the Church. The Executive Council is required to manage the budget of the Church, to submit to General Convention a budget for the next triennium, and to make annual reports to the Church of receipts and disbursements and a statement of all trust funds and properties. Members also serve as the Board of Directors of the Domestic and Foreign Missionary Society. The Council does its work within five (5) standing committees: Local Ministry and Mission, Advocacy and Networking for Mission, World Mission, Finances for Mission and Governance and Ministration for Mission.

QUALITIES AND COMPETENCIES

In addition to attendance and participation in Executive Council meetings, members are often appointed to task forces and special working groups that function between Council meetings. All nominees must have a commitment to this ministry and the time to participate fully. Council members need a deep commitment to God's mission in the Church and world, strong faith, openness to new ideas, flexibility, the ability to communicate in small and large groups, the capacity to engage with staff members from the Episcopal Church Center and a broad perspective of the Church on a local and global scale. Specific skills and gifts are desired in the areas of: understanding of the workings of the Anglican Communion and The Episcopal Church, finances and budget management, organizational development, proven advocacy skills, good communication abilities, and the planning implementation and completion of assignments. It is helpful to have familiarity with conference-call technology such as Adobe Connect. It is vital that applicants have computer literacy and internet access.

DUTIES OF THIS OFFICE

Number of meetings per year: Three (3), February, June and October.

ADDITIONAL INFORMATION

Standing Committees and Task Forces of the Council may meet either by teleconference or in person for two (2) or three (3) days excluding additional travel time in the interim between Council's regular meetings. For additional information, see Canon I.4. Appointments may be made to some Interim Bodies as liaisons.

BISHOP NOMINEES TO THE EXECUTIVE COUNCIL

There are two (2) available positions, for six (6) year terms. The House of Bishops elects these members; the House of Deputies confirms the election.

LAY PERSON NOMINEES TO THE EXECUTIVE COUNCIL

There are six (6) available positions, for six (6) year terms. The House of Deputies elects these members; the House of Bishops confirms the election.

CLERGY NOMINEES TO THE EXECUTIVE COUNCIL

There are two (2) available positions, for six (6) year terms. The House of Deputies elects these members; the House of Bishops confirms the election.

NOMINEES FOR THE EXECUTIVE COUNCIL

The Rev. Devon Anderson

Priest

Minneapolis, Minnesota

Trinity Excelsior Episcopal Church

Diocese of Minnesota, Province VI



I am, first and foremost, a parish priest who, for twenty (20) years, has grounded my worship, discipleship and ministry alongside God's people in the pews. I serve a politically diverse parish that boasts three (3) decades of refugee settlement, a partnership with the White Earth Nation, and a commitment to anti-racism and cultural reconciliation. As Director of Episcopalians for Global Reconciliation, I led grant-funded organizing projects that launched parish-based initiatives to eradicate extreme global poverty. My TEC ministry began on the earliest Episcopal Youth Event design team and grew into service on Diocesan Councils & Standing Committees, three (3) standing commissions, the PB Nominating Committee, and the PHoD's Council of Advice. I've cultivated a web of relationships across the church; learned to guide innovative proposals through church structures; and trained Episcopalians to organize, strategize, build teams and capacity. Through it all, I've deepened my unapologetic love for Jesus.

Dr. Liza Anderson

Lay

Cambridge, Massachusetts

The Church of the Advent

Diocese of Massachusetts, Province I



I am a seminary professor who has taught church history and ascetical theology at Yale Divinity School, Claremont School of Theology, and Episcopal Divinity School. I received my PhD from Yale in 2016, and have been an active member of the Episcopal Church since I was baptized as a college student. I served a partial term on the Executive Council from 2012-2015, and have also served on the Standing Commission on Liturgy and Music and as a deputy to General Convention. I am active nationally and internationally in ecumenical and interfaith dialogue, and bring a strong international and multicultural perspective to my work, having lived and traveled in more than one hundred (100) countries and having studied seventeen (17) foreign languages. I strive to let the diverse backgrounds and perspectives of my students inform my work in the wider church, and also for my work to enrich their experiences in the classroom, so that those training for lay and ordained ministry feel more closely connected to our governance.

The Rev. Canon Lee Alison Crawford

Priest

Killington, Vermont

Church of our Saviour (Episcopal)

Diocese of Vermont, Province I



A parish priest since 1994, I represent the voice of the small rural congregation with all its riches. As chair of the Diocesan Commission on Ministry and President of the Standing Committee, I am privileged to work with people from my diocese as we seek creative and innovative ways to ensure pastoral and sacramental presence in small congregations, while fostering and supporting lay leadership. My ministerial context affords me intimate connection with the land: 172 acres with riverbanks, fields and woodlands. I bring a passion about stewardship of the earth, urgently needed in this age of threats to the environment. I celebrate over twenty (20) years of relationship with the international church, particularly with the Episcopal Anglican Church of El Salvador, for whom I serve as Canon Missioner. I am trilingual in English, French and Spanish, an eight (8) time deputy and former member of Executive Council. These varied ministries and passions will serve me well as member of Executive Council.

Ms. Alice Freeman

Lay

Kenly, North Carolina

Saint Mark's Episcopal Church

Diocese of North Carolina, Province IV



Organizational - I coordinated and lead cultural exchanges to foreign countries - an exercise in organization, sensitivity and diplomacy. Administrative - As assistant city manager I was responsible for budget, program and personnel management. Skills needed in all organizations. Structure - As a four (4) time deputy to General Convention, my insight into overall structure has enabled me to help others understand the relationship of The Church and local congregations. This is building trust. Mission - I am keenly aware of the overt and sometimes disguised subtleties and complexities of racial and ethnic divisions. In all that I do, I seek inclusion of all to be at the table. My passion is small and struggling churches and missions - not just to survive, but to embrace new and collaborative ideas and ways of being "church". Perhaps my greatest asset is my love of God, and my hope for and belief in The Episcopal Church. To both, I offer my commitment, as I pray for God's grace.

Ms. Pauline (Polly) Getz

Lay

Poway, California

Saint Bartholomew's Episcopal Church

Diocese of San Diego, Province VIII



I currently serve on the Executive Council, service to which I am fully committed. I am a corporate attorney, so I fully understand the duties and responsibilities of Directors. I am quite comfortable navigating financial reports. I have a heart for outreach ministry, and advocate for the rights of all people. I work to assist the Church in returning to a healthy culture of open communication and mutual respect. I persist in asking questions, engaging in respectful dialogue, and offering guidance from my experience in the counsels of the Church at every level, including TEC (Standing Commissions, Parliamentary, seven (7) time Deputy). My work as Chair of the Standing Commission on Structure, Governance, Constitution & Canons has been rewarding and effective. It has also complemented my work on the Executive Council Joint Standing Committee on Governance and Administration for Mission. These assignments call on the best of me to bring my skills to the table for the benefit of the whole Church.

The Rt. Rev. Scott B. Hayashi

Bishop

Salt Lake City, Utah

The Episcopal Diocese of Utah

Diocese of Utah, Province VIII



My experience of having served as a vicar of two (2) small yoked congregations in a rural setting, rector in an urban environment and rector in a suburban location has given me a broad understanding of the challenges and joys that we face as we proclaim the gospel in a swiftly changing world. As the former Canon to the Ordinary in Chicago and as the Bishop of the Diocese of Utah; I have the experience of having served in leadership positions in a large and a small diocese. I have a deep understanding that there is no one course of action or strategy that fits all situations. I have worked extensively in building relationships between different religious traditions, and bringing people together to work for positive change in the areas of Immigration, Gun Violence, Equality for LGBTQ persons, Racism, Medicaid Expansion and Climate Change. As the host bishop for the 78th General Convention [GC] I helped lead the successful effort of holding GC in one of the smallest dioceses of our Church.

The Rt. Rev. Anne Elliott Hodges-Copple

Bishop Suffragan

Greensboro, North Carolina

The Episcopal Diocese of North Carolina

Diocese of North Carolina, Province IV



A lifelong Episcopalian I have belonged to churches in Dallas, Boston, Berkeley and Chapel Hill. As a bishop I visit one hundred and twenty (120) churches: tiny hamlets to burgeoning cities and navigate theological, political, and gastro-intestinal diversity joyfully. I have guided communities experiencing anxiety and/or decline into fresh vision for mission and engagement. As a bishop I have assisted in the start of new ministries with young adults, refugees, immigrants, and working class neighbors, endeavors supported by ecumenical and interfaith partners. I have helped design and implement evangelism and racial reconciliation strategies. Our diocese has completed an audit of our investment holdings in fossil fuel industries and begun work toward a revised social responsibility investment policy. I am committed to careful study of the issues that will be before Executive Council, listening to the many creative voices in and outside of our church, and discerning paths that allow us to move forward together.

Mr. Stephen Hutchinson

Lay

Salt Lake City, Utah

Saint James Episcopal Church

Diocese of Utah, Province VIII



I am very optimistic about the future of our Church! I want to encourage lay and ordained leaders to inspire our members to move beyond the limitations of perceived scarcity to embrace a theology of abundance. I offer extensive expertise in Canon law, non-profit organization management, multidisciplinary social services and community ministries. My preparation is further informed by previous service on the Council, and as a leader or member of various Standing Commissions and Task Forces. I hope to offer my leadership and collaborative experience, a calm presence, diligence and creative problem solving to the work of the Council.

The Rev. Canon Anne E. Kitch

Priest

Bethlehem, Pennsylvania

The Episcopal Diocese of Bethlehem

Diocese of Bethlehem, Province III



As both an advocate for lifelong Christian formation and a systems thinker, I am enthusiastic about engaging communities in a spirit-filled and challenging conversation about mission, and in harnessing leadership to embrace adaptive, transformative change. I have found a constant home and source of passion in the Episcopal Church my entire life as my family has taken me across the Rocky Mountains, Appalachia, the Midwest, West Coast, Northeast and Mid-Atlantic. I have experienced some of the diverse breadth and depth of our church, and also our transition over time as we have grappled with responding to the changing culture as faithful followers of Jesus Christ. I am experienced in program development and implementation, understand and appreciate policy and its application, and have honed facilitation skills. Our church is poised to speak to the world in new and courageous ways, and I believe I could contribute effectively to this mission as a member of the Executive Council.

The Rt. Rev. Nicholas Knisely

Bishop

Providence, Rhode Island

The Episcopal Diocese of Rhode Island

Diocese of Rhode Island, Province I



I served a bi-cultural congregation during my time in Arizona and am committed to widening the circle of leadership in the Episcopal Church; and empowering local ministry whenever and wherever possible. I was a deputy to four (4) General Conventions prior to my election as Bishop in Rhode Island and am strongly committed to the Episcopal Church's synodical governance. Given the wide responsibilities now assigned to Executive Council, I would be honored to serve as part of that work and would bring the diverse experiences of my ministry settings to the table. I believe that Jesus is calling us to go out into the world proclaiming the Good News – and that at this moment in our history as a church movement, we are uniquely equipped to respond to that calling.

Ms. Andrea McKellar

Lay

Charleston, South Carolina

Saint Francis Episcopal Church

The Episcopal Church in South Carolina, Province IV



Episcodork – I am very supportive of The Episcopal Church and have a working knowledge of our theology, polity, and structure, including within The Anglican Communion. My work in a reorganized diocese has allowed me to appreciate our structure and the support that we all give each other with in that. **Interpersonal** – I am able to communicate comfortably with small and large groups of people and able to clearly express my faith and my intense love of The Episcopal Church. I would share meetings of Executive Council through social media, when allowed, so the wider church could be a part of our work. **Doer** – I enjoy working in a group setting but also am well versed in being assigned a project to bring back to the group. I am a team player, am flexible in whatever role that I am asked to fill, and get things done. **Financial** – My undergraduate business degree prepared me to work with budgets. I currently work with them frequently on a parish and diocesan level.

The Rev. Dr. George Okusi

Priest

Los Angeles, California

Saint Thomas of Canterbury Episcopal Church

Diocese of Los Angeles, Province VIII



I am a good listener, participate, team worker or player, read a lot and analyze issues, participate during and after meetings, know how to follow up on issues discussed. I can avail time for meetings. I am always time conscious. I will act as the resolutions dictate with a lot of respect and humility.

Ms. Kelly Phelan

Lay

Pasadena, California

All Saints Church

Diocese of Los Angeles, Province VIII



I teach liberation theology to eight year olds in Los Angeles. I'm 24, passionate and excited about the future of the Episcopal Church. This Church has changed my life as a young queer woman growing up in the Midwest and I would relish the opportunity to serve the wider Episcopal Church. I'm an artist, activist, and teacher in Los Angeles. I work for All Saints Church in Pasadena as the Children's Minister and I volunteer with a Black Lives Matter Organization in Pasadena. Previously I have worked as a youth minister in Kansas City, a Cathedral Canon in the Pacific Northwest, as well as an art teacher at the Nelson-Atkins Museum of Art in Kansas City. I'm gifted in integrating visual arts and social justice in worship. I am also gifted in evangelism, especially to young people. If elected to Executive Council I would bring my fresh energy, excitement, creative thinking, and passion as well as many years of experience in the Episcopal Church to this group.

Ms. Diane B. Pollard

Lay

New York, New York

Church of the Crucifixion

Diocese of New York, Province II



I have been privileged to serve on numerous Committees and Boards in the Episcopal Church. I have chaired the Joint Nominating Committee for the Presiding Bishop and the Joint Budget Committee for Program and Finance. I have been a deputy to General Convention from 1979 to 2015. In addition, I served as a trustee of the Church Pension Fund from 1988 to 2000 and from 2006 to the present. I will retire as a trustee of CPG at the close of the 2018 General Convention. My professional career has been in pensions, financial services, employee benefits and human resources as well as an in-depth involvement in the healthcare and medical community for more than thirty (30) years. I love my Church and I am excited about its' future. I have been blessed to have served in numerous ways, these opportunities have prepared me for this future leadership role and I would be honored to serve on the Executive Council.

Mr. William Powel

Lay

Cleveland, Ohio

Saint Paul's Episcopal Church

Diocese of Ohio, Province V



For sixteen (16) years, I served as general counsel of a large health care system with responsibility for legal services, governance, risk management, insurance, internal audit, and compliance. A life-long lay leader in The Episcopal Church, I have served as Chancellor in the Diocese of Ohio since 2011 and Bishop Mark Hollingsworth's Canon to the Ordinary since 2014. I have served in most parochial and diocesan lay leadership capacities and on the wider Church's Special Commission on Impairment and Leadership. More than two (2) decades of experience in non-profit governance and board leadership has prepared me to serve on the Executive Council in fulfilling its fiduciary responsibilities and supporting the work of the wider Church.

The Rev. Augusto Sandino Sánchez Pujols

Priest

Boca Chica, Dominican Republic

The Episcopal Diocese of the Dominican Republic

Diocese of the Dominican Republic, Province IX



I can describe my skills and expertise in a few words: methodical, patient; when I am entrusted with a task I carry it out efficiently. I am not confrontational but conciliatory; and I respect all people equally. In regards to the management of technologies, I am proficient in the use of Microsoft Word, Paint, Excel, a personal computer, tablet and smart phone. I possess hands-on knowledge of accounting. Good editing skills in Spanish and the ability to communicate ideas and concepts in that language. I am eighty percent proficient in English (speak, read write). I have gained a great deal of experience in educating others. It is my belief that I can apply these skills, if I am selected for the Executive Council, to contribute to the team's work and thus accomplish the important tasks of this particular body of the Episcopal Church.

The Hon. Rose Sconiers

Lay

Buffalo, New York

Saint Philip's Episcopal Church

Diocese of Western New York, Province VI



I am a former Judge of the Buffalo City Court and the New York State Supreme Court. I retired from the Appellate Division of the New York State Supreme Court in 2015, after serving twenty-seven (27) years on the bench. My competency and skills that are relevant to serving on the Executive Council is, the ability to analyze situations and work with others to resolve differences. As a leader in and out of the church, I have had "to meet people where they are". We all have God given talents and skills and it is up to us, as leaders, to help others grow. If elected to the Executive Council, I will seek to find the good in others and help them reach their full potential by utilizing their God given talents.

The Rt. Rev. Allen K. Shin

Bishop Suffragan

New York, New York

The Episcopal Diocese of New York

Diocese of New York, Province II



I believe that evangelism, racial reconciliation and stewardship of creation are not three (3) separate missions of the Church, but three (3) interconnected dimensions of one (1) dynamic mission of God, revealed in the grace and love of Jesus Christ crucified and risen. So, to the work of the Executive Council, I bring my passion and commitment for the renewal of the Church and for the healing and reconciliation of the world. I also bring experience in working at the Episcopal Church Center and engaging with the Church Center staff in domestic and global ministries. Having worked in family and organizational systems, I also bring insight and experience in strategic and analytical skills in organizational work. I am a good listener and a consensus builder. I am not afraid to think outside the box and take strategic risks for mission. Most importantly I love the Episcopal Church and I love Jesus.

Ms. Angela Smith

Lay

Salina, Kansas

Christ Cathedral

Diocese of Western Kansas, Province VII



As Corporate Director of Mission Engagement for Saint Francis Community Services [SFCS], I understand the importance of effective board leadership and executive function for large, multifaceted ministries reaching across social, cultural, geographic and political boundaries. My work in child and family services focuses on developing effective, holistic responses to complex issues like migration and human trafficking. I was an Episcopal Church delegate to the 61st United Nations Commission on the Status of Women, am bilingual in English and Spanish, and lead international development of SFCS's mission from the U.S. to Central America and China. A founder of the non-profit, women's empowerment and entrepreneurship organization, TELA Women; I continue to lead the shared ministry with Saint Francis and the Episcopal Diocese of El Salvador through the Episcopal Dignity and Justice Program. I am the proud mother of four (4) dynamic daughters and passionate supporter of my husband's ordained ministry.

Ms. Cynthia Smith

Lay

Simpsonville, Kentucky

Trinity Episcopal Cathedral

Diocese of Arizona, Province VIII



I have served in a variety of roles within the Episcopal Church including the Altar Guild, Music Guild, Discernment Committee(s), Cathedral Shop Manager, etc. As the US&C Director of Project Management, my responsibilities are challenging - I manage diverse groups of individuals, deliver presentations to C-level executives, and am responsible for millions of dollars of revenue each year. Within my Episcopal community, I have led the Cathedral in creating a mission statement and vision statements. I have helped our Music Guild grow and be involved in fundraising to bring new music to our community. I was the Altar Guild Director for many years. My hope is the diverse skills and gifts I can bring to the Executive Council can continue the great work of the Church. And I believe my organizational skills that I have honed with years of experience and commitment will be beneficial to the Church.

Ms. Karen Phillips Smith

Lay

Fort Pierce, Florida

All Saints' Episcopal Church

Diocese of Southeast Florida, Province IV



I am Cherokee, Greek, Scandinavian and an Episcopalian serving God and committed to my multicultural/ ethnic brothers and sisters to enable/empower all through Jesus Christ. A decade devoted to church governance as Deputy and Alternate to General Convention; member of Deputies of Color, Indigenous Caucus, UBE; Province IV Evangelism Chair; Diocesan Convention Delegate; Social Justice/ Human Trafficking committee; Board for Evangelism, Diocesan Executive Board, Standing Committee and Commission on Ministry. Over twenty-five (25) years of business management, finance, real estate acquisition and development making presentations internationally. Developed and presented training modules to clergy and lay on managing congregational systems, governance, procedures, finance and communication. Jointly wrote and successfully presented legislation at General Convention. It is my sincere hope to be able to bring the gifts and experiences God has given me and be a contributing member of the Executive Council.

Ms. Sarah Stonesifer

Lay

Alexandria, Virginia

Diocese of Washington, D.C., Province III



At 17, I was appointed to the Committee on Youth in Diocese of Washington. At 22, I was appointed to the Search and Nominating Committee for the Eighth Bishop of Washington. At 24, I was elected to be on Standing Committee; at 26, voted President. At a young age, church leadership roles allowed me to live out my discipleship. As a digital native and trained librarian, I use my professional skills and church acumen to further formation, digital communications and administration. Intersecting my personal and professional passions, I am the Digital Missioner at Virginia Theological Seminary. In this role, I work with technology to help spread the Good News of Jesus and create accessible faith exploration for people of all ages. My leadership developed because of commitments to education, evangelism, and creating community. As part of Executive Council, I am well equipped to be a voice for multiple constituencies including congregations, dioceses, and emerging 21st century faith leaders.

The Rt. Rev. Brian J. Thom

Bishop

Boise, Idaho

Diocese of Idaho, Province VIII



I am curiously optimistic about and am committed to the evolution of The Episcopal Church. Having worked within a parish and diocese supporting the Ministry of All the Baptized, I would look forward to engaging this Gospel theology at a larger level. I am given to systems-level discernment, able to view the forest, while keeping a heart for the care of the trees. Further, I am wholly a child and clergyperson of the West, and I feel that a western Episcopal viewpoint would add a breadth to the Council's awareness and deliberations.

Mr. Michael Wood

Lay

Wilmington, Delaware

Saint David's Episcopal Church

Diocese of Delaware, Province III



I desire to offer to the larger Episcopal Church the talents used and experience gleaned at parish and diocesan levels as Warden, Treasurer, three (3) time President of the Standing Committee, and Trustee in the Diocese of New York. The challenges of financial planning and working through budget processes of many parishes and on the Diocese's advisory group on Budgets and Assessments for the recent Strategic Plan has been a joy! In every case, the yearning to finance the dream of making God's kingdom manifest was palpable. I'm convinced that how we choose to manage money shows our true colors as a Church. Jesus calls us to reach out, to tend to those who hurt or are in need. However, we must also maintain the health of God's workers as we live into who we are and who God calls us to become. Balance is crucial. In my personal life I invite God into balancing my profession designing microprocessors with building with Habitat for Humanity, singing in choirs, and country dancing.

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY

NUMBER TO BE ELECTED: Two (2) lay person by the House of Deputies; two (2) presbyters or deacons by the House of Deputies and two (2) bishops by the House of Bishops

POSITION DESCRIPTION

Trustees are responsible for evaluation, planning, implementation and financial oversight of the Seminary for the fulfilling of its mission: “The General Theological Seminary is an Episcopal institution called to educate and form leaders for the church in a changing world.” Specific duties include constituting professorship, electing the Dean and members of the faculty, prescribing the course of study and establishing rules and regulations for government of the Seminary.

COMPETENCIES AND QUALITIES

Knowledge of the doctrine, discipline and ethos of The Episcopal Church; the ability to think creatively, reflect theologically, accept ambiguity and work in the midst of change; and have demonstrated interest in and knowledge of theological education in the context of preparation for ministry, both ordained and lay, for The Episcopal Church. Nominees should also have an interest in The General Theological Seminary as a theological resource for Anglican studies that serves the whole Church, along with a willingness to commit time and talent, wisdom, wealth and work for the Seminary’s well-being. In addition, it would be helpful if nominees had skills in finance and fund-raising (capital campaigns, planned giving and annual fund-raising) and some connection to the financial base of the wider church and/or the New York area. It is vital that applicants have computer literacy and internet access.

DUTIES OF THIS OFFICE

Trustees attend three (3) meetings per year (February, May and October) at the General Theological Seminary or in the New York City area for a total of five (5) to six (6) days per year. Members serve on committees that meet immediately before full board meetings or by conference call.

Bishop General Theological Seminary Trustee Nominees

There are two (2) available positions, for three (3) year terms. The House of Bishops elects these Trustees; the House of Deputies confirms this election.

Lay Person General Theological Seminary Trustee Nominees

There are two (2) available positions, for three (3) year terms. The House of Deputies elects these Trustees; the House of Bishops confirms this election.

CLERGY GENERAL THEOLOGICAL SEMINARY TRUSTEE NOMINEES

There are two (2) available positions, for three (3) years terms. The House of Deputies elects these Trustees; the House of Bishops confirms this election.

NOMINEES FOR TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY

Mr. Michael Braxton

Lay

Pittsburgh, Pennsylvania

Calvary Episcopal Church

Diocese of Pittsburgh, Province III



The preservation of our Church's traditions and the call to provide a Christian response to modern society meet in the theological preparation of our clergy. I offer in service to our Church experience that would be an asset to the General Theological Seminary [GTS]. I am a university development officer with over thirteen (13) years of experience in higher education fundraising and have raised millions of dollars for Carnegie Mellon University, working with some of that institution's top donors. I am also a lawyer and have practiced as a commercial litigator. I bring the analytical skills that legal training provides, combined with knowledge and experience of the complexities of higher education. I have an appreciation of the relationship between fundraising success and academic excellence at an educational institution. Above all, I offer GTS my ability to listen to and collaborate with clients, donors, faculty, alumni and college administrators to help build partnerships that achieve business and philanthropic goals.

The Rev. Paul Burrows

Priest

New York, New York

The Episcopal Church of Saint Mary the Virgin

Diocese of California, Province VIII



Experience in formation of clergy and lay leaders, organization and oversight of not-for-profit groups, fund-raising skills and a deep knowledge of the challenges of contemporary parish ministry, especially in urban areas. I would hope to be able to use such background and experience to support the work of the Board.

The Rev. Thomas (Tommy) Dillon

Priest

Baton Rouge, Louisiana

Saint Margaret's Episcopal Church

Diocese of Louisiana, Province IV



Seasoned priest whose honesty and integrity provide for effective leadership. I am an exceptional listener and communicator with proven relationship-builder and highly tuned interpersonal skills. I also have proven experience in conflict resolution and creative fundraising. I am an experienced leader serving as board member/president on several boards and am a Certified Daring Way™ Facilitator. (Brené Brown's work on vulnerability, courage, shame, and worthiness.)

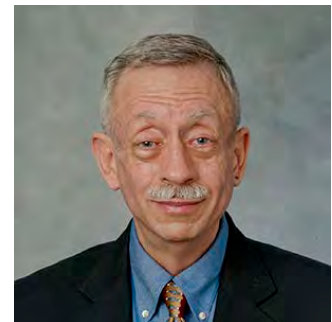
Mr. Bruce Garner

Lay

Atlanta, Georgia

All Saint's Episcopal Church

Diocese of Atlanta, Province IV



The Episcopal Church, its agencies and institutions are non-profit entities, though faith-based, and they exhibit the same characteristics as any non-profit. Over thirty-five (35) years of experience on non-profit boards gives me a wealth of information helpful in being an effective board member. I am known to ask difficult but important questions. A vital lesson I have learned over the years is that organizations must undergo constant self-examination and be willing to adapt to the changing needs of those they serve. Such has been true for General Seminary. I have been able to utilize my skills during my time as a Trustee to help shepherd that process along, even when it was painful for all involved. The needs of seminarians now are different from even five (5) years ago and will continue to change. The needs of other church professionals have also changed. A diverse student body requires flexibility to educate those called to serve our church. I have the skills/experience to help facilitate what is needed.

The Rev. S. Gregory Jones

Priest

Raleigh, North Carolina

Saint Michael's Episcopal Church

Diocese of North Carolina, Province IV



The General Theological Seminary [GTS] needs trustees who will help envision and manage its transition to new ways of preparing people for ministry, lay and ordained. As a leader of a large and vibrant parish, I spend my favorite hours preparing and leading people in all forms of baptismal and ordained ministry. GTS also needs help with fundraising for operational and long range needs, two (2) areas in which I have spent many years.

The Rev. T. James Koderia PhD

Priest

Sudbury, Massachusetts

Saint Luke's Episcopal Church

Diocese of Massachusetts, Province I



In 1985, I became the first Asian American ordained in the Diocese of Massachusetts. Since 2000, I have served as part time rector at St. Luke's in Hudson, MA and have transformed it from an all white church into a church that is one-third people of color.

I have been a full-time educator since 1973, teaching the history and comparative religion at Oberlin College 1973-76; and Wellesley College 1976 - present.

I was appointed to the Alumni/ae Council of Union Theological Seminary in New York and am responsible for the global community of Union graduates. I am a liaison with the Episcopal Divinity School, now housed at Union.

I would like to foster the General Theological Seminary into a larger global community, while preserving its historical role as a leading seminary for the Episcopal Church. I am well aware of its current challenges, which I believe I can help by recovering a deep sense of community and respect for each other.

Ms. Diane Audrick Smith

Lay

East Cleveland, Ohio

Saint Andrew's Episcopal Church

Diocese of Ohio, Province V



In this triennium I served as Trustee to General Theological Seminary and member of the Committee to Study the Relationship Between General Convention and General Theological Seminary. Board and Committee participation included review and support of new degree and certificate programs, strengthening General's financial picture, developing positive partnerships, and preparing for a capital campaign. As former Director of Admissions at CDSP my experience in formation and theological education, developing strategies and implementing programs for future lay and ordained clergy are foundational. I have successfully bridged the responsibilities of GTS trustee and member of the GC/GTS Committee, bringing the work of General and its polity and relationship into greater focus. My goals for this triennium include enhancing the relationship between General and General Convention and developing formal relationships between the Church and all the seminaries.

Ms. Philosophy Walker

Lay

Madison, Wisconsin

Calvary Episcopal Church

Diocese of Chicago, Province V



I hold an M.A. in Divinity from the Divinity School at the University of Chicago, and I took classes at the General Theological Seminary [GTS] while my husband was studying for his M.Div.; so I'm familiar with theological education both within and without the Episcopal Church. My history as an Episcopalian has been pretty geographically and theologically diverse, since I've been a member of congregations in Pittsburgh, PA; Youngstown, OH; New York, NY; Paris, France; and Batavia, IL. My experience with the diversity and breadth of the church has taught me to appreciate the things that hold us together as a denomination and as Christians while also seeing the beauty in our differences. I'm currently working as a technical writer, which means I spend most of my time researching very complex and difficult topics and then explaining them in ordinary, relatable language. I think the ability to convey complicated and potentially divisive topics in a clear, straightforward way would be very useful to the Board and to the GTS.

JOINT STANDING COMMITTEE ON PLANNING AND ARRANGEMENTS

Membership

The Rev. Canon Dr. Michael Barlowe, <i>Chair</i>	California, VIII	2018
The Rt. Rev. Diane M. Jardine Bruce, <i>Vice-Chair</i>	Los Angeles, VIII	2018
Mr. N. Kurt Barnes	New York, II	2018
The Rt. Rev. Jeff Fisher	Texas, VII	2018
The Rt. Rev. Wendell Gibbs	Michigan, V	2018
The Rt. Rev. Mary Gray-Reeves	El Camino Real, VIII	2018
Ms. Linda Guest	Rhode Island, I	2018
Ms. Lori Ionnitui	Massachusetts, I	2018
Ms. Sally Johnson	Minnesota, VI	2018
Ms. Halley Ortiz	Texas, VII	2018
The Hon. Byron Rushing	Massachusetts, I	2018
The Rev. Dr. James Simons	Pittsburgh, III	2018
The Very Rev. Ward Simpson	South Dakota, VI	2018
Ms. Lisa Towle	North Carolina, IV	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018

Mandate

To arrange for the meeting of the next General Convention and to propose an agenda that the Convention may accept or reject, with or without amendments. The Committee also investigates sites for future meetings of the General Convention and makes recommendations to the General Convention.

Summary of Work

The mandate of the Joint Standing Committee on Planning and Arrangements is to arrange for the meeting of the next General Convention and to propose an agenda which the Convention may accept or reject, with or without amendments. The Committee also investigates sites for future meetings of the General Convention and makes recommendations to the General Convention.

This group met eight times, with one face to face meeting and seven conference calls. Subcommittees met frequently and reported back to the group.

The full committee held its first meeting in Austin, Texas (site of the 79th General Convention) on February 2-3, 2016. At the meeting, the 78th General Convention was reviewed and potential improvements were discussed. Subcommittees were formed to work on particular convention aspects: worship, communications, schedule, theme, space allocation, and fee structure. The GC 2015 referred resolutions, A042, A103 and D066, were reviewed and assigned to subcommittees.

Recommendations of the subcommittees were brought to the full group for a vote. Among these decisions were:

- Hold the large GC worship off-site at the Palmer Center, coupled with a Diocese of Texas event. Additional funds were raised for this.
- Theme of the 79th General Convention – “The Jesus Movement: Loving, Liberating, Life-giving”.
- Move the daily worship later in the day so those involved in the legislative aspects of General Convention are able to attend
- Hold more joint sessions for missional conversation
- Create a position of Communications Coordinator
- Allow exhibitors to rent space for less than the full time that the Exhibit Hall is open

The committee voted to submit a resolution to General Convention amending the Canons to reflect the current practice concerning recommendations about future General Convention sites.

The Executive Committee of the Joint Standing Committee on Planning and Arrangements visited the three finalist sites for the 80th General Convention and recommended Baltimore in the Diocese of Maryland. Required approvals from the Presiding Officers of each House, the Presidents of each Province and the Executive Council were obtained. The committee received information about possible sites for the 81st General Convention and made recommendations based on cost, location, desire of the diocese to host the event, and availability of volunteers. Finalist sites are recommended to General Convention through a resolution.

Proposed Resolutions

RESOLUTION A001 SITE OF 81ST GENERAL CONVENTION (2024)

Resolved, the House of _____ concurring, That the following sites be considered for the 81st General Convention (2024): Anaheim, California (Diocese of Los Angeles), Detroit, Michigan

(Diocese of Michigan), Louisville, Kentucky (Diocese of Kentucky), and St. Louis, Missouri (Diocese of Missouri)

RESOLUTION A002 GENERAL CONVENTION DAILY AGENDA

Resolved, the House of _____ concurring, That the 79th General Convention function through the following activities:

1. Formal legislative sessions of the two Houses;
2. Joint sessions for Mission and Evangelism conversation and presentation of proposed budget
3. Meetings of the legislative committees of the two Houses; and
4. Open Hearings to be conducted, as needed, by all legislative committees; and be it further

Resolved, That the schedule and the daily timetable of the 79th General Convention held in Austin, Texas be

Monday, July 2

11:00 am – 4:00 pm Volunteer Supervisors Gathering

Tuesday, July 3

9:00 am – 5:00 pm Registration and Deputy Certification

9:00 am – 12:00 pm Committee Secretary Training

2:00 pm – 5:00 pm Legislative Committee Officers and Legislative Aides Orientation

5:30 pm – 7:30 pm Legislative Committees

Wednesday, July 4

7:00 am – 5:00 pm Deputy Certification

8:00 am – 12:00 pm Legislative Committees

1:15 pm – 2:15 pm Presiding Bishop and President, House of Deputies Presentation

3:00 pm – 5:00 pm Bishop and Deputy Orientation

6:30 pm – 9:00 pm Bishop Gathering

Thursday, July 5

7:00 – 7:30 am Deputy Certification

8:00 – 9:00 am Legislative Session

9:30 – 10:45 am Opening Eucharist

11:15am-1:00 pm Legislative Committees

1:15 – 1:45 pm Deputy Certification

2:15 – 4:00 pm Legislative Committees

4:30 – 6:30 pm Legislative Session
 7:30 – 9:00 pm Legislative Hearings

Friday, July 6

7:00 – 7:30 am Deputy Certification
 7:30 – 10:00 am Legislative Committees
 10:30 am-12:00 pm Joint Session on Racial Reconciliation
 1:15 – 1:45 pm Deputy Certification
 2:15 – 4:00 pm Legislative Committees
 4:30 – 6:30 pm Legislative Session
 5:00 pm Resolution Filing Deadline
 7:30 – 8:45pm Worship

Saturday, July 7

7:00 – 7:30 am Deputy Certification
 7:30 – 10:00 am Legislative Committees
 10:30am – 1:00 pm Legislative Session
 1:15 – 1:45 pm Deputy Certification
 2:30 – 4:00 pm Joint Session on Evangelism
 5:30 – 7:00 pm Worship at the Palmer Center
 7:00 – 9:00 pm Diocese of Texas Event

Sunday, July 8

10:30 am Simple Eucharist at Convention Center or worship in local parishes
 1:15 – 1:45 pm Deputy Certification
 2:15 – 7:00 pm Legislative Session

Monday, July 9

7:00 – 7:30 am Deputy Certification
 7:30 – 10:00 am Legislative Committees
 10:30am – 1:00 pm Legislative Session
 1:15 – 1:45 pm Deputy Certification
 2:15 – 5:00 pm Legislative Session
 5:15 – 6:30 pm Worship
 6:45 – 7:30 pm Deputies/Bishops Caucus by Province

Tuesday, July 10

7:00 – 7:30 am Deputy Certification
 7:30 – 10:00 am Legislative Committees

10:30 am – 12:00 pm	Joint Session on Care of Creation
1:15 – 1:45 pm	Deputy Certification
2:15 – 5:00 pm	Legislative Session
5:15 – 6:30 pm	Worship

Wednesday, July 11

7:00 – 7:30 am	Deputy Certification
7:30 – 10:00 am	Legislative Committees
10:30am – 1:00 pm	Legislative Session
1:15 – 1:45 pm	Deputy Certification
2:15 – 3:15 pm	Joint Session PB&F
3:45 – 5:00 pm	Legislative Session
5:15 – 6:30 pm	Worship
7:30 – 9:30 pm	Reserved for Legislative Session

Thursday, July 12

7:00 – 7:30 am	Deputy Certification
7:30 – 8:30 am	Legislative Committees
9:00 – 1:00 am	Legislative Session
1:15 – 1:45 pm	Deputy Certification
2:15 – 6:00 pm	Legislative Session
7:30 – 9:00 pm	Closing Eucharist

Friday, July 13

7:00 – 7:30 am	Deputy Certification
8:00 am – 1:00 pm	Legislative Session (Morning Prayer in each House)
1:15 – 1:45 pm	Deputy Certification
2:30 – 6:30 pm	Legislative Session
6:30 pm	Joint Adjournment – <i>Sine Die</i>

RESOLUTION A003 AMEND CANON I.1.14(A) ON GENERAL CONVENTION APPROVAL OF SITES FOR GENERAL CONVENTION

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon I.1.14(a) as follows:

Sec. 14(a) At each meeting of the General Convention the Joint Standing Committee on Planning and Arrangements shall submit to the General Convention its recommendations for sites for the meeting of the General Convention to be held as the ~~third~~ *second* succeeding General Convention following the General Convention at which the report is made. In making such recommendations, the Committee shall certify to the Convention the willingness of the Dioceses within which recommended sites are located to have the General Convention meet within their jurisdictions.

Explanation:

This proposed change in the canon reflects the practice of the last several triennia, and conforms to contemporary norms for professional convention planning.

JOINT STANDING COMMITTEE ON PROGRAM, BUDGET AND FINANCE

Membership

Ms. Barbara Miles, <i>Chair</i>	Washington, III	2018
The Rt. Rev. Stephen Lane, <i>Vice-Chair</i>	Maine, I	2018
The Rev. Patty Downing, <i>Secretary</i>	Delaware, III	2018
The Rev. Hickman Alexandre	Long Island, II	2018
The Rt. Rev. J. Scott Barker	Nebraska, VI	2018
Sra. Narcisa Cabrera	Central Ecuador, IX	2018
The Rt. Rev. Francisco Duque	Columbia, IX	2018
The Rev. Canon Mike Ehmer	Northwest Texas, VII	2018
The Rt. Rev. Jeff Fisher	Texas, VII	2018
Mr. William Fleener, Jr.	Western Michigan, V	2018
The Rev. Canon John Floberg	North Dakota, VI	2018
The Very Rev. Clifford Haggenjos	Northern California, VIII	2018
Mrs. Kate Huston	Oklahoma, VII	2018
Mr. Thedro Kimball	Northern Indiana, V	2018
The Rev. Canon Mally Ewing Lloyd	Massachusetts, I	2018
The Rt. Rev. James Mathes	San Diego, VIII	2018
Mr. David Quittmeyer	Central Gulf Coast, IV	2018
The Rev. Michele Racusin	San Joaquin, VIII	2018
The Rt. Rev Rayford Ray	Northern Michigan, V	2018
Mr. Scott Remington	Central Gulf Coast, IV	2018
The Ven. Augusto Sandino Sanchez	Dominican Republic, IX	2018
The Rt. Rev. Audrey Scanlan	Central Pennsylvania, III	2018
Canon Rosalie Simmonds Ballentine	The Virgin Islands, II	2018
The Rt. Rev. John McKee Sloan	Alabama, IV	2018
The Rev. Dr. Douglas Sparks	Northern Indiana, V	2018
The Rt. Rev. William Stokes	New Jersey, II	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018
The Rev. Canon Dr. Michael Barlowe, <i>Secretary</i> of the General Convention, <i>Ex-Officio</i>	California, VIII	
Mr. N. Curt Barnes, Treasurer of the Convention and Chief Financial Officer for the DFMS, <i>Ex-Officio</i>	New York, II	

The Committee's membership comprises three (3) representatives from each province – two (2) deputies and one (1) bishop, appointed by the Presidents of the House of Deputies and the House of Bishops.

CHANGES IN MEMBERSHIP

Deputies Narcisa Cabrera, David Quittmeyer, Michele Racusin, Scott Remington, and Douglas Sparks were replaced by Consuelo Sanchez, Tess Judge, Timothy Gee, Kim Seidman, and Jim Ware. Deputy Quittmeyer was reappointed, *Ex-Officio*, to the Committee as the Representative of the President of the House of Deputies. Bishops Gregory Rickel, Mark Beckwith, and Mark Bourlakas replaced Bishops James Mathes, William Stokes, and Audrey Scanlon.

Mandate

The Responsibilities of the Joint Standing Committee on Program, Budget, and Finance (PB&F) are found in Canon 1.1.2 (m) and Canon 1.4.6, and in the Joint Rules of Order 10 and are to:

Meet and consult with the Executive Council on adjustments to program priorities, and on alternate income generating resources;

Receive from Executive Council their proposed General Church Program for the upcoming triennium, hold hearings and consider any adjustments and amendments;

Recommend funding and spending policies to each General Convention for the succeeding triennium;

Act in an advisory capacity to the officers of the General Convention and the Executive Council.

Summary of Work

Meetings

The Executive Council, and its Joint Standing Committee on Finances for Mission (FFM), continued the practice begun in the last triennium of involving PB&F in its work of budget preparation. At least one (1) member of PB&F was present at each Executive Council Meeting, and at a special meeting of FFM that focused entirely on budget preparation.

Deputy Miles was present at the Executive Council Meetings held February 26 – 28, 2016; June 5 – 8, 2016 and October 20 – 21, 2016; Deputies Miles and Quittmeyer and Bishop Lane were present at the Executive Council Meeting held February 5–8, 2017; Deputies Miles and Downing, and PHOD representative Quittmeyer were present throughout the special FFM meeting held May 21 –23, 2017;

Deputy Miles and PHOD representative Quittmeyer were present at the Executive Council Meeting held June 9 – 11, 2017; Deputies Miles, Downing, and Ehmer and PHOD representative Quittmeyer were present at the Executive Council Meeting held October 18-21, 2017.

The FFM adopted a framework and timeline for budget preparation in June 2016. The framework was based on the vision of Executive Council leadership of the Jesus Movement which was released to the wider church for comment in late October. The framework and timeline outlined a thorough process for preparation, including input from the wider Church, which concluded in February with the hand-off of the proposed budget to PB&F and formal release to the public. On November 13, Executive Council released a preliminary draft of the 2019-2021 budget to the Church with a call for comments on the work to that point.

PB&F met face-to-face for the first time at the Maritime Institute in Linthicum Heights, Maryland on October 21-23, 2017. Prior to this meeting, the Committee had communicated via the Extranet, had nominated and elected the leadership of the Committee. Section chairs had also been identified. The major focus of the October meeting was the orientation of the members of the Committee. The meeting included tutorial presentations that outlined the various sections of the Jesus Movement budget constructed by FFM and Executive Committee. These included three areas of focus that were adopted by the General Convention of 2015: Evangelism, Racial Reconciliation and Justice, and Environmental Stewardship. Two (2) fundamental areas were the Ongoing work of the Church, both within and beyond the Episcopal Church, and the supportive missions of governance, finance, legal and operations.

Other presentations included the historical information on the operation of the budget and the process as carried by the Committee through General Convention.

Going forward, PB&F will concentrate its work in four (4) subcommittees: Evangelism and Ongoing Mission inside the Episcopal Church; Environmental Stewardship and Ongoing Mission Beyond the Episcopal Church; Racial Reconciliation and Justice; and the Missions of the Office of the Presiding Bishop, Governance, Finance, Legal, and Operations.

The Committee's work takes place primarily at the General Convention; the budget process, however, calls for the draft budget from the Executive Council to be transmitted to the Committee no later than four (4) months before the General Convention.

The Executive Council met January 22-24, 2018, at which time the draft budget was approved by Executive Council upon the recommendation of the Executive Council's Joint Standing Committee on Finances for Mission. Bishop Lane and Deputies Miles, Ehmer, Downing, and PHoD Representative Quittmeyer attended the Executive Council meeting on behalf of the Joint Standing Committee on

Program, Budget and Finance. The draft budget was transmitted to PB&F in time for its meeting February 5-7, 2018, when the Committee was scheduled to meet for a second time.

Subsequent to receiving the draft document, the Committee has continued to devote its time prior to the General Convention to reviewing and posing questions of a clarifying nature in learning more about the specific items contained in the budget, as well as to prepare a presentation on the draft for use at Provincial Gatherings in preparation for General Convention in Austin in July 2018.

The General Convention Office, at the request of the Committee, provides the draft budget for The Episcopal Church to all deputies and bishops in a format that clearly demonstrates that it is a work in progress. Following open hearings, one of which will take place at 7:30 pm on Thursday July 5, and resolutions containing or implying spending from legislative committees at General Convention, final work on the budget will take place. The budget will be presented to a Joint Session of the Houses at 2:15 pm Wednesday, July 11 with the vote to accept the proposed budget scheduled for the following day.

The Episcopal Church

Reports to the

79th General Convention

Otherwise known as

The Blue Book

Volume II



Reports of the Interim Bodies to
The General Convention of The Episcopal Church
Austin, in the State and Diocese of Texas
July 5th – 13th, 2018

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Office of the General Convention
815 Second Avenue
New York, New York, 10017

Contents

Volume I

Preface.....	3
Acknowledgements	5
Executive Council Reports	
Executive Council	10
Executive Council Joint Standing Committee for Advocacy and Networking for Mission	13
Executive Council Joint Standing Committee on Finance for Mission	17
Executive Council Joint Standing Committee on Governance and Administration for Mission	19
Executive Council Joint Standing Committee on Local Ministry and Mission	22
Executive Council Joint Standing Committee on World Mission.....	29
A Igreja Episcopal Anglicana do Brasil.....	35
Report of the IARCA Covenant Committee	36
Executive Council Committee on Anti-Racism.....	39
Executive Council Committee on Corporate Social Responsibility.....	99
Executive Council Committee on Historically Black Colleges and Universities.....	102
Executive Council Economic Justice Loan Committee	106
Executive Council Investment Committee.....	107
Joint Audit Committee of Executive Council and the DFMS.....	111
The United Thank Offering Board	115
79th General Convention Resolutions Approved by Executive Council.....	120
Report on Resolutions Referred to Dioceses	133
Assessment Review Committee.....	135
Councils of Advice	
President of the House of Deputies Council of Advice	139
Advisory Committee Acting as Council of Advice to the Presiding Bishop.....	140
Standing Commission Reports	
Standing Commission on Liturgy and Music	142
Sub-committee on <i>The Book of Occasional Services</i>	153
Sub-committee on the Church Calendar.....	159
Sub-committee on Congregational Song.....	171
Sub-committee on Racial Justice & Reconciliation	175

Sub-committee on Same-Sex Marriage Rites	190
Sub-committee on Revision of <i>The Book of Common Prayer</i>	193
Standing Commission on Structure, Governance, Constitution & Canons	369
Joint Standing Committee Reports	
Joint Nominating Committee for the Election of the Presiding Bishop	464
Joint Standing Committee on Nominations	465
Nominees for Election.....	470
Joint Standing Committee on Planning and Arrangements.....	530
Joint Standing Committee on Program, Budget and Finance	536

Volume II

House of Bishops Committees

House of Bishops Committee on Pastoral Development	547
House of Bishops Committee on Theology	552

House of Deputies Committees

House of Deputies State of the Church	555
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Task Forces of General Convention

Advisory Council on the Stewardship of Creation.....	574
Advisory Group on Church Planting	593
Committee to Study the Relationship of the General Theological Seminary and the General Convention	609
Task Force for Latino-Hispanic Congregational Development and Sustainability	630
Task Force on Clergy Leadership Formation in Small Congregations.....	646
Task Force on Leveraging Social Media for Evangelism	659
Task Force on Review of PB Election and Transition Process	678
Task Force on the Episcopacy	698
Task Force on The Episcopal Church in Cuba.....	771
Task Force on the Study of Marriage.....	776
Task Force to Study Church Leadership and Compensation	897
Task Force to Study Dual Call Couples	911
Task Force to Study Provinces	916

Task Force to Update Sexual Misconduct Policies.....	932
Other Reports to the 79th General Convention	
Board for Transition Ministry	980
Board of Episcopal Relief and Development.....	988
Board of the Archives of The Episcopal Church	994
Board of Trustees of the Church Pension Fund	1012
Board of Trustees of the General Theological Seminary	1036
Disciplinary Board for Bishops.....	1049
Forward Movement.....	1052
General Board of Examining Chaplains.....	1056
Investigation of Prison Conditions.....	1063
Response to Racial Injustice (2015-C019).....	1084
Additional Reports	
Report of the Staff of the Presiding Bishop	1096
Indices	
Abbreviations & Acronyms Used in the Blue Book.....	1121
Index of Proposed Resolutions.....	1123

HOUSE OF BISHOPS COMMITTEES

House of Bishops Committee on Pastoral Development

House of Bishops Committee on Theology

HOUSE OF BISHOPS COMMITTEE ON PASTORAL DEVELOPMENT

Membership

The Rt. Rev. Gayle E. Harris, <i>Chair</i>	Massachusetts, I	2018
The Rt. Rev. Jennifer L. Baskerville-Burrows	Indianapolis, V	2018
The Rt. Rev. Oge Beauvoir	Haiti, II	2018
The Rt. Rev. Susan Goff	Virginia, III	2018
The Rt. Rev. Herman Hollerith	Southern Virginia, III	2018
The Rt. Rev. Wayne Hougland	Western Michigan, V	2018
The Rt. Rev. Robert J. O'Neill	Colorado, VI	2018
The Rt. Rev. Todd Ousley	Eastern Michigan, V	2018
The Rt. Rev. Jake W. Owensby	Western Louisiana, VII	2018
The Rt. Rev. Lawrence Provenzano	Long Island, II	2018
The Rt. Rev. James E. Waggoner, Jr.	Spokane, VIII	2018
The Rt. Rev. Dean E. Wolfe	New York, II	2018
The Rev. Betsy Fisher, <i>SPG Representative</i>	Western Massachusetts, I	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	

Representation at General Convention

Bishop Gayle Harris is authorized to receive non-substantive amendments to this report at General Convention.

Mandate

To build “shalom” in The Episcopal Church through its attention to the life and work of bishops and their families. To that end, the Committee:

1. Attends to the corporate wellness of the House of Bishops, assessing needs and providing for programmatic responses where appropriate and needed;
2. Assists with the wellness of individual bishops by building systems that provide pastoral care and foster healthy relationships; by providing opportunities for education and training that form gracious leadership practices focused on serving and empowering the community of the baptized in their mission; and
3. Serves as a primary source of advice and support to the Office of Pastoral Development.

Summary of Work

MEETINGS

The Committee usually meets twice per year, once in person and once via teleconference during the triennium. Additionally, it meets at regularly scheduled meetings of the House of Bishops. A minor shift in meeting patterns occurred during 2016-2017 to enable transitions in the Office of Pastoral Development.

The Committee focused on the following matters during the triennium:

1. Promoting and incorporating core values at each meeting in order to continue to develop a learning, discerning, and healing community within the House of Bishops;
2. Continuing to serve as a council of advice and support to the Bishop for the Office of Pastoral Development;
3. Working with the House of Bishops Planning Committee on the continuity of programs between House of Bishops meetings;
4. Supporting collaboration and collegiality between the Network of Spouses and Partners of Bishops and the House of Bishops;
5. Providing direct pastoral care to bishops and their families;
6. Providing research and offering reports to House of Bishops regarding appropriate use of Social Media within the House;
7. Continuing discussion of concerns about and possible revisions of Title IV;
8. Continuing conversations regarding the ministries, care and support of Bishops Suffragan;
9. Assisting with the discernment processes for Standing Committees asked to give consent throughout The Episcopal Church in elections of new bishops through a form entitled, “Questions Bishops and Standing Committees Might Consider Asking Before Offering Consent To an Episcopal Election”;
10. Continuing to advise the Bishop for Pastoral Development in the creation of gracious norms for the spouses of newly elected bishops when that bishop’s spouse is ordained and is currently serving, or wishes to serve, within that diocese;

RECOMMENDATIONS FROM THE COMMISSION ON IMPAIRMENT AND LEADERSHIP

The Bishop for Pastoral Development, Chancellor to the Presiding Bishop, and Special Counsel to the Presiding Bishop met in June 2017 for a debrief with the Chair and members of the Commission on Impairment and Leadership to identify areas of the Report directly impacting the work of the Office of Pastoral Development. The following are recommendations noted for action by the Office of Pastoral Development and actions taken thus far:

1. **Recommendation:** “ . . . [the] House of Bishops incorporate into its meetings an ongoing and continuing process of education [on addiction and substance abuse] . . . namely, . . . an examination of a new bishop’s relationship to alcohol and addiction; . . . training in all required policies and practices of the Church and all canonical provisions that apply to clergy with regard to alcohol, substance, or process addictions; . . . training in best practices for early detection intervention, treatment, monitoring and ongoing support for clergy struggling with addiction; . . . [and] training in best practices for vetting and evaluating those in various stages of discernment — either before ordination or at any time of deployment — with regard to addiction and recovery. ”

Action Taken: Referral to House of Bishops Planning Committee for coordination with College for Bishops

2. **Recommendation:** “. . . the bishop with oversight over the Office of Pastoral Development, drawing on the research from this commission, establish a standardized process for conducting episcopal elections.”

Action Taken: Continued evaluation alongside episcopal consultants and dioceses of already-established best practices for episcopal elections with incorporation of new recommendations to dioceses undergoing episcopal elections since July 1, 2017. New recommendations include:

- a) Canonically-mandated medical and psychiatric examinations for bishops-elect be voluntarily undertaken with all those persons identified to be named as nominees for bishop. This enhanced process allows for greater likelihood of identifying impairment(s) prior to election rather than after.
- b) With assistance from a newly-hired Consulting Psychiatrist to the Presiding Bishop, revision and enhancement of medical and psychiatric screening processes to include more extensive medical lab tests and a cascading process of psychiatric evaluations, with particular focus on impairment issues.
- c) Consultation with Episcopal Recovery Ministries of the Episcopal Church on provision to all parties in an episcopal election process of checklists and competent counsel for recognizing and addressing any issues with addiction or impairment that may emerge during the course of their work.

3. **Recommendation:** “. . . the Pastoral Development Committee of the House of Bishops, working with a knowledgeable and skilled advisor, evaluate the policies and practices of meetings of the House of Bishops and recommend changes that may contribute to a healthy environment with regard to alcohol and addiction.”

Action Taken: Referral to House of Bishops Planning Committee for joint-process of evaluation and change recommendations.

4. **Recommendation:** “ . . . the Presiding Bishop . . . establish a team of advisors or consultants to serve as a resource on alcoholism and other forms of addiction in order to provide a rapid response to issues of questionable impairment, to provide clergy or other concerned individuals with confidential advice, and to assist with monitoring, recovery and re-entry into ministry. ”

Action Taken: Bishop of Pastoral Development has consulted with the Episcopal Recovery Ministries of the Episcopal Church for recommendations on establishment of advisory team.

ADDITIONAL INITIATIVES/PLANS OF THE OFFICE OF PASTORAL DEVELOPMENT AND THE COMMITTEE ON PASTORAL DEVELOPMENT OF THE HOUSE OF BISHOPS

1. **Diversity in the House of Bishops:** plans are underway to engage the Presiding Bishop and the President of the House of Deputies in the creation of a Diversity Task Force to assist the Office of Pastoral Development in identifying additional best practices for enhancing the diversity of the House of Bishops with particular reference to the election of women, persons of color, and LGBTQ persons.

Budget Request: \$20,000 for two (2) face-to-face meetings of the Task Force and any associated consultant costs.

2. **Discernment materials:** Upon recommendation of the Bishop for Pastoral Development, joint-appointment of a Task Force on Discernment and Process, by the Presiding Bishop and President of the House of Deputies. The Task Force will be intended to assist in the continued development of:
 - a) Discernment materials/processes for those considering the episcopate;
 - b) Discernment and pastoral care materials/processes for spouses/families;
 - c) Creation of a web-based guide to best practices in episcopal election processes that will allow more ready-access to recommended practices and greater transparency to the whole Church.

Budget Request: \$50,000 for two (2) meetings of the Task Force and costs associated with materials and process development plus creation of web-based best practices “manual.”

Proposed Resolution

Proposed Canonical Revision

RESOLUTION A084: REPLACEMENT OF TITLE III.12.9 (P) & (Q) INCAPACITY OF THE DIOCESAN & INCAPACITY OF THE BISHOP COADJUTOR

Resolved, the House of _____ concurring, That Canon III.12 be amended as follows:

Sec. 9 The Resignation or Incapacity of Bishops

~~(p) When it is certified to the Presiding Bishop, by at least two licensed medical doctors, psychologists or psychiatrists, who have examined the case, that a Bishop Diocesan is incapable of authorizing the Bishop Coadjutor, if there is one, or a Bishop Suffragan, if there is one, or the Standing Committee to act as the Ecclesiastical Authority, then, upon the advice of five Bishops of neighboring Dioceses selected by the Presiding Bishop, the Presiding Bishop shall declare the Bishop Coadjutor, or a Bishop Suffragan, if the Constitution and Canons of the Diocese so provide, or the Standing Committee to be the Ecclesiastical Authority for all purposes set forth in these Canons and to retain such canonical authority until the Presiding Bishop, acting upon a like certificate, declares the Bishop Diocesan competent to resume official duties.~~

~~(q) If it is certified to the Ecclesiastical Authority of a Diocese by two licensed medical doctors, psychologists or psychiatrists, selected by the Ecclesiastical Authority, that the Bishop Coadjutor in the Diocese is permanently unable, by reason of medical, psychological or psychiatric condition, to carry out the duties of Bishop Coadjutor, the Ecclesiastical Authority, upon the advice of three Bishops of three neighboring Dioceses, may declare that the right of succession of the Bishop Coadjutor is terminated and a new Bishop Coadjutor may then be elected as provided in Canon III.11.9.~~

Sec. 10 Impairment

When any of (i) a Bishop of a Diocese, including a Bishop Diocesan, a Bishop Coadjutor or a Bishop Suffragan of that Diocese, (ii) a two-thirds majority of all of the members of the Standing Committee of a Diocese, (iii) a two-thirds majority of a Diocese's Convention, or (iv) at least five Bishops conclude that a Bishop of the aforementioned Diocese is seriously impaired, either physically, psychologically, or emotionally, and that the impairment is causing substantial harm, or presents a significant risk of causing substantial harm, to the Bishop in question, his or her family, the Diocese, the Church, or any other person or community, the person or body reaching that conclusion may petition the Presiding Bishop, in writing, to intervene and assist in the matter. The written petition shall include sufficient information to inform the Presiding Bishop and the parties involved of the specifics of the purported impairment. The Presiding Bishop shall initiate such efforts as are appropriate under the circumstances to attempt to ascertain the nature and severity of any impairment and to address any such impairment, which efforts may include, but are not limited to, the appointment of medical and other professionals, consultants or mediators, as well as the issuance of Pastoral Directions.

And be it further

Resolved, That Sections III.12.10, 11 and 12 be renumbered to Section 11, 12 and 13.

HOUSE OF BISHOPS COMMITTEE ON THEOLOGY

Membership

The Rt. Rev. Thomas Breidenthal, Chair	Southern Ohio, V	2018
The Rt. Rev. Laura Ahrens	Connecticut, I	2021
The Rt. Rev. Larry R. Benfield, D.D.	Arkansas, VII	2018
The Rev. Dr. Kelly Brown Douglas	Maryland, III	2021
The Rev. Sathianathan Clarke, Th.D.	Maryland, III	2018
Dr. Stephen Edward Fowl	Maryland, III	2018
The Rt. Rev. R. William Franklin	Western New York, II	2021
Dr. Charles T. Mathewes	Virginia, III	2018
Dr. Beverly Mitchell	Washington, III	2021
The Rt. Rev. Allen Shin	New York, II	2021
The Rt. Rev. Prince G. Singh	Rochester, II	2021
The Rt. Rev. George Wayne Smith	Missouri, V	2018
Dr. Kathryn Tanner	Connecticut, I	2018
The Rt. Rev. G. Porter Taylor	Western North Carolina, IV	2018
The Rev. Canon James F. Turrell, Ph.D.	Bethlehem, III	2018

Ms. Jacqueline B. Winter, *Executive Director of The Anglican Theological Review*

Summary of Work

The House of Bishops Theology Commission is appointed by the Presiding Bishop and serves as a resource to the bishops as they pursue their teaching ministry in the church. At present, the committee comprises eight (8) bishops and seven (7) academic theologians.

The committee was in abeyance for the first part of the triennium. I was appointed chair by the Presiding Bishop in 2016 and began to develop a new roster of members (as usual, eight (8) bishops and seven (7) academic theologians). The Presiding Bishop made those appointments, and we met in May of 2017 in Cincinnati to get organized. We decided that our work should support and be aligned with the Presiding Bishop's call to work toward becoming Beloved Community, and we divided into three (3) subgroups to begin to develop starting points for moving forward on that basis. These subgroups focused on three (3) areas relating to racism and/or racial reconciliation: (1) historic documents; (2) narratives that shape us; and (3) scriptural, patristic and liturgical resources.

We met again in January of 2018 in New York. There we cemented our focus on racial reconciliation, building on the work of our sub-groups. We see this focus as ongoing for at least several years, as we

reflect on and seek to articulate the relation of the Beloved Community to our creation in the image of God, and to the Church as the body of Christ. In the short term, we hope to provide the House of Bishops (and any other interested parties) with easily accessible theological resources ahead of General Convention. With that in mind, we will be meeting in Chicago in May to finalize this first phase of our work.

The membership of the committee is as follows:

The Rev. Dr. Sathi Clarke – three (3) year term

The Rev. Dr. Kelly Brown Douglas - six (6) year term

Dr. Stephen Fowl – three (3) year term

Dr. Charles Mathewes – three (3) year term

The Rev. Dr. Beverly Mitchell – six (6) year term

Dr. Kathryn Tanner – three (3) year term

The Rev. Canon Dr. James Turrell – three (3) year term

The Rt. Rev. Laura Ahrens – six (6) year term

The Rt. Rev. Larry R. Benfield, D.D. – three (3) year term

The Rt. Rev. Thomas Breidenthal, *Committee Chair*

The Rt. Rev. R. William Franklin - six (6) year term

The Rt. Rev. Allen Shin – six (6) year term

The Rt. Rev. Prince G. Singh – six (6) year term

The Rt. Rev. George Wayne Smith – three (3) year term

The Rt. Rev. G. Porter Taylor – three (3) year term

Ms. Jacqueline B. Winter, *Executive Director of The Anglican Theological Review*

Submitted by: The Rt. Rev. Thomas E. Breidenthal

HOUSE OF DEPUTIES COMMITTEES

House of Deputies Committee on the State of the Church

HOUSE OF DEPUTIES COMMITTEE ON THE STATE OF THE CHURCH

Membership

The Rev. Winnie S. Varghese, <i>Chair</i>	New York, II	2018
The Rev. Ernesto R. Medina, <i>Vice-Chair</i>	Nebraska, VI	2018
Ms. Sarah E. Lawton, <i>Secretary</i>	California, VIII	2018
The Rev. Gary Commins	Los Angeles, CA, VIII	2018
Mr. Cliff Craig	Northwest Texas, VII	2018
The Rev. Kim Fonder	South Dakota, VI	2018
The Rev. Evan D. Garner	Alabama, IV	2018
The Rev. Jane S. Gould	Massachusetts, I	2018
Mr. Roger Graham	West Texas, VII	2018
The Rev. Ivette Linares	Puerto Rico, IX	2018
The Rev. Eric Metoyer	California, VIII	2018
Mr. Gary A. Moore	Central Gulf Coast, IV	2018
Mr. Brendan O’Sullivan-Hale	Indianapolis, V	2018
Ms. Laura Russell	Newark, NJ, II	2018
The Rev. Patrick F. Strohl	Central Pennsylvania, III	2018
Ms. Bonnie Weaver	Southeast Florida, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018

CHANGES IN MEMBERSHIP

Mr. Cliff Craig was appointed to the committee by President of the House of Deputies Gay Jennings in November 2016.

Commission Representation at General Convention

Deputy Sarah Lawton is authorized to receive non-substantive amendments to this report.

Mandate

The mandate of the House of Deputies Committee on the State of the Church, per Canon 1.6.5(b), is to prepare and present to the next meeting of the House of Deputies a report on the State of the Church; which report, when agreed to by the said House, shall be sent to the House of Bishops. The State of the Church Committee is also charged to set the form of the Parochial Report with the final approval of the Executive Council. At the beginning of this triennium, the President of the House of Deputies charged the committee to focus on three (3) areas: Social Justice and Advocacy Ministries in the Episcopal Church, Multicultural and Ethnic Ministries, and the needs and work of the Church Pension Group and its services as they relate to the changing church.

The Commission began its work at an in-person meeting in Baltimore, Maryland, from November 19-21, 2015. We met in person for two (2) additional meetings: in Chicago, Illinois, from November 3-5, 2016, and in Seattle, Washington, from September 28-30, 2017. We also convened by video/teleconference for an additional fourteen (14) short meetings: February 11, 2016; May 5, 2016; December 12, 2016; January 9, 2017; February 13, 2017; March 13, 2017; April 10, 2017; May 8, 2018; June 12, 2017; July 10, 2017; August 14, 2017; September 11, 2017; October 9, 2017; and November 13, 2017.

The Commission was referred, and took action on, one (1) resolution from the 78th General Convention, Resolution 2015-A084, to modify the Parochial Report to include worshipping communities not reported upon previously and to expand upon the extent of mission and ministry within congregations. We proposed the following change to the Parochial Report for 2017: languages used in worship, emerging worshipping communities, activities other than Sunday services and direct outreach. This addition was accepted by the Executive Council at their June 2017 meeting and is included in the most recent version of the Parochial Report.

Summary of Work

OVERVIEW

The mandates to the committee are focused on areas that reflect the rapidly changing context of The Episcopal Church. The report on overall membership, stewardship, and average Sunday attendance, which can be found here <https://www.episcopalchurch.org/research-and-statistics>, tells a story of modest decline in relation to the recent past, a story of radical decline when compared to the post-World-War-II heyday of the 1950s and early 1960s, and a profound and shocking decline when compared to the growth in population of the United States. In 1960, the population of the United States was one hundred and eighty (180) million. It is now three hundred and twenty-six (326) million.¹ The parochial report data, when compared to the population of the United States which grows by one (1) person every fifteen (15) seconds, tells us that we are roughly 0.5% of the population of the United States in 2016.

From the census site you can also see in what regions of the country the population is growing; who we are as a nation by gender, as the census records gender; and who we are becoming as a nation by race and immigration, again as the census records such. These are descriptive, not proscriptive facts about The Episcopal Church in the U.S. context. We are not here offering census data on those parts of the Episcopal Church outside of the U.S., which tell their own stories of migration and population shifts.

One of the interesting issues that the census does point us toward is that we are growing by births, which just barely outpace deaths in the United States, but we continue to grow even more quickly by

immigration. The charge to look at the state of Ethnic and Multicultural ministries is timely. As a Church, more and more of our congregations are visibly diverse, and we must equip ourselves to minister effectively in contexts in which there are multiple social norms, and the weight of discrimination and privilege in society present themselves to us in our congregations.

The Episcopal Church has a strong history of speaking both practically and prophetically as “tall steeple” churches and community leaders in the public square. That work is ably led at the national level by the Office of Government Relations and informed by the General Convention. The committee explored how we might better connect, communicate and strengthen the usually local work of service and advocacy with the historic influence of The Episcopal Church for these deeply troubled and divisive times.

This report attempts to look at the new realities of part time, bi-vocational, and non-stipendiary clergy filling key leadership roles in congregations, often as the solo priest. This is not a new way of being the Church, but it has not been the “norm” for some time, and that appears to be changing. There are implications for our Pension Fund and its products as the expectations of full time, compensated employment for clergy in the Episcopal Church changes. In addition, the rapidly changing healthcare landscape in the United States has placed the Episcopal Church’s attempts at parity in an entirely different landscape than when they were first envisioned. It is time to revisit what we mean by parity.

Finally, the committee came to the conclusion that the Parochial Report needs a substantial overhaul. Statisticians tell us “we value what we measure.” It seems clear that our local understanding of vitality is not yet adequately recorded, reported and communicated by the current Parochial Report. We ask the next State of the Church committee to propose substantive changes to the Parochial Report to center its questions on what we as Episcopalians believe to be signs of faithfulness in our congregations by identifying data and methods of obtaining and sharing that data that are the most useful to congregations, dioceses and seekers; and reported through the Episcopal Asset Map.

ETHNIC AND MULTICULTURAL MINISTRIES

For the purposes of clarity, we have chosen to define Ethnic and Multicultural Ministries under the titles assigned by The Episcopal Church Center. These include: Latino/Hispanic Ministries, Asian Ministries, Black Ministries, and Native American Ministries.

Our work began with an exploration of how each of the Ethnic and Multicultural Ministries began in official roles out of The Episcopal Church Center. We interviewed Church leaders to learn about the recent and current dynamics and strategies of the various ministries. Finally, we sought to understand the current direction of church leadership with respect to Ethnic and Multicultural Ministries.

Our most important finding is that racism is active within the structures of The Episcopal Church [TEC]. The Ethnic Ministries of The Episcopal Church are as defined by the values of the larger culture as any other ministries.

The genesis of each of the ministries, although unique, share the reality that each was founded on the Doctrine of Discovery rather than a model of shared and mutual ministry. The significant consequence is that work with what is seen as marginalized communities are “siloeed” by limiting definitions of race or ethnicity, and have not had the freedom to move across categories to fully develop and share the gifts diverse communities bring to the Episcopal Church.

History

“The Episcopal Church has been involved in ministry, particularly health and education programming, among Black and Native American communities since the nineteenth century.”² This statement by TEC accurately describes the perception of the Church’s outreach to people of color in traditional missionary terms of ministry to those people: bringing the Gospel of Jesus Christ to these communities and building agencies and institutions to provide for health care, education and social welfare, from the dates of the first ordained clergy charged with serving them (the Rev. Absalom Jones (deacon 1795, priest 1804) and the Rev. Enmegahbowh (deacon 1859, priest 1867). The clergy served the people of the Church through their work as ministers and community leaders; however, advocacy of and by the communities was carried out outside the formal structure of the Church. In the African American Church, the Conference of Church Workers Among the Colored People [CCWACP] was founded in 1883 by the Rev. Alexander Crummell, and the Rev. Winston Ching led the founding of the Episcopal Asiamerica Ministry in the 1970s. These and other groups became advocates for their particular communities outside the formal Church structures.

Within the TEC structure, the Civil Rights’ Movement of the 1960s led the Episcopal Church’s Executive Council to “shape policy toward ethnic minority communities.”³ Funding from General Convention supported work of ethnic commissions whose members were appointed by Executive Council and General Convention and supported by a staff officer (for the purpose of this report, these multicultural missionaries are referred to as ‘ethnic desks,’ a term widely used within the structures of the Church). Each of the four (4) commissions, overseeing Black, Native American, Hispanic and Asian ministries, were chartered under what came to be called the Standard Ethnic Charter of the Executive Council. The charter directed funding to and policy toward the ethnic minority communities in TEC. Meanwhile, advocacy for these minority communities remained outside Episcopal Church offices in groups such the Union of Black Episcopalians [UBE] (UBE, successor to CCWACP).

More Recent History

Clearly our Church has been a prophetic voice in calling out the sin of racism in our society. Through our governing structures and offices, we have studied, prayed, preached and written pastoral letters

speaking against racist events in our communities. Our Church leaders post on a variety of social media the shock of how racism is active around us and how it is necessary to preach against this sin. And yet little is heard when it comes to exploring the realities within our own Church. Here are just a few of our observations:

- Our biases inform our outreach in mission and ministry, and our churches, as a whole, do not reflect the diversity of their local communities.
- Clergy from non-dominant cultures continue to face unequal access to theological education, unequal compensation, and unequal training and continuing education.
- The current structure of the Ethnic Ministries Offices of the Episcopal Church assume that each office serves a unified community, failing to allow for the multinational, multilingual and multicultural contexts of each area.
- The distinct contexts of the non-U.S. dioceses in the Episcopal Church are not adequately supported in our current structures.
- Mutuality of exchange of gifts, skills, grants and financial gifts are necessary for healthy ministries, but the way the work has been structured historically, and the way we tend to tell our stories, assumes that gifts flow from the dominant to “ethnic” ministries.
- We rarely acknowledge that, while it has been the dominant ecclesiastical culture, the white part of the Church is also “ethnic ministry.” We all bring our ethnicity(ies) to the Table.

Signs of Hope

In the Presiding Bishop’s “The Beloved Community” plan, we see progress toward understanding the complexity and need for mutuality in Ethnic and Multicultural Ministries. By asking the question, “Where is Jesus in this community?” we shift from the assumption that we are bringing Jesus to the assumption that Jesus is already there with and in the people.

We made interesting discoveries during our interviews with the four (4) Multicultural Missioners. On one hand, we found that their current job frameworks and mission structures are not designed to share the gifts of the staff, leadership and communities from non-dominant cultures with each other or the rest of the Church. The structures have been historically designed to hold each program as a distinct area, to fold into the dominant culture, not share back. On the other hand, the four (4) Missioners understand that each is individually ministering to diverse communities, diverse groups of nationalities and cultures. The result has been the development of strong skills of how to successfully deal with a pluralistic community. This is a skill set greatly needed by the Church as a whole.

In addition, we discovered that these communities, which are in many ways marginalized, also offer distinctive skills/gifts:

1. Ministry among diverse populations.
2. Highly developed collaborative skills.

3. Tools for the empowerment of the laity.

It is important that structures and processes be created to bring mutuality in sharing to the wider Church. The Episcopal Church has gifts for collaborative ministries across cultures—truly multicultural ministry. Our church wide staff are uniquely positioned to identify, share and support these opportunities for learning as the wider Church. Additionally, the current staff structures do not take advantage of the unique position for advocacy that The Episcopal Church's ethnic missionary positions make possible. A holistic vision of mission, program, and social justice advocacy invites The Episcopal Church to use the breadth and depth of its connections in community for justice.

Coming to Terms

The committee believes that the Church is called to a more radical inclusiveness as an institution.

For many generations, The Episcopal Church has thrived in multicultural churches and communities, but we have hidden the light of these communities instead of bringing them to the center of Church life. The Episcopal Church can do much more in exploring the abundance of God's grace found in others, especially when it takes us out of our comfort zones, a Church that over the decades has moved forward in grace one step at a time.

At the end of this report, we offer several resolutions to strengthen Ethnic and Multicultural Ministries. These are focused as steps that can be taken on the church wide level, recognizing that there also needs to be articulation of this work from our Church wide structures to our dioceses and congregations in their local contexts. These resolutions are far from comprehensive; they will not solve the sin of racism for our Church. We propose our resolutions as practical and doable steps of commitment on a long journey that has already been undertaken and will go on for a long time, a journey that can begin to help us open up the deep gifts of developing bridges and mutual accountability and communication.

SOCIAL JUSTICE AND ADVOCACY WORK OF THE CHURCH

The Social Justice and Advocacy subcommittee explored the commitment and involvement of the wider Church and our congregations in social justice. To this end, we spoke to various staff at The Episcopal Church Center and electronically distributed a survey seeking to discern what dioceses and parishes were doing in furtherance of social justice ministries. In this survey, we asked respondents to think about distinguishing between charity and justice work (understanding that some programs have elements of both), and also making distinctions among work that the congregation created and nurtured, work that was being done by individuals in congregations, and work that utilized congregational space.

Theology of Social Justice

In our survey of the Church, we discovered that definitions and understandings of “social justice” vary broadly. We heard from many congregations with ministries that would traditionally be called “charity” as compared to “justice;” we defined justice work as acts to address and heal the root cause of the injustice which prompted our need for charity in the first place. This distinction caused anxiety for some who filled out the survey, both in terms of trying to define charity work as “justice” and from some who do not believe the Church should be doing justice work. Comments in response to our survey stated with some frequency that the Church should “remove itself from politics and get on the work of social justice.” Bishop Barbara Harris has commented that the Church tends to confuse the charge of the prophet Micah as we “love justice and do kindness.” In preaching, teaching and praying, we use prophetic language about doing God’s work of justice; yet responses to our social justice survey suggest that our actions across the Church tend to fall more often into the realm of alleviation of suffering and the work of charity than the work of justice.

Speaking about justice work, Archbishop of Canterbury Justin Welby said, “When Christians speak in public about community flourishing or about justice, there’s always someone who will pop up and ask why we’re sticking our noses in, as if these things were miles away from the proper concerns of Christianity... Stick to God, we are told. So we do, and we find not only the passages I have mentioned, but Jesus saying: Love God, love neighbour... The common good of the community and justice are absolutely central to what it means to be a Christian.” And furthermore, “We don’t speak about common good and justice because we think we have some automatic right to be heard,” he said, “but because loving our neighbor places responsibilities upon us. We have responsibilities to speak, even when it might be easier to stay quiet, to point to injustice and to challenge others to join us in righting it.”⁴

Nevertheless, we heard anxiety from the grassroots of the Church and, to some extent, a sense of being disconnected from the words of the wider Church and General Convention on the theology of social justice. For example, some felt that social justice preaching should not advocate a particular view on reform or that the emphasis should be on “outreach ministry” but not social justice. We heard concerns that social justice is “only about politics.” In our Church wide discussions, we talk about justice in terms of promoting social change and responding to long-term needs in combination with work to alleviate the suffering before us.

For example, we have many important congregation-level food pantries, which help to alleviate hunger for a short period of time (a week or a month), but we also provide funding for an Episcopal Public Policy Network and several statewide coalitions that advocate for systems-level change to address hunger. These networks call on Episcopalians to advocate for strong public benefits such as school meals and food benefits for families in poverty and for better minimum and living wage policies so that working families do not run out of food money before the end of the month. In the survey, we did not see many responses connecting these two (2) types of ministries.

Social Justice Ministries of the Church

The survey was helpful in encapsulating our existing social justice ministries at the local and diocesan levels. The survey was disseminated to every diocese, and then forwarded to all congregations through their dioceses. We received one thousand two hundred and eighty (1,280) responses from congregations. Of these, thirty-two (32) percent reported social justice ministries in their congregations. The vast majority of churches reported on charitable ministries such as food pantries, thrift shops and shelter ministries. Justice ministries included advocacy work for immigrants, refugees, and the homeless; advocacy centers to assist with public benefits, health care, and wage reform; yoking with public schools and a focus on education reform; and work to reduce mass incarceration. The social justice ministries as reported were diverse, with no one kind of work predominating; the amount of each kind of work was overall very small.

According to the survey responses, our social justice ministries tend to be lay-created and lay-led; very few were reported as having been created by clergy. However, although we are doing many different types of work, social justice work is not robust across the Church. If we extrapolate the answers to the wider Church, with a ten (10) percent margin of error, just thirty-two (32) percent of congregations have an active social justice ministry.

Many of the respondents noted their congregations are trying to do this work. They described their congregations as small but wanting to help; many of those who are doing social justice work are joining with other congregations (some from other denominations and other faiths in community organizing networks) to make a difference. The survey respondents are eager for resources, suggestions and people to reach out to for help. Almost all who responded acknowledged a need for this work and many a desire to do it. They wanted to connect with others doing this work but did not know how to find them.

Other responses showed disconnectedness between the layers of the Church. For example:

- Only a few respondents used the resources of The Episcopal Church Center or knew what they were, with only twenty-nine (29) percent finding them useful.
- Few believed General Convention resolutions informed their work, with only twenty-two (22) percent stating they were helpful for their ministries (though many acknowledged having no knowledge of particular resolutions).
- Over fifty (50) percent stated that the Church needs more social justice resolutions from General Convention.
- Many others stated that there should be more public awareness of General Convention and the work of The Episcopal Church on public policy and social justice resolutions.

- Most who answered indicated they do not have a clear understanding of the work at The Episcopal Church Center or to whom they might reach out with questions.
- A few who answered thanked organizations that work in the social justice field on a national level, including official offices and networks of TEC such as the Office of Government Relations and the Episcopal Public Policy Network, as well as groups outside the official structures such as the Episcopal Peace Fellowship and the Episcopal Network for Economic Justice.
- Many sought a clearinghouse of resources and knowledge to assist in their ministries.

Here is one vivid example of the disconnectedness between what the Church says and what the congregations know about what the Church says: One congregation stated they did work with immigrants and also stated that General Convention did not pass resolutions that helped their work. The same respondent urged General Convention to pass more resolutions relating to immigration. A quick search of the Episcopal Archives reveals thirty-nine (39) resolutions on immigration that have been passed by General Convention. It seems that the resolutions passed by General Convention may not have been communicated to the people in the pews. The survey responses also indicated a hunger for more information and more communication about the work that is being done both on the Church wide level and by other congregations across the Church. Resolutions to strengthen Church wide support of social justice work, create a task force with a charge to study our Church's theology of social justice and an amendment to the Rules of Order to task deputies with reporting the work of General Convention to their dioceses can be found at the end of this report.

CHURCH PENSION AND DENOMINATIONAL HEALTH PLAN

One of the three (3) areas that our committee explored was the extent to which the Church Pension Group is meeting the needs of The Episcopal Church [TEC] in the 21st century. In that process, many questions have been raised: Do the investments and business methods of the Church Pension Group [CPG] reflect the values of the Church? Did the establishment of a mandatory lay pension system achieve parity between lay and ordained church workers? Does the Denominational Health Plan [DHP] serve a useful purpose since the Affordable Care Act has been enacted? We summarize our findings below and propose two (2) resolutions as a result.

Socially Responsible Investing

There appears to be a considerable gap between the General Convention's expressed values and some of the specific investments held by the Church Pension Fund [CPF]. While CPF is to be commended for making a major commitment to investments with a positive social impact, CPF has declined to consider requests for divestment from companies or industries whose activities may be contrary to the teachings of our faith, reflecting a gap in both communication and questions of how the values of the Church are expressed in the use of its funds. These gaps, and the responses of the General Convention,

the Domestic and Foreign Missionary Society [DFMS], and CPF to them, suggest that there are deeper issues of collaboration, authority and responsibility that have not been adequately addressed.

In conversations on these topics, CPF appeals to its fiduciary obligation to plan participants. CPF correctly points out that the assets held in the plans are not assets of TEC but rather are assets held in trust for the benefit of current and future retirees; therefore, CPF would be remiss to invest in a manner that jeopardizes its ability to make good on its obligations to retirees. With respect to socially responsible and impact investing, CPF is willing to commit plan funds to such investments only to the extent they are expected to offer returns commensurate with or superior to other market opportunities.

CPF has made considerable efforts to align a significant portion of its assets with issues of interest to TEC. Currently approximately \$1 billion of the fund's assets are invested in opportunities expected to offer both attractive investment returns and a positive social impact. The small scale of many of the individual investments that comprise this portfolio means it takes a serious commitment of resources to build and maintain a portfolio of this size and CPF is to be commended for its efforts.

Additionally, CPF, in partnership with the Executive Council Committee on Corporate Social Responsibility and other ecumenical bodies, uses its influence as a direct shareholder of publicly traded companies to influence corporate activity around issues of climate change, corporate board diversity, and human trafficking; through direct corporate engagement and proxy voting. As an example, senior staff described to us interactions they had with one (1) portfolio company, an airline, to convince them to adopt policies to help identify passengers who may be victims of human trafficking.

Taken together, the pool of individually held stocks that allow opportunities for shareholder engagement and the positive impact portfolio amount to around twenty (20) percent of CPF's assets. With its remaining assets, CPF makes no affirmative effort to ensure funds are invested with an eye to advancing the values of the Church. This stance is not limited to CPF, but reasonably represents the Church's overall investment approach. Indeed, CPF notes that though it offers a socially responsible fund option focused on U.S. equities within its defined contribution plans, only about five (5) percent of plan participants invest in this fund. As with the defined benefit plan, the behavior of defined contribution plan participants reflects the competing goals of values investing and retirement readiness.

For its part, the Church needs to do a better job at clearly articulating what values it expects to be expressed through the investment portfolio. To date, the will of General Convention has been expressed in piecemeal resolutions on corporate engagement or divestment related to companies including but not limited to those profiting from the Israel/Palestine conflict, fossil fuel extraction and private prisons. While piecemeal approaches may always be necessary to some degree because emergencies come up, the Church can and should be able to articulate an overarching vision of how

its values should be reflected in investments it or its agents make. This should be articulated in a fashion executable by professional investors, with appropriate flexibility to allow for various strategies such as divestment, corporate engagement or other approaches to maximize the desired impact; and include a reporting mechanism back to the Church. The guidelines should be informed by the experience of other religious and secular institutions seeking to align their investments with their values. Finally, in articulating a values-based investment philosophy, the Church must offer compassionate and practical pastoral guidance to both its members and the broader public whose livelihoods depend on industries or companies identified for some form of investment action. This committee proposes a resolution establishing a task force to create such investment guidelines, whose membership should ideally include representatives of CPF and stakeholders of other major church investment pools, and should include expertise in the legal issues at hand.

In order for productive conversation to happen around these topics, it is important for deputies and other interested parties to fully understand CPF's point of view. In an environment where most headlines about pensions are about how future benefit obligations dwarf the ability of their assets to pay them, the clergy pension plan is in surplus according to GAAP, and the lay plan is near full funding. CPF management observes that the particulars of our plan demographics mean that GAAP overstates the value of the clergy plan surplus, but in any event it is safe to say that the Church's pensions are in far better financial shape than in the pension world at large.

Senior CPF staff insist that protecting the plans' strong financial position is of paramount importance in order to keep the promises made to the plans' beneficiaries, and they have good reason for their position. Underfunded secular pension plans can appeal to the deep pockets of a corporate plan sponsor or the tax base of a municipality to make up funding shortfalls, or at the worst can rely on the Pension Benefit Guaranty Corporation [PBGC] to insure against a total loss for beneficiaries in the event of plan failure. As a church plan, our plans are exempted from both the requirements and protections of PBGC, and TEC and its constituent entities are not in a sufficiently strong financial position to make up a potential funding shortfall. In other words, other than the eighteen (18) percent and nine (9) percent contributions to the clergy and lay plans, respectively; CPF is operating without a net in the event of a shortfall. Therefore, CPF desires maximum flexibility with respect to its investments in order to minimize the probability of such an event.

Fiduciary obligation is generally defined as maximizing return for a given level of risk, with risk generally defined as a particular level of volatility of returns. For the Church, risk might also reasonably include using assets invested in our name in a way that compromises our commitment to the teachings of our faith. There is also a secular argument for using ESG standards in investing, under the theory that companies participating in destructive industries, subpar governance or labor standards, should generally be worse investments over the long term. Actual data on this point is inconclusive.

CPF's stated return target is CPI+4.5%. Investment success for CPF is therefore not maximum possible return; so long as church entities make the eighteen (18) percent contribution and the CPF achieves an average annual return of CPI+4.5%; CPF should be able to meet its obligations, assuming its actuarial assumptions are correct. A return above this level is desirable to provide a cushion to allow the fund to continue to pay benefits at the level promised during adverse economic environments such as the Tech Bust or the 2008 Global Financial Crisis, and to absorb potential future changes in actuarial assumptions, such as adjustments for changing lifespans. Additionally, to the extent that a reduction in the eighteen (18) percent assessment level while maintaining the same level of benefits is ever possible, there is no other possible source other than sustained outperformance of CPF's stated return target. However, we are not persuaded that outperforming the stated return target requires maximizing the clergy plan's investment return at the cost of failing to act out the disciplines of the Christian faith in all aspects of our common life.

With respect to meeting the stated needs and goals of the current pension system, we note with deep gratitude and appreciation the work of CPF. We also see a need for greater clarity in understanding the relationship between CPF and the Church. In a resolution presented below, we recommend the creation of a task force, whose members would be appointed by the Presiding Officers, to study and report upon the issues of collaboration, authority and responsibility between CPF and The Episcopal Church that are touched upon here, with recommendations the 80th General Convention for improving, clarifying or effecting changes in that relationship going forward.

Pension Parity

In 2009, the General Convention established a mandatory lay employee pension system through Resolution 2009-A138. Although this was an important step toward the full valuation of lay church workers by TEC, the lack of parity between the pension and related benefits of lay and ordained church workers persists.

In addition to this disparity, our committee also notes the lack of parity between the pensions of domestic and non-domestic Church workers and the fact that the current pension structure, which is based on a purely income-replacement model, perpetuates and reinforces in retirement the disparities of income incurred during active ministry, which are often manifest across gender and racial or ethnic lines. With an income-replacement model, these disparities in compensation produce proportionally disparate pensions.

During this triennium, we received survey responses from over one thousand three hundred (1300) Church workers (primarily deputies and bishops). In that survey, twenty-four (24) percent were very supportive, twenty-one (21) percent were slightly supportive, and twenty-four (24) percent were neutral towards a proposal to change the way that future pensions are calculated so that greater parity exists across income differences. The survey found that ten (10) percent were slightly

unsupportive and twenty-one (21) percent were very unsupportive of such a change. While not a clear mandate, this response has encouraged us to call for the exploration of new pension models that address ways in which the current model reinforces in retirement the income disparities incurred during active ministry.

We recognize that a call for true parity would represent a change in the stated goals of the pension and therefore must come from the General Convention. To that end, we recommend that the pension task force referred to above be given a second charge of exploring in depth; the lack of parity between lay and ordained Church workers, between domestic and non-domestic Church workers, and between Church workers of disparate incomes with a particular focus on how those disparities are manifest across gender and racial or ethnic lines. We encourage this task force to work with the Trustees and officers of CPF to develop new models for the pension system that are not necessarily focused purely on income replacement and to present those models to the next General Convention.

Denominational Health Plan [DHP]

In 2009, the General Convention called for the creation of the DHP through Resolution 2009-A177 with the stated goals of achieving cost containment and providing equal access to health care benefits for eligible clergy and lay employees, who were defined as those who worked at least one thousand five hundred (1500) hours per year. Since then, participation has grown to include all domestic dioceses, but not all parishes and dioceses have benefited. Our survey showed that twenty (20) percent of respondents who have health insurance through the Church Medical Trust wish that they could participate in a medical plan outside the DHP.

The Church Pension Fund reports that seventy-five (75) percent of dioceses have premium rates that are at or near the average for all DHP participants (from five (5) percent above to ten (10) percent below). The other twenty-five (25) percent pay premium rates that are lower than the average because they represent geographic areas where substantially lower costs could be attained outside the DHP. Furthermore, CPF reports that, when compared with plans available on the marketplaces created through the Affordable Care Act, ninety (90) percent of dioceses have competitive rates, and the remaining ten (10) percent pay no more than ten (10) percent more than rates available through the marketplace.

Our survey showed that the DHP has had other negative consequences. Of respondents who work for a church or church-related organization that provides health insurance through the Church Medical Trust, thirty (30) percent report reductions in the number of positions or compensated hours of paid positions as a direct result of Resolution 2009-A177.

At this point, however, we do not think that any legislative action is necessary. The Affordable Care Act has changed the landscape for health insurance, and it may be that in the future the DHP will no

longer serve a meaningful purpose, but, for now, despite acknowledging its limitations, we believe that it is beneficial for the whole Church.

Proposed Resolutions

RESOLUTION A053: DESIGN A NEW PAROCHIAL REPORT

Resolved, the House of ___ concurring, that the 79th General Convention charge the House of Deputies Committee on the State of the Church to work with the Office of the General Convention and Executive Council to design a new parochial report appropriate to the current context of the Episcopal Church including but not exclusive to multicultural congregations; aging populations; outposts of ministry in challenging economic contexts; and creative use of space and local engagement, to be administered and shared in networked, visible tools such as the Episcopal Asset Map.

RESOLUTION A054: AN OFFERING OF PRAYER FOR THE WHOLE CHURCH

Resolved, the House of ___ concurring, that the 79th General Convention invite the multicultural ministers of the Church who are tasked with supporting the work of the Church's Black, Latino/Hispanic, Asian American and Native communities to work with liturgists and ministers in their communities to create a small book of prayer, liturgy and music as a gift for the Church in recognition and witness to the presence of Christ in all of our communities, traditions, and cultural expressions, knowing that as we live, we pray, and that as we pray, we live; and be it further

Resolved, That the book they produce be presented to the 80th General Convention for use by the whole Episcopal Church; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget, and Finance consider a budget allocation of \$15,000 for the implementation of this resolution.

RESOLUTION A055: DEVELOP MULTICULTURAL MINISTRY PATHWAYS

Resolved, the House of ___ concurring, that the 79th General Convention invite the multicultural ministers of the Church center to further develop channels and pathways for sharing the gifts of ministry that exist in abundance in our Black, Latino/Hispanic, Asian American and Native communities with the wider Church, such as: an expanded New Communities gathering; regional or provincial trainings for ministry development officers, to share best practices for multicultural leadership development; and new channels for sharing the gifts of lay-led multicultural ministry that are already well-developed in the dioceses of Province IX and in outlying communities throughout the Church; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget, and Finance consider a budget allocation of \$100,000 for the implementation of this resolution.

RESOLUTION A056: CREATE TASK FORCE ON THEOLOGY OF SOCIAL JUSTICE ADVOCACY AS CHRISTIAN

MINISTRY *Resolved*, the House of ___ concurring, the 79th General Convention direct the Presiding Officers of The Episcopal Church to appoint a Task Force on the Theology of Social Justice Advocacy as Christian Ministry, consisting of three (3) bishops, three (3) presbyters or deacons, and six (6) lay persons, who represent the diversity of the Church, to be tasked in this triennium to consider scripture, approved liturgical resources, other theological texts and previous actions of General Convention to summarize the ways in which The Episcopal Church understands the work for social justice as essential mission and ministry of the Christian Church; and be it further

Resolved, That the Task Force study how The Episcopal Church currently fosters theological understanding and leadership for social justice, and recommend ways to foster theological and practical conversation across the Church on this topic; and be it further

Resolved, That the Task Force be directed to report its findings and recommendations to the 80th General Convention; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget, and Finance to consider a budget allocation of \$15,000 for the implementation of this resolution.

RESOLUTION A057: STRENGTHEN STAFF RESOURCES FOR NETWORKING

Resolved, the House of ___ concurring, the 79th General Convention support the continued and additional strengthening of Church wide staff resources and collaboration to support the grassroots work of The Episcopal Church in the areas of social justice advocacy and ethnic and multicultural ministry across The Episcopal Church.

RESOLUTION A058: ENCOURAGE USE OF ASSET MAP

Resolved, the House of ___ concurring, the 79th General Convention challenge all congregations to fully complete their profile on the Episcopal Asset Map, a joint project of The Episcopal Church and Episcopal Relief & Development; and be it further

Resolved, That the House of Deputies State of the Church Committee analyze the Episcopal Asset Map and report on the level of engagement of social justice ministries by congregations within The Episcopal Church.

RESOLUTION A059: AMEND HOD RULES OF ORDER III - ADDITIONAL DUTIES OF DEPUTIES

Resolved, That the House of Deputies hereby amends the Rules of Order to add III.C.1-4:

(C) Duties of Deputies

1. *Deputies shall be required to report to their Diocese within sixty (60) days after General Convention the legislation passed which is of interest to congregations in their Diocese. Deputies shall prepare a report, in an understandable format, outlining passed legislation and other topics of importance to the Diocese and shall disseminate this report to all congregations within the Diocese.*
2. *Deputies shall put forth at their Diocesan Convention all General Convention legislation that should be adopted at the Diocesan level, and report to the Office of General Convention on the status of such legislation.*
3. *Deputies shall continue to be a resource to their Diocese for information on legislation passed at General Convention until such time as a new deputation is elected.*
4. *Deputies shall serve as a conduit to their Dioceses of any items of importance disseminated by the President of the House of Deputies until such time as their successors are elected.*

And be it further

Resolved, That pursuant to Canon I.1.2, this will remain in force until amended or repealed by the House.

RESOLUTION A060: CREATE A TASK FORCE TO STUDY CHURCH'S PENSION SYSTEM

Resolved, the House of _____ concurring, That the 79th General Convention direct the Presiding Officers of The Episcopal Church to appoint a Task Force on the Church's Pension System consisting of three (3) bishops, three (3) presbyters or deacons, and six (6) lay persons, and that at least one (1) of the persons appointed to the Task Force be knowledgeable and experienced in the governance and structure of The Episcopal Church; at least one (1) of the persons appointed to the Task Force be knowledgeable and experienced in corporate and not for profit structures and governance; and at least one of (1) the persons appointed be knowledgeable and experienced in the law, structure, and/or governance of pension plans; and be it further

Resolved, That the Task Force be directed to study

- the history of the creation of The Church Pension Fund with an emphasis on its historical relationship to The Episcopal Church and the Church's involvement in its creation;
- its current structure, governance, and relationship to The Episcopal Church including but not limited to the right of the General Convention to direct The Church Pension Fund;
- the obligations and responsibilities of The Church Pension Fund owes The Episcopal Church;

- the ownership of the data provided by various persons and organizations of the Church to The Church Pension Fund in its capacity as the Recorder of Ordinations;
- the extent of the Church's right to set the terms and provisions of the pension plans and other benefit programs provided by or administered by The Church Pension Fund or any of its affiliates;
- the authority of the General Convention to limit or expand the businesses engaged in by The Church Pension Fund or any of its affiliates including providing products or services to groups or individuals not associated with The Episcopal Church;
- and such other issues as the Task Force identifies during its work; and be it further

Resolved, That the Task Force study the governing documents of The Church Pension Fund and all its affiliates, consult with the Board of Trustees and individual Trustees of The Church Pension Fund as well as its staff, consult as needed with legal, corporate, not for profit or pension experts; and be it further

Resolved, That the Task Force be directed to report to the 80th General Convention and make any recommendations it deems necessary including, but not limited to, recommendations for improving, clarifying or effecting changes in the relationship between The Church Pension Fund and The Episcopal Church; and be it further

Resolved, That the Task Force also be directed to study the current state of parity between the pensions of lay and ordained church workers, domestic and non-domestic church workers and church workers of disparate incomes with a particular focus on how those income disparities are manifest across gender and racial or ethnic lines; and to present to the 80th General Convention the specific ways in which the current pension system does and does not reflect parity across the church; and be it further

Resolved, That the Task Force be directed to seek input from the Trustees and officers of the Church Pension Group on new models for the pension system that would achieve true parity; and to present to the 80th General Convention its recommendation on the adoption of new models for the pension system that would achieve better parity; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget, and Finance to consider a budget allocation of \$50,000 for the implementation of this resolution.

RESOLUTION A061: CREATE A TASK FORCE ON THEOLOGY OF MONEY

Resolved, the House of ___ concurring, That the 79th General Convention direct the Presiding Officers of The Episcopal Church to appoint a Task Force on the Church's Theology of Money, consisting of four (4) bishops, five (5) presbyters or deacons, and six (6) lay persons, who represent the diversity of the Church; and be it further

Resolved, That the Task Force be directed to use scripture, approved liturgical resources, other theological texts, and previous actions of General Convention to summarize the ways in which The Episcopal Church values money and other resources of financial value; and be it further

Resolved, That the Task Force be directed to study the investments and other assets of the Episcopal Church, including but not limited to the holdings of the Church Pension Fund, to discern ways in which those investments and assets reflect the Church's theology of money; and be it further

Resolved, That the Task Force be directed to study the business practices used throughout the Church, including but not limited to the Office of the General Convention, the Executive Council, and the Church Pension Fund, and to discern the ways in which those practices reflect the Church's theology of money; and be it further

Resolved, That the Task Force be directed to present its findings and recommendations to the 80th General Convention; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget, and Finance to consider a budget allocation of \$30,000 for the implementation of this resolution.

Endnotes

¹ <https://www.census.gov>

² Historical Report on Ethnic Ministries May 20, 2016, The Archives of the Episcopal Church. Privately published document, Copyright 2016. The Archives of the Episcopal Church, DFMS p1

³ Historical Report on Ethnic Ministries May 20, 2016, The Archives of the Episcopal Church. Privately published document, Copyright 2016. The Archives of the Episcopal Church, DFMS p1

⁴ Archbishop of Canterbury Justin Welby, Keynote Address to the "Tackling Poverty Together" Conference of the Church Urban Fund, Old Town Hall, Stratford, London, UK, November 13, 2013. <http://www.archbishopofcanterbury.org/articles.php/5181/seeking-justice-is-absolutely-central-to-christian-faith-says-archbishop>

TASK FORCES OF GENERAL CONVENTION

Advisory Council on the Stewardship of Creation

Advisory Group on Church Planting

Committee to Study the Relationship of the General Convention and the General Theological Seminary

Task Force for Latino-Hispanic Congregational Development and Sustainability

Task Force on Clergy Leadership Formation in Small Congregations

Task Force on Leveraging Social Media for Evangelism

Task Force on Review of PB Election and Transition Process

Task Force on the Episcopacy

Task Force on The Episcopal Church in Cuba

Task Force on the Study of Marriage

Task Force to Study Church Leadership and Compensation

Task Force to Study Dual Call Couples

Task Force to Study Provinces

Task Force to Update Sexual Misconduct Policies

ADVISORY COUNCIL ON THE STEWARDSHIP OF CREATION

Membership

The Rt. Rev. Marc Handley Andrus, <i>Co-Chair</i>	California, VIII	2018
The Rev. Stephanie Johnson, <i>Co-Chair</i>	Connecticut, I	2018
Mr. Paul Anton	Minnesota, VI	2018
The Rev. Jerry Cappel	Kentucky, IV	2018
The Rev. Patrick Funston	Kansas, VII	2018
The Rev. Luis Alberto Garcia Correa	Dominican Republic, IX	2018
The Rev. Esther Georges	The Virgin Islands, II	2018
Ms. Perry Hodgkins Jones	Atlanta, IV	2018
The Rev. Martha Kirkpatrick	Delaware, III	2018
The Rev. Nurya Love Parish	Western Michigan, V	2018
Ms. Kelly Phelan	Los Angeles, VIII	2018
Mr. Peter A. Sergienko	Oregon, VIII	2018
Dr. Andrew R. H. Thompson, Ph.D.	East Tennessee, IV	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018
Ms. Julia Ayala Harris, <i>Liaison of Executive Council</i>	Oklahoma, VII	2018

CHANGES TO MEMBERSHIP

The Rev. Luis Alberto Garcia Correa, 2018
The Rt. Rev. John S. Smiley, 2018 (*Resigned*)

REPRESENTATION AT GENERAL CONVENTION

The Rt. Rev. Marc Andrus, the Rev. Nurya Love Parish and the Rev. Patrick Funston are authorized to receive non-substantive amendments to this report at General Convention.

Mandate

2015-A030 Support Ecologically Responsible Stewardship of Church Property

Resolved, That the Domestic and Foreign Missionary Society is directed to implement a program to develop parish and diocesan resources designed to support local ecologically responsible stewardship of church-related properties and buildings. The program shall be implemented in cooperation with an Advisory Council on the Stewardship of Creation composed of one (1) person from each province by April 1, 2016. Each province member of the Advisory Council shall convene, in their respective provinces, Regional Consultative Groups ("RCGs") on the Stewardship of Creation. Each RCG shall be comprised of no fewer than five (5) experts in areas of environmental sustainability appropriate to the demographic, ecological, cultural and geographic specifics of each

region. These should include, but not be limited to, consultants in food and water security, property development, alternative energy, and engineering. Each RCG will also include theologians, educators and liturgists to provide resources in education and formation. These RCGs shall:

1. Compile and develop theological and formational material for teaching the theology of stewardship of creation;
2. Create networks designed to share ideas and information for practical application among the regions, such as sustainable development and green conversions of church- related properties, including without limitation, energy audits, solar conversions and other alternative energy, community gardens, and development of fallow property;
3. Be available for consultation to the Dioceses and Parishes.

The Advisory Council on the Stewardship of Creation shall create a structure for allocation of money to fund RCG initiatives at Parish and Diocesan levels within a year of the 78th General Convention, and serve as the granting body; and be it further

Resolved, That the Advisory Council shall report back to the 79th General Convention on the progress and ongoing results at the local and provincial levels.

Summary of Work

MEETINGS:

The Advisory Council first met in New York City, New York on July 19, 2016 and again in person in Healdsburg, California on May 15, 2017. Additionally, The Council held six (6) teleconference calls in the eighteen (18) months from its first convening and the submission of this report in December 2017. The Council will meet in person again in the Spring of 2018 ahead of the 79th General Convention.

INTRODUCTION

In September 2016, Presiding Bishop Michael Bruce Curry identified care for creation as one of the three (3) legs, along with reconciliation and evangelism, of the Episcopal branch of The Jesus Movement. Putting Jesus at the center means recognizing that we are in radical, transformative and reconciling relationship with all of God's creation. This is our vision and our charge, and informs everything we do.

When the Advisory Council was first convened in July 2016, we rejoiced. The Church's prioritization of the Stewardship of Creation through the development of this body is a long-awaited response to God's call to all of us. We gave thanks to see in one another evidence of the work of the Holy Spirit, blessing God's people to be a blessing to God's planet. We also wondered at our first gathering whose voices were missing from the table; those who shared our care and concern for creation, but were not

represented on the Council. Later we would wrestle with this important question of diversity and inclusion during our next in person meeting (May 2017) resulting in our awareness of the need for training on diversity, bias and anti-racism.

Even as we remained mindful of these questions, we approached our ministry with enthusiasm and joy, recognizing that the work we were called to was deeply holy and incredibly timely. As we learned along with the rest of the world that the government of the United States had decided to withdraw from the Paris Climate Accord, we hoped that the Episcopal Church would feel empowered and committed to be stewards of creation at the diocesan, congregational and regional levels. We believe that the Council's work in this effort can help to guide The Jesus Movement in preserving and protecting creation for today and future generations.

The Advisory Council organized our fourteen (14) members around three (3) mandates: two (2) assigned in the enabling legislation 2015-A030 and one (1) subsequent related task from Executive Council. Our first mandate, outlined in 2015-A030, was to begin a small grants program. A sub group began work on developing a process and standards for grants and launched the first round of applications within three (3) months of our first meeting. Three (3) grant cycles led to one hundred (100) grant applications and forty-four (44) grant allocations during the course of the one (1) year program. Clearly, based on this robust response, there is a strong desire for support of a growing network of environmental ministries flourishing within the Episcopal Church.

Equally important was our second mandate to launch Regional Consultative Groups as envisioned by the General Convention resolution. The Council realized that the provincial configurations, with differing institutional capacities, numbers of dioceses and land areas might mean that RCGs would not be launched in all regions during this Triennium. Several provincially based RCGs have been piloted in this triennium and the Advisory Council has developed a series of recommendations for future network development as noted below. In parallel, we began to explore the concept that affinity groups based on mutual areas of interest or bioregional groups might prove more effective for the future.

The council formed a small working group to manage eco-justice projects in response to an Executive Council resolution created at their June 2016 meeting. The projects created from this third mandate for the Advisory Committee were envisioned to respond to critical local issues of eco-justice. These eco-justice projects were intended to provide direct, needed institutional and visionary support for communities in the face of inequitable and damaging environmental burdens.

In the sections below, greater details are given concerning the three (3) mandates of the Council. We also offer a series of recommendations, including possible future mandates and council membership, for General Convention to consider for the Advisory Council in the next triennium. We have been honored and humbled to serve God's church and God's creation these past eighteen (18) months.

SMALL GRANTS

The Advisory Council organized a small grant program to implement the portion of the vision of Resolution 2015-A030 which called for a granting body to nurture and enable stewardship of creation initiatives across The Episcopal Church:

The Advisory Council on the Stewardship of Creation shall create a structure for allocation of money to fund RCG initiatives at Parish and Diocesan levels within a year of the 78th General Convention, and serve as the granting body. . .

A total of \$334,419 was disbursed for this work. A program of communication, application collection, approval and follow-up was developed by the committee and executed in the last quarter of 2016 through 2017.

The Advisory Council recognized the importance of empowering the local work of creation care and stewardship in parishes and other Episcopal organizations which could serve not only as local activity of eco-justice and reconciliation, but could also serve as models and resources for similar work across the larger church. Thus, the method and criterion for granting these funds took the following shape:

1. Grants were capped at \$10,000 per application to insure a broad opportunity for a significant number of projects and proposals.
2. Grants were offered in three (3) separate rounds of application, review and approval within the triennium. Each round was coordinated with the tri-annual meetings of Executive Council, which was the grant approving body. There were no limits on the number of approved grants for each round. Each application was considered in each round, until the total funds were exhausted. Applicants were allowed to submit additional proposals or resubmit revised proposals in multiple rounds.
3. Grant proposals were required to be sponsored by a recognized Episcopal organization, which would receive the grant funds. Such entities could be parishes, a diocese or other Episcopal organizations.
4. Criteria for consideration of proposals included the following:
 - a) Find and establish connections between eco- and social justice.
 - b) Engage the local community as partners and participants, fostering cooperation between communities of faith, civic, scientific and educational organizations.
 - c) Have specific outcomes which create lasting impact.
 - d) Enhance faith formation and social understanding.

- e) Serve groups and/or regions that are vulnerable and/or underrepresented in the church.
- f) Encourage intergenerational engagement.
- g) Demonstrate innovation and creativity.
- h) Promote church wide learning, understanding and practical application.

The grant funds were exhausted within one (1) year which included three (3) rounds of applications and approvals.

Round 1 yielded 20 applications of which 8 were approved and \$69,400 granted.

Round 2 yielded 39 applications of which 16 were approved and \$123,910 granted.

Round 3 yielded 41 applications of which 20 were approved and \$141,109 granted.

There were a total of one hundred (100) total applications of which forty-four (44) were approved and \$334,419 granted. Projects which were proposed but not funded in earlier rounds were welcomed for resubmission with changes in subsequent rounds.

The Advisory Council was pleased with the variety of projects initiated and that the work being accomplished was not only practical, but also educational, spiritual and reconciling work which can serve as models for other faith communities to follow. The committee worked to encourage applicants to include within their proposed work support for discipleship, faith formation, fellowship and proclamation.

A sample of approved projects includes:

Kairos Earth/ Church in the Woods River of Life Pilgrimage Project connecting Episcopalians in multiple dioceses in New England with spiritual practices valuing water.

Honoré Mill and Farm, Altar to Farm Program planting wheat for communion bread, providing education on sustainable agriculture and carbon sequestration.

Diocese of Colombia, Bogota's pollution alleviation project building community partitions of native plants of South America.

Episcopal Church Diocese of Haiti/Centre, the development and use of a drip irrigation system for agriculture and a related educational program.

Trinity Episcopal Church, Bloomington Indiana. A solar installation project with faith formation, parish celebration and youth training and involvement.

The Episcopal Diocese of Arkansas. A Lower Arkansas-Maumelle River watershed permaculture and education project involving Arkansas Baptist College (an HBCU), members of Episcopal congregations and a group of young adults.

The Episcopal Diocese of Delaware. To support the diocese in continuing their project of bringing all diocesan property into compliance with the Genesis Covenant.

Recommendations

The Advisory Council believes that providing small grants to encourage and enable this kind of work is both an important and effective use of church funds. The Council makes the following recommendations:

1. Allow a wide window of opportunity for proposals to be developed, organized, submitted and resubmitted. This supports experimentation, creativity, discovery and refinement; and greatly improves the quality of proposals and projects.
2. Set criteria that requires projects to include elements of faith formation, gospel proclamation, community engagement and social reconciliation. This helps Christians to find their voice of faith, churches to understand their role as faith communities and society to hear a gospel of reconciliation of all creation.
3. Encourage projects to create artifacts which can serve the wider church, such as handbooks, curriculum, worship resources and other tools which allow others to extend and expand on the work.
4. Establish an Officer for the Stewardship of Creation role to serve as a resource person for this work (and other work of this committee), a liaison between parishes and Episcopal institutions with their many creation care initiatives, contact person for the denomination, partners and parishes, ambassador between evangelism, racial justice and stewardship of creation, and advocate for funding, visibility and action.

REGIONAL CONSULTATIVE GROUPS

Resolution 2015-A030 directed the council to provide parishes, individuals and organizations within the Episcopal Church with expertise, networks, and general support to further their environmental work and ministry through Regional Consultative Groups [RCGs]. RCGs were to be formed through the Advisory Council, which includes representation from all provinces. The RCGs were envisioned to be comprised mainly of technical experts and persons who would provide expert advice in issues of sustainability and parish support.

The council's effort to develop the RCGs began with a strategy to reach out to Provincial officers, bishops and diocesan staff to identify possible RCG members in each Province. Work was also done to identify individuals known to be engaged in eco-ministry within the various Provinces. However, it was quickly recognized how uneven and disparate this organizing work across each province would become. In some instances, there were multiple council members for a particular province that were

able to share duties. In most cases, however, there was only one Advisory Council member responsible for launching the RCG and developing a provincially based network effort while also supporting the work for either small grants or eco-justice sites. Also, some provinces were themselves highly organized while others were not as organized. Importantly, some provinces were geographically compact while others were extensively spread out.

Despite these challenges, progress was made in organizing RCGs in several provinces:

Province I. An RCG was formed based on the recommendations of the bishops of the Province, with conversation with the Executive Director of the Province. One (1) or two (2) representatives from each of the seven (7) dioceses appointed. Twelve (12) people are currently on the Province 1 RCG. The first meeting of the Province 1 RCG was held in May 2017 for introductions, goal setting and planning. There will be an in-person meeting in the first quarter of 2018 to continue the work of the RCG.

Province IV: An invitation to nominate a member to the RCG was sent to each bishop and diocese in the Province. Seven (7) nominations were received from those invitations and an initial RCG was formed. An organizing video conference was held and an in-person retreat was hosted at the Dubose Center in Sewanee. Goals and purpose were established and clarified, and additional RCG members were identified.

Province V: An invitation to nominate a member to the RCG was sent to each bishop and diocese in the Province. Information about the opportunity to serve also appeared in the Provincial newsletter. An initial RCG comprised of thirteen (13) individuals from ten (10) of the fourteen (14) dioceses in the province was formed through a combination of volunteers and nominees. The group held two (2) videoconferences, established a purpose of developing a baseline directory of current projects for care of creation within the province, and began that work.

Province VII: Province VII has started initial conversations with an already extant provincial environmental group. The group has not yet met, but has communicated and leadership is discerning how to move into the RCG role.

Province VIII: An invitation to nominate members to the RCG was sent to each bishop and diocese in the Province by the President of Province VIII. Diocesan bishops were also encouraged to publicize the RCG formation through newsletters and other means. Although several members have been identified, the RCG for Province VIII is still in the process of being formed at this time. We expect that the full group will be formed in early 2018 with initial meetings to be held through videoconferences.

Recommendations

Based on shared experiences, stories, and lessons learned, the Advisory Council recommends a new vision for the RCGs moving forward that we believe has great potential for strengthening the Church's ongoing environmental witness.

Many church members focusing on creation care ministries have experienced isolation and a need for support in the past, longing for deeper and more lasting connections to others working in these areas as a corrective to these concerns. Thus, the Advisory Council has discerned an overarching need to create and foster a church-wide flexible network to inspire and support all people doing the church's work for environmental stewardship and ecological justice. The network is initially being organized through the provinces and it will generally consist of people with a passion for environmental stewardship and ecological justice work who are willing to share their experiences and stories with others.

The broader intention and goal is to help all church members share ideas and make meaningful connections across the church. Through the appropriate collection and organization of data, network users will be able to sort inquiries for assistance by provinces, dioceses, ecoregions, bioregions, countries, and states, as well as by areas of substantive expertise, as circumstances and needs dictate. The results of network searches will connect people with a love for creation care, ecological justice, and environmental stewardship with stories to tell, experiences to share, and expertise to build from.

Further, in addition to providing access to religious and scientific expertise, the groups will serve to cultivate and support a genuinely evangelical approach to stewardship of creation. RCG leaders will develop networks of environmental ministers, clergy and lay, throughout the region or province. They will maintain regular communication with members of this network, leading them in theological reflection and facilitating mutually supportive relationships. We have felt that the Church has been asked to serve a particular purpose in this work. Instead of offering purely scientific or logistical support, we must offer spiritual perspective and offer help to existing work or interested parties by helping to cultivate relationships that will provide insight, storytelling, lessons, and support that is grounded in prayer, Scripture and our Baptismal Covenant.

We anticipate that, in this work, leaders will make use of current best practices in missional engagement, such as individual meetings, appreciative inquiry, personal and public narratives; and the Council intends to provide training for these practices. In this way, the groups will provide needed connection and support for those engaged in this work and will model an approach to stewardship of creation that is grounded in the Gospel and developed in intentional relationships.

ECO-JUSTICE SITES

Eco-Justice is justice for all, seen through the lens of human-induced climate change and environmental degradation. Eco-Justice work addresses and encompasses the whole family of God and not only the human family. Because Eco-Justice is justice for all, complex relationships contain competing goals that involve tensions and conflicts. Work in Eco-Justice then means that a straightforward, linear problem-solving approach is not likely to succeed.

The Advisory Council on the Stewardship of Creation, at the direction of the Executive Council of the Episcopal Church, devoted an important section of its work to three (3) eco-justice sites: Arctic Village in Alaska, coastal areas of Louisiana, and the Dominican Republic. Each site had an Advisory Council liaison. The protocol for our work was to look to the bishops and dioceses to define and shape the specific programs that emerge.

Eco-justice sites are places where intense environmental degradation or violent expressions of climate change have been experienced. An example of the former is the potential harm caused by the placement of the Dakota Access Pipeline under the main water source for the Standing Rock Tribe of the Lakota People. The rising sea levels already engulfing Pacific island villages is a stark and present example of the latter. Because the conditions leading to an experience of eco-injustice may have been hundreds of years in the making (climate change), because the effects of climate change are systemic and complex, and because the scale of devastation may be immense, bringing eco-justice is often a matter of long commitment. A good start has been made in the three (3) eco-justice sites with which the Advisory Council worked in this triennium, but the work has just begun. But an eighteen (18) month period was not enough time to initiate, develop and execute diocesan-wide projects of this kind. We urge continued commitment to these sites and the expansion of the Advisory Council's eco-justice work to other areas of need. The following sections describe the work in each site thus far.

Alaska

Arctic Village is in the far north of Alaska, tucked into a land embayment of the Arctic National Wildlife Refuge (ANWR). The Gwich'in People who live in Arctic Village are largely Episcopalian, and have lived for many hundreds of years in an intimate relationship of life with the immense Porcupine caribou herd (some 200,000 in number). The Porcupine caribou herd calves in the narrow coastal zone of the Arctic National Wildlife Refuge, a range of land that the Gwich'in hold so sacred that they do not enter the area.

The coastal zone of ANWR is also of great interest for oil exploration and drilling. The consensus of wildlife biologists is that drilling would be disastrous for the caribou herd, vulnerable in the calving season. Drilling would hurt both the Gwich'in and the Porcupine Caribou herd.

The Gwich'in have tribal neighbors in the area of ANWR, the Inupiaq People. Unlike the Gwich'in, the Inupiaq have over time adopted a fossil-fuel based economy, and the expansion of drilling and more oil-related jobs is welcomed by them.

The project proposed by Bishop Mark Lattime of Alaska is to create a process that will bring the Gwich'in and the Inupiaq into meaningful, productive dialog about their mutual futures. Thus far the Advisory Council liaison has worked with Bishop Lattime to define the project and to identify an extensive list of conflict resolution resources for exploration.

Dominican Republic

In collaboration with the Iglesia Episcopal Dominicana and GreenFaith, the Advisory Council is supporting an environmental education and sustainable agriculture project in the Dominican Republic. The Diocese and GreenFaith are planning a community organizing and education workshop in early 2018 to train local leaders who will then facilitate environmental education initiatives in the twenty (28) diocesan schools. GreenFaith will provide ongoing support for these leaders. Additionally, the project incorporates a three thousand (3,000) square meter exhibition greenhouse at the Diocesan camp at Jarabacoa. The greenhouse will be a resource for environmental education and a potential model for other locations.

Accordingly, given the significant work already being done through this relationship, the Advisory Council recommends the continued financial and personnel support for the work in the Dominican Republic. This funding will support the construction of additional greenhouses in other locations, ongoing support for environmental educators, and the creation of a diocese-wide recycling initiative.

Louisiana

The Diocese of Louisiana was identified as one of our eco-justice sites by the Office of Governmental Relations last year. As a community on the Gulf Coast, New Orleans and the surrounding areas within the Diocese have experienced both traumatic events and long term devastation of ecosystems and living conditions due to climate change. The ever-worsening hurricane seasons, several “century” floods in the past few years, disappearance of the wetlands that protect the land, and species loss are just a few of the examples of what the people of Louisiana have faced and the repercussions of which they are facing today. It is long overdue to stop calling these events natural disasters and to include them in our discussions as symptoms of human-induced global warming and climate destruction. Those most affected by climate destruction in Louisiana, as in most places, are the marginalized communities. This is a call not only for organizing, but for justice work.

The Advisory Council believes that while the Diocese of Louisiana presents a unique situation in its struggle with climate change; our work with them may offer a template for other dioceses to use in building climate resilience in their own contexts. Like many other dioceses across the Episcopal Church, Louisiana acknowledges the need to address both the symptoms and the causes of climate

change in their communities, but they know neither how nor where to begin. We believe that with the support of leadership and the resources allocated as an eco-justice site, we will work with Louisiana to make it a model experience for other dioceses interested in eco-justice work.

Our liaison from the Advisory Council to Louisiana has been working with Bishop Morris Thompson of Louisiana to formulate a course of action appropriate for establishing this work in his region. There are forty-eight (48) parishes in the Diocese of Louisiana. We have identified several local organizations and educational institutions that have been working in New Orleans and the surrounding communities for years and that have researched effective techniques on building climate resilience and changing habits to reduce our contributions to climate change. We are coordinating an initial meeting in New Orleans with parish leadership and these organizations to begin the conversation around mobilizing existing resources and empowering Episcopal leaders to be on the forefront of this important ministry.

Recommendations

The Council recommends that the work begun at these three (3) sites continue into the next Triennium as the work of justice is never done in a short time frame but requires long term commitment, vision and patience to unfold into God's plan. Additionally, it is recommended that the Advisory Council in the next three (3) years develop a request for proposal process and solicit additional areas for eco-justice work around the Church.

Proposed Resolutions

The Advisory Council prepared and submitted fourteen (14) resolutions springing from our work and process.

RESOLUTION A008: CONTINUING THE ADVISORY COUNCIL ON THE STEWARDSHIP OF CREATION

Resolved, the House of _____ concurring, That because the work of the church for the stewardship of Creation is integral to discipleship in Christ, the 79th General Convention authorize an Advisory Council on the Stewardship of Creation to continue to develop this aspect of the ongoing mission and ministry of The Episcopal Church. The Advisory Council shall continue and refine the small grants program begun by the 2015-2018 Advisory Council to support local and regional eco-ministry efforts; engage eco-justice site projects, and develop creation care networks based on geographic boundaries and areas of affinity (previously known as Regional Consultative Groups); and be it further

Resolved that the Council shall receive and help disseminate, through the networks, reports from congregations, dioceses and regions on fossil fuel divestment efforts and progress reports toward keeping the spirit of the Paris Climate Accord; and be it further

Resolved, That this Advisory Council shall also establish a Theology of Creation Working Group comprised of faculty, staff and students from among the Episcopal Church's seminaries and tasked with facilitating innovative educational offerings in environmental ethics and theology for both seminarians and the broader public; and be it further

Resolved, That this Advisory Council be appointed jointly by the President of the House of Deputies and the Presiding Bishop, with fourteen (14) to fifteen (15) members to include a diverse representation from the Church mindful to include younger generations, people of color and native persons who are and will be disproportionately affected by climate change; and be it further

Resolved, that this Council submit a report to the 80th General Convention; and be it further

Resolved, That the General Convention request that the Joint Standing Committee on Program, Budget and Finance allocate \$1.1 million for the implementation of this resolution and staff support and leadership from The Episcopal Church Office.

RESOLUTION A009: CREATING GREENING LOANS

Resolved, the House of _____ concurring, That the 79th General Convention affirm the vital witness of the Church to the effects of human-caused climate change as part of our witness as modern Christians and our concern for all who come after us, as we enact our Baptismal Covenant to “persevere in resisting evil” and “strive for justice and peace among all people.” And that the energy-inefficiency of our houses of worship undermine our ability to provide this witness; and be it further

Resolved, That the 79th General Convention recognize that the energy inefficiency of aging physical plants and the financial realities of parish budgets make it difficult for parishes to afford energy audits and to update their buildings to renewable and efficiency; and be it further

Resolved, That the 79th General Convention direct the Presiding Bishop's office, with the input of the Episcopal Church Building Fund, to establish a mechanism to support the greening of Episcopal churches through low-interest loans or grants and that \$500,000 be allocated to meet these goals in the 2019-2021 triennium. And that the Presiding Bishop's Office present a status report to the 80th General Convention.

RESOLUTION A010: TREE PLANTING OF “PARIS GROVES”

Resolved, the House of _____ concurring, That the 79th General Convention affirm the importance of Episcopal Schools, Camps and Conference Centers in educating generations of Episcopalians, especially in matters of stewardship and relationship with Creation; and be it further

Resolved, That the General Convention, recognizing the timely importance of these conversations, commend all Episcopal Schools, Camps and Conference Centers in making environmental stewardship and care of creation key components of formation in the 2019-2021 triennium; and be it further

Resolved, That the General Convention, as part of The Episcopal Church's response to the opportunity to stand with civil society partners to keep the United States commitment to the Paris Climate Accord, commend each of the eighty-five (85) camp and conference centers in the Episcopal Church will establish "Paris Groves," plantings of trees in the camp and conference centers that will serve as a visible witness to the significance of the Paris Accord and do the practical work of sequestration of carbon from the atmosphere; and be it further

Resolved, that each camp and conference center determine the tree species appropriate for their ecosystem and plant those species; and be it further

Resolved, that each Episcopalian be encouraged to donate to one of our eighty-five (85) camp and conference centers for the establishment of Paris Groves; and be it further

Resolved, that Episcopalians gather at Episcopal Camp and Conference centers for the tree planting, establishing Paris Groves; and be it further

Resolved, that the General Convention invite each Confirmand, person received into the Episcopal Church and each person reaffirming his or her Baptismal vows to plant a tree in gratitude in an Episcopal camp and conference center Paris Grove; and be it further

Resolved, that Episcopalians be encouraged to donate to an Episcopal camp and conference center for the maintenance of an existing forest.

RESOLUTION A011: OPPOSE ENVIRONMENTAL RACISM

Resolved, the House of _____ concurring, That the 79th General Convention affirm that fossil fuel-based power plants are the single largest source of carbon dioxide pollution in the United States and major contributors to climate change; these emissions not only threaten the environmental stability of our planet, but also the health of young children and their families, disproportionately affecting the poorest among us; and be it further

Resolved, That the Church recommit to and direct the Office of Government Relations and the Episcopal Public Policy Network to oppose Environmental Racism expressed in such ways as the locating of extraction, production, and disposal industries where they disproportionately harm neighborhoods inhabited by people of color and low income communities. And to oppose coal, gas, oil, and uranium extraction and its subsequent transportation which threaten the health and sanctity

of communities and the livelihood of future generations; especially as such industries are located disproportionately nearby low income communities and neighborhoods inhabited by people of color.

RESOLUTION A012: ON THE IMPORTANCE OF ECUMENICAL AND INTERFAITH RELATIONSHIPS FOR THE STEWARDSHIP OF CREATION

Resolved, the House of _____ concurring, That the 79th General Convention commend the importance of ecumenism in addressing issues of climate change and environmental racism; and be it further

Resolved, That the General Convention acknowledge and commend the work of the diverse ecumenical and interfaith groups seeking to steward Creation; and be it further

Resolved, that as disciples of Jesus Christ, through whom all things were made and in whom all things cohere, commends our communion partners to recognize our unique opportunity to speak and act on behalf of God's Creation together; and be it further

Resolved, that the Office of Ecumenical Relations shall include the Stewardship of Creation as a priority item for dialogue and action in the Church's ecumenical relationships; and be it further

Resolved, that The Episcopal Church, seek to continue our robust heritage of interfaith partnership as an essential aspect of our gospel witness; and be it further

Resolved, That the Church commend provinces, Regional Consultative Groups, dioceses, individual parishes, clergy and lay people to steward creation as neighbors and partners with ecumenical and interfaith organizations.

RESOLUTION A013: FACILITATING THE DEVELOPMENT OF THE CHURCH'S MINISTRY OF THE CARE OF CREATION

Resolved, the House of _____ concurring, That the 79th General Convention affirm the Presiding Officers' call to the Church to recognize Care of Creation as an integral part of The Jesus Movement; and be it further

Resolved, that the General Convention establish the role of Officer for the Stewardship of Creation as a member of the Presiding Bishop's staff to directly support the work of The Episcopal Church in issues of Environmental Stewardship and Care of Creation; and be it further

Resolved, that this role shall be responsible to serve as a resource person for the Church, a liaison between parishes and Episcopal institutions with their many creation care initiatives, network developer for sharing best practices, contact person for the denomination, partners and parishes, ambassador between evangelism, racial justice and stewardship of creation, and advocate for funding, visibility and action; and be it further

Resolved, that the General Convention allocates \$390,000 for the cost of this position for the 2019-2021 triennium.

RESOLUTION A014: THE USE OF CARBON OFFSETS

Resolved, the House of _____ concurring, That the 79th General Convention recognizes the reality of human-caused climate change through continued reliance on fossil fuel-based transportation; and be it further

Resolved, that, by offsetting the impact of the travel done on behalf of The Jesus Movement, the Church witnesses to its care for God's creation; and be it further

Resolved, That the General Convention direct the Presiding Bishop's Office to draft a policy in 2018 requiring the use of Carbon Offsets by the Episcopal Church Center and that such a program be tested and piloted during the triennium for the work of The Episcopal Church including the travel of its staff, standing commissions and interim bodies; and be it further

Resolved, that a plan for a broader offset program for all church travel be presented for consideration at the 80th General Convention; and be it further

Resolved, that \$25,000 be allocated for the pilot carbon offset program.

RESOLUTION A015: ANTI-RACISM/DIVERSITY/BIAS AWARENESS TRAINING FOR INTERIM BODIES

Resolved, the House of _____ concurring, That the 79th General Convention affirm that the "mission of the Church is to restore all people to unity with God and each other in Christ" (BCP 855, Catechism). And that the work of The Jesus Movement is articulated in the pursuit of the reconciliation of humanity in the pursuit of Racial Reconciliation; and be it further

Resolved, that the General Convention acknowledge the work of the Church happening in Interim Bodies is done by groups of Episcopal neighbors, initially strangers to one another, under time and budget constraints and that, as Interim Bodies work, opportunities abound for conscious and unconscious bias to manifest itself and can take the form of oppression and aggression counter to the work of the Body and the Gospel; and be it further

Resolved, that the 79th General Convention require the constituted Interim Bodies of the 2019-2021 triennium to undergo Anti-Racism/Diversity/Bias Awareness Training at their initial meetings and that the cost of such trainings be folded into the budget for each Interim Body.

RESOLUTION A016: TRIAL USE OF CREATION CARE LANGUAGE IN THE BAPTISMAL COVENANT

Resolved, the House of _____ concurring, That the 79th General Convention, hearing the baptismal prayer asking for the newly baptized to be granted “the gift of joy and wonder in all your works,” authorize the trial use of additions to the Baptismal Covenant concerning our responsibility as baptized Christians to care for God’s creation; and be it further

Resolved, that there be two (2) options for this addition;

First, an additional question may be added with the wording:

“Will you cherish the wondrous works of God, and protect and restore the beauty and integrity of all creation?

People: I will, with God’s help.”

Second, that the question:

“Will you strive for justice and peace among all people, and respect the dignity every human being?” may be augmented as “Will you strive for justice and peace among all people, and respect the dignity of the Earth and every human being?” and be it further

Resolved, that use of this additional wording be authorized for trial use as part of the Baptismal Covenant for the triennium following the 79th General Convention, beginning on the first Sunday of Advent 2018; and be it further

Resolved, that the Standing Commission on Liturgy and Music accept comments and suggestions on the trial baptismal covenant language at the 80th General Convention and, as appropriate, consider for future inclusion in the revised Prayer Book.

RESOLUTION A017: CREATION LITURGIES IN PRAYER BOOK REVISION

Resolved, the House of _____ concurring, That the 79th General Convention affirm the central Anglican tenet of *lex orandi, lex credendi* (“the law of praying is the law of believing,” or, more conversationally, “praying shapes believing”); and be it further

Resolved, that the Prayer Book is a primary way Episcopalians are formed through *lex orandi, lex credendi*; and be it further

Resolved, that, in light of the catastrophic failure of humanity to live into its role as stewards of God’s good creation and our inherent call to reconcile with all God’s creation, the General Convention directs future Prayer Book revision to include creation-focused liturgies which recognize mourning and lamentation, joy and celebration, and repentance and reconciliation; and be it further

Resolved that this understanding, appreciation and care of God's good creation be explicitly incorporated in the Baptism, Eucharist, Confirmation and Ordination liturgies.

RESOLUTION A018: EPISCOPALIANS PARTICIPATING IN THE PARIS CLIMATE AGREEMENT

Resolved, the House of _____ concurring, That the 79th General Convention recognize that there is an important shift toward renewable energy which will help protect God's good creation. Supporting this shift is part of the Church's call to being part of The Jesus Movement in the world and; and be it further

Resolved, That climate change be recognized as a human-made threat to all God's people, creatures and the entire created order, while particularly placing unjust and inequitable burdens and stresses on native peoples, poor communities and people of color; and be it further

Resolved, That the 79th General Convention, to further advance the House of Bishop's 2011 Pastoral Teaching on the Environment commitment to "advocate for a fair, ambitious, and binding climate treaty," make every effort to fully and completely participate in future meetings of the United Nations Conference of Parties on Climate Change as an active, faithful and engaged voice for all of God's good earth; and be it further

Resolved, that as individuals and communities of faith, the Episcopal Church set an example, in the spirit of the Paris Climate Accord, by making intentional decisions about living lightly and gently on God's good earth, for example, through energy conservation, renewable energy, sustainable food practices, gardening, sustainable coffee hours in parishes (considering the carbon footprint, resourcing, health consequences, and waste streams of materials, locations) and be it further

Resolved, that dioceses, parishes and individuals making commitment to the Paris Climate Accord consider reporting on their commitments, actions and successes to the Advisory Council on the Stewardship of Creation.

RESOLUTION A019: CREATE A TASK FORCE TO STUDY AND REPORT ON THE INTERSECTION OF EVANGELISM, CHURCH PLANTING, AND CARE OF CREATION

Resolved, the House of _____ concurring, that the 79th General Convention directs the Presiding Bishop and the President of the House of Deputies to appoint a Task Force to study and report on the intersection of Evangelism, Church Planting, and Care of Creation; and be it further

Resolved, that the Task Force shall be made up of no fewer than six (6) and no more than twelve (12) individuals and shall include representation from mission enterprise zone developers, church planters, local evangelists and creation care advocates, Executive Council members, and members of the Presiding Bishop's Staff; and be it further

Resolved, that the Task Force shall determine how many of the new ministries begun with funding from The Episcopal Church since two thousand (2000) integrate the care of Creation as a core component of ministry. The Task Force shall interview these ministry founders and core team, and shall make an assessment regarding the opportunities, challenges, and blessings of this intersection of ministry. In particular, the Task Force shall make an assessment as to whether and how these methods of ministry are effective in engaging younger generations, defined as individuals and households under forty (40) years of age; and be it further

Resolved, that the General Convention allocate \$100,000 for this work in the current triennium.

RESOLUTION A020: FOSSIL FUEL DIVESTMENT

Resolved, the House of _____ concurring, That the 79th General Convention call upon the Investment Committee of the Executive Council, the Episcopal Church Endowment Fund, and the Episcopal Church Foundation to report to Executive Council all steps taken in the past triennium to divest from fossil fuel companies and reinvest in clean renewable energy in a fiscally responsible manner in accordance with General Convention resolution #2015-Co45; and be it further

Resolved, That the General Convention reaffirm the language of resolution #2015-Co45 urging all dioceses and parishes of the Episcopal Church to engage the topic of divestment from fossil fuels and reinvestment in clean energy and encourage dioceses and parishes to share progress toward this goal with the Advisory Council on the Stewardship of Creation; and be it further

Resolved, That the General Convention commend the Church Pension Fund for its passion in responding to climate change and for its statement “This does not mean that we would never divest; to do so, however, we would have to believe that divesting would not negatively impact the financial performance of our portfolio.” (CPF Report to the House of Deputies, November 2, 2017, page 6) and be it further

Resolved, in light of this statement, that the General Convention urge CPF to consider that its fiduciary duty to shareholders may require it to avoid climate change-related risk, including investment in fossil fuel companies, and therefore to initiate a thorough investigation of the potential financial impact, both benefits and disadvantages, of divestment from fossil fuel companies and reinvestment in clean renewable energy, to take steps to effect such divestment/reinvestment in a fiscally responsible manner, and to report back CPF’s findings to the 80th General Convention.

RESOLUTION A021: CANONICAL CHANGE: INTEGRATE THE CARE OF CREATION INTO THEOLOGICAL EDUCATION FOR ORDINATION

Resolved, the House of _____ concurring, That the 79th General Convention recognize the critical importance of ordained leadership in prophesying change in communities and nations, especially in ethical issues; and be it further

Resolved, That the 79th General Convention proclaim that the degradation and destruction of God's Creation by human beings is among the most pressing ethical issues of our time and a perversion of our original commandment to "have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth" (Genesis 1.28); and be it further

Resolved, That the 79th General Convention acknowledge the lack of training most clergy have in Christian Environmental Ethics and Stewardship of Creation; and be it further

Resolved, That Canon III.3.8.5(g)(4) is hereby amended to read as follows:

Sec. 5 (g)(4) Christian Ethics and Moral Theology, *including environmental ethics and theology*
And be it further

Resolved, That Canon III.3.8.5 (g)(6) is hereby amended to read as follows:

Sec. 5 (g)(6) The Practice of Ministry in contemporary society, including leadership, evangelism, stewardship, ecumenism, interfaith relations, mission theology, *environmental stewardship and care of creation*, and the historical and contemporary experience of racial and minority groups.

ADVISORY GROUP FOR CHURCH PLANTING

Membership

The Rev. Jane Gerdson, <i>Chair</i>	Southern Ohio, V	2018
The Rev. Valerie Bailey Fischer	Newark, NJ, II	2018
The Rt. Rev. Mary Gray-Reeves	El Camino Real, VIII	2018
The Rev. David W. Perkins	Georgia, IV	2018
Ms. Erendira Jimenez-Pike	Kentucky, IV	2018
The Rev. Alex Montes Vela	Texas, VII	2018
The Rev. Katie Nakamura Rengers	Alabama, IV	2018
Mr. Zachary Charles Nyein	East Tennessee, IV	2018
The Rev. Canon Jesus Reyes	El Camino Real, VIII	2018
The Rev. Canon Janet Waggoner	Fort Worth, TX, VII	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018
The Rev. Canon Frank Logue, <i>Liaison to Executive Council</i>	Georgia, IV	2018
The Rev. Canon Tanya Wallace, <i>Liaison to Executive Council</i>	Western Massachusetts, I	2018

CHANGES IN MEMBERSHIP

Members, resigned:

The Right Rev. George Sumner
The Rev. Mike Michie

Additional members appointed during the triennium:

The Right Rev. Mary Gray Reeves
The Rev. Mike Michie, *Staff*

Mandate

Resolution D005 created this Advisory Group to expand the work of the Office of Church Planting and Redevelopment, in partnership with and under the guidance of the Joint Standing Committee on Local Mission and Ministry.

The ministry of this Advisory Group, as directed by Resolution D005, has been to create a church-wide network for planting churches. As per the Resolution, the work of the Advisory Group was to included:

- Identifying and supporting existing programs for training in planting congregations for clergy and lay leaders;
- Providing resources for planters of congregations;
- Developing and implementing a program to train bilingual/bicultural lay and ordained leaders for Latino/Hispanic ministries;
- Hiring a staff person to oversee the planting network
- Distributing approximately \$3,000,000 in grant funds to new church starts and mission enterprise zones.

The Advisory Group was to develop criteria for receiving grants, provide a reporting process, make recommendations to Executive Council about grants to be awarded, identify and assess potential planters, and develop a network of assessors and coaches, as well as initiate training processes to support new church starts and mission enterprise zones. The Advisory Group was guided by the Resolution to work with the Communications Office of The Episcopal Church to establish a website and Facebook page for church planting initiatives, as well as to produce news stories and videos to celebrate the work of church planting in The Episcopal Church.

The Advisory Group on Church Planting was also asked to oversee the continued funding of Mission Enterprise Zones [MEZ] as outlined in **Resolution A012** and to collaborate with Hispanic and Latino Ministry developers working on **Resolution A086**.

Summary of work

Link to video: <https://www.episcopalchurch.org/mission-developers-report-church>

The Episcopal Church launched a new missional movement to engage in evangelism and church planting initiatives and to cultivate new ministries for The Jesus Movement. As there has not been a culture of church planting in the Episcopal Church in recent years, the appointment of the Advisory Group on Church Planting has helped steward the development of a church wide network for planting congregations, training and recruiting planters and mission developers and establishing new congregations and missional initiatives. Over the course of this triennium, the Advisory Group on Church Planting received over one hundred and twenty (120) grants and recommended funding for sixty-six (66) new ministries with \$3,400,000 allocated for funding new church plants and mission enterprise zones. This includes

- Twenty-one (21) new church starts
- Twenty-two (22) new mission enterprise zones and hybrid missional communities
- Fourteen (14) discernment grants to assist with assessment, training, and consulting during the pre-launch phase of a project

- Ten (10) renewal grants for ministries initially funded in 2013-2015
- The new starts include: eight (8) Latinx new starts, three (3) other multi-ethnic new starts, and two (2) specifically connecting with millennials. Some examples include Christ's Beloved Community (NC), Hope Sandwiches (CA), Misa Magdalena (DC), Sudanese Congregation at St. Paul's (Central NY), Epiphany Church (GA).
- The MEZ's include: three (3) Latinx, although almost all deal with non-dominant population groups including millennials, those living with poverty or homelessness, indigenous/native groups, or environmental stewardship/farming. Some examples include Plainsong Farm (MI), Franklinton Cycleworks (S. OH), Supper@St. Martins (PA), Table 229 (MN), Four Saints Food Pantry (Ft. Worth, TX), Between the Ridges (WA), Proyecto para una panaderia y pasteleria (Ecuador),
- The renewal grants include: four (4) Latinx renewals, two (2) other multi-ethnic, one (1) working with millennials, and one (1) farming. Examples include: The Abbey (AL), St. Gabriel's (VA), Our Lady of Guadalupe (Olympia), San Pedro y San Paul (OR), the Abundant Table (CA), and Warriors for a Dream (NY).

Each of these ministries is in a different phase of development, some are still organizing, some are pre-launch, some are just now launching, and many of these communities are thriving, growing in membership and involvement. Each ministry is reporting back their progress in the form of a dynamic ministry plan platform that allows mission developers to keep their diocesan advocates, coaches, and church center staff up to date on their plans and growth. To learn more about individual churches or missional initiatives visit: <https://www.episcopalchurch.org/church-planting-and-missional-development>. You can find more statistics, a map of funded ministries, videos, stories, reflections and resources.

The work of the Advisory Group on Church Planting proceeded throughout the Triennium on two (2) intersecting tracks. The first of these tracks was the creation – through research, design, partnership, execution and evaluation – of an infrastructure for mission development. The second track was the distribution of \$3,400,000 in grant funds to selected church plants and mission enterprise zones, a process which included designing an application, supporting church planters in the clarification of their goals and in the completion of their applications (including encouraging deeper partnerships with their dioceses), receiving and evaluating applications, continuing conversations with church planters about their applications, awarding grants, and establishing and maintaining a process for follow-up with these church plants and distribution of grant funds.

The Advisory Group met as a group of the whole three (3) times during the Triennium – in February 2016 in Maryland, in August 2017 in Cincinnati, and in October 2017 in Baltimore. In addition, the Advisory Group met monthly by video conference throughout the Triennium. Further, subcommittees met regularly as needed for their particular work, and in September 2017, Tom Brackett and Jane

Gerdson, chair of the Advisory Group, met with Mike Michie, Staff Officer for Church Planting Infrastructure, after he was hired in September 2017.

APPLICATION PROCESS AND GRANT AWARDS

The Advisory Group on Church Planting developed four (4) applications, each for a different kind of mission planting endeavor:

- 1) An application for Mission Enterprise Zones
- 2) An application for Church Plants
- 3) An application for Hybrid Ministries (a ministry, outreach program or mission enterprise zone developing into a church plant)
- 4) An application for a Discernment Grant

The Advisory Group also considered renewal applications for mission enterprise zones and developing church plants which had received funding in the last triennium for a mission enterprise zone or discernment grant for those working to clarify and develop a church plant.

The Advisory Group considered four (4) main factors in evaluation of grant applications:

1. The person or team: A clearly identified missionary or team was given priority. Minimally, a local team was required to have a sense of the qualifications and skills needed in a church planter. Church planters supported with grant funds were required to undergo assessment to evaluate their strengths and weaknesses as related to the particular work of church planting.
2. The place: A clear sense of the context and/or community to be served. Evidence of a significant amount of research regarding the context and the elements needed for a church plant to be successful in that context. Evidence that the skills and ministry background of the church planter/mission developer will be a good fit for that context.
3. The plan: A clear plan and strategy for the ministry, an articulated plan for growth of the ministry, development of stewardship and/or fundraising, and an understanding of the steps needed to attain sustainability of the ministry.
4. Support from the Diocese: An endorsement letter from the bishop was required. In most cases, matching funding was required, with the exception of dioceses in which financial resources are scarce. In those cases, other evidence of strong support for the project was required.

The grant applications were translated into Spanish and released in April 2016. The Advisory Group received applications throughout the triennium until funding was dispersed. June 1, 2016 was the first deadline for applications to be considered. During the course of the triennium, over one hundred and twenty (120) applications were received, and sixty-five (65) ministries were funded. A summary of ministries funded is as follows:

New Church Plants

Recipients of \$100,000 grants (unless otherwise noted)

Christ's Beloved Community – Winston-Salem, NC

Diocese of North Carolina

Good Samaritan – Brownsburg, IN

Diocese of Indianapolis

Millennial Church Start – Savannah, GA

Diocese of Georgia

Southwest Florida Church Plant

Diocese of Southwest Florida

Hope Sandwiches, St. John's – Bernardino, CA

Diocese of Los Angeles

El Corazon – Grand Haven, MI

Diocese of Western Michigan

Chaplain on the Harbor – Grays Harbor, WA

Diocese of Olympia

Episcopal Church of the Resurrection – Plano, TX (\$75,000)

Diocese of Dallas

La Iglesia Episcopal – Lynn, MA

Diocese of Massachusetts

Iglesia Episcopal St. James Portland, OR (\$78,000)

Diocese of Oregon

Church Plant – Hermitage, PA

Diocese of Northwestern Pennsylvania

Slate Project – Baltimore, MD (\$75,000)

Diocese of Maryland

Episcopal Church of Parker County – Parker County, TX
Diocese of Fort Worth

Comunidad Latina de San Dunstan – Tulsa, OK
Diocese of Oklahoma

Misa Magdalena – Aspen Hill, MD
Diocese of Washington (DC)

Sudanese Congregation at St. Paul's – Syracuse, NY (\$50,000)
Diocese of Central NY

Senor de la Misericordia – Denison, IA
Diocese of Iowa

Two Cultures, One Body in Christ - Monmouth County, NJ (\$60,000)
Diocese of New Jersey

North Park Project – San Diego, CA
Diocese of San Diego

Grovetown Episcopal Mission – Augusta, GA
Diocese of Georgia

Bethesda Episcopal Church – Orlando, FL
Diocese of Central Florida

Mission Enterprise Zones [MEZ]
Recipients of \$20,000 grants (unless otherwise noted)

Supper @ St. Martin's – Philadelphia, PA
Diocese of Pennsylvania

St. John's Episcopal Church – Cleveland, OH (\$23,000 + \$31,000 after growth to planting worshipping community)
Diocese of Ohio

Table 229 – St. Paul, MN (\$20,000 + \$20,000 after growth to Hybrid/Church Plant)
Diocese of Minnesota

Breaking Bread – Rapid River, MI (\$15,000)

Diocese of Northern Michigan

Plainsong Farm – Rockford, MI

Diocese of Western Michigan

Four Saints' Food Pantry – Fort Worth, TX

Diocese of Fort Worth

The Divine Office – Santa Monica, CA (\$40,000)

Diocese of Los Angeles

St. Luke's Ministry Interns – Seattle, WA (\$20,000)

Diocese of Olympia

Between the Ridges – Wapato, WA (\$20,000)

Diocese of Spokane

The Center for Mission and Ministry at St. Paul's – Kansas City, KS

Diocese of Kansas

Latinos Pa'lante St. Mary's Latino Ministry –Dorchester, MA (Hybrid/MEZ) (\$60,000)

Diocese of Massachusetts

Franklinton Cycleworks – Columbus, OH

Diocese of Southern Ohio

Proyecto para una panaderia y pasteleria – Guayaquil, Ecuador

Diocese of Ecuador Central

Episcopal Ministries of Corpus Christi – Corpus Christi, TX

Diocese of West Texas

Extending the Table - Steven's Point, Wisconsin (MEZ) (\$20,000)

Diocese of Fond du Lac

Grace Church Red Hill – North Garden, VA (Hybrid MEZ) (\$40,000)

Diocese of Virginia

Justice, Healing, Reconciliation Center – Iowa City, IA (Hybrid MEZ) (\$75,000)
Diocese of Iowa

South Sudanese Congregation – Alexandria, VA
Diocese of Virginia

Church at the Crossroads – Detroit, MI (\$25,000)
Diocese of Michigan

Teens of Santa Cruz County – Santa Cruz, CA
Diocese of El Camino Real

Appleton Episcopal Ministries – Macon, GA
Diocese of Atlanta

Discernment Grants
Recipients of \$5,000 grants

South Bronx Team Ministry – Bronx, NY
Diocese of New York

The Bridge, St. Peter's – Dartmouth, MA
Diocese of Massachusetts

Emmaus Episcopal Church – Surprise, AZ
Diocese of Arizona

Grace Church – Montpellier, France
Convocation of the Episcopal Church in Europe

Elizabeth Easton (\$2,500)
Diocese of Nebraska

Pamela Mott (\$2,500)
Diocese of Western Massachusetts

Hispanic Church Plants in Garland, TX and Mount Pleasant, TX (\$2,500 each)
Diocese of Dallas

Christ Church – Bayfield, WI (\$3,000)

Diocese of Eau Claire

Garry Commins

Diocese of Newark

Meghan Mullarkey (\$3,000)

Diocese of Olympia

Meg Wagner (\$5,000)

Diocese of Iowa

Ragan Sutterfield

Diocese of Arkansas

Kairos West – Asheville, NC

Diocese of Western NC

Evangelizando con Los Lencas

Diocese of Honduras

Renewals

Amount of grant funding as noted below

The Advisory Group on Church Planting recommended to the Executive Council that approved renewals be sent (upon notice of renewed funding) a survey about learning, spiritual health, and ongoing support and needs. The Advisory Group also recommended that renewals be asked to contribute to the growing church planting community of practice, by providing – in writing and video form – more information about their ongoing learnings, in order to encourage the movement of church planting across The Episcopal Church.

Bread and Roses – Charlotte, NC (\$12,500)

Diocese of North Carolina

Church on the Square – Baltimore, MD

Diocese of Maryland

The Abbey – Birmingham, AL (\$75,000)

Diocese of Alabama

Our Lady of Guadalupe – Seattle, WA (\$100,000)

Diocese of Olympia

St. Gabriel's – Leesburg, VA (\$75,000)

Diocese of Virginia

San Pablo – Seaside, CA (\$96,000)

Diocese of El Camino Real

San Pedro/San Pablo – Portland, OR (\$45,000)

Diocese of Oregon

St. James – Pittsburgh, PA (\$50,000)

Diocese of Pittsburgh

The Abundant Table Farm (\$35,000)

Diocese of Los Angeles

Warriors of the Dream – New York, NY (\$20,000)

Diocese of New York

Many of the applications for which the Advisory Group was unable to provide funding were for ministries that are still in various stages of development. It is anticipated that, if funding for church planting continues as requested in the Resolution below, some of these ministries will be ready to receive funding in the coming triennium.

In order for new ministries - church plants, mission enterprise zones and hybrids - to thrive in The Episcopal Church, two (2) additional areas need to receive particular support in the next triennium. First, potential church planters and mission developers need to be identified, assessed, and trained. There is great need for leaders gifted in church planting, particularly persons who are bilingual and/or bi-cultural. Second, deeper partnerships and resources must be developed at the diocesan level. Some dioceses have the skill, vision, and commitment to partner with new church plants, while others lack experience and training in this area. Many dioceses lack financial resources or believe that investments in new church plants are too risky. Additional encouragement, partnership, and training is needed to stir some dioceses to enthusiasm and action. The Advisory Group on Church Planting and Missional Initiatives hopes that through the work undertaken in this triennium, we might inspire and encourage

The Episcopal Church to a deeper understanding of how best to support and sustain new mission development across the church.

COMMUNICATIONS

In addition to the development of an application process, the Advisory Group worked to rebrand and develop marketing materials for the work of church planting and mission development in The Episcopal Church [TEC], calling this initiative “Genesis – Cultivating New Ministries in The Episcopal Church.” In partnership with the Communications Office of The Episcopal Church, the Advisory Group developed new branding for TEC’s church planting movement, as well as a website (with information also available in Spanish), blog, and Facebook account. The communications sub-committee of this Advisory Group helped write a number of press releases announcing the availability of new grant funds and the work of the Advisory Group, including assessment, training, and coaching for church planters. In addition, a series of video messages was released, lifting up these exciting opportunities for the Church and our hopes for what might emerge from this work. The website, videos and stories can be found [here: https://www.episcopalchurch.org/church-planting-and-missional-development](https://www.episcopalchurch.org/church-planting-and-missional-development).

ASSESSMENT, COACHING, AND TRAINING

- Assessments – Research reveals that three (3) keys to a successful new ministry are (1) right mission developer – someone who has the particular abilities, commitments and skills to lead a new start; (2) right location – a context in which there is local commitment and a high rate of growth in the community; and (3) right fit – a mission developer that fits well in the community and context and who has the support of the local Episcopal community. The Advisory Group identified assessors adept in the use of the assessment tool developed by the United Methodist Church. These assessors not only assessed planters seeking grant support for their endeavors, but also trained Episcopal assessors in the use of the assessment tool, as adapted for our Episcopal context.
- Coaching – Research on methods of coaching and reports of outcomes from planters who have received coaching resulted in a decision to train and deploy church planting coaches who meet two (2) criteria: (1) experience in mission development and (2) training through a program certified by the International Coaching Federation. The Advisory Group invited applications from coaches who already have these qualifications, while also coordinating training for new coaches. Training for these new coaches is provided by contract, in exchange for seventy-five (75) hours of coaching which they provide to individual planters upon completion of their training.
- Training – Foundational to our work is the training of mission developers and their teams. The Advisory Group explored a number of training resources, including ministry development plans, online resources and in-person trainings. Because in-person training opportunities also contribute to the development of a community of practice, the Advisory Group instituted in-

person training sessions, and held three (3) of these sessions during the triennium. Following participation in training sessions, church planters and their teams are invited to a monthly on-line community of practice conversations which provide ongoing accountability for ministry plans as well as shared wisdom regarding best practices.

COMMUNITY OF PRACTICE

A Community of Practice has been created by organizing gatherings not only for grant recipients and prospective grant recipients, but also for many others who are curious about or already engaged in the work of church planting and new ministry development.

In November of 2016, a Genesis Gathering was held in Dallas, as a pre-conference event occurring before the Evangelism Matters Conference. Over fifty (50) church planters and ministry developers came together for this Gathering, where we built capacity for these ministries, shared learnings, and offered networking opportunities for persons engaged in similar kinds of ministries. In April 2017, a Genesis Gathering was held prior to the Missional Voices conference at Virginia Theological Seminary.

Our Community of Practice has continued to develop through online conversations and trainings. A variety of resources, many of which are available online, have also been made available to support the work of planters and mission developers.

STAFF OFFICER FOR CHURCH PLANTING INFRASTRUCTURE, CHURCH PLANTING AND REDEVELOPMENT

Resolution D005 specifically included funding to support a staff position to undergird the work of church planting and mission enterprise initiatives. In Spring of 2017, a committee was appointed to engage with leadership at The Episcopal Church Center in the hiring process. Following a process of extensive application review, interviews and engagement with candidates, the hiring committee selected The Rev. Mike Michie. Since 2005, Michie served as rector of St. Andrew's in McKinney, TX, a church he planted and of which he is the founding rector. Under his leadership, the congregation grew to a 650-member church, with a series of community-based ministries, including an outreach program called "The Bless-Mobile," a food truck ministry.

IN CONCLUSION

Our church is being called to new adventures in The Jesus Movement – to participate in the Holy Spirit's action in the world and to share the Good News of God's extravagant love. We have spent this triennium building a robust infrastructure for the work of church planting, including creating a dynamic community of practice. We have identified where new communities are forming around the church, and we have created spaces for leaders in the work of church planting and mission enterprise development to gather for mutual sharing and support, as well as to be equipped with spiritual, material, and relational resources for the work of the Gospel in local contexts. We know that there is work left to do, and we hope that General Convention will approve funding for this important work in the next triennium.

Proposed Resolutions

Therefore, the Advisory Group on Church Planting proposes the following Resolutions for consideration of General Convention 2018.

RESOLUTION A005: CONTINUE A CHURCH-WIDE NETWORK FOR PLANTING CHURCHES—2018

Resolved, That the 79th General Convention and the Episcopal Church celebrate and strategically support emerging communities through the good work initiated by GC2015 – D005 and A012 to develop a church-wide network for planting congregations, training and recruiting planters and mission developers; and establishing new congregations or mission enterprise zones each triennium that are especially committed to mission and evangelism that engages under-represented groups, including youth and young adults, people of color, poor and working-class people, people with a high-school diploma or less, and/or people with little or no church background or involvement; and be it further

Resolved, That the Church honors the holy experiments emerging throughout the Church – experiments that build partnerships, expand the language of ministry, create new ways to engage the people of God, harvest and share learnings, and lend courage to those leading new ministries and lower the cost of failure through a network supporting mission development; and be it further

Resolved, That the budget for sustaining this congregational network will be \$6,800,000.00 for 2019-2021 to be allocated as follows:

- \$200,000 to identify and support existing programs to produce training in planting congregations for clergy and lay leaders
- \$600,000 to provide resources for planters of congregations
- \$1,000,000 for the development and implementation of a program to train bilingual/bi-cultural lay and ordained leaders for various cultural contexts
- \$500,000 to support a staff person to oversee the planting network
- \$3,000,000 for grants to support up to 30 congregations with the size and grant depending on the context and need of the congregation; and be it further
- \$1,500,000 for the establishing of a land bank for purchasing land for new churches. Monies borrowed for land purchase will be repaid by the borrowers; and be it further

Resolved, That the convention urges The Episcopal Church Development Office to prioritize raising \$6 million per triennium to plant new congregations, so that a network of interested donors will be developed; and be it further

Resolved, That Dioceses receiving money for planting new congregations under this program will contribute matching local funding to support the costs of any new plants, with the exception of cases of significant diocesan financial limitations; and be it further

Resolved, that the bishop or a diocesan advocate representing any diocese receiving funds shall take part in a cohort of church planting dioceses to share best practices and methods of supporting mission developers, as we all are learning how to nurture new ministries that challenge our assumptions about how to share the gospel with new cultures and generations, and that dioceses not receiving grant funds are also invited to participate in the diocesan cohort; and be it further

Resolved, the Presiding Bishop and President of the House of Deputies continue the advisory group of not more than twelve (12) people, consisting of those with experience in planting congregations, diocesan oversight of such work, working with evangelism and mission, to carry out provisions of this resolution, including making recommendations to Executive Council about grants to be awarded, helping to identify potential planters, and continuing to develop a network of coaches, and working with staff on training church planters, and be it further

Resolved, That the Joint Standing Committee on Program, Budget and Finance consider a budget allocation of \$6,800,000 for the implementation of this resolution.

Explanation:

As we have not in recent years had a culture of church planting or infrastructure in The Episcopal Church to plant new congregations, we believe it is necessary to be intentional about creating the environment to encourage new mission development and evangelism efforts across the church. The 78th General Convention established the Advisory Group for Church Planting and allocated \$5,000,000.00 for establishing new churches and mission enterprise zones. That Advisory Group has recommended grants to Executive Council for the funding of sixty-five (65) new works, continuing existing works and has begun developing resources for assessing and training church planters.

During this triennium, the Advisory Group has held three (3) training events for church planters and mission developers and has begun establishing a network of coaches. This group also has hosted community of practice gatherings both in person and online, offering training and support for planters, mission developers, and coaches.

The Advisory Group for Church Planting is committed to continuing engagement in this work and for seeking out and networking with others across the church who will join in supporting these endeavors for the furthering of mission development in the Episcopal Church.

Citation: General Convention, Journal of the General Convention of... The Episcopal Church, Salt Lake City, 2015 (New York: General Convention, 2015), pp. 314-315.

Regarding Resolution, A006 Collect Demographic Data of Leadership, as we also spent significant time working to support the development of new communities of under-represented people in the Episcopal Church, the Advisory Group on Church Planting also proposes the following Resolution for consideration at General Convention 2018. We hope to encourage the church to begin to tell the truth about who is in leadership in our communities of faith and to work toward further justice and equity in leadership across the church.

RESOLUTION A006: COLLECT DEMOGRAPHIC DATA OF LEADERSHIP

Resolved, the House of _____ concurring, That the 79th General Convention adopt a standard of requiring recipients of mission enterprise zone and new church start grants to disclose how the demographics (ethnicity/age/income range) of those in positions of authority in the new ministry, including staff and any advisory board or vestry members, compare to the demographics of the surrounding population, and be it further

Resolved, That the Parochial Report be modified to collect demographic data (ethnicity/age/income range) on vestry members together with the demographics of the surrounding three (3) mile radius of the church.

Explanation:

Our work as the Advisory Group on Church Planting has revealed that instrumental to starting and maintaining healthy communities of faith and/or worshipping communities requires that the dynamics of power, privilege, and authority be consistently evaluated and reevaluated to ensure that church leadership reflects the communities they are a part of or are hoping to engage, and to expand existing concepts of leadership. Doing so allows the new ministry to grow out of healthy DNA.

Our work with church plants and mission enterprise zones is an invitation to the church to a new way of thinking, because best practices for new ministries inform how we go about existing ministries. To that end, the Advisory Group hopes to bear witness to the reality that it is best practice for all churches to be aware of how those in positions of authority reflect the existing community around the church. We believe that asking congregations to supply this information each year using the demographic report found at The Episcopal Church Researching Your Congregation and Community web page together with information on staff and vestry will raise the issue in a helpful way for all of the congregations of The Episcopal Church.

Budget

SUMMARY FINANCIAL REPORT FOR THE 2015-2018 TRIENNium

The Advisory Group on Church Planting made recommendations to Local Ministry and Mission and Executive Council for the funding of sixty-five (65) new church plants and mission enterprise zones, totaling to date \$3,203,500 at the time of this report. We anticipate giving the whole \$3,400,000 by the end of the triennium.

Church Plant Grants: \$1,938,000

MEZ/Hybrid Grants: \$609,000

Discernment Grants: \$48,000

Renewal Grants: \$608,500

In addition, the Advisory Group spent budgeted funds for travel and meetings, to fund coaching and assessor trainings, mission developer trainings and community of practice gatherings throughout the triennium. \$240,000 was budgeted for this work.

	<u>Year to date</u>	<u>Projected End of Triennium</u>
Do05 Committee Travel/Meetings:	\$23,190.53	\$50,000
Coach/Assessor Trainings:	\$23,945.09	\$53,000
Mission Developer Training:	\$49,946.07	\$120,000
Community of Practice:	\$6,259.48	\$15,000
Total:	\$103,341.17	\$238,000

Continuance Recommendation

Now that an infrastructure for church planting and for development of mission enterprises has been established, it is essential to sustain and utilize this infrastructure. These resources must be matched by resources of the wider Church in order for this work to continue to grow and to thrive.

COMMITTEE TO STUDY THE RELATIONSHIP OF THE GENERAL CONVENTION AND THE GENERAL THEOLOGICAL SEMINARY

Membership

The Rt. Rev. Arthur B. Williams, Jr., <i>Chair</i>	Ohio, V	2018
The Rev. Cathy Caimano, Member	North Carolina, IV	2018
Mr. William R. Cathcart, Esq., Member	Oklahoma, VII	2018
Ms. Dianne Audrick Smith, Member	Ohio, V	2018
The Rev. M. Sylvia O. Vásquez, Member	California, VIII	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018

CHANGES IN MEMBERSHIP

There were no changes in membership.

REPRESENTATIVES OF THE COMMITTEE AT GENERAL CONVENTION:

Ms. Dianne Audrick Smith

Mandate

2015-D075 Reinvalidate the Accountability of GTS to General Convention

Resolved, the House of Bishops concurring, that the Presiding Officers appoint a committee of no more than 5 members, including one of the Trustees elected at the 78th General Convention, to evaluate the relationship between the General Convention and the General Theological Seminary to determine whether this relationship is mutually beneficial at this point in the life of the Church; and be it further

Resolved, that the committee report to the 79th General Convention of The Episcopal Church with recommended action, including the possibility of ending this relationship.

Summary of Work

MEETINGS

The Committee to Study the Relationship of the General Convention and the General Theological Seminary met in New York, New York in February 2017 and in Cleveland, Ohio in August 2017. The Committee also met via video conference call eleven (11) times: June, July, September and December of 2016; and January, March, May, June, August, October, and November of 2017.

At its organizational meeting, Bp. Williams appointed William Cathcart as its Secretary. Subsequently, Bp. Williams appointed The Rev. Catherine Caimano to serve as Secretary, so that Cathcart could serve as host of the online meetings. At its initial meeting and in subsequent meetings, the committee received comments and took action as reflected in this report. For detailed accounts of the committee's proceedings, readers are referred to the minutes of the committee's meetings, available at the committee's webpage on the General Convention website.

REVIEW OF COMMITTEE'S WORK

Based on the mandate, the Committee finds that the current relationship between the General Convention and the General Theological Seminary is not mutually beneficial; however, the Committee does **not** recommend ending the relationship. The Committee recommends taking action to improve and strengthen the relationship. The Committee also recommends strengthening the relationship between the General Convention and **all** Episcopal seminaries.

BRIEF SUMMARY OF THE HISTORICAL RELATIONSHIP BETWEEN THE GENERAL CONVENTION AND THE GENERAL THEOLOGICAL SEMINARY

The General Theological Seminary was established by the General Convention of 1817. The General Convention of 1821 drafted the Constitution for the General Theological Seminary. An article of the original Constitution required that any amendment to the Constitution required approval of both General Convention and the Board of Trustees of the Seminary. The requirement for concurrent action of the General Convention and the Board of Trustees has remained unchanged.

Over the past two hundred (200) years, twenty-eight (28) General Conventions have considered resolutions relating to the General Theological Seminary. When it was formed, the General Theological Seminary was to "have the united support of the whole church in these United States, and be under the superintendence and control of the General Convention." Early resolutions included funding for General Theological Seminary until it could become self-sufficient. Funding by the General Convention has not been provided for some time, although efforts by the Committee to determine exactly when the funding ceased have been inconclusive.

Fifteen (15) General Conventions have acted on changes to the General Theological Seminary Constitution. Nine (9) General Conventions have acted upon changes in the makeup of the Board of Trustees.

The size of the Board of Trustees of the General Theological Seminary has been the subject of a number of amendments to its Constitution. When the Board of Trustees was established by the General Convention of 1820, it included all Episcopal bishops, twelve (12) clergy and twelve (12) lay persons appointed by the House of Deputies. At one point, each diocese of the Church appointed trustees, based on the number of clergy in the diocese. In 1874, the House of Deputies adopted a resolution to form a committee to study the number of General Seminary Trustees and how the number might be decreased in order to improve efficiency. In 1985, General Convention approved an amendment to the Constitution of the General Theological Seminary establishing the current makeup of General's Board of Trustees: two (2) bishops appointed by the House of Bishops, two (2) presbyters and two (2) lay persons appointed by the House of Deputies, twenty-four (24) appointed by the Board of Trustees itself, and nine (9) Trustees appointed by the General Theological Seminary Alumni.

The Constitution and Canons of the General Convention do not reference the General Theological Seminary. The only reference appears in the Joint Rules of Order of the House of Bishops and the House of Deputies:

VII. Joint Standing Committee on Nominations

17. There shall be a Joint Standing Committee on Nominations, which shall submit nominations for the election of:

- (a) Trustees of the Church Pension Fund, serving as the Joint Committee referred to in Canon I.8.2.*
- (b) Members of the Executive Council under Canon I.4.1(d).*
- (c) The Secretary of the House of Deputies and the Treasurer of the General Convention under Canons I.1.1(j) and I.1.7(a).*
- (d) Trustees of the General Theological Seminary.*
- (e) General Board of Examining Chaplains.*
- (f) Disciplinary Board for Bishops.*

The requirement for concurrent action of the General Convention and the Board of Trustees to amend the Constitution of the General Theological Seminary is the only formal relationship between the two (2) entities.

ACKNOWLEDGEMENT OF THE COMMITTEE'S ORIGINS

The Committee acknowledges that the original Resolution D075 - which ultimately led to the amended resolution and the formation of this Committee - was born from concern surrounding

events at the General Theological Seminary in the fall of 2014. These events, which culminated in several faculty members' dismissal and resignation under conflicted circumstances, reverberated throughout the Church. Frustration was felt on many sides: by those involved in these events; by those with ties to the General Theological Seminary; and by those who simply love the Church and desire the best for all of our relationships. Questions remain about lines of communication, accountability, and our responsibility to one another as members of the body of Christ.

Resolution D075 did not expressly address the issues of 2014 at the General Theological Seminary, and therefore neither has the Committee. Nonetheless, the Committee has heard others express their continued anger, pain, and grief over their perception of those events. The Committee feels this must be acknowledged, and hopes that its work is a step towards strengthening formal and informal relationships throughout the Episcopal Church.

RESEARCH AND INFORMATION GATHERING

The Committee considered its mandate and quickly determined input was needed from as many sources as possible. A nine (9) question survey was prepared:

- 1 What is your ministry status in the Episcopal Church?
- 2 Are you a member of the General Theological Seminary community?
- 3 Are you a member of the General Convention?
- 4 How familiar are you with the historical relationship between the General Convention and the General Theological Seminary?
- 5 Do you believe the current relationship between the General Convention and the General Theological Seminary is beneficial?
- 6 Do you believe the General Convention and the General Theological Seminary should have a relationship today?
- 7 Do you believe the relationship between the General Convention and the General Theological Seminary should be strengthened?
- 8 Is there anything else you would like to share with us about your understanding of the relationship between the General Convention the General Theological Seminary?
- 9 Would you be willing to be contacted for follow-up questions?

The survey was published online on August 1, 2016. Thereafter, the Committee used a variety of venues within the Church to broadcast the availability of the survey and invite participation.

E-mail notification was sent directly to members of the General Convention through the HoB/D listserv, to the Dean of the General Theological Seminary, and to the General Theological Seminary Alumni Executive Committee. No additional e-mail lists were made available to the Committee.

The Episcopal News Service published an article which described the survey and contained a link to it. Subsequently, the article containing the link was published by Episcopal Cafe on November 29, 2016. The link was also posted on several Facebook pages. The Committee also met with various groups in person at the General Theological Seminary on February 2 and 3, 2017. During each meeting, the Committee encouraged completion of the survey.

As of August 1, 2017, when data collection was concluded, a total of five hundred and thirty-nine (539) responses had been received. A summary of the survey results is attached as an addendum to this report.

On February 2, 2017, the Committee met separately with members of the General Seminary Alumni Association Executive Committee, representatives of the current General Theological Seminary student body and faculty representatives. On February 3, the Committee met with the General Theological Seminary Board of Trustees. In each meeting, three (3) questions from the survey were put forth for consideration:

- 1 Is the relationship between the General Convention and the General Theological Seminary mutually beneficial?
- 2 Should it continue?
- 3 Should it be strengthened?

As Chair of the Committee, Bishop Williams had several conversations with others who could give a perspective not readily available through written and oral surveys. These conversations included the President of the House of Deputies, the Secretary of the House of Deputies, the Canon to the Presiding Bishop, the Chair of the General Theological Seminary Board of Trustees, the President of the General Seminary Alumni Association, and the Deans of the accredited seminaries of The Episcopal Church, including the Dean of the General Theological Seminary.

The information gathered by the Committee yielded remarkably similar themes across constituencies. It was difficult to discuss the relationship between the General Convention and the General Theological Seminary without discussing the relationship between the General Convention and all Episcopal seminaries. Discussions led to conversations regarding the overall state of theological education in the Church, and what it means to receive an Episcopal theological education. Most discussions raised related issues such as local formation, online education, non-Episcopal seminary education, and theological education for both lay and ordained church leaders.

The greater majority of participants, in person and through the survey, expressed a strong desire for strengthening relationships - and accountability - between the General Theological Seminary, other seminaries, and the General Convention. Most agree the current relationships are not mutually beneficial, but few have concrete ideas of what mutually beneficial relationships might look like.

CONCLUSIONS

This Committee concludes that the relationship between the General Convention and the General Theological Seminary is not mutually beneficial.

From the perspective of the General Convention:

1. The General Convention has no oversight of the General Theological Seminary.
2. The General Theological Seminary and the Episcopal Church are cut off from one another in terms of official communication. In times of difficulty, there is no mechanism to influence the Board of the General Theological Seminary.
3. The General Theological Seminary has a formal relationship with the General Convention, established through the Seminary's Constitution. Other seminaries and local schools of theology have no formal relationship with the General Convention.
4. There is no vehicle to adequately address theological education and its reform within the church governance structure.

From the perspective of the General Theological Seminary:

1. The current relationship restricts the ability of the General Theological Seminary to make changes to its Constitution.
2. The requirement of concurrent action by the General Convention and the Board of Trustees of the General Theological Seminary necessitates a delay of up to three (3) years in amending the Seminary's Constitution.
3. The current size of the Board of Trustees is unwieldy and makes the nimbleness needed for effective governance difficult.
4. There is no clear way to identify vision and outline concerns between entities, which inhibits the wider church in providing guidance and support to the General Theological Seminary.
5. The General Convention provides no funding or resources to assist the General Theological Seminary.
6. There is no vehicle to provide the General Theological Seminary access to and collaboration with the wider Episcopal Church, its vision and mission.
7. Although a number of bishops sit on the Board of Trustees of the General Theological Seminary, there is no established vehicle for the General Theological Seminary to communicate with the House of Bishops, whose members are ultimately responsible for the form and focus of residential theological formation.
8. There is no required reporting, which would provide information about the status of the General Theological Seminary to the General Convention.

9. There is no established means of input from the General Theological Seminary on theological education and training as it is undergoing evolution throughout the Episcopal Church, including new models of local, regional, online and residential formation.

Potential benefits of an improved relationship between the General Convention and the General Theological Seminary could include:

1. Clear buy-in from the Episcopal Church on the success and challenges of the General Theological Seminary.
2. Eliminating isolation of the General Theological Seminary as it confronts challenges in the execution of its mission.
3. All seminaries could benefit from a relationship with the General Convention. The General Convention and seminaries could partner on issues of theological education and residential formation. Similar relationships exist in most other mainline denominations. Resources of the Church could then be utilized at the seminary and diocesan level to achieve the greatest impact and develop diversity and theological voice.
4. The current seminary system in the Episcopal Church faces challenges: rising costs, dwindling enrollment, and the feasibility of the three (3) year residential model. This causes a competitive rather than a collaborative environment. Clear communication, accountability, and shared resources could strengthen the Church's ability to face these challenges in the 21st century.

RECOMMENDATIONS

Based on the mandate of D075, the input of a variety of constituents from throughout the Episcopal Church, and time in discernment and contemplation, the Committee makes the following recommendations regarding the relationship of the General Convention and the General Theological Seminary:

1. Reduce the number of General Convention-elected trustees to the General Theological Seminary Board from two (2) bishops, two (2) presbyters and two (2) laypersons to one (1) bishop, one (1) presbyter, and one (1) layperson.
2. Adopt a resolution to amend Article III of the Constitution of the General Theological Seminary reducing the size of the Board of Trustees overall. General Seminary's board is currently one of the largest among Episcopal seminaries.
3. Require the General Theological Seminary Trustees elected by the General Convention to report to the Executive Council annually, to improve communication and accountability to the body that elected them.
4. Require the President and Dean of the General Theological Seminary to report to Executive Council annually, to improve relationships and assist in developing overall ownership of the success of the

General Theological Seminary and vision of inclusion whereby the General Theological Seminary becomes fully part of the overall Episcopal Church.

5. Create a mechanism to enable integration of the work of the General Convention and the General Theological Seminary, whether it is oversight or some other formalized relationship.

THE COMMITTEE ALSO MAKES THE FOLLOWING RECOMMENDATIONS REGARDING THE GENERAL CONVENTION AND ITS RELATIONSHIP WITH ALL SEMINARIES AND OVERALL SUPPORT OF THEOLOGICAL EDUCATION

1. Create a Standing Committee on Theological Education.
2. Create a position of Staff Officer for Theological Education.
3. Establish relationships between the General Convention and all Episcopal seminaries, which would include annual meetings with and reports to Executive Council by board members and deans of seminaries.
4. Establish a budgetary line item that supports theological education in all Episcopal seminaries, to be discussed, supported and incorporated into the overall budget of the Episcopal Church.
5. Implement the attached Resolution.

Summary: The Episcopal Church/the General Convention should coordinate their efforts to assure mutual accountability with established seminaries and emerging theological formation programs, including staffing, reporting, funding, development and implementation of a common vision.

Proposed Resolution

Resolution A007 Proposing the Establishment of a Committee to Study the Relationship of Episcopal Seminaries with the General Convention, One Another and the Wider Church

Whereas, as we move into a time of evangelization and clarification in our branch of The Jesus Movement, having a coherent vision and mission for all seminaries will help strengthen the formation and education of lay and ordained leaders. And whereas a coherent vision assumes close working relationships with all seminaries so that we can appropriately steward all available resources to meet the needs of the Church in the 21st century,

Be it *resolved*, That a committee should be formed to carry out an investigation related to this work. This committee would be empowered to study and make specific recommendations regarding the restructuring of the relationship between the General Convention and those leaders engaged in theological formation, including the Episcopal seminaries. Its work would also include:

- Exploring the sharing of resources among the seminaries
- Reviewing the structure and relationship of other judicatories and their seminaries (especially ELCA)

- Consulting with the Association of Theological Schools regarding accreditation
- Surveying Bishops and diocesan Commissions on Ministry to determine their needs for theological education
- Reviewing seminary budgets and curriculum
- Surveying the student bodies to determine size and diversity
- Considering the possibility of elected/appointed representation of the General Convention on seminary boards of trustees
- Providing funding from the General Convention budget to be allocated for the work of seminaries
- Exploring how and where theological education and formation for ordination are being pursued throughout the Episcopal Church beyond its accredited seminaries including the exploration and review of local and alternative formation programs
- Exploring/reviewing theological formation for lay leadership

The committee would report regularly to the Executive Council between conventions and submit a final report to the General Convention 2024. An Interim Report would be provided to General Convention in 2021.

Membership:

The committee would be comprised of: two (2) bishops, two (2) priests/deacons, two (2) lay persons, one (1) dean of students/academic dean, one (1) seminary president, one (1) member of Executive Council and one (1) staff representative/consultant from the Episcopal Church.

Committee Budget:

Much of this committee's work would be carried out through online communications vehicles, however there would be periodic in person meetings. Seminary presidents/deans might meet in person to discuss strategies. Committee members might meet with the boards of Episcopal seminaries and various non-Episcopal seminaries. The committee may also convene a gathering of seminary representatives and students during the triennia.

Budget

Initial Request: \$33,000 per annum.

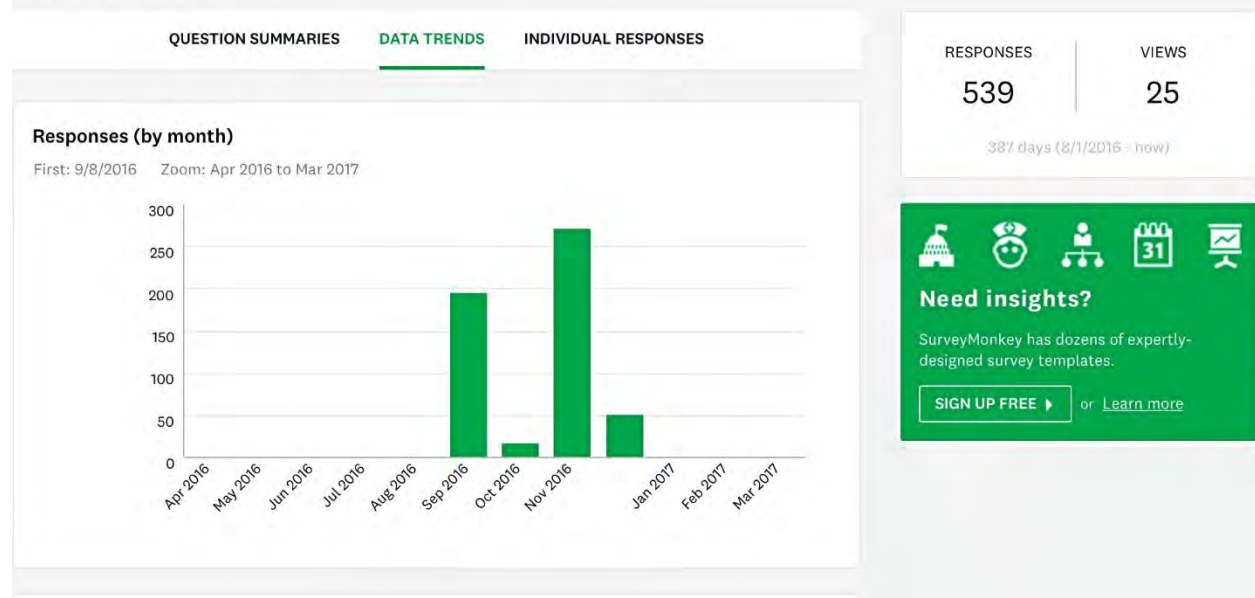
Continuance Recommendation

This committee recommends implementation of a new committee to continue the work identified in our recommendations.

Supplemental Material

The Committee to Study the Relationship of General Seminary and General Convention Online Survey Data - August 1, 2016 to August 1, 2017

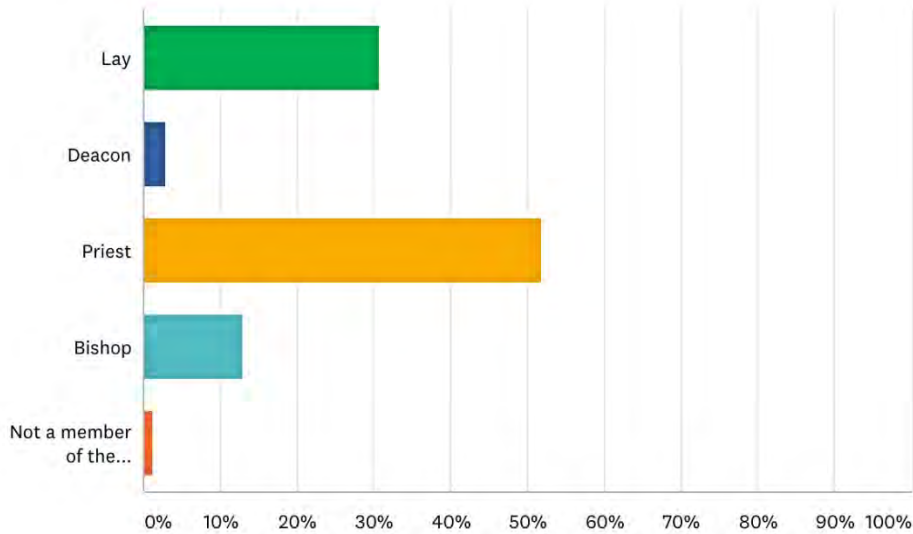
Survey from the Committee to Study the Relationship of General Seminary and General Convention



Q1

What is your ministry status in the Episcopal Church?
(choose one)

Answered: 539 Skipped: 0

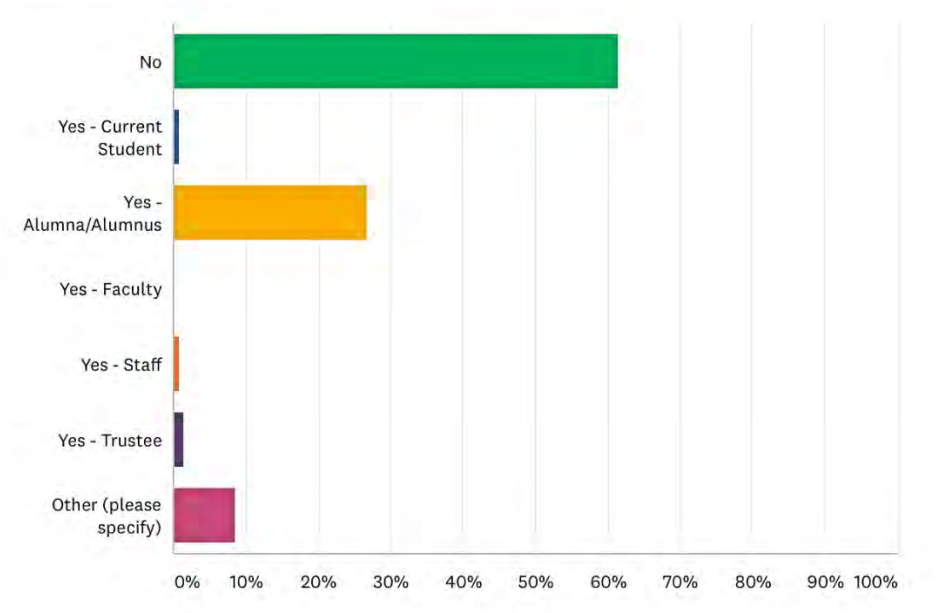


ANSWER CHOICES	RESPONSES	
Lay	30.80%	166
Deacon	2.97%	16
Priest	51.95%	280
Bishop	12.99%	70
Not a member of the Episcopal Church	1.30%	7
TOTAL		539

Q2

Are you a member of the General Seminary community?
(choose one)

Answered: 539 Skipped: 0

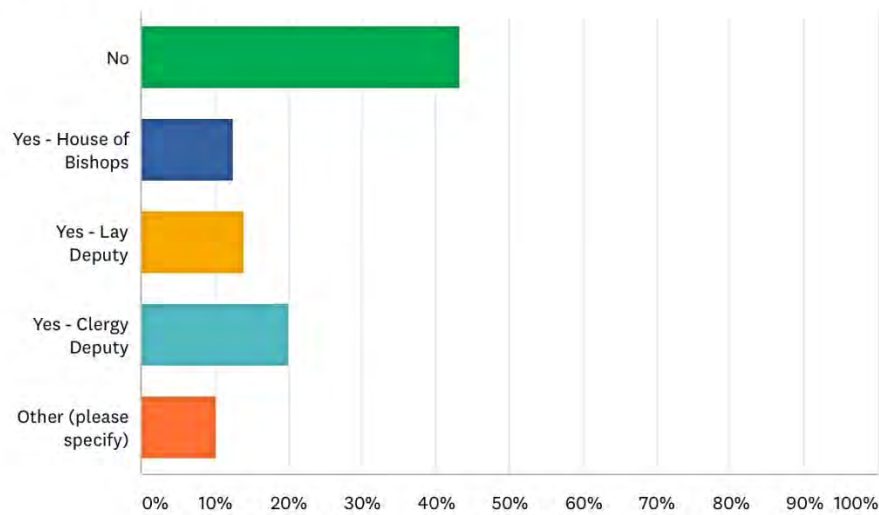


ANSWER CHOICES	RESPONSES	
No	61.60%	332
Yes - Current Student	0.74%	4
Yes - Alumna/Alumnus	26.72%	144
Yes - Faculty	0.19%	1
Yes - Staff	0.74%	4
Yes - Trustee	1.48%	8
Other (please specify)	Responses 8.53%	46
TOTAL		539

Q3

Are you a member of General Convention? (choose one)

Answered: 539 Skipped: 0

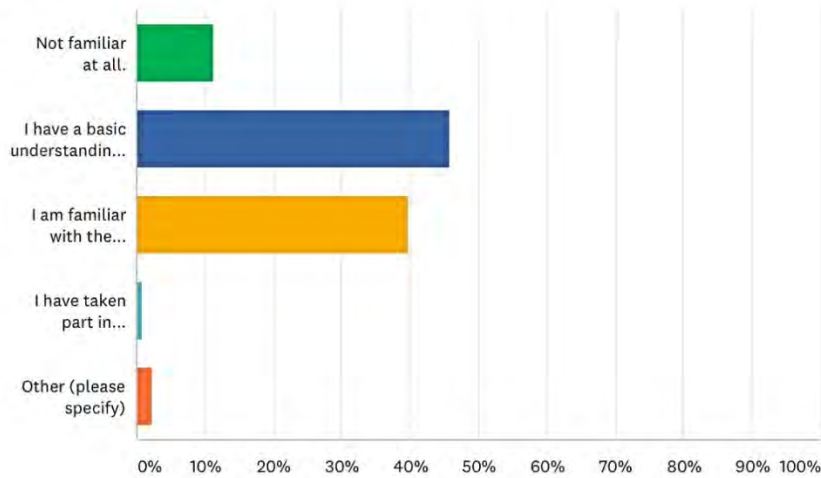


ANSWER CHOICES		RESPONSES	
No		43.23%	233
Yes - House of Bishops		12.62%	68
Yes - Lay Deputy		13.91%	75
Yes - Clergy Deputy		20.04%	108
Other (please specify)	Responses	10.20%	55
TOTAL			539

Q4

How familiar are you with the historical relationship between General Convention and General Seminary?
(choose one)

Answered: 539 Skipped: 0

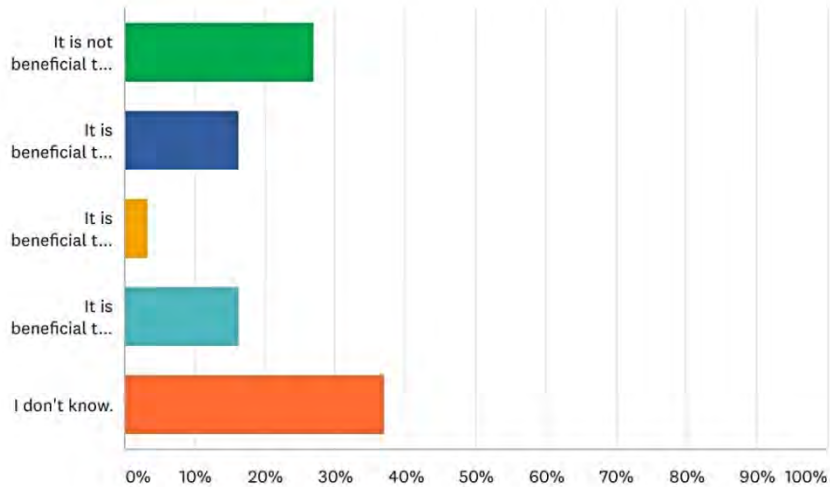


ANSWER CHOICES	RESPONSES	
Not familiar at all.	11.32%	61
I have a basic understanding of how General Seminary was started.	45.83%	247
I am familiar with the Canons/Resolutions of the Episcopal Church and what they say about this relationship.	39.70%	214
I have taken part in drafting/establishing Resolutions pertaining to the ongoing relationship.	0.93%	5
Other (please specify)	Responses 2.23%	12
TOTAL	539	

Q5

Do you believe the current relationship between General Seminary and General Convention is beneficial? (choose one)

Answered: 539 Skipped: 0



ANSWER CHOICES

RESPONSES

It is not beneficial to either General Seminary or General Convention.

26.90% 145

It is beneficial to General Seminary but not to General Convention.

16.33% 88

It is beneficial to General Convention but not to General Seminary.

3.34% 18

It is beneficial to both General Seminary and General Convention.

16.33% 88

I don't know.

37.11% 200

TOTAL

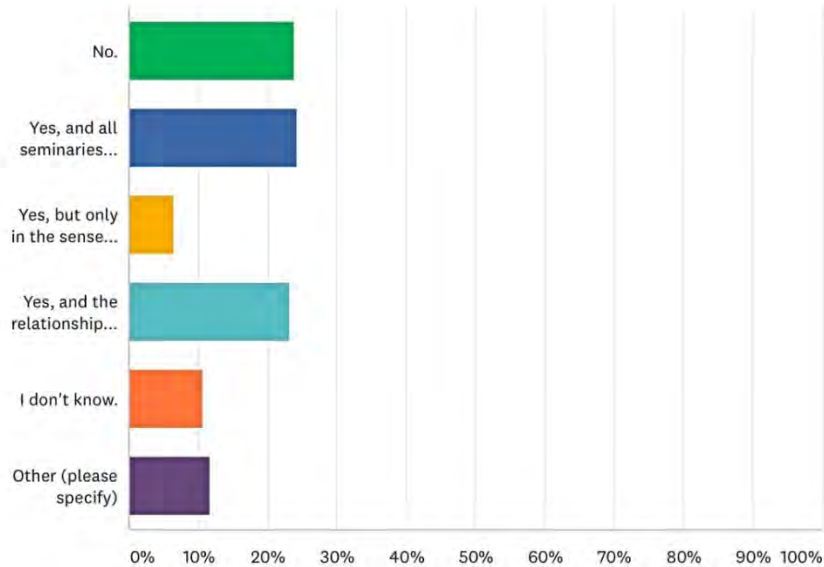
539

[Comments \(248\)](#)

Q6

Do you believe that General Convention and General Seminary should have a formal relationship today?
(choose one)

Answered: 539 Skipped: 0

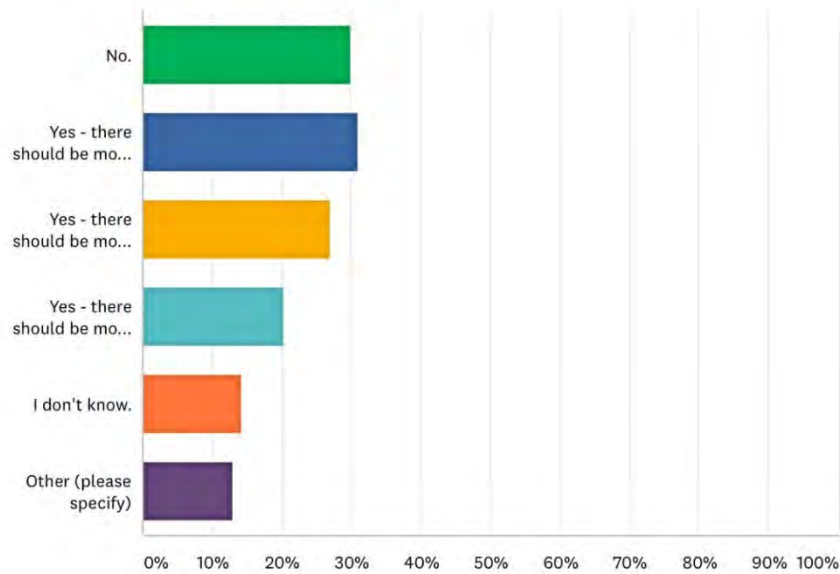


ANSWER CHOICES	RESPONSES	
No.	23.75%	128
Yes, and all seminaries should have a formal relationship with General Convention.	24.30%	131
Yes, but only in the sense of preserving the unique history between the two.	6.49%	35
Yes, and the relationship should have some sort of accountability from both.	23.19%	125
I don't know.	10.58%	57
Other (please specify)	Responses 11.69%	63
TOTAL	539	

Q7

Do you believe the relationship between General Convention and General Seminary should be strengthened? (select all that apply)

Answered: 539 Skipped: 0



ANSWER CHOICES	RESPONSES	
No.	29.87%	161
Yes - there should be more accountability between them.	30.98%	167
Yes - there should be more education about the relationship.	27.09%	146
Yes - there should be more oversight by General Convention.	20.22%	109
I don't know.	14.29%	77
Other (please specify)	Responses 12.99%	70
Total Respondents: 539		

Q8

Is there anything else you would like to share about your understanding of the relationship between General Seminary and the General Convention?

All open-ended responses were coded and categorized. Many of the answers simply said 'No' or 'I have nothing else to add'.

Of the substantial responses, the following twenty (20) general statements summarize the majority viewpoints, in descending order:

1. We must look at the broader issue of theological education reform.
2. The General Convention should be in relationship with - and mutually accountable to - to all seminaries.
3. The General Convention should hold the General Theological Seminary accountable for its decisions and questionable actions during the faculty crisis of 2014.
4. The General Theological Seminary needs financial support from the General Convention.
5. The relationship between the General Convention and the General Theological Seminary should end.
6. It would be a loss to the church for the historic relationship between the General Convention and the General Theological Seminary to end.
7. I have no idea what is going on here.
8. The General Theological Seminary needs help returning to a strong, healthy place and the General Convention should give it.
9. There is not a lot that the General Convention can do for the General Theological Seminary.
10. The General Theological Seminary is suffering from years of terrible decision-making and lack of leadership.
11. The General Theological Seminary can and should become a model for the future of theological education.
12. What is the relationship between the General Convention and the General Theological Seminary now?

13. The General Theological Seminary and the Episcopal Church Center (815 Second Avenue in New York) should have merged when they had the chance.
14. I am grieved and heartbroken over what has happened at the General Theological Seminary.
15. The General Theological Seminary needs to broaden its perspective and appeal.
16. When does it mean to be an 'Episcopal' seminary today?
17. What would a mutually beneficial relationship between the General Convention and the General Theological Seminary look like?
18. The relationship between the General Convention and the General Theological Seminary has always been fraught and complicated.
19. There is no actual relationship between the General Convention and the General Theological Seminary.
20. The General Theological Seminary should be closed.

Q9

We may be interested in asking follow-up questions of some people who answer this survey. If you are willing to answer follow-up questions, please provide your name and contact info below. We may not contact everyone who offers information.

Answered: 271 Skipped: 268

ANSWER CHOICES		RESPONSES	
Name	Responses	99.63%	270
Company	Responses	0.00%	0
Address	Responses	0.00%	0
Address 2	Responses	0.00%	0
City/Town	Responses	0.00%	0
State/Province	Responses	0.00%	0
ZIP/Postal Code	Responses	0.00%	0
Country	Responses	0.00%	0
Email Address	Responses	99.26%	269
Phone Number	Responses	90.04%	244

Over two hundred and fifty (250) survey respondents supplied an e-mail addresses or telephone number for follow-up conversation. This far exceeded the ability of the Committee to contact, so a sample was chosen.

In order to choose follow-up recipients, the Committee first considered the demographics of the majority of those who answered the survey: General Convention deputies, priests, and bishops, with some of those categories overlapping. The Committee also considered the demographics of the groups at in-person meetings.

Weighing this data against all survey respondents, the Committee chose a random contact sample from the least well-represented groups: lay people, clergy who are neither Trustees nor alumni of the General Theological Seminary, and those with indirect relationships to the General Theological Seminary such as former students (not alumni) and spouses or other family of students, trustees, staff and faculty. From members of these groups who had offered contact information, the Committee

selected twenty-five (25) and randomly assigned five (5) people to each Committee member for contact.

The vast majority of those contacted (21) did not reply, or simply replied that they had nothing more to say. Those who did respond gave largely the same overall opinions already collected:

1. The General Convention should have a relationship with the General Theological Seminary and so should all seminaries.
2. The relationship between the General Convention and the General Theological Seminary should be strengthened.
3. Theological Education should be explored by the General Convention in a comprehensive manner.
4. There is still a great deal of pain and anger within the Episcopal Church over the events of 2014 at the General Theological Seminary.

TASK FORCE FOR LATINO/HISPANIC CONGREGATIONAL DEVELOPMENT AND SUSTAINABILITY

Membership

Mr. Antonio J. Gallardo, Ph.D., <i>Chair</i>	Los Angeles, VIII	2018
The Rev. Tom Callard	Western Massachusetts, I	2018
The Rev. Victor H. Conrado	Chicago, V	2018
The Rt. Rev. Dan T. Edwards	Nevada, VIII	2018
Ms. Karla Fernandez Parker	Texas, VII	2018
The Rev. Ed Gomez	Texas, VII	2018
The Very Rev. Miguelina Howell	Connecticut, I	2018
Ms. Wendy Pineda	Texas, VII	2018
The Rev. Oscar A. Rozo	Milwaukee, V	2018
Ms. Teresa Taboas	Puerto Rico, IX	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018
The Very Rev. Dr. Brian Baker, <i>Liaison of Executive Council</i>	Northern California, VIII	2018

CHANGES TO MEMBERSHIP

In September 2016, The Rev. Oscar Rozo replaced The Rev. Roberto Arciniega (Oregon, VIII), and in October 2016 Ms. Ariana Gonzalez-Bonillas (Arizona, VIII) requested to be released from her membership in the Task Force.

Mandate

Resolution 2015-A086:

The House of Bishops concurring, That the 78th general convention affirm the work that the office of Latino/Hispanic ministries has done to identify congregations located in areas with high Latino/Hispanic populations and to provide them with detailed demographic reports, leadership training, training in cross-cultural awareness and marketing and advertising resources to help these congregations and other resources; and be it further

Resolved, That the Presiding Bishop and President of the House of Deputies, with the advice of the Missioner for Latino/Hispanic Ministries, create a Church wide Network of Partners on Latino/Hispanic Congregational Ministry Development to provide coaches and mentors who will work with congregations, lay leaders, clergy, and diocesan staff to implement the provisions of General Convention [GC] Resolution A-o86.

That the 78th General Convention direct the Office of Latino/Hispanic Ministries, in collaboration with the Network of Partners on Latino/Hispanic Congregational Ministry Development, to continue creating formation and leadership development resources and programs to meet the needs of clergy and lay leaders currently serving in Latino/Hispanic ministries, including the programs with the Evangelical Lutheran Church in America and other ecumenical partners focused on the continuing education and leadership development of clergy and lay leaders; and be it further

Resolved, That the Office of Latino/Hispanic Ministries, in collaboration with the Network of Partners on Latino/Hispanic Congregational Ministry Development, create mechanisms for mentoring and coaching of clergy currently working in Latino/Hispanic ministries; and be it further

Resolved, That the Office of Latino/Hispanic Ministries, in collaboration with the Network of Partners on Latino/Hispanic Congregational Ministry Development, create resources for congregational development and redevelopment intended for diocesan staff, clergy, and lay leaders who are exploring establishing Latino/Hispanic bilingual, multiethnic, and multicultural worship ministries in their communities; and be it further

Resolved, That the Office of Latino/Hispanic Ministries, in collaboration with the Network of Partners on Latino/Hispanic Congregational Ministry Development, create an intensive cultural-competency training program for diocesan staff members, seminarians, clergy, and lay leaders to gain language and cultural skills for ministry in bilingual, multiethnic, and multicultural Latino/Hispanic communities, including collaborations with Evangelical Lutheran Church in America and other ecumenical partners; and provided educational and media resources that are easily accessible; and be it further

Resolved, That the Network of Partners on Latino/Hispanic Congregational Ministry Development conduct an annual evaluation of programs and review of the use of resources based on a survey of those being served.

Summary of Work

EXECUTIVE SUMMARY

The Office of the Latino/Hispanic Ministries aims to accomplish its work through: “Building Capacity, Building Communities, Making Disciples.”

The Episcopal Church has recognized the radically changing demographics that show that Latino/Hispanics are one of that fastest growing groups in the United States. The Church has also decided, as stated in the Strategic Vision for Reaching Latinos/Hispanics (2009), to strive to be “courageous, resourceful, passionate and enthusiastic in its response to these new circumstances.” Moreover, in that same strategic vision document, the Church has stated that “We can grow vibrant

and fruitful Churches by inviting the Latino/Hispanic community to a welcoming and inclusive environment, sharing our rich liturgy and implementing innovative and pertinent program.”

With this Vision in mind, and as stated in its website, the Church has tasked the Latino/Hispanic Ministries [LHM] office with providing guidance in “forming hospitable communities of faith that nourish, strengthen, and develop disciples of Christ in the Anglican tradition within Spanish-speaking communities.”

At the 78th General Convention, the Church affirmed the great work that the LHM Office has done in support of the Church’s Strategic Vision of vibrant and fruitful Churches, and recognized the need to invest additional resources, through the approval of Resolution 2015-A086.

To determine the most effective and efficient way to invest these funds the leaders of the task force were tasked with designing and implementing a plan to further the work of the Church in support of existing and new Spanish-speaking communities, while addressing the systemic challenges that these communities may face, and that only support from Church-wide efforts could address.

To date, the work of this Task Force has strengthened and expanded existing program activities of the LHM office, and it has created new program activities and resources to support dioceses, congregations, and individuals in their journey to serve Latino/Hispanics. These comprehensive efforts are aimed to provide support for those considering to serve Latino-Hispanics, those who are in the exploration phase, as well as for those already serving this population.

For those in the exploration phase, the task force is building upon two (2) existing program activities: New Camino and the Mission Developer Training. New Camino is a two (2) day conference intended to encourage and equip Dioceses to start and support Latino/Hispanic ministries. Ten (10) years ago, Dioceses and parishes that started Latino-Hispanic ministries may not have had a solid foundation to know about what it takes to serve Latino-Hispanics as the one provided by New Camino. In this triennium, the task force has set the goal of supporting at least nine (9) Dioceses, five (5) of which it has already supported.

Once Dioceses and/or parishes decide to serve Latino-Hispanics, there will be resources available to support clergy and administrative staff in their journey. This Task Force has developed an extensive array of congregational development resources such as social media training, digital evangelism, cultural competency programs and specific social media and evangelism resources. By the end of 2017 there will be an initial supply of twelve (12) bilingual e-blast templates, twenty (20) Facebook videos, and twenty-five (25) memes that congregations serving Latino-Hispanics can use in their outreach and formation efforts.

To address the reality of a very limited pipeline of ordained clergy of either Latino-Hispanic background, or clergy who are linguistically and culturally competent to serve Latino-Hispanics, this Task Force has designed and implemented a cultural-competency program in conjunction with three (3) Episcopal seminaries (Seminary of the Southwest, Bexley-Seabury, and Bloy House).

Moreover, for congregations, lay leaders, clergy, and diocesan staff serving Latino-Hispanics, the task force will train thirty-one (31) mentors / coaches that will work with them. These unprecedented number of coaches will be available to assist clergy, Church planters, diocesan staff, seminarians, and others in enhanced decision-making skills, greater interpersonal effectiveness and increase confidence in serving Latino-Hispanics.

To complement and strengthen the work of diocesan / parish clergy and staff, the Task Force will complete the development of the resources needed for a fully scalable lay formation program: The Academia Ecu mica de Liderazgo. To date, more than two hundred (200) facilitators, from more than seventy-five (75) congregations representing twenty-five (25) Dioceses, have been equipped to deliver the self- contained and fully portable formation materials aimed to foster Latino/Hispanic lay leadership.

All of these efforts to provide Church wide resources for Dioceses and congregations in support of the Church’s vision for Spanish-speaking communities will be strengthened, be known, disseminated and enhanced through the increasingly extensive Church wide network of partners on Latino/Hispanic congregational ministry development. The network of Latino Diocesan Ministers is an example of such effort to promote support for their own ministries, and increase awareness of the resources available through the LHM office. National conferences like Nuevo Amanecer and Nuevos Horizontes, with a constant increasing attendance, are proving to be the gathering place for Latino-Hispanics and their allies in embracing the gifts of the Latino-Hispanics in the Episcopal Church.

In this report, we are sharing with you how much has been done with the resources under Resolution 2015-A086 to advance the vision of the Church to embrace Latino-Hispanics. We all know that there still much more to be done, and we hope that at the very least, the seeds of hope that have been planted through these efforts continue to be nourished to grow into the fullness of what the Church has envisioned.

The members of the Task Force saw this Resolution as an opportunity to expand the work of the Office of the Latino/Hispanic Ministries [LHM], while planting some seeds for future work. The Task Force also started its work from the principle that the Resolution was not a new beginning or a restart, but rather a mandate to expand the existing efforts of the Office of Latino/Hispanic Ministries, and to create new resources that, in the past, had only been a dream.

To accomplish our mandate in a systematic and productive manner, the Task Force organized itself into the following sub-committees:

- Church-wide network of partners on Latino/Hispanic congregational ministry development: Ms. Wendy Pineda, and the Very Rev. Miguelina Howell;
- Formation and leadership development resources and programs to meet the needs of clergy and lay leaders currently serving in LHM: Ms. Teresa Taboas, and the Rev. Oscar Rozo;
- Mentoring and coaching of clergy currently working in LHM: The Rt. Rev. Dan Edwards, and the Rev. Ed Gomez;
- Congregational development and redevelopment intended for diocesan staff, clergy, and lay leaders who are exploring establishing Latino/Hispanic bilingual, multiethnic, and multicultural worship ministries in their communities: The Very Rev. Tom Callard, and Ms. Karla Fernandez Parker.
- Cultural-competency training program for diocesan staff members, seminarians, clergy, and lay leaders: The Rev. Victor Conrado, the Rev. Oscar Rozo and the Rev. Ed Gomez.

During this triennium, the Task Force has met twice in face-to-face gatherings, and via video conferencing quarterly. Each subcommittee developed a vision for their work area, stating how they would like to see the Latino/Hispanic Ministry in the Church at the end of the triennium, and from that vision they developed work plans. The work plans were also developed building upon the strengths of the existing work, the potential in other opportunities identified, and minimizing existing weaknesses.

Each subcommittee also had an initial budget allocation, which was revised along the way according to the progress made in the implementation of the work plans, and as opportunities and challenges were identified.

The subcommittees have followed this approach in their work:

- Full understanding the existing work being done by the Office of Latino/Hispanic Ministries of the Episcopal Church;
- Continue the work already on the ground;
- Taking an inventory of additional existing efforts;
- Defining specific, measurable, attainable, realistic, and time-limited [SMART] goals for their work during the triennium;
- Defining the baseline for the current status of the intended outcomes;
- Integrating the work of all the sub-committees to avoid duplication and promote synergies;
- Seeking opportunities to work along with other Task Forces on areas of common vision (like Resolution 2015-D005: Create a Church-wide Network for Planting Churches).

Below you will find, in detail, the accomplishments achieved in each work area in the implementation of the vision and mandate of Resolution 2015-A086.

CHURCH-WIDE NETWORK OF PARTNERS ON LATINO/HISPANIC CONGREGATIONAL MINISTRY DEVELOPMENT

The vision for the work of this subcommittee is that at the end the triennium: “We have expanded the existing Church-wide network of ministry leaders.”

Even before the Resolution, the Office of Latino/Hispanic Ministries has been diligent in the area of creating a Church wide network of partners, through various efforts such as: its biannual conference Nuevo Amanecer; mission developer training and strong social media presence. The Office has focused on building capacity for many years, and the goal of this area of the Resolution was to expand that work. This part of the implementation focused on three (3) under-represented groups in Latino/Hispanic Ministries: Province IX, the Latino Diocesan Missioners, and Seminarians. The selection of these groups was strategic, as we considered the overarching power of these constituencies in the life of the Church, and because they have been on the fringes.

Province IX is composed of seven (7) dioceses across Latin America and the Caribbean. For many years, the bishops and lay leaders of Province IX have expressed a sense of isolation and separation from the ministry of the wider Church. In an effort to strengthen the bond of ministry, and its partnership with Province IX, the Office of Latino/Hispanic Ministries and the Task Force identified ways in which partners in Province IX would experience a greater connection with the wider Church. As we live and serve God in the 21st Century, it was also imperative to recognize the power of digital evangelism, social media and virtual connectivity.

As a result, we conducted two (2) intensive communication trainings focused on the following areas:

- Digital evangelism
- Social media management
- Written communications
- Video production
- Interviewing skills

The first training was hosted in the Dominican Republic from September 6 – 9, 2016. Three (3) participants from each diocese as well as their bishops were invited to attend. A total number of thirty-one (31) persons, mostly lay, attended from all seven (7) dioceses of Province IX, plus a representative each from Mexico, Costa Rica, El Salvador, and Panama. Five (5) bishops also attended. The four (4) day intensive training provided the fundamentals of photography, video editing, video conferencing and social media. A final product was the sharing of a strategy that each group would initiate in their

respective dioceses. Two (2) of the attendees from this event were selected to serve as trainers for the second training session in Panama.

The second training (hosted at the request of the Damas Episcopales [ECW] of Province IX) took place in Panama on August 14 – 17, 2017. This training was designed to strengthen the Provincial Women's Network for better communication and promotion utilizing social media. Out of this training each diocese presented a plan that they would put into practice over the coming months after the training. All seven (7) dioceses from Province IX participated, along with the Diocese of Panama. There were twenty-three (23) women in attendance to this training.

Overall, providing these opportunities for capacity building and connectivity has already shown fruits as our partners in Province IX are actively engaging the wider Church in numerous and varied ways.

The Latino Diocesan Missioners. It was an initiative of this Task Force to bring together a diverse group of diocesan leaders to form a network to help support their local ministries, as well as to be more connected to the leadership provided by the Office of Latino/Hispanic Ministries. Few dioceses have a full- or even part-time Latino Missioner, and so in many cases the diocesan leader is the chair of their Latino ministry commission. Thirty-three (33) of the seventy-two (72) missioners that we identified gathered in Miami, Florida, on August 8 – 11, 2017. Four (4) of the participants came from Province IX. They explored ways to connect with the Office of Latino/Hispanic Ministries more fully; create a support network; and share more widely the work being done across the Church in this network. This network is a matrix of collaboration that will work in collaboration with the LHM Office.

This newly formed network of partners will be a key component of the next stage of growth for the Latino/Hispanic Ministries of the Episcopal Church.

Their vision is that, as a united culture, they will empower and connect themselves and those in the ministry to better serve all God's people. A resource list is being created so new parishes don't need to reinvent the wheel, and the Episcopal Asset Map is being enhanced so that those who wish to start a new ministry can find people with whom to connect. A subgroup will reconvene in the spring of 2018 to develop plans, and create SMART goals before the next meeting in Fall 2018.

Seminarians who are interested in participating or learning about Latino Ministries may not have opportunities to expand their knowledge or connect with a network because of their studies and limited financial resources. Through the funding of Resolution 2015-A086, our Task Force created an opportunity for seminarians to attend Nuevo Amanecer 2016 [NA2016]. This conference is a hub of networking and development for the core leadership of the communities where approximately thirty thousand (30,000) Latino Episcopalians worship in the United States. This event also includes a small representation from Province IX. This four (4) day program is designed to connect Latinos and non-

Latinos involved in this common ministry through capacity building, fellowship and sharing of best practices.

Seminarians who received scholarships to attend Nuevo Amanecer were asked to share their experience in a formal setting at their sponsor parish as a way of spreading the word and creating interest in our ever-growing ministry. Seminarians were also required to present a digital testimony of the impact of their presence at NA2016 in the context of their interest and future involvement in Latino/Hispanic Ministries. Thanks to this effort, nine (9) seminarians attended Nuevo Amanecer in 2016 and the Task Force plans to increase the number of participants in Nuevo Amanecer 2018.

In the past eight (8) years, the number of Episcopalians attending Nuevo Amanecer has more than doubled, from one hundred and eighty-nine (189) attendees in 2008 to four hundred and sixty-two (462) attendees in 2016.

FORMATION AND LEADERSHIP DEVELOPMENT RESOURCES

The vision for the work of this subcommittee is that at the end the triennium: “We have accessible resources to provide formation and training for lay and clergy leaders. There is a training program up and running. We partnered with others to expand opportunities.”

Academia Ecu mica de Liderazgo. The Jesus Movement in our ministry is encountered in many ways. One of the most important pieces of LHM has been to offer Christian formation for lay leaders, and to promote their leadership skills in their congregation as well as in the entire Church. Academia Ecu mica de Liderazgo is a hybrid program (online and face to face in small groups) created in conjunction with the Evangelical Lutheran Church of America [ELCA], and that is guided by lay leaders who serve as facilitators for the lay participants.

The program consists of twelve (12) courses presented through videos and small group reflection. Topics include: Evangelization and Mission in the 21st century, the Bible, Church History, Liturgy, Book of Common Prayer and Stewardship, among others. The idea is for the group to watch video segments of approximately thirty (30) minutes and then have a theological reflection about the topic. The concept of theological reflection is synthesized to be able to encounter God in that specific situation, including those simple things that happen in daily life. The method used for the reflection is one of the most common approaches used in Latin America and consists of three (3) steps: *ver* (see), *pensar* (think), *actuar* (act).

1. See and understand what is being presented.
2. What is God trying to tell us? How can we see God’s presence there?
3. What is God inviting me to do? In what ways can I respond to God?

A typical class will include prayers, hymns, games, the video presentation and the theological reflection.

We have presented this training more than fifteen (15) times: at least nine (9) times in the USA (Los Angeles, CA; Alexandria, VA; New York, NY; Miami, FL; Houston, TX; Dallas, TX; Chicago, IL; Connecticut; New Jersey). and in the following dioceses of Province IX: Honduras, Ecuador Litoral, Ecuador Central, Dominican Republic and Colombia. We have trained two hundred (200) facilitators from seventy-five (75) congregations representing at least twenty-five (25) dioceses. These dioceses are doing or are ready to start hosting these small groups of formation and reflection across the Church.

This adult Christian formation program is not limited to this training. We also offer mentoring and accompaniment for each of the lay leaders who have received the training to serve as facilitators of the small groups discussions. During the training, we provide many tools for the facilitators to lead the small groups in their congregation.

The formation also includes the mentoring and accompaniment we offer to the facilitators. We have trained twelve (12) mentors to walk along with the new facilitators to answer questions, guide them and offer them support on their needs. There are many signs of what is happening in the congregations with the small groups, excitement, commitment and many people who have come closer and into a better relationship with God and The Episcopal Church.

MENTORING AND COACHING CLERGY WORKING IN LATINO MINISTRIES

The vision for the work of this subcommittee is that at the end the triennium: “We have an accessible network of coaches being used to support people working on Latino/Hispanic Ministry.”

Resolution 2015-A086 called for a Church-wide Network of Partners to provide coaches and mentors who will work with congregations, lay leaders, clergy and diocesan staff.

The subcommittee decided that the best way to accomplish the vision for this work area was to recruit and train coaches utilizing a coach training institute with experience in working with Churches. The subcommittee also met with the D005 Church Planting Task Force to explore possibilities to work together, but it was decided that each group had unique needs and we decided to work independently.

The subcommittee started its work by identifying a culturally competent coach trainer, using among other criteria, the input provided by clergy already doing Latino/Hispanic ministry work, as well as the recommendations from other denominations that provide coaches for their clergy; such as the Presbyterian Church and the Evangelical Lutheran Church in America. Another consideration was to

determine our best option: a face-to-face weeklong training or online training. As the subcommittee contacted several coach training providers, it became clear that online training afforded us the opportunity to train more coaches than if we provided an intensive week-long in-person training. After some research, the subcommittee recommended CoachNet as the best provider to train clergy and laity as certified coaches. CoachNet would provide the training and the preparation for the new coaches to be certified by the International Coaching Federation (ICF).

With a training provider selected, the subcommittee set the goal to train thirty-one (31) trainers, based on the budget available. The first cohort of trainers started February 21, 2017, with nine (9) trainees. They are scheduled to complete their training by March 15, 2018. The second cohort of twenty-two (22) trainees will begin in April 2018, and should complete their training by March 2019.

The training consists of sixty-four (64) hours of coach training and ten (10) hours of Mentor Coaching. After four (4) months of training, the trainees begin to coach others, as they are required to attain one hundred (100) hours of coaching before they can take the certification test. By the end of the triennium the Church will have thirty-one (31) ICF certified coaches. These coaches will be available across the Church to assist clergy, Church planters, diocesan staff, seminarians and others in enhanced decision-making skills, greater interpersonal effectiveness and increased confidence.

Denise Trevino-Gómez, from the Episcopal Diocese of Texas said the following about her experience: "Learning new coaching approaches through CoachNet was instrumental in developing the necessary skills to help people think through their potential to reach their own personal and professional goals. The practical tips and tried and true methodologies of how to engage people as you guide them through sometimes challenging crossroads can be applied in so many church settings with individuals and whole groups. I am excited to be part of this initiative to grow new Hispanic ministries."

CONGREGATIONAL DEVELOPMENT AND REDEVELOPMENT INTENDED FOR DIOCESAN STAFF, CLERGY, AND LAY LEADERS WHO ARE EXPLORING ESTABLISHING LATINO/HISPANIC BILINGUAL, MULTIETHNIC, AND MULTICULTURAL WORSHIP MINISTRIES IN THEIR COMMUNITIES

The vision for the work of this subcommittee is that at the end the triennium: "Many dioceses that understand this evangelistic opportunity to embrace Latino/Hispanics, also know that they need tools and training. Dioceses recognize that strengthening Latino/Hispanic Ministries strengthens the Church. We have marketing resources which are badly needed as well as sufficient Latino clergy, and prepared Anglo clergy and lay leaders to share in the ministry."

This subcommittee intends to accomplish its vision during the triennium through the following efforts:

- Develop the position of Associate Missioner for Latino/Hispanic Ministries and Program Development to oversee implementation of Resolution 2015-A086, and hire the Associate Missioner;
- Build on existing programs to create a comprehensive LHM congregational development plan;
- Develop and organize new LHM resources for congregational development;
- Assess the current activity and interest among Dioceses in order to focus resources; and
- Publicize LHM congregational development and redevelopment within the Episcopal Church.

Develop the position of Associate Missioner for Latino/Hispanic Ministries and Program Development to oversee LHM implementation of Resolution 2015-A086 and hire an Associate Missioner: in its meeting in November 2016, the Task Force recognized the need for additional staff support for the LHM office for implementing the activities of the Task Force.

The Task Force approved funding from its budget, and a job description was created. On April 16, 2017, the Rev. Samuel Borbón was hired as the Associate Missioner for Latino/Hispanic Ministries and Program Development. The new Associate's primary responsibility is to oversee the training for the Academia Ecuánica de Liderazgo, as well as the New Camino program, and the Mission Developer Training. In just seven (7) months Samuel has been invaluable in moving these programs forward as is evidenced in other parts of this report.

Build on existing programs to create a comprehensive LHM congregational development plan: the subcommittee started its work building on two existing LHM ministries: New Camino and the Mission Developer Training.

The subcommittee proposed to promote and present more New Camino conferences during the triennium. New Camino is a two (2) day program developed by the Office of LHM to encourage and equip Dioceses to start and support LHM. It has been held six (6) times to date. As of November 2017, the Dioceses of New York, Newark, Southern Virginia, Idaho and Northern California have participated in the New Camino conference, and four (4) dioceses have either scheduled New Camino (San Joaquin, March 2018; San Diego, May 2018), or are in the process of doing so (Chicago and Pennsylvania).

The Mission Developer Training is a program based on the Mission Developer work of the ELCA to prepare lay and ordained leaders to plant new churches and redevelop existing ones. The Office of Latino/Hispanic Ministries has adapted Lutheran materials, and has presented the training several times in recent years. Currently, the Mission Developer Trainings are being reassessed. In May 2017 members of the Task Force attended the Genesis training presented by the Do05 Task Force and the Office of New Church Starts under the leadership of the Rev. Tom Brackett to see how this new program might be applicable to the goals and aims of LHM and other ethnic ministries. We are currently working with the Rev. Mike Michie, the new Staff Officer for Church Planting Infrastructure,

to develop a new mission developer training in Spanish in 2018, as well as one in English that would encompass the other ethnic ministries.

Canon Lucinda Ashby from the Episcopal Diocese of Idaho said: “The presenters at New Camino opened many hearts and minds to the richness and mutuality of ministry among our Latino brothers and sisters. People in our diocese refer to the New Camino retreat, even if they haven’t yet found a way to engage in Latino Ministry, because of the breadth of the material presented. Because of New Camino, there are simple things emerging: welcoming signs, questions about La Virgen de Guadalupe and new conversations around DACA.”

Develop and organize new LHM resources for congregational development: the main intent of these efforts is to promote participation in existing and new training programs developed by LHM under this Resolution: social media training, Digital Evangelism, provincial, Diocesan and ELCA training programs, transgenerational Latino ministries programs and Cultural Competency Training.

In addition to the promotion, through this effort, the Task Force intends to provide social media and evangelism resources: videos, memes, graphics/e-blasts and Facebook page improvements and resources, among others.

To date, these resources are all in the development process. The expected completion date is by December 31, 2017. By then, the LHM we will be equipped with an initial supply of:

1. Fifteen (15) Bilingual Graphics/E-blast templates (for events/occasions such as Las Posadas, Quinceañeras, etc.)
2. Twenty (20) Facebook Videos (short format series on topics like prayer, diversity, welcoming to the Episcopal Church, etc.)
3. Twenty-five (25) Memes (mix of Spanish, English and bilingual with a variety of themes like inclusion, the Gospel, etc.)
4. Facebook Audit, Strategy and Content Plan

Also, the current Latino Ministries Facebook page has had a thorough user interface audit and a strategic assessment has been completed. Currently, a draft plan is underway to maximize the page as an outward-facing LHM page, and to build a private group within the page for clergy/administration. A best practice review of Facebook by other churches is being conducted and ultimately, we will have a comprehensive strategy, content strategy, content (including ads and posts), as well as training the LHM team on engagement best practices. This is also expected to be completed by the end of December 2017.

Facebook videos were recently shot during gatherings of clergy and lay participants. Selections from the nine (9) plus hours of footage are being edited with an introduction and call to action to produce ten (10) English and ten (10) Spanish videos. The videos are in progress and will be presented to the LHM office with the goal of being completed by the end of December 2017.

Assess the current activity and interest among Dioceses in order to focus resources: the subcommittee has issued a survey on LHM across the Church which is expected to be completed by December 2017. Through this survey the subcommittee aims to determine what LHM already exist across dioceses, and where there is potential and interest for more.

The subcommittee also intends to gather information about all dioceses and individuals who have participated in both the New Camino and Mission Developer Trainings to provide follow through and continued support and offer new resources that have been developed.

Publicize LHM congregational development and redevelopment within the Episcopal Church: under this effort, the goal of the subcommittee is to create promotional materials for every major LHM ministry, to be shared within TEC. This includes Mission Developer Trainings, Nuevo Amanecer, New Camino, Nuevos Horizontes and the Academia Ecu mica.

CULTURAL-COMPETENCY TRAINING PROGRAM

The vision for the work of this subcommittee is that at the end the triennium: “Clergy and lay leaders have cultural competency training and are prepared to serve the Church in the future. We understand the question ‘How does ministry work across generations of Latinos?’.”

Combining academic learning with hands-on experience, the purpose of this multi-faceted intensive course is to provide cultural competency on the history, culture, socio-demographic, and religious aspects of the Latinos/Hispanics in the United States, and to provide the foundational tools necessary for Church leaders to discern and explore the type of Latino/Hispanic ministry that best fits a congregational setting and its context.

Participants from dioceses across the country who complete the Episcopal Latino Ministry Competency [ELMC] Training Course will:

- Show a familiarity with the general Latino culture and “religiosity” context of Latino worship and sacramental pastoral care.
- Learn to manage and address the worshiping needs of a dual language congregation, or to prepare for a special liturgical event involving English and Spanish speaking attendees.

- Acquire a fundamental competency in learning the general aspects of the pastoral and congregational ministries aimed at the immigrant and first generation, plus the ministry focused especially on the more acculturated and English-language speaking Latinos of the second and third generation.
- Define and interpret the broad historical and demographic profile of the Latino/Hispanic population in the United States through designated readings, course lectures, written reflections, class participation and experiential trips.
- Acquire first-hand knowledge of the Church in mission in the borderlands and identify the political, social and pastoral issues revolving around immigration from Mexico as well as Central and South America and the Caribbean. (Borderlands refers to either the US/Mexico border or immigrant entry points in urban centers.)

ELMC was offered in 2017 in Austin, TX at the Seminary of the Southwest (June 18-27, 2017 with 27 in attendance, and in Chicago, IL, at the Nicholas Center, St. James Commons, St. James Cathedral (October 15-24), with 26 in attendance.

ELMC is scheduled for 2018 in Claremont, CA, at Bloy House (June 11-18), and in Sewanee, TN, at the School of Theology (August 6-13).

Participants in the ELMC represent a wide variety of interests from across the Church coming from the following states: California, Washington, Kansas, Texas, Illinois, Indiana, Ohio, Tennessee, Virginia, North Carolina, New York, New Jersey, Pennsylvania, Massachusetts, and Ontario, Canada. The entire course in Austin was also simultaneously offered by live video streaming using Zoom video conferencing. In Chicago, the entire course was recorded and it is currently being edited, it will be available on the <http://www.episcopaleslatinos.org/> website along with other educational and media resources that are easily accessible.

Both courses underwent evaluations by the participants as well as team members. Additionally, many of the participants were interviewed during the course to give us some immediate response to what they were experiencing and learning. The short videos were posted on Facebook, and have served as promotional resources.

We are grateful for the opportunity that has allowed us to meet face-to-face three times, hold over thirty (30) Zoom and other phone planning meetings, create the ELMC course, and offer it twice, in two (2) different cities. The benefits in terms of mission and goals is tremendous. The reception of the course has been extremely positive. The classroom aspects of the course, about one-half of the course are now a “package,” and can be taken on the road with a minimal amount of additional planning.

The site-visits and interviews comprise the other one-half of each ELMC offering, and these are location sensitive, resulting in many planning hours required for the recruiting and logistics related to site-visits and interviews at a given city.

ELMC has been possible thanks to the support of the following team members:

- The Rev. Victor H. Conrado, Associate for Ministries, Diocese of Chicago; Associate Rector, St. Mark's, Glen Ellyn, IL, Diocese of Chicago; Adjunct Faculty Instructor, Bexley-Seabury Seminary;
- The Rev. Edward Gomez, Vicar, San Pablo/St. Paul's Houston, TX, Diocese of Texas;
- The Rev. Al Rodriguez, Adjunct Faculty Instructor and Interim Director of Latino/Hispanic Studies at Seminary of the Southwest, Diocese of Texas;
- The Rev. Ema Rosero-Nordalm, Deacon, Diocese of Massachusetts, Iglesia Nuevo Amanecer, ELCA, East Boston, MA;
- The Rev. Oscar A. Roza, Priest-in-Charge, St. Mark's, Beaver Dam, WI, Diocese of Milwaukee; Church Planter/Priest-in-charge, Comunidad de Todos los Santos, Watertown, WI, Diocese of Milwaukee - ELCA South Central Synod of Wisconsin;
- Virginia Vagt, Vestry Member, St. Mark's, Glen Ellyn, IL, Diocese of Chicago
- Jaime Briceño, Digital Recruiter and Missioner, Bexley-Seabury Seminary; seminarian, Bexley-Seabury Seminary, Hyde Park, Chicago, IL
- The Rev. Canon Anthony Guillén, Episcopal Church Missioner for Latino/Hispanic Ministries; Diocese of Los Angeles.

EVALUATION

In the last year of the implementation of the efforts under this Resolution, the Task Force will contract with an independent evaluator to conduct an evaluation of programs and review the use of resources by means of quantitative and qualitative methods. The results of this evaluation will not only serve to demonstrate the extent of the accomplishment of the goals set by this Task Force, it will also include lessons learned and best practices that could serve as a guide for future efforts.

Budget

The financial report for the Task Force (below) is broken down by subcommittee, and it includes actual expenses for 2016, estimated expenses for 2017, and estimated expenses for 2018. In addition to the actual and estimated expenses for each subcommittee, the report includes travel and administrative expenses. The travel expenses are for the Task Force face-to-face meetings, and the administrative expenses include salary and benefits for the Associate Minister staff position proposed by the Task Force.

Budget

Work Area	Total 2016	Estimated 2017	Estimated 2018	Total Triennium
Network of Partners	\$82,511	\$66,942	\$(963)	\$148,490
Formation & Leadership Development	\$47,333	\$89,484	\$66,965	\$203,781
Mentoring & Coaching		\$87,595	\$3,358	\$90,954
Congregational Development & Redevelopment	\$57,550		\$199,901	\$257,450
Cultural Competency		\$92,970	\$75,030	\$168,000
Task Force Evaluation		\$6,250	\$46,911	\$53,161
Travel and Administration	\$24,453	\$ 83,303	\$70,407	\$178,164
TOTAL Ao86 Expenses	\$211,847	\$426,545	\$461,609	\$1,100,000

TASK FORCE ON CLERGY LEADERSHIP FORMATION IN SMALL CONGREGATIONS

Membership

The Rev. Dr. Susanna Singer, <i>Chair</i>	California, VIII	2018
Ms. Demi Prentiss, <i>Vice-Chair</i>	Dallas, VII	2018
Canon Thomas G. O'Brien, III, <i>Secretary</i>	Southeast Florida, IV	2018
The Rt. Rev. Scott Benhase	Georgia, IV	2018
The Rev. Robin Biffle	Spokane, VIII	2018
Ms. Ruth Frey	Washington, D.C., III	2018
The Rev. Maureen-Elizabeth Hagen	Oregon, VIII	2018
The Rev. Canon Gregory A. Jacobs	Newark, II	2018
The Rev. Dr. Trawin E. Malone	Texas, VII	2018
The Rev. Merry Chan Ong	California, VIII	2018
Ms. Mary Parmer	Texas, VIII	2018
The Rev. Canon Bradford Purdom	Ohio, V	2018
The Rt. Rev. Alan Scarfe	Iowa, VI	2018
The Rt. Rev. Robert Skirving	East Carolina, IV	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018

CHANGES IN MEMBERSHIP

There was one change to the Task Force's membership during the triennium. The Ven. Paul Sneve resigned from the Task Force in September 2016 because his duties changed.

REPRESENTATION AT GENERAL CONVENTION

Bishop Scott Benhase and Canon Thomas G. O'Brien III, *Secretary*, are authorized to receive non-substantive amendments to this Report at General Convention.

Mandate

The Task Force was created by Resolution 2015-A045 which is excerpted below:

Resolved, the House of Bishops concurring, That the 78th General Convention authorize a task force with membership appointed by the Presiding Officers consisting of no fewer than ten (10) nor more than twenty (20) representatives including, but not limited to, representatives from local diocesan programs, representatives from seminaries, ecumenical representation, or representatives who are engaged in advanced theological education; and that the task force

be made up of bishops, priests, deacons, and laity to explore quality programs for formation, for expanding education opportunities for clergy and laity, for collaboration between local diocesan school programs and seminaries, for ecumenical collaboration, and to explore a wide range of delivery methods. The task force shall report back to the 79th General Convention with a plan to provide quality formation for clergy in small congregations that is affordable, theologically reflective, and innovative.

Summary of Work

MEETINGS DURING THE TRIENNIUM

The Task Force met in person at the Maritime Institute in Linthicum Heights, MD from November 19, 2015 to November 21, 2015; at the Crown Plaza O'Hare Hotel in Chicago, IL from November 3, 2016 to November 5, 2016; and at the Red Lion Inn and Conference Center in Renton, WA from September 28 to September 30, 2017. The Task Force also held four (4) meetings of 1.5 hours each using Adobe Connect. These electronic meetings were held on April 20, 2016; September 14, 2016; February 1, 2017; and May 3, 2017. The Task Force expects to meet electronically in February 2018.

At each Adobe Connect meeting, the Task Force received oral reports from the chairs and members of the sub-committees that were established to develop information regarding each of the areas of concentration.

At its in-person meeting in September 2017, the Task Force reviewed and revised a draft of this Blue Book Report.

A PLAN FOR QUALITY FORMATION

The mandate for the Task Force was to develop a plan for quality formation for clergy in small congregations that is affordable, theologically reflective and innovative.

The Explanation to Resolution 2015-A045 defined a “small congregation” as one having an Average Sunday Attendance [ASA] of less than one hundred (100) persons. It noted that sixty-nine (69) percent of Episcopal congregations have an ASA of less than one hundred (100), and that the median ASA is sixty-one (61). The Task Force used this definition of “small congregation” in conducting its work.

To fulfill its mandate, the Task Force identified its areas of concentration, conducted substantial research, developed findings from that research, and is proposing six (6) resolutions.

The six (6) resolutions stated below constitute an integrated plan to improve clergy and lay

leadership formation for small congregations. Five (5) of the six (6) resolutions relate primarily to clergy formation. Because our findings showed that effective clergy in small congregations need strong lay leaders in those congregations, some of the resolutions concern the development of strong lay leaders.

AREAS OF CONCENTRATION

At the initial meeting in November 2015, the Task Force, in response to Resolution 2015-A045, decided to concentrate on research into the following specific areas during the triennium. Our goal has been to identify and understand the situation on the ground, in order to base our proposals on as much current data as possible:

1. Finding out what capacities and skills are perceived as most necessary for clergy and lay leaders in small congregations.
2. Exploring whether there is a means by which persons seeking ordination who intend to serve small congregations in non-stipendiary or bi-vocational positions can be financially supported in their formation programs. These programs may include local formation programs, long-distance learning with seminaries, and other forms of theological education. The goal is to encourage persons to seek ordination for non-stipendiary and bi-vocational positions without their having to incur substantial expense or debt.
3. Assessing different approaches needed to encourage under-represented populations to consider leadership in The Episcopal Church [TEC] as lay persons and as ordained persons.
4. Evaluating the potential for collaboration among local formation training programs and seminaries.
5. Exploring the usefulness of a central system or group of coordinated systems by which curated formation resources (written, audio, streamed, web-based) can be made available to congregations, dioceses, formation leaders and others.
6. Discerning the need for providing networking and resources to bishops, commissions on ministry, and local discernment committees to assist them in raising up clergy and lay leaders in their dioceses, particularly for small congregations.

RESEARCH PERFORMED BY THE TASK FORCE

To get a clear picture of the needs of TEC for the formation and training of clergy leaders for small congregations, the Task Force conducted an extensive online survey on formation of clergy and lay persons to which forty-eight (48) Bishops, thirty-eight (38) canons to the ordinary and thirty-one (31) chairs of commissions on ministry responded. Follow up interviews

were conducted with thirty-seven (37) persons. The Task Force also conducted extensive interviews with twenty-six (26) selected leaders involved in formation for ministry. The conversation partners were relatively diverse, and geographically and contextually representative.

The Task Force also conducted more general research, in order to understand current perspectives, thinking, and practices in TEC and beyond about clergy leadership formation for small congregations. Task Force members were diligent in seeking out and sharing articles, reports, position papers, and other documents with each other via the Extranet and the internet. Several Task Force members attended specific events that focused on areas of interest for the Task Force, notably the “Uncharted Waters” conference on diocesan schools hosted by the Diocese of Minnesota in June 2017.

The bishops on the Task Force brought a brief online follow-up survey to the September 2017 House of Bishops meeting to confirm that the directions taken by the Task Force were in accord with the bishops’ understanding of the needs of TEC. The response of the forty-eight (48) responding bishops overwhelmingly confirmed the research findings and supported the elements of the plan developed by the Task Force.

The Task Force also received a \$7,000 Roanridge Grant to be used to fund a consultant to convene several web-based conversations with groups of key formation leaders and decision-makers during January and February 2018.

FINDINGS OF THE RESEARCH REGARDING FORMATION GENERALLY

1. There is already a wealth of resources available for leadership formation for small congregations. Those resources are created and curated by large and small congregations and dioceses across The Episcopal Church, from many different cultural and theological orientations. The general lack of awareness of the existence of those resources, and the purposes they serve, demonstrates the need for a formation networking system.
2. There is a strong need to coordinate and disseminate existing resources and best practices throughout TEC in the areas of vocational discernment, ministry development, lay and clergy leadership formation, and congregational vitality. Where gaps exist, and as new contexts require new solutions, there is also a need for increased collaboration among those creating such resources and best practices. These resources are needed for congregations of all sizes, though small congregations and small dioceses have pressing and very specific needs.
3. Effective ministry in small (and larger) congregations always depends on collaboration between well-formed clergy and strong lay leaders. Based on our research, several of our recommendations address the need for robust discernment and formation for both clergy and

lay leadership so that small congregations, which constitute most of the congregations in TEC, may be most effectively served.

4. Bishops play an essential and growing role in directing and coordinating the formation of clergy and lay leaders in their dioceses. Their capacity to realize a diocesan vision and strategy for leadership formation is crucial to identifying and forming clergy and lay leadership, especially in small congregations in which non-stipendiary or bi-vocational clergy are often needed.

5. While many dioceses provide some training for commissions on ministry, the data shows that the need for small-congregation-specific training is perceived to be great, especially in flexible approaches to vocational discernment. Some excellent resources exist in individual dioceses, but general guidelines and best practices are not generally available throughout the dioceses of TEC. This is a felt need across TEC, and small dioceses with limited resources would particularly benefit from the coordination and dissemination of discernment resources and best practices.

6. There is limited availability of appropriate and culturally-sensitive vocational discernment and formation materials and strategies for clergy leaders called from ethnic minority communities. Key leaders from several of these communities expressed the need for flexible and culturally-differentiated approaches to discernment and formation. In these congregations, the role of the entire community (especially its elders) is critical not only in the initial discernment of clergy vocations in individuals, but for supporting candidates throughout the process of formation. There is also a clear need for greater availability of suitable formation resources in Spanish.

7. There are robust non-seminary programs for theological education and formation at the diocesan and regional levels. There is also an increased willingness on the part of some seminaries to create alternative accredited degree and certificate programs with flexible residence requirements. Some seminaries also collaborate with individual dioceses on local, non-accredited theological education and formation for clergy and lay leaders for small congregations.

8. Although there are some successful diocesan-seminary collaborations, the “silo effect” of separately incorporated seminaries and stand-alone diocesan formation programs works strongly against extensive collaboration or coordination across TEC.

9. Scholarship funding for non-traditional theological education and formation programs is scarce, and there are wide disparities in the ability of dioceses to support non-traditional education. Potential candidates for non-stipendiary and bi-vocational ministry in small

congregations need greater access to scholarship funds so that they are not burdened with substantial debt when they answer calls to ministries that provide little or no remuneration to them.

FINDINGS OF THE RESEARCH REGARDING SMALL CONGREGATIONS

1. Bishops report that fifty (50) to seventy (70) percent of their congregations are in the “small” category, mostly in small towns and rural settings. The Average Sunday Attendance [ASA] is mostly between twenty (20) and one hundred (100), with a substantial minority of congregations lower than twenty (20) ASA.

2. The principal demographic categories of the members of these congregations are middle class, mature adults, and elderly/retired persons, with secondary categories of those with fixed incomes or in the working class. Very few small congregations have many affluent or financially secure parishioners, and few have many young adults or families with children. The education level of the parishioners is generally college or high school. Very few have members with less than high school education or with post-graduate education. These congregations are overwhelmingly Anglo/White/Western, with some African-American and Latino/Hispanic (mostly bilingual) and very few others.

3. Small congregations and diocesan leaders say they need their clergy to be evangelists, change agents and mission focused leaders. What they say they most value are pastoral skills. Most do not recognize a need for intercultural and intergenerational competence.

4. Key Capacities and Skills seen as Crucial for Clergy Leaders in Small Congregations are:

- Deep spirituality focused on discipleship. Self-reflective, examined spiritual lives.
- Transparent, self-differentiated and a collaborative leadership style.
- True vocation to small congregational leadership and love of small communities.
- Strong relational, collaborative and networking skills; and the ability to use them both within the congregation and in the wider community.
- Deep commitment to raising up, training, supporting, and empowering lay leadership.
- Clear and compelling theology of mission and ministry and the ability to inspire others to embrace this.
- Evangelism and the ability to relate the Gospel to life.
- Teaching and mentoring skills.
- Capacity to discern collaboratively a shared new vision with a congregation, and to inspire the community of faith to embrace the changes needed to live it out.

5. Key Capacities and Skills seen as Crucial for Lay Leaders in Small Congregations are:

- Awareness of the dignity and worth of baptismal ministry, and the necessity of strong lay leadership in collaboration with ordained persons.
- Deep spiritual formation and strong faith, leading to lowered levels of anxiety and higher levels of hope.
- Clear, shared vision, discerned and embraced by the whole community of faith.
- Ability to connect faith to daily living.
- Strong awareness of the specific qualities, needs, challenges and gifts of the context in which they live and minister.
- Clear, transparent, healthy patterns of communication and interpersonal dynamics.
- Generosity and sense of abundance.
- Courage to try new things, flexibility and confidence.

6. An encouraging finding is that the same pastoral skills that have been so highly valued are also deeply relevant to present-day desired leadership skills, namely, collaboration, networking, teaching, mentoring, empowering, evangelizing and inspiring. This seems to indicate that a change in the focus and use of traditional clergy skills is needed, rather than the creation of an entirely new skill set.

Proposed Resolutions

RESOLUTION A022: CREATE A FORMATION NETWORKING TEAM

Resolved, the House of _____ concurring, That the 79th General Convention direct that a Formation Networking Team be established under the Office of the Presiding Bishop to serve as a networking referral hub for existing and specially-developed resources (online and otherwise) for the discernment of clergy and lay vocations, for clergy and lay formation, and for training clergy and lay leaders in matters such as evangelism, spiritual practices, discipleship, collaborative leadership, characteristics of small communities, relational and networking skills, raising up and empowering lay leadership, relating the Gospel to life, racial reconciliation, teaching and mentoring, and inspiring communities of faith; and be it further

Resolved, That the 79th General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$900,000 for the implementation of this resolution.

Explanation:

The findings of the Task Force consistently indicate that many dioceses, commissions on ministry, discernment committees and congregations find it difficult to identify and access suitable resources for training and guiding those responsible for vocational discernment and to identify and access effective resources for the formation and training of new clergy and lay leaders for small congregations.

To address these needs, the Task Force recommends that a Formation Networking Team be formed under the Office of the Presiding Bishop. The Formation Networking Team would be available by telephone and e-mail to individuals, Christian educators, clergy, commissions on ministry, discernment committees and congregations and dioceses that seek assistance in these areas. In due course, the Task Force expects that the Formation Networking Team would create a well-focused website of curated resources that allows users to evaluate the suitability of materials for their particular needs and contexts. In addition to making existing resources more readily available, the Formation Networking Team would help further collaboration by seeking to connect interested parties in the creation of new resources as necessary and helpful.

Questions regarding formation for ordination arise in a rapidly-changing landscape of programs and demands. The Formation Networking Team will enable timely responses to the pressing, time-sensitive needs of dioceses and congregations. A knowledgeable Team with a broad perspective of offerings across the Church will increase access to formation opportunities, especially for small congregations and dioceses.

Four (4) of the other resolutions proposed by the Task Force amplify the work that would be done by the Formation Networking Team.

The persons serving as the Formation Networking Team will need to be theologically trained so that they can properly evaluate resources which already exist in many forms and in many places. All members of the Formation Networking Team will need to be approachable and good listeners so they can direct persons to suitable resources. They will need to become familiar with the many resources currently available, and will need strong networking skills to promote sharing across the Church.

Having a Formation Networking Team will “level the playing field” so that congregations and dioceses with fewer financial and time resources can gain greater and faster access to what they need.

The members of the Formation Networking Team will need a small voluntary support committee to assist in evaluating and categorizing resources and making the Team aware of

developing needs across the Church.

RESOLUTION A023: ASSIST VOCATION DISCERNMENT GROUPS

Resolved, the House of _____ concurring, That the 79th General Convention, if a Formation Networking Team is created, direct the Team to collect, evaluate and encourage the sharing of excellent resources for the training of commissions on ministry and discernment committees for clergy and lay vocations and to publicize to The Episcopal Church, its dioceses and congregations the availability of these resources; and be it further

Resolved, That, if a Formation Networking Team is not created, the 79th General Convention direct that an appropriate body or office in The Episcopal Church collect, evaluate and encourage the sharing of excellent resources for the training of commissions on ministry and discernment committees for clergy and lay vocations and publicize to The Episcopal Church, its dioceses and congregations the availability of these resources; and be it further

Resolved, That, if a Formation Networking Team is not created or is not funded, the 79th General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$60,000 for the implementation of this resolution.

Explanation:

While many dioceses provide some training for commissions on ministry, the data shows that the need for small-congregation-specific training is perceived to be great, especially in relation to flexible approaches to vocational discernment. Some excellent resources exist in individual dioceses, but guidelines and best practices are not generally shared among the dioceses of TEC. Small dioceses with limited resources would particularly benefit from the coordination and dissemination of resources and best practices.

Dissemination of best practices will also encourage commissions on ministry to address lay vocations as called for in Title III. Commissions on ministry need training in discerning and supporting lay vocations. Networking among dioceses will encourage sharing of best practices in this area.

RESOLUTION A024: FORMING CULTURALLY DIVERSE CLERGY

Resolved, the House of _____ concurring, That the 79th General Convention, if a Formation Networking Team is created, direct the Team to collect, evaluate, disseminate, and encourage the development of excellent resources and best practices for the discernment and formation of culturally diverse clergy, and to publicize to The Episcopal Church and its dioceses and congregations the availability of these resources; and be it further

Resolved, That, if a Formation Networking Team is created, the Formation Networking Team work with other teams and established groups within The Episcopal Church to make available information to persons involved in culturally diverse ministries and Christian formation, and to seek feedback regarding resources needed (and used) by the widest possible variety of groups within the Church; and be it further

Resolved, That, if a Formation Networking Team is not created, the 79th General Convention direct that an appropriate body or office in The Episcopal Church collect, evaluate, disseminate, and encourage the development of excellent resources and best practices for the discernment and formation of culturally diverse clergy, and to publicize to The Episcopal Church and its dioceses and congregations the availability of these resources; and be it further

Resolved, That, if the Formation Networking Team is not created, the 79th General Convention direct that an appropriate body or office, work with other teams and established groups within The Episcopal Church to make available information to persons involved in culturally diverse ministries and Christian formation, and to seek feedback regarding resources needed (and used) by the widest possible variety of groups within the Church; and be it further

Resolved, That, if a Formation Networking Team is not created or is not funded, the 79th General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$60,000 for the implementation of this resolution.

Explanation:

Most institutions within The Episcopal Church are controlled by Anglo/Whites/Westerners. The fact that the Presiding Bishop is a person of color does not mean that there is still not substantial work to diversify leadership in The Episcopal Church.

There are significant cultural differences between (and within) racial and ethnic groups, and all of them have different histories with The Episcopal Church. Economic and class distinctions also present complicating issues.

All congregations and clergy should be encouraged to identify, recruit and mentor people of diverse racial, cultural and ethnic backgrounds who are discerning vocations to lay or ordained ministries. There is a specific need to train commissions on ministry in recognizing and dismantling barriers that traditional discernment processes present to aspirants for ordination who come from (and who may serve in) ethnic minority congregations or from congregations with a sizeable proportion of people of color. Culturally appropriate

approaches to theological educational are also needed in seminaries and other settings.

It is expected that the Formation Network Team would work closely with the Executive Council Committee on Anti-Racism and the Ethnic Ministries Department of TEC to make resources available to as many persons as possible.

RESOLUTION A025: BISHOPS AND SMALL-CONGREGATION CLERGY

Resolved, the House of _____ concurring, That the 79th General Convention, if a Formation Networking Team is created, direct the Team to offer to work with the House of Bishops to assist bishops by providing excellent resources and best practices in their work of identifying and forming clergy and lay leaders for small congregations in their dioceses; and be it further

Resolved, That, if a Formation Networking Team is not created, the 79th General Convention direct an appropriate body or office in The Episcopal Church to offer to work with the House of Bishops to assist bishops by providing excellent resources and best practices in their work of identifying and forming clergy and lay leaders for small congregations in their dioceses; and be it further

Resolved, That, if a Formation Networking Team is not created or is not funded, the 79th General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$30,000 for the implementation of this resolution.

Explanation:

The bishop is always a key player in the identification and formation of clergy in the diocese and in shaping the attitudes in the diocese towards small congregations. Bishops indicated in their interviews and survey responses that resources to assist them in this task would be welcomed.

RESOLUTION A026: IDENTIFY EFFECTIVE FORMATION MODELS

Resolved, the House of _____ concurring, That, if a Formation Networking Team is created, the General Convention direct the Team to assemble and make available to dioceses a variety of effective models, both local and collaborative, for the formation of priests and deacons to serve in small congregations; and be it further

Resolved, That, if a Formation Networking Team is not created, the 79th General Convention direct that an appropriate body or office in The Episcopal Church assemble and make available to dioceses a variety of effective models, both local and collaborative, for the formation of priests and deacons to serve in small congregations; and be it further

Resolved, That, if a Formation Networking Team is not created or is not funded, the 79th General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$30,000 for the implementation of this resolution.

Explanation:

The current landscape for clergy formation is complex. Many dioceses have developed local formation programs and schools. There are several non-accredited programs used by a variety of dioceses. Some seminaries have made significant changes in recent years in the way they deliver theological education in non-conventional ways (through low-residence programs and through collaboration with local formation programs). All these developments have strong potential to serve the needs of those preparing for ministry in small congregations.

Survey data indicates that bishops and commissions on ministry seek a variety of models for effective formation strategies. There is interest in how collaboration among seminaries and diocesan schools can be done effectively, since low-residency programs at seminaries are best used in close collaboration with diocesan programs. Dioceses increasingly seek flexible and adaptable approaches that meet the formational needs of a variety of aspirants. “Cross-order formation” for priests, deacons and laypersons, in which all orders study together at least part of the time, is increasingly seen as both possible and desirable.

RESOLUTION A027 NEW FUNDING FOR CLERGY FORMATION

Resolved, the House of _____ concurring, That the 79th General Convention direct the Executive Council to establish a committee of Executive Council with membership appointed by the Presiding Officers consisting of no fewer than ten (10) nor more than twenty (20) representatives. The committee shall include, but not be limited to, representatives from local diocesan clergy formation programs, representatives from seminaries (particularly persons involved in tuition assistance programs), fund development professionals within The Episcopal Church, and representatives from organizations (such as the Society for the Increase of Ministry and United Thank Offering) that provide funds to assist persons in advanced theological education. The committee shall be made up of bishops, priests, deacons, and laity. It shall develop and implement a plan to provide need-based central scholarship funding to individuals pursuing theological education who are preparing to serve as priests or deacons in non-stipendiary positions or in bi-vocational ministries in small congregations. This plan shall work to expand the funding available to aspiring priests and deacons who are engaged in theological education other than full-time seminary education. In addition to considering other funding sources, the committee shall examine the possible use of donor-directed endowment funds held in trust by the Domestic and Foreign Missionary Society [DFMS] as a partial means to fulfill this mandate.

Explanation:

There is little scholarship funding available to persons pursuing theological education other than in seminary M.Div. programs.

If a person seeking ordination intends to serve in a non-stipendiary position or in a bi-vocational ministry in a small congregation, a substantial impediment to pursuing this goal is the cost of obtaining the necessary education. Even the reduced cost of theological education in a non-residential setting or in a diocesan program can present a significant barrier to many potential clergy. Some for whom a costlier program might be most appropriate are prevented from pursuing that program because of financial constraints.

Moreover, funding theological education of any kind puts financial strain on many smaller dioceses. The Task Force perceives that creating a need-based, central scholarship fund is a justice issue. The fund would significantly level the playing field and enable access to a wider variety of educational resources by those who most need them.

The findings of the Task Force indicate that in the future, an increasing number of ordained ministers in The Episcopal Church will be non-stipendiary or bi-vocational. The data also shows that small congregations will depend more heavily on these clergy. To meet the need of small congregations for clergy and to avoid burdening these clergy with substantial debt, new strategies to provide funding for their theological education are needed.

TASK FORCE FOR LEVERAGING SOCIAL MEDIA FOR EVANGELISM

Members

Mr. Walker Adams, <i>Chair</i>	West Missouri, VII	2018
The Rt. Rev. W. Nicholas Knisely, <i>SOSc, Vice-Chair</i>	Rhode Island, I	2018
Mr. Benjamin P. Cowgill	North Carolina, IV	2018
The Rt. Rev. C. Andrew Doyle	Texas, VII	2018
Ms. Beth Felice	Missouri, V	2018
The Rev. Edgar Giraldo	Litoral Ecuador, IX	2018
The Rev. David T. Gortner, Ph.D.	Virginia, III	2018
Dr. Julie Lytle	Massachusetts, I	2018
Mrs. Andrea McKellar	South Carolina, IV	2018
Mx. Kori R. Pacyniak	Fort Worth, VII	2018
The Rev. Steven J. Pankey	Kentucky, IV	2018
Ms. Holli Powell, <i>Liaison of Executive Council</i>	Lexington, IV	
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	

CHANGES IN MEMBERSHIP

There were three (3) changes to the Task Force's membership during the triennium.

The Rev. Jake Dell was replaced by the Rev. Steven Pankey

Mr. Randall Curtis was replaced by Ms. Andrea McKellar

The Rev. Sara Shisler Goff was replaced by the Rev. David Gortner

Mandate

Resolution 2015-A172: *Resolved*, The House of Bishops concurring, That the 78th General Convention create a Task Force of three (3) bishops, three (3) presbyters or deacons and six (6) lay persons to develop two (2) curricula – one for clergy and one for lay people – for the purpose of leveraging social media for evangelism; and be it further

Resolved, That the Task Force develop the curricula in consultation with seminary deans, marketing professionals and others with knowledge of evangelism and social media; and be it further

Resolved, That the Task Force develop these curricula by the second year of the upcoming triennium and make them available by the third year, and that the Domestic and Foreign Missionary Society regularly evaluate the curricula to ensure they are current; and be it further

Resolved, That the Task Force work with the Development Office of the Domestic and Foreign Missionary Society to seek funds for this project, including the necessary staff or consultants to oversee this work.

Summary of Work

The task force began its work in November of 2015 wrestling with its mandate. What should the scope of a curriculum be? How do we define social media? How do we define evangelism? Does this small group even have the authority to define such a term for the whole church?

Guided by the motivation of the resolution author, the Rt. Rev. W. Nicholas Knisely, “to let people know the power of peace in their lives by an encounter with Jesus,” the Task Force came to agree that our goal was to teach people to be evangelists and to use social media more effectively. This vision presumes that individuals and communities both understand their baptismal call as members of the Body of Christ to be witnesses to their faith in how they live their lives and to proclaim their faith by spreading the Good News in explicit ways. We determined that there should be one (1) curriculum that expresses how all the baptized are called to be evangelists and that reminds each member of the body that their role/position/function carries different responsibilities for determining how to appropriately express themselves online.

Five (5) learning outcomes emerged identifying that at the end of their participation in the curriculum, individuals and communities will be able to:

- Communicate via social media their experience of God’s transforming love (empower digital storytellers),
- Communicate their personal/communal “why” for doing this work (theological foundations, social media theory, understanding of evangelism, ground in baptismal commitment),
- Identify, evaluate and appropriately use social media technologies (message, method, then media)
- Identify and set appropriate boundaries based on role/position/function (lay, church professional, clergy)
- Differentiate needs/methods for communication by generation (millennials, generation X, boomers)

We agreed that we wanted to produce a multimedia curriculum that included a glossary of terms, incorporated already available information from reputable sources like the Pew Internet and Social Life Center, and linked to current resources including social media policies already developed by dioceses and Church wide organizations. We hoped to design a highly adaptable program using print, podcasts, video productions and interactive modules that could be used as a series of shorter events like adult forums, a weekend retreat or through self-directed learning. We planned to tap familiar platforms as well as popular distribution networks.

Four subcommittees met to discuss identifying resources, finding funding, designing the curriculum, and writing a theology white paper. A short survey was drafted for later refinement; a timeline for curriculum development and testing at Church wide gatherings was developed; and a budget for presentation to the Executive Council was drafted before the Task Force adjourned.

It was decided that what was needed was a survey of the Church's relationship with social media and with evangelism; and that gathering such data would be a worthwhile task while Presiding Bishop Curry worked to create his new staff which would include a Canon for Racial Reconciliation and Evangelism.

The survey was distributed to the Church and yielded informative comments and data from the eight hundred (800) participants in English and forty-eight (48) in Spanish. It showed that while people are comfortable using social media platforms, they do not feel comfortable, authorized, or empowered to evangelize using these platforms. Many of the respondents noted a desire for a "how to craft my story" type guide or examples of the testimonies of others. Many commented about the need for being respectful of others space and a fear that they would be offending others by sharing their faith. Throughout the survey, a tension around what the word "evangelism" means developed. Is it "sharing one's story" or "spelling out systematic theology?" The survey confirmed for our group that while Episcopalians need technical help around the use of social media platforms, we first need to help the Church understand what evangelism is and isn't, and help people develop a comfort around what is a fearful subject for many.

After the survey, our work did not progress as quickly as our mandate intended. There were changes to the makeup of the Task Force and new Evangelism Office staff members were hired. Once the group was reconstituted, it divided into two (2) sub-groups, one to tackle the theology of evangelism and one group to form that work, alongside other materials, into a curriculum.

Curriculum Group

Mr. Walker Adams

Mr. Benjamin Cowgill

Ms. Beth Felice

The Rev. Edgar Giraldo

Dr. Julie Lytle

Ms. Andrea McKellar

Theology Group

The Rt. Rev. W. Nicholas Knisely

The Rt. Rev. C. Andrew Doyle

The Rev. David Gortner

Mx. Kori Pacyniak

The Rev. Steven Pankey

The Theology Group submitted a paper outlining the theological case for evangelism in a digital space (see Supplemental Materials). The Curriculum Group then held another in-person meeting in January 2016 to break down the theology into workable curriculum modules.

The committee designed eight (8) modules:

1. What is Evangelism?
2. Why Evangelism?
3. Permission Granted.
4. How to share stories.
5. What is Social Media?
6. Entering a Digital World.
7. How to share your story online.
8. How to use social media (Best Practices).

At the submission of this blue book report, the attached theology paper has helped shape some of the language being used by the evangelism team at the revivals being held around the Church. The curriculum group has taken the paper and other materials and shaped them together into a curriculum that is currently with The Episcopal Church's Office of Communications for editing and video production.

At the writing of this report, we have used little of our budget and those costs have gone to holding the two (2) face-to-face meetings, and interpretation services for our multilingual group. It is anticipated that most, if not all, of our remaining funds will be used by the evangelism staff on the production of video content to accompany the written curriculum.

The group would like to offer several comments to the convention and its leadership. First, we strongly encourage the convention to allocate more money for in person gatherings. While much work can be accomplished online, it is very hard to establish group dynamics that way. We found ourselves much more productive when we were physically gathered together and away from the distractions of our daily lives. This is especially true when multiple languages are being used in a committee.

Second, we encourage The Domestic and Foreign Missionary Society to explore other online meeting platforms besides Adobe Connect, with specific attention to VOIP. A number of our meetings ended up being canceled, significantly delayed, or were totally isolating to members of our group due to language and translation issues caused by the meeting platform. Our task force ultimately ended up abandoning Adobe Connect in favor of Zoom which freed a phone line for a translator to use for simultaneous translation.

Finally, we wish to thank the convention for the opportunity to work on this project. We are greatly

encouraged by the participation in our survey and acknowledge the Church's hunger for knowledge and tools for evangelism and living in the digital age. It has been a pleasure to work with the Presiding Bishop's staff in creating these materials.

Respectfully submitted,
Task Force for Leveraging Social Media for Evangelism

Proposed Resolutions

RESOLUTION A081: AN EPISCOPAL THEOLOGY OF EVANGELISM

Resolved, the House of _____ concurring, That the 79th General Convention commend to Provincial and Diocesan leadership the White Paper, "A Practical Theology of Episcopal Evangelism: Face-to-Face and in Cyberspace" written by the General Convention Task Force for Leveraging Social Media for Evangelism.

RESOLUTION A082: TRAINING FOR [DIGITAL] EVANGELISTS

Resolved, the House of _____ concurring, That the 79th General Convention convey to the Office of the Presiding Bishop's Canon for Evangelism and Racial Reconciliation the desire that the curriculum started by the General Convention Task Force for Leveraging Social Media for Evangelism be brought to its completion in this coming triennium; and be it further

Resolved, That said curriculum be utilized as part of The Episcopal Church's ongoing work of training evangelists, both face-to-face and digital evangelists, in preparation for Revivals and most especially in those places where a Revival may not be possible due to size, logistics, and other considerations so that [digital] evangelists are trained to share the Good News of Jesus Christ with traditionally underserved populations; and be it further

Resolved, That the Office of the Presiding Bishop's Canon for Evangelism and Racial Reconciliation explore the mutual benefit of developing relationships with para-Church organization such as Forma, the Episcopal Evangelism Society, and Episcopal Communicators to provide such training to other trainers whose reach might allow for the expansion of Episcopal Evangelists throughout the Church, with the goal of having a trained-, licensed [digital] evangelist in every Diocese by the end of the Triennium; and be it further

Resolved, That the General Convention request that the Joint Standing Committee on Program, Budget, and Finance consider a budget allocation of \$100,000 for the implementation of this resolution.

Supplemental Materials

A PRACTICAL THEOLOGY OF EPISCOPAL EVANGELISM: FACE-TO-FACE AND IN CYBERSPACE

Steve Pankey, Andy Doyle, David Gortner, Nick Knisely and Stephanie Spellers

Members of the Task Force on Leveraging Social Media for Evangelism

No matter the context: evangelism is evangelism. Our call to share the Good News does not go away when we log on to Facebook or Instagram. Whether we're sitting at dinner with a friend or streaming on Facebook Live, we have the opportunity to follow the Holy Spirit's invitation into a joyful, surprising adventure that changes us as much as it changes the people and communities we encounter. We are braving the wilderness, taking our faith into the public square, seeking the stirrings of the Holy Spirit, naming God's awakening presence, bearing and sharing our own stories of God's goodness, owning and offering God's great story, and blessing and joining with God's restoration project, already in progress.

The Holy Spirit has always moved out ahead of apostles in this way. The church in Jerusalem could not contain, plan or direct the movement of the living Word of God—it spread like running water, like trails of fire, through eddies and channels of relationships in homes and in the marketplace and across Roman society. That first wildfire of Pentecost in Acts 2 gives us a picture of the public square come alive, infused everywhere with new stories, ideas, passion and hope—fluid in movement, hopping across barriers of language and culture and class and group. So it is with us today. We cannot limit the Gospel to the walls of the Church or the work of the ordained. Every Christian everywhere bears this calling, to practice seeking where God is moving, celebrating God's stirring grace, and joining in God's work in that place and time.

Following that movement means we have to retire a few notions. Chief among them: the false dichotomy between face-to-face and online communication. After all, the Church's most important welcome mat may now be its website. Ask anyone raised in the era of Facebook and Instagram, and they'll tell you just how powerful, intimate, authentic and even holy their social-media mediated relationships can be. Some of us can hardly imagine genuinely sharing faith online, much less growing it, but God is constantly working God's purposes out in the world, and God will do it wherever people gather. The more we notice the thru-line that connects engaging in worship, walking about in daily life, having dinner with friends, or snapping and chatting on Snapchat, the more we can live into our vocation as good news-bearers in the world.

Together, members of the Task Force for Leveraging Social Media for Evangelism have spent more than a year surveying, studying and reflecting on just what it takes to help Episcopalians – or any people of faith – to embrace the World Wide Web as a mission frontier. People told us they need practical tools and intentional spaces for experiential learning. They also admitted they could use an

updated primer on just what is evangelism and how to practice it as faithful, humble, respectful Christians. This paper and the accompanying curriculum address those needs by exploring:

- A definition of Episcopal evangelism
- The link between technology and sharing faith
- Key principles for leveraging social media for evangelism

Is evangelism somehow different when you practice it in cyberspace? No. Has evangelism fundamentally changed from the core Christian ministry the apostles and ancients have handed down to us? No. But the world within which we live this calling is constantly changing. It's time to follow the God whose love and yearning knows no bounds and no limits.

Practical Theology of Evangelism

For Episcopalians today, evangelism is front and center. At the 78th General Convention in 2015, Presiding Bishop-Elect Michael Curry promised he would serve as our church's C.E.O.: the Chief Evangelism Officer. He knew he couldn't do it on his own; he shared a vision of a whole church freshly oriented toward the proclamation and embodiment of the good news of Jesus Christ. A Church firmly rooted in the baptismal promises to "seek and serve Christ in all persons, loving your neighbor as yourself" and "to proclaim by word and example the Good News of God in Christ." A Church that takes seriously the definition of our very reason for being, as detailed in the Outline of the Faith (also known as the Catechism):

Q: What is the mission of the Church?

A: The Church's mission is to restore all people to unity with God and each other through Christ.

We do not exist for ourselves. We exist for the sake of the movement Jesus launched some two (2) millennia ago, a movement to help the whole world to grow loving, liberating and life-giving relationships with God, with each other, and with creation.

What Evangelism Is ...

Evangelism is one of the most important ministries in the life of The Jesus Movement, because this is where we focus on walking with our neighbors and communities as they develop their own loving, liberating, life-giving relationships with God. Over the years, Episcopalians have defined evangelism in various ways:

- **Scripture:** From *evangélion* (Greek): gospel, glad tidings or good news

The resurrected Jesus appears and the first words to his disciples are: "Go into all the world and proclaim the good news to the whole creation." Mark 16:15

- **Tradition:** Baptismal Covenant (Book of Common Prayer, 850)

Presider: “Will you proclaim by word and example the Good News of God in Christ?”

Candidate: “I will, with God’s help.”

- **Standing Commission on Mission and Evangelism (2009):** “Evangelism is sharing the love of Christ and the good news of God’s actions in our lives – the good news of the kingdom coming to life among us – in the language of the people, so that people can become disciples of Jesus Christ.”

Here is a practical definition collectively crafted by members of the Presiding Bishop’s Evangelism Initiatives Team, the Task Force for Leveraging Social Media for Evangelism, and many other partners: **We seek, name, and celebrate Jesus’ loving presence in the stories of all people – then invite everyone to MORE. #EpiscopalEvangelism**

Note the definition is the length of a tweet – that’s not an accident. Of course there’s plenty more to say about evangelism, but we also think evangelism is best practiced when it’s attentive to the language and modes real people use to communicate.

Now, with that as our frame, let’s unpack the tweet-length definition of Episcopal evangelism. “Episcopal evangelism: Seeking, naming, and celebrating God’s goodness in stories from our lives and others’ lives, and inviting people to MORE.”

Episcopal evangelism. These two (2) words, for far too long, have not been seen together. But we as a Church are now moving beyond our long-term allergic reaction to the word “evangelism.” Episcopal evangelism begins with our presumptive beliefs in the deep, fundamental goodness of God’s creation and that God is already at work in every human life and in every setting. We do not go out as sole light-bearers to a world that only knows darkness. We go out always a hundred steps behind the Holy Spirit who is already moving in people’s lives -- and so, we go out as light-seekers and light-discoverers, ready to seek and serve Christ in all people and to name where we see God’s hand at work.

Episcopal evangelism is not some heavy-handed duty. It is not a tool, and it is not merely for use to get us more people as converts, Church members or pledging units. At its heart, Episcopal evangelism is a spiritual practice, at once active and receptive. When we do it, we embody the very life and practice of Jesus in the world (active). And we are filled with the Spirit and formed ever more into the likeness of Christ (receptive).

Episcopal evangelism is a joyful sharing of what you know to be good news and deep truth, and a celebration of how you see God at work in others’ lives and in the world. It wells up from the experience of God’s love poured out for us and into us, so much love it can’t help but overflow from us in story and celebration.

This makes Episcopal evangelism quite different from some of the more unfortunate ideas that have attached to it over the years. For instance, we do not “measure” evangelism by outcomes. Evangelism does not mask an agenda devoted to Church growth, conversion or coercion. It speaks what we have seen and known as God’s goodness. Our words of testimony are offered freely, like seeds on the ground. It is God who gives the growth.

Like prayer, evangelism is fundamentally a spiritual practice. It does not simply arise out of nowhere. It rises primarily from your own loving, liberating, life-giving relationship with God. “True evangelism emerges only out of your own trans-formation,” David Gortner says in his book *Transforming Evangelism*. “Your message of hope, of abiding faith, of joy - your ‘song of love unknown’ - can only become natural, free, and open when you recall for yourself those moments of rescue, reorienting, awakening, and invigoration that are the result of God’s work within and around you.” (p. 2) In other words, evangelism is something that pours out of me because of God’s love.

Seek. As Episcopalians, we promise in our Baptismal Covenant “to seek and serve Christ in all persons.” This invites us to a great, unending adventure! What a gift – to embark into the world around us listening and looking for Christ in every person. To listen for God present in others is a bold statement of faith, and fundamentally different from the posture of some Christians who go out assuming they are only meeting the absence of God. We dare to go out like sleuths, genuinely curious and assuming that we will find Christ, and that God has gone before us into all places and is at work in every life. Imagine saying to yourself in every encounter (face-to-face or in cyberspace!), “I am meeting Jesus the living Christ in this person”: how does this change how you listen, look, and invite more in your encounter?

Seeking is an active approach. It is not merely passive listening. It is a way of listening and looking that is activated by a yearning to find the presence of the Holy Spirit – a “holy curiosity.” It is a habit of being attuned, tuning in to signs of God at work, wondering about others’ lives, passions, longings, blessings, joys and sorrows. This means that seeking Christ in every person involves a constant choice: choosing to listen in a certain way. We meet others curious, even eager, to hear stories and expectant that God is moving in people’s lives and hearts and actions all around us. Such attentive interest and eagerness to hear the good in people’s lives is an act of evangelism even by itself – think of what a gift it is to be so fully heard and seen.

Name. Nobody is a mind-reader. As many of us have said to our children as they learn how to communicate, we can now remind ourselves: “Use your words!” Evangelism is the telling of God’s good news. It involves our words and all of our expressive powers. It means speaking.

We speak to name the Holy when we hear and see signs of the loving presence of Jesus.¹ We speak to point out to people where we see God at work in their lives. It can be so simple: “I hear God working through you in your story of how you and your family handled that situation.” This is one of the great gifts of evangelism – announcing God’s goodness and presence in people’s lives, and holding up a

mirror to let them know. Imagine it: if we do not name God as the one we see, people around us may never know.

Celebrate. What's not to celebrate when we see signs of God's goodness in our lives and the lives of others? Jesus invites us into loving, liberating, life-giving relationship with God, each other, and the whole creation. When we seek and find Christ in others and in our own lives, we find ourselves encouraged, grateful, surprised and delighted, like the widow in Jesus' parable who finds her lost coin and goes out saying "Rejoice with me!" (Luke 15:8-10). We celebrate good news, especially the good news of the presence of God in others.

It's important to distinguish this celebration from a naïve view of the world. Ask communities that have struggled – ask anyone who comes to faith through a liberation lens – and they will tell you that the most powerful reason to celebrate is because you've overcome something by the grace, power and abiding love of God. African-American spirituals celebrate a God who makes a way out of no way. Latin American liberation theologians speak of Jesus as the one who enters solidarity with anyone who has ever suffered, the savior who defeats death. We're celebrating the triumph of life, when the forces of this world made life seem impossible.

Jesus' loving presence. We are Trinitarian Christians: the Father has created us in love, the Son has redeemed us in love, the Holy Spirit sustains us in love. Lots of us feel hesitant talking about Jesus, perhaps because we're worried about stereotypes. We are *Christ-ians*, patterning our lives after the one who was and is God among us, revealing the truest and fullest incarnation of the Holy ever to grace the earth. In our evangelism, we invite people to discover more of life with him. Without Jesus, it's not evangelism.

Seeking, naming, and celebrating Jesus' loving presence is a spiritual practice of attentiveness and readiness to see and speak of the God who is love and who yearns to draw the whole world to Godself. That loving presence is found not only in the obvious joyful moments, but also in the difficult moments in people's lives. We recognize it through signs like what St. Paul calls the fruit of the Spirit: joy, peace, kindness, goodness, faithfulness, and self-control. We recognize the Holy One at work in those classic "cardinal virtues" of wisdom, commitment to justice, moderation and courage, and in resilience, determination, honesty, purpose, vigor and warmth. So, we can take note in our interactions and in our sharing of our own stories: If it doesn't feel like good news to you, and it doesn't sound like good news to the other person, it's not the "evangelion" - it's not evangelism.

Jesus' loving presence is something we acknowledge with our words. It also has to show up in us. We live as his body, his hands and feet in the world. Evangelist Carrie Boren Headington talks about three (3) central practices of evangelism, and one of them is social action and reconciliation. As she explains:

We are propelled by gratitude to share God's overflowing grace with the world around us, joining the way of Jesus in feeding the hungry, clothing the naked, sheltering the homeless, welcoming the stranger and breaking systems of injustice and systemic poverty. Our message gains its power and authenticity when we live it out, caring, loving, and fighting for the least of these -- and then clearly stating why we do what we do.

Our acts of social care, justice, and reconciliation witness powerfully to God's vision and calling for all humanity. Those acts gain more powerful witness when accompanied by words. Our words, our good news, in these situations are public witness to God's truth as good news. ... Our public witness in these moments points to a higher vision that arises from our faith and from holy scripture.

Theologian Walter Brueggeman makes the connection, as well.

Evangelism is an invitation and summon to reinstate our talk and walk according to the reality of God, a reality not easily self-evident in our society. The call of the Gospel includes the negative assertion that the technological- therapeutic militaristic consumer world is false, not to be trusted or obeyed, and the positive claim that an alternative way in the world is legitimated by and appropriate to the new governance of God who is back in town.²

That's what the good news of Jesus' loving presence looks like. Episcopal evangelism welcomes people to be part of a Jesus Movement that's dedicated to partnering with God in the fulfillment of that loving, liberating and life-giving dream.

Stories. At the heart of our Christian faith is a story -- we might call it the Great Story, the collection of stories of God's creating, redeeming work found in scripture. The heart of the Great Story is in the stories of Jesus, but our lives and all lives become part of this Great Story. Every encounter with God yields a story. Every moment of gift and grace is a story of God's goodness.

What from the Bible and the Christian tradition do you treasure? Why? What do they reveal to you about God, and how do they speak to your own life? In our postmodern context, the Church often shrinks away from proclamation and focuses more on social action. We all too easily give a drink of water without speaking of Jesus Christ, the Living Water. Without proclamation, the Church becomes merely a social agency. As Headington reminds us, evangelism includes showing and telling about the Kingdom of God.

Know and embrace the Great Story. Also be eager to ask people for their stories. In people's stories, we hear God's movement. It is a gift to people to offer them an opportunity to tell their own stories, especially those stories of joy, gratitude, and wonder. And prepare to tell your story. Practice telling the stories of God's goodness in your own life -- tell them to yourself and to others. You could start

one of those gratitude journals Oprah Winfrey promotes. Learn and know the stories in your own life that speak of God's goodness.

It is ultimately in the interplay of these three (3) storylines -- God's story, your story, and my story -- that God's Word becomes clear, and so good news is fully heard. It is an amazing dance when we invite others' stories, share our own stories in response, and draw in portions of the Great Story that speak to the stories we have heard. Stories are at the heart of who we are. They are part of our identity. They define us, and they transform us.

Of all People. To grow evangelism as a spiritual practice, we need to begin as Episcopalians to grow our own capacity to seek, see, own and name God at work in all people. Let's begin with you. YOU are made in God's image, and you are a bearer of Christ. That means that your own stories are already full of God's presence -- in day-to-day experiences of your life, in the choices you make and the ways you choose to live and serve, and in moments of important change. As we tell these stories from our own lives more, we will find that our gratitude grows.

This capacity to see God's movement in our lives and to talk about it is what Headington calls "proclamation," the first of the central evangelism practices.

Stories of gratitude, wonder, and delight are infectious -- but only if shared. As Paul emphasized, "How are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? Blessed are the feet of those who bring good news" (Romans 10:14-15). At the heart of proclamation is testimony, speaking of what we have known, experienced, and seen directly. What are the stories that are testimony to God's movement in your life?

We can also see God's movement and the loving presence of Jesus in others. This requires a readiness to see a world shot through with God and helping others get a glimpse of what you see of God in them. Our offering of our own stories can open up stories from others, and we can meet others' stories with our own. This swapping of stories helps us hear and name the Holy in each other, and invite people to recognize God's holy ground.

Invite everyone to MORE. Evangelism is more than conversing, being a friend, listening or even walking alongside someone in their spiritual journey. Evangelism doesn't end with naming and celebrating Christ present in the stories shared. Sharing good news moves us toward inviting others to something more -- to a deeper encounter with Jesus, to following Jesus into fuller life-giving and liberating relationship with God, and to taking this journey with others who are part of the community of faith. Inviting is a joyous endeavor that arises naturally from the sharing of stories and the seeking and naming of Christ at work in another person's life -- to invite them to the great banquet of Jesus Christ and to the great adventure of following Jesus.

Lots of us would rather skip the invitation step. As Headington notes, invitation is one of the three (3) central practices of evangelism. In scripture, Jesus organizes his ministry around invitation: “Come, follow me.” “Go and do likewise.” “Come to my house.” “Go and sin no more.” “Stay with us, break bread with us.” Even the very practice of evangelism is rooted in our acceptance of God’s invitation to us. “God is the great evangelist,” Headington says, “and yet God graciously allow us, Christ’s Body, to be His ambassadors making His appeal through us (2 Corinthians 5:20).”

Our invitation cannot and must not treat people like projects or objects. In the moment, it may be natural to invite someone to more dialogue (“Could we meet again?”), more reflection (scripture, books, poems, videos or movies) or more Christian community (worship, outreach, study group, link to others with mutual interests). It could be the invitation to see more of God at work in themselves, in us and in the world.

When we invite others to something more, our invitation has to be accompanied from beginning to beyond end with hospitable welcome and mutual interest. There’s no mystery to the invitation. We invite people to things that we already know are loving, liberating and life-giving. We don’t invite people to things that are dull, disinterested, or divisive. Sometimes the adventure may lead to an invitation to church, to baptism, or to affirmation and blessing of a faith community that is already forming. Sometimes it will not. Our work is not to press the question, but to listen with deep interest and to invite others to ponder with us the possibilities of a God who intends on gathering every human being into God’s loving embrace. Like naming the Holy, inviting to further discovery requires gentleness and wisdom along with courage.

If we are practicing evangelism well – by seeking and sharing good news of Jesus’ life-giving, loving, liberating presence – we may not need to be the ones inviting. We may find others inviting us into action. In the conversation between Philip and the Ethiopian eunuch in the book of Acts, Philip doesn’t do the inviting. At each stage, the Ethiopian eunuch invites Philip to lead him on the next step – he even invites his own baptism!

Evangelism isn’t something to dread. Episcopal evangelists are not selling Jesus or the Church, nor are we in charge of whether anyone follows Jesus. That movement belongs to the Holy Spirit. Still, the more we’re in tune with the loving presence of Jesus, the more we’re experiencing the fullness of a loving, liberating, and life-giving relationship with God, it wants to overflow. That overflow is evangelism.

The Gospel and Technology

Christian faith and technology have been synced up from the beginning. Some would argue that the Incarnation happened when it did in human history because the Roman Empire made it relatively safe to travel along roads and ride the seas in a thriving maritime industry. One could imagine the

Incarnation happened at the earliest moment that it was possible for the Gospel to spread with the fewest physical obstacles.

A close reading of Acts shows how dependent the early Church and the apostles were on the technology of their day. St. Paul is constantly journeying at sea – he and his companions survived a shipwreck (Acts 27) and were easily able to book passage on another ship to continue their voyage to Rome. Look at how many stories in Acts occur along Roman-built roads, from Philip's encounter with the Eunuch (Acts 8:26-40) to Paul's encounter with the risen Christ (Acts 9).

Technologies like roads and ships made it possible to form community, share news and notice others' lives in ways that weren't possible before. Written technologies did the same. The Church was an early adopter of the codex form of written communication, traditionally said to have been invented by Julius Caesar. The early Church readers preferred the codex to the scroll because it made it easier to look at the parallels between the Gospels or to see the connections between the Christian and Hebrew scriptures.

Likewise, it is hard to imagine the incendiary teachings of Martin Luther and other Reformers traveling very far without the nearly concurrent invention of the printing press. That technology allowed not only the dissemination of revolutionary writings, but put copies of the Bible, often in vernacular language, into the hands of laity. One of the most important reforms during the reign of King Henry VIII was the printing of the "Great Bible" and its distribution around England to parishes where it was authorized to be read during public worship. The Church found a technology that allowed it to share the Good News more effectively than it had previously, and it enthusiastically embraced it, despite the unintended consequences and subsequent controversies that the technology empowered.

In the 19th century, churches used new technologies for long ocean-going expeditions to bring the Gospel to far off continents – albeit with mixed consequences (especially from the view of the original inhabitants of the "discovered" lands). By the 20th century, we come to the modern era and a breathtaking series of advances in communications technology. Telegraphs and telephones were quickly adopted by church congregations and state and national structures as a tool to coordinate missionary work around the world. Movies were used to share the Gospel in ways intended to move the hearts and minds of audiences – for instance, consider the impact of (Episcopalian!) Cecile B. DeMille's *The Ten Commandments*.

The Church made use not just the movies themselves, but of the places where they were shown. The Crystal Cathedral in California had its origins in a drive-in theater that Robert Schuller and his wife Arvella used as they were planting a new church. The mega-church movement is dependent on and emerged in response to the shift in culture resulting from increasing use of cars. Television and radio were quickly used by preachers and congregations in many ways, supporting local congregations,

reaching national audiences for particularly compelling preachers, or sharing major worship events with people who would have no other way of participating.

And then there is the computer. I can't remember the last time I bought a printed edition of a biblical reference work or commentary set rather than purchasing an electronic version to add to my computer's library. The very nature of preaching has changed, from a direct preacher-to-parishioner auditory experience to a podcasted, time-shifted, multimedia presentation. Some congregations form online – like the Slate Project in Baltimore – and other virtual congregations never meet person to person, but have vibrant prayer and worship in online locations – whether in virtual reality, or simply by using a common web resource.

It's not all surprising then that the Church is thinking carefully about social media and the network effects that undergird it. The rise of Facebook, Twitter, Snapchat, Pinterest and whatever is coming next is all built on the recognition that information in a highly interconnected environment that is published by many to many. This is a far cry from the days when information was primarily published one to many or one to one. We're still at the beginnings of this particular communications revolution, but it should be clear that the Church is no stranger to learning to use and adapt technology for God's purposes.

Evangelism and Social Media

We are still learning about how to leverage social media for evangelism. But one thing we know: if we limit ourselves to one-directional communication – view static website here, send email there – we're missing the best part of social media *and* the heart of evangelism. As we noted in the section on Episcopal evangelism, this practice never succeeds merely by posting signs, painting front doors red, or creating destinations. The good news of God's abundant love spreads through the words of day-to-day conversation and through the actions tied to words of testimony and love by Christians in public life. Christians become more fully spiritually alive when they go public and find the living Christ who goes before us, ready to listen for and speak about and act in harmony with God's goodness in the warp and woof of their relationships and public life.

As you go forth to practice Episcopal evangelism, allow these three biblically-informed principles to ground you. Think of them almost as postures, a way of positioning yourself, especially in relation to social media.

Be prepared to be converted

I think ... the missionary's job is to preach, not the church but Christ. If he preaches Christ and the message of Christianity, the church may well result, may well appear, but it might not be the church he had in mind. (Vincent J. Donovan, *Christianity Rediscovered*, 1978, Fides: Indiana, 810)

While this insight is nearly forty (40) years old, it seems especially true in the new context of social media and the world wide web. The world wide web is a new missionary context, a real place, and a world of relationships. The kind of Gospel sharing that takes place there is very real and the people to whom we are sent are very real. In fact, God is already at work using the forms of social media, search engines, and the like to link people to the Gospel. In order for us to leave our church homes and be missionaries in this context, we must first be converted from old ways of thinking and doing.

In Acts 10, we are told that a centurion by the name of Cornelius is already searching for God, seeking with the people of his household, to know God. He is a good man who gives generously to others and does good works. He isn't part of the church, but he prays to God. In the context of that prayer, God tells him to send for a man called Peter. Peter is utterly confused: Why would God send him to a Roman centurion? Does this man fear God? Why is he eating those unclean foods and welcoming people who have no part of Christian community? While Cornelius' faithfulness doesn't fit the mold of a good upstanding religious person in Peter's experience – God has made Cornelius and God is inviting Cornelius into community.

God works on Peter's heart. He eventually spends time with Cornelius, enters his home, eats his food, and his eyes open wide. "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him," Peter declares. He then bears witness to the Gospel, telling the Great Story of Jesus who preached peace, brought God's power of healing and release, was killed and yet rose again. While Peter is still speaking, the Holy Spirit comes down with power and might and blesses all who are there, Cornelius' household and Peter's cohort. Everyone is converted.

The work of evangelization and sharing the Good News of God's reconciling love in the context of the World Wide Web is going to look different than the Church many of us grew up with—in our verbal, face-to-face and virtual relationships, and in our action and testimony in the physical and virtual public square. If we do it well, the Gospel will be proclaimed to many people of every tribe and nation most of whom are different than ourselves. Many may be considered unclean or even unprepared for the Gospel. Many will more than likely ask questions that will make us uncomfortable and challenge our notions about what's good or holy or Christian. In the end, practicing the work of evangelism in the context of the internet and social media breaks down stumbling blocks in our own experience of church. Not unlike Peter, it will break us down, change our hearts, go against our best manners and assumptions and in the end, will convert us.

As missionaries have rediscovered in every age, there is no fixed predetermined outcome in the work of evangelism. Just as has happened to faithful Christians who have crossed into unfamiliar cultures, through social media and the World Wide Web there is mutual transformation—of those seeking God, and those seeking to share God with others.

Be curious and open to follow

In Acts 8 we encounter the Ethiopian eunuch and Philip, one of the disciples. Philip is sent by God to go to a wilderness road, not so different from any of us apostles (the meaning of the word is “one who is sent”) who have to set out to unfamiliar places and people. Philip goes and finds a eunuch we are told, who is a God-fearer and who is on his way home the Jerusalem temple. God tells Philip to go to him, and so he runs to catch up with the eunuch’s chariot. Drawn by holy curiosity, he comes alongside this other person to discover what he is reading and studying.

It turns out the eunuch is reading Isaiah. Philip takes the opening: “Do you understand what you are reading?” From this point on, the Ethiopian eunuch is the one leading the conversation, opening each new doorway. “How can I understand, without someone to help me?” he says. Later, after Philip opens the scriptures with him, the eunuch asks, “Are these words of the prophet about himself or someone else?” And as they ride along, and the eunuch discovers his own desire for relationship with Jesus, he asks: “Look, here is water! What is to prevent me from being baptized, right here and now?”

At each point, Philip responds faithfully and fully, finding ways to say yes and keep going deeper on the journey as a companion. Philip is not leading, but he is consistently opening space—by being present, by being caring and curious, by keeping a non-defensive or aggressive posture and by offering interpretation that is simple and straightforward. Philip opens doors by approaching, asking the inquisitive first question, and moving unafraid with the flow of the conversation.

Consider this story from Acts as a mirror and example for what we do in our face-to-face and social media encounters. The eunuch represents for us this group of people who are searching and asking questions about the God they believe in. There are people all around us searching for God, for meaning, for communities of purpose, for ways to offer themselves to others. Many of them are searching the web and using social media to find out more about God, faith, or a community. We are invited to enter the work of social media and the web in the same way that we are invited to enter physical spaces around us more fully – to listen, to share the story, to welcome others’ stories, to participate in what God is already doing in our midst.

Certainly, we can set up our own attractional websites, and this is good, but without entering wider conversations, it can also become another version of “red door evangelism” (as in, “Paint the door red, and the people will come.”) Just as in our verbal and face-to-face interactions in daily life, the work of evangelism in social media is more diverse than posting an internet “sign” (website) or inviting people to visit a site. The deeper, richer, more complete evangelism involves our participating in conversations, discussions, and communities that are already present online and on the web—being who we are in Christ, immersing ourselves in the conversation, listening for and naming God at work, and inviting further and deeper connection.

Some of our family members, for example, are part of neighborhood groups online. Whenever anyone asks where to go to church, it launches a discussion about what they are looking for. Why not share stories from Episcopal communities? As other issues emerge online, why not show up and explore with people, noticing the parallels with scripture and the Christian tradition (important work in a culture of diminishing religious literacy)? From movies to news, we can speak a good word and a gospel word into these situations. Anyone can shout or paste angry hateful memes on Facebook. Share stories or invite people to consider how a TED talk impacts their spiritual life.

There are many other possibilities. But first, like Philip, it is most important to listen for the Spirit's bidding, then to approach, listen, and walk alongside people in context. Then, like Philip, we can enter conversation with curiosity and wait for others' responses to help guide us and to open doors.

Be expectant to see the Holy anew

What we are arguing for here is full dissolution of the false modern idea of a division between secular and profane space—whether between inside and outside the Church building, or between physical face-to-face presence and the web. We claim as Episcopalians that God is at work in the world and that all things are created by God. In fact, our creed says all things reflect the image of the divine Trinity – most especially the mysterious second person – God in Christ Jesus. If this is true, then everything can be a vessel for the Gospel and a bearer of Christ's presence.

One of the greatest hindrances to doing the work of evangelism through social media is that we very often believe and say that it is of no value—just as has been said over the ages about foreigners outside the culture, or eunuchs, or uncircumcised, or those who eat different foods or gather in different ways. Saints Cyril and Methodius crossed a division imposed by the Church of their age, daring to lead worship and write the words of scripture in Slavonic languages rather than expecting Slavs to learn Latin in order to hear the Gospel and to gather in faith. To say that anything in all of creation is of no value is to deny its connection to the God that created it. Instead of denying social media, embrace it and see how it could relate to the Gospel.

Paul teaches the master course in this practice. In Acts 17, we find him in Athens. He is walking through the town of Athens, and he sees it is filled with idols and false Gods. (Certainly this might be an apt description of the internet). Now consider this: a false god mimics God and may even have some of the attributes of God though is clearly not God. So Paul invites conversation with everyone who represents the many and various deities of that city, including the authorities of the city. And then he speaks ...

Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, "To an unknown god." What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth,

does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. (Acts 17:22-25).

Paul bears witness and uses the local idols and the statue and temple to the unnamed God to proclaim the message of the Gospel. Not everyone is convinced. Not everyone will be convinced by our efforts either. However, he uses the symbols and cultural context to talk about God. What seems profane and unholy becomes a tool for opening up a vision of God.

Everything and everyone reflects the divine image, in big and small ways. The apostles' challenge is to seek a clear vision of how this reflects the nature and mission of God in Christ Jesus. In surprising ways, The Jesus Movement is already at work in the world around us. The question is, are we willing to go out and to see this even in the supposedly profane and unclean? The internet is a street filled with temples and idols and, like Athens, offers an opportunity for us to enter its confines and city walls, walk and discover, and then proclaim God's saving grace.

Just as our forebears shared and celebrated the good news on the physical mission frontiers, so today the frontiers of web and media are contexts where light and life and hope are already available to move the whole world toward God.

Our hope is that you will discover this new place more fully. Enter and be yourself as you are in Christ. Treat each person as holy ground. Let yourself be open to speak from your faith. Invite continuing relationships. These hold true in our verbal conversations and face-to-face encounters. They are also true for our relationships through social media. Indeed, it may be that our practice of evangelistic presence, listening, and speaking through social media can carry us more deeply into a loving relationship with Jesus. Welcome to the adventure.

¹ For more on “naming the Holy,” see Gortner, David *Transforming Evangelism* (New York: Church Publishing), 2008. P. 32, 44, 137-145.

² Quoted in *The Study of Evangelism: exploring a missional practice of the church* ed. Paul W. Chilcote and Lacey C. Warner (Eerdmans, 2008) p. 233.

TASK FORCE ON REVIEW OF PRESIDING BISHOP ELECTION AND TRANSITION PROCESS

Membership

The Rev. Anne Reed, <i>Chair</i>	Southern Ohio, V	2018
Mr. William Fleener, Jr., <i>Vice Chair</i>	Western Michigan, V	2018
The Rev. Canon Amy Real Coultas, <i>Secretary</i>	Kentucky, IV	2018
Ms. Alma Bell	Maryland, III	2018
The Rev. Robert Anton Franken	Colorado, VI	2018
The Rt. Rev. R. William Franklin	Rochester, XX	2018
Ms. Josephine Hicks	North Carolina, IV	2018
The Rt. Rev. Anne Hodges-Copple	North Carolina, IV	2018
The Rt. Rev. Edward Konieczny	Oklahoma, VII	2018
Ms. Karen Longenecker	Rio Grande, VII	2018
Mr. Bill Robison	Milwaukee, V	2018
Ms. Judy Stark	Southwest Florida, IV	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	

Mandate

Resolution 2015 – B023 Review of the Presiding Bishop Election Process

1 *Resolved*, the House of Bishops concurring, That the 78th General Convention calls for a complete post-election review of the work of the Joint Nominating Committee for the Election of the Presiding Bishop including all aspects of the process including the work of the Transition Committee; and be it further

2 *Resolved*, That the committee to review the process be appointed by the Presiding Officers jointly, and such committee include representatives of all aspects of the process as well as some who have critical distance; and be it further

3 *Resolved*, That a report be given to the 79th General Convention of the committee's findings and recommendations for future elections; and be it further

4 *Resolved*, That the Office of Pastoral Development provide support for this work; and be it further

Summary of Work

INTRODUCTION

This Task Force was created by Resolution 2015-B023 at General Convention in 2015, with the purpose of conducting a “complete post-election review of the work of the Joint Nominating Committee for the Election of the Presiding Bishop, including all aspects of the process and the work of the Transition Committee. We were required to give a report to the 79th General Convention of our findings and recommendations. The following pages comprise that report and those recommendations. We believe we have undertaken this work thoroughly and without a need to renew our tenure.

Members serving on this Task Force include Members of the Nominations Committee, the Transition Committee, TREC, Committee 19-A Legislative Committee of the House of Deputies that was to recommend confirmation of the election of the Presiding Bishop, an Episcopal elections consultant experienced in transition, leadership professionals and members from two (2) dioceses of nominees in 2015.

The B023 Task Force interviewed over forty (40) individuals and groups that had been involved in one or more aspects of the nomination, election, and transition process surrounding the 2015 election of the Presiding Bishop. We also conducted a survey. We received and reviewed three hundred and thirty-five (335) survey responses. Consistent themes emerged from the interviews and survey responses, from which have developed the recommendations outlined below.

Our survey gathered demographic data and asked respondents to assess the value of various aspects of the nomination and election process. A large majority of respondents engaged with the nominating committee's work through coverage by Episcopal News Service, the published "Profile," nominee videos and the presentation to General Convention.

The survey found that seventy-two (72) percent of respondents found the nomination process "meaningful" and seventy-eight (78) percent found the process "accessible." Respondents felt that the presentation of the nominees at General Convention (on June 24) was "effective" (89%) and "helpful" (89%) in their discernment and preparation for the election.

When asked what was particularly "life-giving" in the election of a new Presiding Bishop, several themes emerged: twenty-four (24) percent of respondents replied that the election of Michael Curry specifically was particularly life-giving; another twenty (20) percent named their participation in the process as what they found life-giving. Other highly valued aspects were: the June 24th presentation to General Convention (16%); rootedness in the Holy Spirit (12%); Eucharist and sermon with new Presiding Bishop (15%). Ten (10) percent of respondents said the nomination & election process itself was life-giving for them, though seven (7) percent reported that they found "nothing" in the election

was life-giving. Other observations and recommendations developed by our task force are outlined below.

- The process as currently designed is too lengthy and too expensive.
- The size of the nominating committee as currently mandated by Canon is too large and inefficient for the work and is expensive to support. (The size as currently mandated is twenty-nine (29) people: three (3) from each province and two (2) youth/young adults.)
- We recognize the importance of a diversity of voices and viewpoints on the committee, but we believe it can be effectively achieved with a smaller committee.
- The members of the Nominating Committee need certain skills and knowledge to carry out the tasks effectively.
- The budget for the nomination, election, transition, and installation should be realistic as well as cost-efficient, and should be planned and accrued for well in advance of the triennium in which the expenses will be incurred. There were no clear budgets in past years, and most recently a variety of sources had to be cobbled together to fund the entire process. It is essential to make a commitment to fund this process.
- To ensure a smooth transition between leaders (Presiding Bishops), it is important for the Presiding Bishop-elect to meet with key staff, including the retiring Presiding Bishop. Providing an organizational consultant to the Presiding Bishop-elect will maximize the opportunity for success in his/her leadership in relation to the staff and the organization.
- Pastoral support for candidates, nominees, spouses and staffs is an integral part of the process. The staff of the diocese sending the Presiding Bishop-elect has a particular need for a companion on their journey in the early days of the transition.

With those concerns in mind, we propose the following, some aspects of which are expressed in proposed revisions to Canons or Rules of Order attached hereto, and some which are expressed as recommendations:

NOMINATING COMMITTEE SIZE AND SELECTION

(Note: The Task Force to Review Provinces agrees with these recommendations)

- A. Each General Convention shall elect a Joint Nominating Committee for the Election of the Presiding Bishop (“Nominating Committee”).

- B. The Nominating Committee shall be comprised of fifteen (15) members, consisting of five Bishops; five (5) clerical members, including at least one (1) deacon; and five (5) lay people.
 - 1. Clerical (*deacon or priest*) and lay membership on the Nominating Committee need not be limited to members of the House of Deputies.
- C. The Joint Standing Committee on Nominations [JSCN] will nominate a slate for election to the Nominating Committee, in accordance with the JSCN's canonical charge and procedures, and guided by the skill sets needed for effective service on the Nominating Committee. (see attached list of skills needed for the tasks of the committee).
- D. The House of Deputies shall elect the clerical and lay members of the Nominating Committee. The House of Bishops shall elect the Bishop members of the Nominating Committee.

Recommendations/comments:

An experienced Episcopal elections consultant would be a great asset to assist the Nominating Committee with its work. We recommend that the Presiding Officers engage such a consultant and that the budget for the nomination and election process include sufficient funds to pay for the consultant's fees and expenses.

NOMINATION AND ELECTION PROCESS

- A. The Nominating Committee shall design a process to solicit and identify qualified nominees for the office of the Presiding Bishop. The process must enable the work to be done efficiently and as cost-effectively as practicable. This process shall be designed to encourage diversity that reflects the breadth of The Episcopal Church.
- B. The Nominating Committee shall inform the wider Church of the process and timeline. (*Note - This is the current practice.*)
- C. The Nominating Committee shall prepare a profile for the election of the next Presiding Bishop, and the profile will be distributed widely to the Church. (*Note - This is the current practice.*)
- D. The Nominating Committee shall select a slate of not fewer than three (3) members of the House of Bishops as nominees for Presiding Bishop. The slate shall be announced publicly, and information about the nominees shall be made available to The Episcopal Church. (*Note – this is the current practice.*)
- E. Following the publication of the slate of nominees, a petition period will open. Additional candidates may be nominated during the petition period, according to a process the Nominating Committee will design and implement. Any candidate identified through this

process must be vetted through the same process of background and reference checks as all nominees. (*Note – this is the current practice.*)

- F. The Nominating Committee shall provide for pastoral care for the nominees, their families, and their diocesan staffs. (*Note – this is the current practice.*)

- G. The Nominating Committee shall present to a Joint Session of the House of Deputies and House of Bishops the names of not fewer than three (3) members of the House of Bishops for consideration of the two (2) Houses in the choice of a Presiding Bishop. The only nominations accepted shall be names presented by the Nominations Committee, either through the naming of the original slate or through the Nomination Committee's designed petition process. At this or another Joint Session, there may be presentations from and/or questions to the nominees.

- H. The election will be held at General Convention pursuant to existing Canons and the adopted Rules of Order.
 - a. Pursuant to the Constitution and Canons and the Rules of Order for the House of Deputies, the Legislative Committee on the Confirmation of the Presiding Bishop will be formed during the triennium proceeding a convention in which an election for Presiding Bishop is to be held. The Committee shall make a recommendation to the House of Deputies whether to confirm or not confirm the choice of the Presiding Bishop-elect made by the House of Bishops.
 - b. The Legislative Committee on the Confirmation of the Presiding Bishop shall be made up of eighteen (18) members, consisting of two (2) from each Province, one (1) lay and one (1) clergy. The committee shall be appointed by the President of the House of Deputies, who shall also appoint the committee chair.
 - c. Members appointed to the committee who are found to be from the sending Diocese of one of the final candidates in the election process shall be asked to resign from the Committee by the President of the House of Deputies, who may fill the empty seat at his/her discretion. Committee members shall be informed of this policy prior to the announcement of the final nominees.
 - d. The work of the committee shall begin prior to the start of General Convention, at the earliest opportunity following the publication of final nominees by the Joint Nominating Committee, such that members may arrive at convention well informed about the qualifications of each potential Presiding Bishop-elect.
 - e. The recommendation of the committee regarding the confirmation of the election of the Presiding Bishop-elect will be made in the form of a resolution brought to the floor of the House of Deputies.

- I. The Nominations Committee shall report its actions, expenditures, challenges, and recommendations to Executive Council within three (3) months after the election.

Recommendations/comments:

1. The Nominating Committee should plan its work carefully to streamline the work as best as possible, to avoid unnecessary expense, and to work within its budget.
2. One option to reduce the time and expense of the first screening of candidates is to limit that screening to review of written material. On-line interviews take a significant amount of time and energy for everyone involved and may not be necessary at this stage.
3. Another option is to allow the House of Bishops to develop a procedure by which the House of Bishops would screen the initial pool of candidates and narrow it to no more than eight (8) semi-finalists.
 - a. Under this option, the House of Bishops would determine what information it needs to assist the House in narrowing the potential pool of candidates. This information may include personal written statements, resumes, written answers to essay questions, a question and answer session at a House of Bishops meeting, and discussions in the House about the profile and the gifts needed at this stage in the life of the Church for the next Presiding Bishop.
 - b. The names of the semi-finalists should not be made known to the House of Bishops or to anyone other than the Nominating Committee (other than as needed to conduct background and reference checks). (*Note – Confidentiality of the names in the process at this point is the current practice.*)
 - c. The House of Bishops would submit the names of the semi-finalists to the Nominating Committee, which would then develop and manage a process for identifying nominees from among the semi-finalists. (This may include submission of resumes, personal statements, answers to written questions, interviews, physical and psychiatric exams, reference and background checks. If written materials were prepared for the House of Bishops process of narrowing the potential pool to the semi-finalists, the semi-finalists may re-submit those materials to the Nominating Committee.)
4. The Nominating Committee may make materials available to candidates or semi-finalists to support their personal discernment, which may include The Episcopal Church budget, organizational charts of the Domestic and Foreign Missionary Society [DFMS] staff, General Convention Office, and The Episcopal Church; a preliminary draft of the Presiding Bishop's compensation package and other materials the candidates request or the Nominating Committee feels it is important for them to review.
5. In recent practice, the Nominating Committee has conducted a retreat with semi-finalists for deeper conversations, worship, and discernment. The sitting Presiding Bishop may be present

at this retreat to meet with the Nominating Committee and the semi-finalists to discuss his/her experience in the role, offer perspective, and answer questions from semi-finalists. (He/she should not participate in interviews, Q&A sessions or other aspects of the retreat.) *(Note –this recommendation is based on a common practice in many diocesan elections of the resigning bishop meeting with the candidates at a discernment retreat.)*

6. If the House of Bishops wants to hold a “walkabout”/presentation of the nominees in the House of Bishops, separate from and in addition to the presentation to the Joint Session at General Convention, then the House of Bishops may do so at a time and place and in a format of its choosing.
7. The Nominating Committee, working with the General Convention Office and Communications Office, plans election-day logistics and pastoral care for the nominees and their families. *(Note – this is the current practice.)*
8. Procedures should be carefully planned and meticulously enforced to avoid widespread publication of the election results in advance of communication to appropriate individuals, committees and the House of Deputies.

TRANSITION COMMITTEE PURPOSE AND COMPOSITION

- A. Ensure communication of vital information to the Presiding Bishop-elect related to the role of Presiding Bishop in the areas of personnel, finance, and governance of DFMS, TEC, and the Anglican Communion, and to ensure the smooth transition to becoming the Presiding Bishop.
- B. The Transition Committee should be an 'ad hoc' committee composed of eight (8) people appointed jointly by the presiding officers of House of Bishops and House of Deputies in the General Election prior to the election of the Presiding Bishop, to ensure a smooth transition to assuming the role of Presiding.
 1. The committee would be comprised of a diversity of orders, and most helpfully include the Canon to the outgoing PB, a finance person from Executive Council, a transition ministry specialist, two (2) representatives of the nominating committee, and a leadership development specialist.
 2. At the appropriate time a person may be appointed by the PB-elect.

TRANSITION COMMITTEE TASKS

- A. Work within budget provided by The Episcopal Church [TEC].

- B. Identify a short list of independent organizational consultant/leadership advisor firms and/or individuals from which the Presiding Bishop elect can choose. Funding for this specialist comes out of the Nomination/Transition budget.
- C. Develop and communicate a transition plan for the Presiding Bishop-elect, including briefings and meetings with the current Presiding Bishop, Presiding Bishop-elect and key leaders.
- D. Provide clarity regarding the current financial status and financial issues of TEC, including, where needed, an educational component and a clear understanding of discretionary and other funds.
- E. Executive Council will establish a small committee (known as the Installation Committee), which will include a liaison from the Transition Committee [TC], for planning the liturgy for the Installation for the Presiding Bishop, and which will, in collaboration with the Presiding Bishop-elect, finalize the details of the liturgy to reflect his/her ministry. Appropriate members would be a representative from: TC, Presiding Bishop-elect, outgoing Presiding Bishop, venue and diocese of celebration.
- F. Work with diocesan staff and leadership of the diocese from which the PB-elect is called (the 'sending diocese') to offer pastoral resources during their time of transition.
- G. Continuing pastoral care started by the Nominating Committee, to the bishops not elected and their diocesan leadership (Standing Committee) of those not elected and to assure grief resources and re-entry resources are available and provided.
- H. Offer pastoral support to the sitting PB to be used at his/her discretion regarding leaving office.

TIME LINE FOR TRANSITION COMMITTEE'S WORK

- A. At least twelve (12) months prior to the election hold the first meeting and review the established budget and ensure appropriate funds are available for the transition and installation.
- B. As soon as practical after the announcement of the nominees, the Transition Committee will:
 - 1. Introduce themselves to the nominees and identify their role during the next several months.
 - 2. Identify the independent organizational consultant/leadership advisor list – this is a confidential relationship with the Presiding Bishop-elect.

3. Share the list of consultants with nominees.
4. Invite nominees to consider which of these they would choose, or ask them to identify someone else.
5. Initiate contract with consultant in to be implemented upon the election.
6. Discuss resources available through the committee.

C. Upon election:

1. Establish a meeting date for Presiding Bishop-elect and spouse to visit New York City to ascertain living situation.
2. Presiding Bishop-elect meets with sitting Presiding Bishop.
3. Facilitate the execution of the contract with independent organizational consultant.
4. Independent organizational consultant/leadership advisor meets with Presiding Bishop-elect to provide pre-boarding guidance.
5. Reach out to 'sending' diocese to identify calendar needs of Presiding Bishop-elect and to communicate process by which expenses related to travel and other transition expenses of Presiding Bishop elect will be handled.
6. Reach out to bishops not elected, and diocesan staffs of those not elected to assure support; enable resources for reflection if needed.

D. Within first month post-election:

1. Identify calendar items that must be arranged within first three (3) months of assuming role.
2. Discern initial staff changes/additions that need to be put in place.

E. Not later than one (1) month prior to Presiding Bishop-elect taking office:

1. Ensure the detailed communication of the financial and personnel situation at DFMS and TEC.
2. Ensure sitting Presiding Bishop and Presiding Bishop-elect meet to discuss pastoral issues and key issues he/she will be addressing.
3. Identify immediate staff changes and assure Letters of Agreement for new staff.

F. Upon taking office:

1. Independent organizational consultant/leadership advisor meets with Presiding Bishop-elect to provide on-boarding guidance for the first ninety (90) days with a potential for on-going leadership advisory, should the Presiding Bishop choose.

G. Six (6) months after election:

1. Conclude work.
2. Report actions, challenges, expenditures and recommendations to Executive Council and file report for future General Convention.

BUDGET

PROPOSED BUDGET for B023 Task Force: Process for Nomination, Election, Transition and Installation of the Presiding Bishop

Nominating Committee (15)			
Meetings [5]	\$144,000		Organize (17), Planning (20), Initial Screen (17), Discernment Retreat (25), Final Screen (17)
Search Consultant	\$15,000		A search consultant to work with the Nominating Committee.
Interpretation	\$7,000		Direct Cost only, 2 Interpreters travel included in each meeting count above
Psych Evaluation	\$35,000		Psychiatric Evaluations for the finalists
Background Check	\$4,000		Detailed background checks for the finalists
Candidate Travel	\$8,000		Background Screening and Psych Eval Travel, Travel to Nominating Comm meetings is covered under meetings
Misc Expenses	\$3,000		Miscellaneous Expenses and Committee's Contingency
Nomination Sub-Total		\$216,000	
Transition Committee (8)			
Meetings [4 pre + 2 post]	\$69,000		12mo prior (10), 6mo prior (10), 2mo prior (10), 1mo post (10) + meeting @ GC Post election (6) & Installation (6)
Leadership Advisor	\$75,000		Professional advisor to pre-board and onboard PB elect from election through first 90 days
Interpretation	\$5,000		Direct Cost only, 2 Interpreters travel included in each meeting count above
PB Elect Transitional Housing	\$10,000		New York housing for PB elect once on the payroll but penthouse not yet available
Moving Expense	\$30,000		Moving for both incoming and outgoing PB from Penthouse
Penthouse Upgrade	\$3,000		Cleaning, minor repairs, and painting (as needed) to penthouse prior to move-in
Misc Expenses	\$2,000		Miscellaneous Expenses and Committee's Contingency
Transition Sub-Total		\$194,000	
Installation Committee (6)			
Meetings [3]	\$9,000		3 one day meetings of the committee are estimated (6)
Equipment Rental	\$3,000		For installation Service
Printing & Mailing	\$3,000		For installation Service
Event Travel	\$6,000		Travel for Nominating Committee
National Cathedral	\$36,000		Direct cost of the National Cathedral or other facility used for the Installation Service
Interpretation	\$8,000		Primarily for interpretation of Installation Service liturgy
Communication	\$6,000		Direct cost to broadcast the Installation Service

Misc Expenses	\$2,000		Miscellaneous Expenses and Committee's Contingency
Installation Sub-Total		\$73,000	
Presiding Bishop's Office			
Travel for Guests	\$15,000		Travel and accommodations aide for Ecumenical Guests
Meetings with Guests	\$2,000		Social Gathering with International and Ecumenical guest the night prior to Installation Service
Presiding Bishop Sub-Total		\$17,000	
Contingency		\$15,000	Overall process contingency under oversight of General Convention Office
Triennium Total		\$515,000	

NOTES:

1. () represents the number of committee members or persons present at a given meeting, [] number of meetings.
2. Per person cost per meeting for Nomination and Transition Committees are calculated at \$1500 per person per day (this is inclusive of airfare, lodging, meals, expense reimbursement & meeting room rental) as calculated by GC office.
3. Installation Committee meeting calculated at 1000/per person per day since meeting space will likely be less as will travel.

RECOMMENDATIONS

- A. The Standing Commission on Liturgy and Music structure the framework of a liturgy for the Celebration of a New Ministry and Induction of the Presiding Bishop, identify appropriate participants (roles of individuals, not specific people) during the triennium of 2018-2021. The liturgy needs to reflect the diversity richness and traditions of The Episcopal Church.
- B. The budget for the Nomination, Election, Transition (e.g., travel as Presiding Bishop-elect) and Celebration of New Ministry/Induction of the Presiding Bishop be established no less than nine (9) years prior to the election, funded through the General Convention Budget process, and overseen by the Office of the General Convention; and that these resources be accrued over the nine (9) years. Recommend it be a canonical change to make sure this happens.
- C. All costs related to participation of candidates for nomination, nominees and petition candidates for Presiding Bishop be budgeted for and borne by TEC through the General Convention budgeting process. (Note: this is the current practice)

- D. Expenses incurred by the sending diocese to support the transition to Presiding Bishop (e.g., travel to meetings as PB-elect) be paid for by TEC.
- E. The Presiding Bishop-elect is put on the DFMS payroll no later than one (1) month after his/her election.
- F. Recommend to the Executive Committee of the Executive Council that a Letter of Agreement addressing compensation and other employment terms is developed and signed. (*Note: draft Letter of Agreement would be part of the material presented during the nomination process*).
- G. An Installation Committee is responsible for the planning of the Celebration of New Ministration in collaboration with the Presiding Bishop-elect. Will facilitate the Celebration of the New Ministry and manage its related budget.
- H. Recommend to the Executive Council that they choose the date and location of the Celebration of New Ministry/Installation for the Presiding Bishop within two (2) years prior to the election. We also recommend the location be suitable for a liturgical event that is open to as many members of TEC as possible.

Proposed Resolutions

RESOLUTION A172: AMEND CANON I.2.3

Resolved, the House of _____ concurring, that Canon I.2.3 is hereby amended to read as follows:

Sec. 3 (a) Upon the expiration of the term of office of the Presiding Bishop, *if the former Presiding Bishop has not attained the age necessary for full retirement as determined by the Church Pension Fund, he or she shall nonetheless be eligible for full retirement. The* the Bishop who is elected successor shall tender to the House of Bishops a resignation from the Bishop's previous jurisdiction to take effect upon the date of assuming the office of Presiding Bishop, or, upon good cause with the advice and consent of the Advisory Committee established under the Rules of Order of the House of Bishops, not later than six months thereafter

Explanation:

After serving a term as Presiding Bishop, the individual needs time to re-cast his/her ministry. Serving in this role is taxing on one's health and spiritual life. Discerning one's next steps in ministry takes time which is not afforded the incumbent. Additionally, it is difficult for a person who has been in the Presiding Bishop role to find a local jurisdiction or ministry that can provide adequate income, should the individual be several years away from receiving a pension. Offering full retirement benefits to the

outgoing Presiding Bishop can provide necessary income is a compassionate response to years of faithful leadership and service.

RESOLUTIONS A173: AMEND CANON 1.2.1(A-F)

Resolved, the House of _____ concurring, that Canon 1.2.1(a-f) is hereby amended to read as follows:

Sec. 1 (a) At each General Convention a Joint Nominating Committee for the election of the Presiding Bishop shall be elected. The Nominating Committee shall be comprised of 15 members, consisting of five Bishops; five clerical members, including at least one deacon; and five lay people. The Joint Standing Committee on Nominations will nominate a slate for election to the Nominating Committee, in accordance with the Joint Standing Committee on Nominations' canonical charge and procedures, and guided by the skill sets needed for effective service on the Nominating Committee. The nominees for the Joint Standing Committee for the Nomination of the Presiding Bishop may but need not be deputies to General Convention. The House of Deputies shall elect five Clerical and five Lay Deputy as members of the Joint Nominating Committee for the Election of the Presiding Bishop, with a majority of those voting necessary for election.

~~At each General Convention the House of Deputies shall elect one Clerical and one Lay Deputy from each Province as members of the Joint Nominating Committee for the Election of the Presiding Bishop. A Deputy from a particular Province may be nominated only by another Deputy from the same Province, but the election of each member of the Committee shall be by the entire membership of the House of Deputies, with a majority of those voting necessary for election. Prior to the election, the Clerical and Lay Deputies from each Province shall hold a caucus, at which two Clerical Deputies and two Lay Deputies as nominees shall be selected by the caucus, and these shall be the only nominees upon which the House of Deputies shall vote in electing the members of the Joint Nominating Committee. The President of the House of Deputies, after consultation with representatives of youth, shall appoint two persons, age 16-21, as members of the Joint Nominating Committee for the Election of the Presiding Bishop.~~

(b) At each General Convention the House of Bishops shall elect five Bishops as members of the Joint Nominating Committee for the Election of the Presiding Bishop, guided by the skill sets needed for effective service on the Nominating Committee.

~~At each General Convention the House of Bishops shall elect one Bishop from each Province as a member of the Joint Nominating Committee for the Election of the Presiding Bishop. A Bishop from a particular Province may be nominated only by another Bishop from the same Province, but the election of each member of the Committee shall be by the entire membership of the House of Bishops, with a majority of those voting necessary for election. Prior to the election, the Bishops from each Province shall hold a caucus, at which two Bishops as nominees shall be selected by the caucus, and these shall be the only nominees upon which the House of Bishops shall vote in electing the members of the Joint Nominating Committee.~~

(c) In the event vacancies shall occur in the Joint Nominating Committee after the election of its members due to death, disability, resignation, or other cause within one year of the next General Convention, the vacancies shall not be filled and the remaining members shall constitute the Joint Nominating Committee. In the event such vacancies shall occur more than one year prior to the next General Convention, the Presiding Officer of the House of Bishops shall appoint Bishops and the President of the House of Deputies shall appoint Clerical and Lay Deputies. ~~in all cases from the same Provinces as those Bishops or Deputies whose positions are being filled. An elected or appointed member who shall not be a Deputy to the next General Convention shall continue as a member of the Joint Nominating Committee until the adjournment of such next General Convention. A member of the Committee who transfers from one Province to another or a Lay Deputy who is ordained Presbyter or Deacon, or a Presbyter or Deacon who is consecrated a Bishop, shall not thereby become ineligible to continue to serve on the Joint Nominating Committee through the next succeeding General Convention.~~ A Lay member of the Committee who is ordained Presbyter or Deacon, or a Presbyter or Deacon who is consecrated a Bishop before the next General Convention, shall not thereby become ineligible to continue to serve on the Joint Nominating Committee through the next succeeding General Convention.

(d) The Joint Nominating Committee shall remain in office until the adjournment of the next General Convention, at which a new Joint Nominating Committee shall be elected. Members of the Committee are eligible for reelection.

(e) The Joint Nominating Committee shall develop and manage a process for soliciting and identifying qualified nominees for the office of Presiding Bishop and for providing the nominees to the General Convention at which a Presiding Bishop is to be elected. The process shall include ~~(1) providing the names of not fewer than three members of the House of Bishops for consideration by the House of Bishops and the House of Deputies in the choice of a Presiding Bishop; (2) establishing a timely process for any bishop or deputy to express the intent to nominate any other member of the House of Bishops from the floor at the time the Joint Nominating Committee presents its nominees to the joint session of the two Houses, and for each Bishop so nominated to be included in the information distributed about the nominees; (3) providing pastoral care for each nominee bishop and his or her family and diocese; and (4) determining and providing for transition assistance to the Presiding Bishop and the Presiding Bishop-elect must enable the work to be done efficiently and as cost-effectively as practicable.~~ This process shall be designed to encourage diversity that reflects the breadth of The Episcopal Church. The process shall include (1) the Nominating Committee shall inform the wider church of the process and timeline; (2) the Nominating Committee shall prepare a profile for the election of the next Presiding Bishop, and the profile will be distributed widely to the Church; (3) providing the names of not fewer than three members of the House of Bishops for consideration by the House of Bishops and the House of Deputies in the choice of a Presiding Bishop; (4) establishing a timely process for any bishop or deputy to nominate any other member of the House of Bishops through a petition process, and for each Bishop so

nominated to be vetted through the same process of background and reference checks as all nominees, and for each Bishop so nominated to be included in the information distributed about the nominees; and (5) providing pastoral care for each nominee bishop and his or her family and diocese.

New (f) A Presiding Bishop Transition Committee shall be appointed by the Presiding Bishop and the President of the House of Deputies. The members shall have the necessary skills and talents to determine the need for and provide for transition assistance to the Presiding Bishop and the Presiding Bishop-elect.

New (g) A small Presiding Bishop Installation Committee shall be appointed by Executive Council with the necessary skills and talents to plan for and carry out a Celebration of New Ministry for the new Presiding Bishop.

Formerly (g) New (h)-At the General Convention at which a Presiding Bishop is to be elected, the Joint Nominating Committee shall present to the House of Bishops and the House of Deputies in Joint Session the names of not fewer than three members of the House of Bishops, *along with those nominated through the petition process*, for the consideration of the two Houses in the choice of a Presiding Bishop, *and there may be discussion of all nominees.* ~~At the Joint Session to which the Joint Nominating Committee shall report, any Bishop or Deputy may nominate any other member of the House of Bishops for the consideration of the two Houses in the choice of a Presiding Bishop, and there may be discussion of all nominees.~~ Commencing on the day following the Joint Session, election shall be by the House of Bishops from among such nominees. If the House of Bishops shall find itself unable to elect a Presiding Bishop from among such nominees, another Joint Session shall be held, at which additional nominations may be received, and on the following day, election shall be by the House of Bishops from among all of the nominees. After the election by the House of Bishops, report of the result thereof, including the number of votes cast for each nominee on each ballot, shall be made to the House of Deputies which shall vote to confirm or not to confirm such choice of Presiding Bishop.

The rest of the canon continues as numbered.

Explanation:

The Task Force for the Review of the Nomination, Election and Installation of the Presiding Bishop had the mandate to review the process of the last election and make recommendations to the General Convention. Overwhelmingly our research indicated that the Joint Nominating Committee was too large, and the process very costly. This canon revision attempts to address those considerations. The Task Force to Review Provinces concurs with the recommendation to remove Provinces as a source of individuals to serve on the Joint Nominating Committee.

Supplemental Materials

HISTORY OF ELECTIONS OF PRESIDING BISHOPS

B023 Addendum: Historical Background of Process for Nomination, Election, Transition and Installation of the Presiding Bishop

The recommendations offered by the Task Force on the Election and Installation of the Presiding Bishop are made mindful of the history of the Episcopal Church of selecting and installing its Presiding Bishop; the changing role, responsibilities and authority of the Presiding Bishop; and the impact of changes in the timing of General Convention.

For a Church as steeped in tradition as we are, it was instructive to discover, based on documentation from the Episcopal Church Archives, how brief the precedents are, if they exist at all. It is also illuminating to see that this Task Force is not the first group to recognize some of the challenges of this process.

As the attached Summary of Past Practices shows, committees and task forces over many decades have struggled with the same issues as the current Task Force, on such topics as:

- * **Organization of committees** to preside over the election and transition
- * **Identifying and documenting financial resources and expenditures**
- * **Date, location and design of a formal liturgical event** to install the new Presiding Bishop (an event that did not even occur until 1947)
- * **Assessing the process** and how it reflects our polity and the participation of the wider Church.

As the report from Archives shows, this Task Force is only the most recent group to take up these issues. It is our hope that, with the proposals, recommendations and resolutions we offer, we may be the last.

Part II: Summary of Past Practices to Mark the Installation of Presiding Bishops, 1804-2015

(1) There is **no evidence of formal installation or inaugural events** to mark the transition from one Presiding Bishop to the next during the 19th and early 20th centuries. In this period, the senior bishop acceded to the office upon the death of his predecessor. Notice of a new presiding bishop was reported factually in the Church press, sometimes as an additional note to the obituary on the passing bishop.

(2) Between 1919, when the election provision was adopted, and 1943, when the Presiding Bishop was required to release his diocesan jurisdiction, there were **only two (2) modest installations**. Rhode Island Bishop James DeWolf Perry's election was celebrated by a special service at the Cathedral in Providence in 1930. A "formal celebration of the induction" of Virginia Bishop Henry St. George Tucker in 1943 was hosted by the rector of St. Thomas Church, New York City. That ceremony was referred to as an "inauguration."

(3) Beginning with Presiding Bishop Sherrill in 1947, formal installations were held at the **Washington Cathedral, which was designated the seat of the Presiding Bishop in 1940**. In the case of the installation of Bishop Sherrill, the dean of the Washington Cathedral "compiled a highly appropriate service based on the best Anglican precedents of England and America" for the service, **based on the service for the installation of an archbishop of the Church of England**. Budget figures do not always appear in the budgets as line items, leaving one to infer that costs for the earlier installations were absorbed across existing budget categories.

(4) Beginning with Bishop Browning, the election was the result of a **Joint Nominating Committee**. The Committee was responsible for the pre-election preparation but did not extend to the post-election transition or installation activities except for their attendance at the installation. After Bishop Browning, funds for the installation could appear in both the corporate and canonical budget. The records for the Browning installation show that the Committee's budget could be adjusted after initial appropriations to accommodate the committee's involvement beyond the nomination process. **Due to the lack of documentation on actual expenses**, it is impossible to know what side events, particularly special dinners and receptions, were funded.

(5) After 1985, the **size and membership of installation planning committees varied over time**. Early committees appear to have been ad hoc combinations of staff from several centers of activity (home diocese, Cathedral, ECC). Some of the efforts were primarily led by Washington Cathedral staff (Allin, Griswold); some were coordinated by Church Center staff (Browning, Curry), some worked closely with representatives of the bishop's diocese (Browning, Jefferts Schori). These ad hoc installation committees were replaced in 2015 by a formal "transition committee" for the Curry installation.

(6) Documentation shows that **some of the coordinating groups, especially for the Browning and Griswold installations, were especially well organized** with much correspondence and lists for invitees, schedules, logistical arrangements, notebooks and logs, briefing notes, databases, task lists and the like.

(7) Two (2) attempts were made, in 2006 by Executive Council and in 2009 by the House of Bishops Committee on Pastoral Development, to study the election process as a whole, in terms of how it reflected the polity and participation. **Neither attempt moved forward**.

[Archives of the Episcopal Church Research Reports
May 1, 2014, May 19, 2017]

RECOMMENDED CANONICAL CHANGES

CANON 2: Of the Presiding Bishop

Sec. 1 (a) At each General Convention a Joint Nominating Committee for the election of the Presiding Bishop shall be elected. The Nominating Committee shall be comprised of fifteen (15) members, consisting of five (5) Bishops; five (5) clerical members, including at least one (1) deacon; and five (5) lay people. The Joint Standing Committee on Nominations will nominate a slate for election to the Nominating Committee, in accordance with the Joint Standing Committee on Nominations' canonical charge and procedures, and guided by the skill sets needed for effective service on the Nominating Committee. The nominees for the Joint Standing Committee for the Nomination of the Presiding Bishop may but need not be deputies to General Convention. The House of Deputies shall elect five (5) Clerical and five Lay Deputy as members of the Joint Nominating Committee for the Election of the Presiding Bishop, with a majority of those voting necessary for election.

(b) At each General Convention the House of Bishops shall elect five (5) Bishops as members of the Joint Nominating Committee for the Election of the Presiding Bishop, guided by the skill sets needed for effective service on the Nominating Committee.

(c) In the event vacancies shall occur in the Joint Nominating Committee after the election of its members due to death, disability, resignation, or other cause within one year of the next General Convention, the vacancies shall not be filled and the remaining members shall constitute the Joint Nominating Committee. In the event such vacancies shall occur more than one (1) year prior to the next General Convention, the Presiding Officer of the House of Bishops shall appoint Bishops and the President of the House of Deputies shall appoint Clerical and Lay Deputies. A Lay member of the Committee who is ordained Presbyter or Deacon, or a Presbyter or Deacon who is consecrated a Bishop before the next General Convention, shall not thereby become ineligible to continue to serve on the Joint Nominating Committee through the next succeeding General Convention.

(d) The Joint Nominating Committee shall remain in office until the adjournment of the next General Convention, at which a new Joint Nominating Committee shall be elected. Members of the Committee are eligible for reelection.

(e) The Joint Nominating Committee shall develop and manage a process for soliciting and identifying qualified nominees for the office of Presiding Bishop and for providing the nominees to the General Convention at which a Presiding Bishop is to be elected. The process must enable the work to be done efficiently and as cost-effectively as practicable. This process shall be designed to encourage diversity that reflects the breadth of The Episcopal Church. The process shall include (1) the Nominating Committee shall inform the wider Church of the process and timeline; (2) the Nominating Committee shall prepare a profile for the election of the next Presiding Bishop, and the profile will be distributed

widely to the Church; (3) providing the names of not fewer than three (3) members of the House of Bishops for consideration by the House of Bishops and the House of Deputies in the choice of a Presiding Bishop; (4) establishing a timely process for any bishop or deputy to nominate any other member of the House of Bishops through a petition process, and for each Bishop so nominated to be vetted through the same process of background and reference checks as all nominees, and for each Bishop so nominated to be included in the information distributed about the nominees; and (5) providing pastoral care for each nominee bishop and his or her family and diocese.

(f) A Presiding Bishop Transition Committee shall be appointed by the Presiding Bishop and the President of the House of Deputies. The members shall have the necessary skills and talents to determine the need for and provide for transition assistance to the Presiding Bishop and the Presiding Bishop-elect.

(g) A small Presiding Bishop Installation Committee shall be appointed by Executive Council with the necessary skills and talents to plan for and carry out a Celebration of New Ministry for the new Presiding Bishop.

(h) At the General Convention at which a Presiding Bishop is to be elected, the Joint Nominating Committee shall present to the House of Bishops and the House of Deputies in Joint Session the names of not fewer than three (3) members of the House of Bishops, along with those nominated through the petition process, for the consideration of the two (2) Houses in the choice of a Presiding Bishop, and there may be discussion of all nominees. Commencing on the day following the Joint Session, election shall be by the House of Bishops from among such nominees. If the House of Bishops shall find itself unable to elect a Presiding Bishop from among such nominees, another Joint Session shall be held, at which additional nominations may be received, and on the following day, election shall be by the House of Bishops from among all of the nominees. After the election by the House of Bishops, report of the result thereof, including the number of votes cast for each nominee on each ballot, shall be made to the House of Deputies which shall vote to confirm or not to confirm such choice of Presiding Bishop.

Canon 2 Section 3 on full retirement

Sec. 3 (a) Upon the expiration of the term of office of the Presiding Bishop, if the former Presiding Bishop has not attained the age necessary for full retirement as determined by the Church Pension Fund, he or she shall nonetheless be eligible for full retirement.

(b) Upon the expiration of the term of office of the Presiding Bishop, the Bishop who is elected successor shall tender to the House of Bishops a resignation from the Bishop's previous jurisdiction to take effect upon the date of assuming the office of Presiding Bishop, or, upon good cause with the advice and consent of the Advisory Committee established under the Rules of Order of the House of Bishops, not later than six months thereafter.

(c) Such resignation shall be acted upon immediately by the House of Bishops.

TASK FORCE ON THE EPISCOPACY

Membership

The Rt. Rev. Ian T. Douglas, <i>Chair</i>	Connecticut, I	2018
Thomas A. Little, Esq., <i>Secretary</i>	Vermont, I	2018
The Rev. Canon Gary Hall	Los Angeles, VIII	2018
Ms. Sally A. Johnson, Esq.	Minnesota, VI	2018
Alexandra Killewald, Ph.D.	Massachusetts, I	2018
The Rt. Rev. Michael P. Milliken	Western Kansas, VII	2018
The Rt. Rev. Sean W. Rowe	N. Western Pennsylvania, III	2018
Ms. Lynn V. Schmissrauter, <i>Transition Consultant</i>	East Tennessee, IV	2018
Ms. Katie Sherrod	Fort Worth, VII	2018
The Rev. Lenore K. (Nora) Smith	New York, II	2018
Mr. Lee Davis Thames, Esq.	Mississippi, IV	2018
The Rev. Dr. William C. Treadwell, III	Texas, VII	2018
The Rev. Sharon A. Alexander	Louisiana, IV	2018
The Rt. Rev. Don Johnson	West Tennessee, IV	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018

CHANGES IN MEMBERSHIP

The Rev. Sierra Wilkinson Reyes resigned from the Task Force on January 19, 2017, and was replaced by the Rev. Nora Smith. The Rev. Sharon Alexander served as the non-voting representative of the President of the House of Deputies. The Rt. Rev. Don Johnson served as the non-voting representative of the Presiding Bishop.

The Task Force acknowledges that its membership was not racially or ethnically diverse. The Task Force was mindful of the absence of these voices. At the beginning of its work, the Task Force engaged VISIONS, Inc., a non-profit training and consulting organization specializing in diversity and inclusion. The Task Force also carefully considered matters of diversity in its thought processes and discussions.

Mandate

2015–D004 Create a Task Force to Study Episcopal Elections and Appointments of Bishops

Resolved, the House of Bishops concurring, that a Task Force on the Episcopacy be appointed by the Presiding Officers composed of three (3) bishops, three (3) presbyters or deacons, and six (6) lay persons; and be it further

Resolved, that at least one (1) member of the Task Force will have been a finalist in an Episcopal search who did not receive enough votes for election in the last three (3) years; at least one (1) member of the Task Force will have served as a Transition Consultant in an Episcopal search over the past three (3) years; and at least two (2) members of the Task Force will have served on an Episcopal Search and/or Transition Committee in an Episcopal search process over the past three (3) years; and be it further

Resolved, that the Task Force will study the election, appointment, roles, and responsibilities of the Episcopate, including the use of Bishops Diocesan, Bishops Coadjutor, Bishops Suffragan, Provisional Bishops, Missionary Bishops and Assistant Bishops in this Church; looking specifically at the particular gifts, life experience, and expertise required for episcopal office; and be it further

Resolved, that the Task Force will pay particular attention to the recent trend away from a diverse House of Bishop, and seek ways to encourage diversity in the Episcopate; and be it further

Resolved, that the Task Force will propose to the 79th General Convention a new process for discernment, nomination, formation, search, election and transition of bishops in The Episcopal Church including, but not limited to: the roles and responsibilities of the Office of Pastoral Development; the selection of, roles and responsibilities of Transition Consultants; how adjoining dioceses may aid and inform the discernment of a diocese in transition; and any required Constitutional and Canonical changes necessary; and be it further

Resolved, That the Task Force will work with the Office of Pastoral Development to develop best practices and educational materials to be published electronically and made publicly available, and may use some of its budget to retain consultants who will help with this task; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$150,000 for the implementation of this resolution.

Summary of Work

TABLE OF CONTENTS

- I. Introduction**
 - a. Executive Summary
 - b. Origins of the Task Force
 - c. Resolution 2015-D004
- II. The Roles and Responsibilities of Bishops**
 - a. Missiology
 - b. Types and Title of Bishops, Now and In the Future
 - c. Gifts Needed for the 21st Century
 - d. Discernment and Recruitment
- III. Diversity**
 - a. Current Demography
 - b. Reasons for Diversity
 - c. Fostering a Diverse Episcopate
- IV. Search and Election Process**
 - a. Missional Review
 - b. Diocesan Discernment, Central Role of the Electing Diocese
 - c. Extra Diocesan Support from The Episcopal Church
- V. Formation Ministry of Bishops**
 - a. The Ministry We Share
 - b. The Ministry of Bishops
 - c. What Bishops Need to Know and When
 - d. Who Provides the Curriculum Content?
 - e. Governance Issues; Proposed Resolution
- VI. Other Canonical and Structural Considerations**
 - a. Introduction
 - b. Primary Role of Dioceses in Episcopal Elections
 - c. Clarification of Titles and Roles of Bishops
 - d. Assistant Bishops
 - e. Consent Process & Missional Review
 - f. Clarification of “Vacancy in The Episcopate”
 - g. Proposed Amendments to the Constitution
 - h. Proposed Amendments to the Canons

Acknowledgements

I. INTRODUCTION

A. Executive Summary

I. Task Force Origins

The Task Force on the Episcopacy (the “Task Force”) was established under Resolution D004, adopted by the 2015 General Convention and should be understood in the context of a continuum of discernment and dialogue about how the Church understands its needs and preferences for its leadership, including the episcopate, and for governing itself through the participation of all orders of ministry.

II. The Roles and Responsibilities of Bishops

From its inception The Episcopal Church has affirmed the central role of bishops in its theology, leadership, and function. The purpose and function of a bishop is set forth in the Rite for the Ordination of a Bishop in the *Book of Common Prayer*: the people of the church choose bishops, a bishop “is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings.” *Book of Common Prayer*, p. 517.

In 1835 the General Convention articulated a new understanding of the episcopate, stating that if the Church is first and foremost a missionary society, and if every baptized person is called to a life of mission, then the bishop is to be the chief missionary. A key question has always been, continues to be today, and going forward will be: what are the different contexts in which the bishop is called to be the chief missionary?

The Episcopal Church takes discernment to Holy Orders seriously. However, there is no formal process in place for a person to test an initial call to the episcopate as an order similar to the work done in discerning the diaconate or the priesthood. While the accepted process for the ultimate affirmation of the call is a public election (and we are making no call to change that), it is absent the prolonged, informed, prayerful process that we employ for a call to the diaconate or priesthood. We are concerned about that absence.

The Task Force proposes the establishment of a voluntary process by which people may ask questions about a possible call to the episcopate before entering into dialogue with a particular diocese. A process of vocational discernment that takes place before the individual determines to place their name into an episcopal search process would permit more people throughout the church to safely and confidentially seek clarity for themselves.

We envision a process where the result is clarity for the seeker, and not the conclusion of a group as to whether this individual ought to put him or herself forward. This discernment is not pre-vetting. It is a pastoral response to an individual who seeks a safe place to wonder about a specific call. The result of the experience and what to do with the information is solely up to the individual.

III. Diversity

The Task Force values the diverse perspectives of its clergy and affirms the importance of reducing barriers to women and people of color entering the episcopate. Bishops are overwhelmingly male and white. In dioceses in the United States women comprise only 6.5 percent of active Bishops Diocesan. Women comprise fifty-five (55) percent of Episcopalians in the United States, and are therefore greatly underrepresented. The clear majority, 90 percent, of active Bishops Diocesan in United States dioceses are white. People of color, while not underrepresented among bishops compared to their representation among the membership of The Episcopal Church, of which 90 percent of its members in the United States are white, have low representation in absolute terms.

We seek a more diverse episcopate because it reflects the Kingdom of God, because it is collectively beneficial, because it is inclusive, and because we believe it is just.

Fostering a diverse episcopate will require effort at both the Church wide and diocesan levels. Dioceses in a search for a bishop, the greater Church, and dioceses not actively seeking a bishop can each support diversification. Search and election processes can disadvantage some applicants because of their race, gender, or other identities, even in the absence of any malicious or discriminatory intent. Because our biases can be hard for us to see, it is dangerous to rely on our own good intentions to eliminate them.

Lack of appropriate data substantially undermines current efforts to diversify the episcopate. A primary recommendation of this Task Force is that the Church enhance data collection, including requiring dioceses holding episcopal elections to report demographic characteristics of the applicant pool, finalists, and elected bishop. These data will allow more empirically-grounded, evidence-based recommendations for enhancing the diversity of the episcopate in future years.

In this report, we discuss possible steps toward greater diversity in the episcopate and make recommendations for dioceses during their search for a bishop as well as ways that both the whole Church and dioceses not actively seeking a bishop can support diversification.

IV. Missional Review and the Search and Election Processes

At its outset and as prompted by Resolution D004 from the 2015 General Convention, the Task Force took a fresh look at how bishops might and should be chosen. We came to a strong consensus that for many reasons (including of polity, history and the vital engagement of all orders of ministry), the selection of bishops should continue to be by election, with the electing diocese continuing to have the primary responsibility for the process. In the Task Force's view, General Convention should provide guidance for dioceses to address issues in their local canons that relate to the entire episcopal election and transition process.

The Task Force is proposing that before initiating an episcopal election process for a diocesan, suffragan or assistant bishop (and also before a Missionary Diocese begins the process for calling a Missionary Bishop), a diocese must conduct a "missional review." Missional review finds its origins in Resolution A002 (GC 2015) which says, in part, "that within each bishop-search process, a mandatory time of discernment with the Standing Committee of the diocese in transition occur with the Standing Committees and bishops of adjoining dioceses". The missional review could (and arguably should), in fact, begin prior to the departure of the current Bishop Diocesan.

Responsibility for providing Church wide support and materials (and, where agreeable to a diocese, oversight) to electing dioceses should continue to be one of the responsibilities of the Office for Pastoral Development [OPD] in the Office of the Presiding Bishop. In its charge to the Task Force, however, the General Convention recognized the need to examine and consider overhauling the current system of episcopal search, election and transition processes. As the Task Force proposes, that responsibility should be exercised in collaboration with a new pilot "Board for Episcopal Transitions." Together, the pilot Board and the OPD should look at improving the formal structure and frequency cycle for revisions of supporting materials.

Background, Psychological, and Medical Screening

Currently no canons, rules, policies, guidelines, or processes set by General Convention govern background, psychological, and medical screening prior to nomination for election as a bishop. There is no Church wide canonical requirement for background screening when a diocese elects a bishop. There is no office or body charged by General Convention with developing standards or even guidelines for voluntary screening or for the screening required by the seldom used process in Canon III.11.1(b).

There are no canons, guidelines, or standards, nor any office or body charged by General Convention that address the review, evaluation, or sharing of information gathered in the episcopal search process, including but not limited to the background screening and any psychological or medical screening a diocese conducts prior to an episcopal election.

There is confusion and a lack of clarity concerning who has the right or responsibility to review background screening results, determine who else should see it or be informed of its contents, and evaluate and/or make decisions about it.

If information is obtained in the election process that raises concerns, but does not result in the person being discontinued in the process, there is no guidance or standards on with whom the information should be shared. The above concerns have led to failed searches and elections, and the election of seriously compromised candidates.

Conducting medical and psychological screening after an election is not sufficient and the current canonical requirement is inadequate.

Below, in the pertinent section, the Task Force recommends a canonical remedy for certain of these issues and recommends study of others.

V. Formation for the Ministry of Bishops

Canons III.12.1 and III.12.2 make the House of Bishops responsible for the initial three (3) years of formation of bishops and for their continuing education. The currently authorized process and resources are provided largely through the Rt. Rev. David E. and Helen R. Richards College for Bishops (the “College for Bishops”).

The College for Bishops is a separately incorporated non-profit established by the House of Bishops. Currently, the Presiding Bishop nominates the Board of Directors for the College with election by the House of Bishops. The Presiding Bishop is *ex-officio* Chair of the Board. The College employs its own Managing Director.

Given that bishops are bishops for the whole Church, the Task Force believes that all orders of the Church’s ministry should be more involved in the formation of bishops. We offer a resolution regarding the reorganization of the Board of Directors of the College for Bishops to that end.

VI. Other Canonical and Structural Considerations

The Task Force on the Episcopacy offers a number of canonical and structural changes, including clarification on the classification of bishops and the capacities in which bishops serve (including, in the Supplementary Materials, a chart showing types and titles of bishops); reducing the period for the Bishops and Standing Committees of the dioceses to approve the election of a Bishop from one hundred and twenty (120) days to sixty (60) days; clarifications of “vacancy in the episcopate” and of “Assistant Bishops;” and a number of proposed amendments to the Constitution and Canons.

B. Origins of the Task Force

The Task Force was established under Resolution D004, adopted by the 2015 General Convention. The Task Force should be understood in the context of a continuum of discernment and dialogue about how the Church understands its needs and preferences for its leadership, including the episcopate, and for governing itself through the participation of all orders of ministry. Resolution D004, in part, was a response to Resolution 2015-A002, one of the Resolutions proposed to the 2015 General Convention by the Task Force for Reimagining The Episcopal Church [TREC]. Two pertinent resolved clauses from the 2015 Resolution proposed by TREC (Resolution 2015-A002) read as follows:

Resolved, That a task force on the episcopacy be appointed by the Presiding Officers composed of four bishops, four clergy, and four lay persons. The Task Force will explore the practice of and particular gifts, life experience, expertise, and social diversity required by the episcopacy, recommending to General Convention 2018 a new process for discernment, formation, search, and election of bishops in The Episcopal Church, and that \$100,000 be appropriated in the next triennial budget for this purpose; and be it further

Resolved, That within each bishop-search process, a mandatory time of discernment with the Standing Committees of the diocese in transition occur with the Standing Committees and bishops of adjoining dioceses.

C. Resolution 2015-D004

In due course, the 2015 General Convention adopted Resolution D004 substantially the way it was introduced, which added detail to the ideas expressed in the two resolved clauses from TREC's 2015's proposed Resolution 2015-A002, set forth above. As adopted, Resolution 2015-D004 provided that:

Resolved, That a Task Force on the Episcopacy be appointed by the Presiding Officers composed of three bishops, three presbyters or deacons, and six lay persons; and be it further

Resolved, That at least one member of the Task Force will have been a finalist in an Episcopal search who did not receive enough votes for election in the last three years; at least one member of the Task Force will have served as a Transition Consultant in an Episcopal search over the past three years; and at least two members of the Task Force will have served on an Episcopal Search and/or Transition Committee in an Episcopal search process over the past three years; and be it further

Resolved, That the Task Force will study the election, appointment, roles, and responsibilities of the Episcopate, including the use of Bishops Diocesan, Bishops Coadjutor, Bishops Suffragan, Provisional Bishops, Missionary Bishops, and Assistant

Bishops in this Church; looking specifically at the particular gifts, life experience, and expertise required for episcopal office; and be it further

Resolved, That the Task Force will pay particular attention to the recent trend away from a diverse House of Bishops, and seek ways to encourage diversity in the Episcopate; and be it further

Resolved, That the Task Force will propose to the 79th General Convention a new process for discernment, nomination, formation, search, election, and transition of bishops in The Episcopal Church including, but not limited to: the roles and responsibilities of the Office of Pastoral Development; the selection of, roles and responsibilities of Transition Consultants; how adjoining dioceses may aid and inform the discernment of a diocese in transition; and any required Constitutional and Canonical changes necessary; and be it further

Resolved, That the Task Force will work with the Office of Pastoral Development to develop best practices and educational materials to be published electronically and made publicly available, and may use some of its budget to retain consultants who will help with this task; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$150,000 for the implementation of this resolution.

Note: Notwithstanding the final clause of the Resolution, under the realities of the budget adoption process, no separate appropriation was made for the Task Force; limited funding for it was included in the budget line item for all interim bodies.

It was in this historical-legislative context that the Task Force first met in Linthicum, Maryland in December 2015 to organize itself and begin its work. The Task Force met in person again in November 2016 (Chicago), and in February and July 2017 (Linthicum). In addition, the Task Force met via video or telephone conference call nineteen (19) times. The Minutes of the Task Force's meetings are available at the Task Force's page on the website of The Episcopal Church.

II. THE ROLES AND RESPONSIBILITIES OF BISHOPS

A. Missiology

By simply reading the functional title *the Protestant Episcopal Church of the United States of America* one understands immediately the significance of the Order of Bishops to the identity of The Episcopal Church. From its inception the Church has affirmed the central role of bishops in its theology,

leadership and function. Fundamentally, the purpose and function of a bishop is set forth in the Rite for the Ordination of a Bishop starting at page 512 in the *Book of Common Prayer*.

First, the liturgy affirms that the people of the Church choose bishops, and that this affirmation is a holy trust. Then it describes the primary missiological work included in this sacred trust. A bishop “is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings.” *Ibid* at p. 517.

Following the foundational purpose of proclaiming and testifying to Christ, the bishop is “to guard the faith, unity, and discipline of the Church; to celebrate and to provide for the administration of the sacraments of the New Covenant; to ordain priests and deacons and to join in ordaining bishops; and to be in all things a faithful pastor and wholesome example for the entire flock of Christ.” *Id.*

Finally, the liturgy reminds bishops that their role is to step into the long heritage of others who came before and that the joy of the office comes not from the power and authority imbued at ordination, but by following, “him who came, not to be served, but to serve, and to give his life a ransom for many.” *Id.*

The liturgy makes clear the primary missiological role of a bishop: to participate in and provide for the proclamation and testimony of Christ's resurrection and Christ as “Lord of lords and King of kings.” It then describes five tasks as the heart of this work: to guard the faith, to provide for the sacramental life of the Church, to ordain, to be a pastor and to exemplify the Christian life.

While the liturgy clearly sets out the primary work of a bishop, it provides little guidance about the practical and functional ways these things are to be accomplished. This leaves the discernment of application to each generation in the Church. In order to accomplish the tasks described in the *Book of Common Prayer* in the early 21st century, a bishop must possess strong leadership skills and ability to work with diverse people and opinions. The bishop is required to either possess or make provisions for effective communication, organization, motivation, strategic thinking and dealing with conflict. A bishop must possess a strong sense of her or his own personal identity grounded in the life, death and resurrection of Christ and clarity about her/his own strengths and weaknesses for the work.

The Prayer Book is also necessarily short on specifics about how the primary missiological work of the episcopate is lived out, allowing each generation to adjust to the changing realities of the world around it. In the current context, some observations about possible specific application are appropriate.

It is vitally important that a bishop have both personal and theological clarity about the unique role that Jesus Christ plays in God's redemptive work. As one called to guard the faith, a bishop is called to express that clarity while at the same time being humble and receptive to other experiences and expressions of God's presence in the world.

It is important that a bishop have a vibrant and vigorous approach to discipleship, leadership identification and development, and clarity about how the sacraments are to be administered in a rapidly changing environment. Identifying people for leadership, both lay and ordained, who reflect the diversity of the culture of a diocese, is also a high priority. It is crucial that a bishop think practically and theologically about how to administer the sacramental life when the Church is exercising ministry in an environment that is becoming increasingly secular.

It is a foundational responsibility of a bishop to be a pastor to those in the Church, as well as to those outside the immediate reach of the faith. It is also important that a bishop focus on developing other leaders, lay and ordained, to share in this sacred trust. In a rapidly shifting context like the 21st century, a bishop must pay particular attention to the pastoral care of those entrusted with leadership responsibilities in the Church.

Finally, as a bishop has always been expected to exemplify the Christian life in engaging family, friends and the community, it remains central to the work for a bishop to be honest about his or her own faith. A bishop will constantly strive to apply the core principles of the Christian faith to every aspect of life.

Bishop as Chief Missionary

The primary missiological role of the bishop “to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings” (*Book of Common Prayer*, p. 517) has a rich and important history in The Episcopal Church. In 1835 the General Convention, the same convention that affirmed that membership in the Domestic and Foreign Missionary Society was based upon baptism and not voluntary financial subscriptions, articulated a new understanding of the episcopate. General Convention stated that if the Church is first and foremost a missionary society, and if every baptized person is called to a life of mission, then the bishop is to be the chief missionary. The role of the bishop is to lead the Church forward in God's mission, to go ahead of the people to extend God's healing love in a broken and hurting world, and to motivate the faithful to full participation in God's mission.

Emphasizing the missiological nature of *episcopé*, the General Convention of 1835 created the missionary episcopate. The General Convention stated that any new work of the Church, be it in an overseas mission field or on the Western frontier of the United States, be initiated with the leadership of a missionary bishop. And so, the 1835 General Convention elected the first two missionary bishops of The Episcopal Church, Jackson Kemper for the Northwest and Francis Lister Hawks for the Southwest. In 1844, William J. Boone was elected the first foreign missionary bishop for the see known as Amoy and Other Parts of China. The revolutionary idea of the bishop as first and foremost the chief missionary has been perhaps the single greatest contribution of The Episcopal Church to the development of the modern Anglican Communion. See Robert S. Boshier, “The American Church and the Formation of the Anglican Communion, 1823-1853” The M. Dwight Johnson Memorial Lecture in Church History, 1962 (Evanston, IL: Seabury-Western Theological Seminary, 1962).

George Washington Doane, Bishop of New Jersey and the prime mover behind the changes in mission theology of the 1835 General Convention, said it best when he preached the sermon at the consecration of Jackson Kemper as the first missionary bishop. Doane said:

In strictness, as every minister of Jesus is a *Missionary*, so are the Bishops, as His chief ministers, *eminently Missionaries - sent out by Christ Himself to preach the Gospel - sent to preach it in a wider field - sent to preach it under a higher responsibility - sent to preach it at greater hazards of self-denial and self-sacrifice, and under the circumstances more appalling of arduous labor and of anxious care, - to fulfill, in a single word, that humbling, but most wholesome precept of the Savior, 'whosoever of you shall be the chiefest (sic), let him be the servant of all.'* (Italics in original.)

George Washington Doane, “Sermon at the Consecration of Jackson Kemper,” September 25, 1835, in Don S. Armentrout and Robert Boak Slocum, ed., *Documents of Witness: A History of the Episcopal Church, 1782-1985*, (New York: Church Hymnal Corporation, 1994), 108-109.

Just as the “mission fields” of the 19th century differed greatly from the plains of the upper Midwest of the United States to the towns and villages of rural China, the contexts in which Christians of the Anglican/Episcopal way are called to participate in God’s mission also vary greatly. The Episcopal Church is comprised of a vast array of dioceses with different needs, hopes, and aspirations. The 108 dioceses of The Episcopal Church (plus the Navaholand Area Mission, the Episcopal Church in Micronesia and the Convocation of Episcopal Churches in Europe) participate in God’s mission in a multiplicity of contexts from New England, where in a recent Gallup poll all six states were listed in the top ten most irreligious states in the United States, to the southwest of the United States where the country’s population is growing through both migration to the “sunbelt” from the northern part of the United States and immigration from Latin America; from countries in the Caribbean and Latin America, where poverty, violence, and political instability threaten daily life, to an increasingly secularized Western Europe wrestling with refugee migration and the insecurities of the European Union. <http://news.gallup.com/poll/203747/mississippi-retains-standing-religious-state.aspx>.

Given the great diversity of cultural, political, social and economic realities of the dioceses of The Episcopal Church it is neither possible nor appropriate to prescribe how a bishop is to be the chief missionary in her/his missiological context.

While The Episcopal Church has jurisdictions and dioceses in Europe, the Caribbean, Latin America and Asia, the majority of its membership of the Church (approximately 92%) still remains in the United States. And the religious environment of the United States is experiencing profound change as the country becomes increasingly less religious generally, and increasingly less Christian more specifically. The Gallup research organization has been tracking American religious beliefs since 2008 and its findings continue to show a decline each year in religious participation in the United States.

While the majority of Americans continue to identify as religious, over the last nine years those who identify as “nones” (having no formal religious identity) have increased by six (6) percentage points while Christians have decreased by six percentage points. In 2015, for the first time ever, the number of “nones” in the United States (56 million) surpassed the number of American Roman Catholics, with the latter having dropped to 51 million. Pew Research: “America’s Changing Religious Landscape,” May 12, 2015. Gallup stresses that the most significant trend in American religiosity is the growing shift away from formal or organized religion. In the 1940’s and 1950’s 97-98% of Americans identified with a formal religious body, the vast majority being Christian churches. This percentage dropped to the upper 60% range in the 1980’s and has continued to decrease to 56% in 2016. Gallup: “Five Key Findings on Religion in the United States,” 2016. While these demographic changes are not the only explanation of the loss in membership of our Church, mainline Protestant churches have experienced the decline in American Christianity over the last half century more acutely than other Christian churches in the United States.

The changing face of Christianity in the United States and around the world, as the Church declines in the industrialized West and grows in Africa, Asia, Latin America and the Pacific, is well-researched and well-documented by missiologists (scholars of the history, theology and practice of Christian mission). Responding to these changes, missiologists in North America are calling the churches in the United States and Canada to accept and engage the “missional” realities of America where the church is becoming increasingly more peripheral to the cultural, political, social and economic realities and structures of the United States. This movement is sometimes described as a transition from Christendom where the church was safe and secure in its power, place, and privilege to a new “post-Christendom.” Randy Ferebee in his book: *Cultivating the Missional Church: New Soil for Growing Vestries and Leaders* (New York: Church Publishing, 2012), at p. 38, says that the transition to post-Christendom is marked by a shift for Christians “from the center to the margins, from majority to minority, from settlers to sojourners, from privilege to plurality, from control to witness, from maintenance to mission, and from institution to movement.” Or as Presiding Bishop Michael Curry would remind us, we need to move from being primarily about the church as an institution to joining the “loving, liberating, life giving Jesus Movement.”

Whether or not one accepts the description of increasingly post-Christendom United States, the changes described here are the missiological context in which the bishop is called to be the “chief missionary” leading the faithful deeper into God’s mission “to restore all people to unity with God and each other in Christ.” *Book of Common Prayer*, p. 855.

B. Types and Titles of Bishops, Now and in the Future.

Section VI of this report presents an exposition of the current titles and types of bishops, and proposes changes to these titles and types. See the Supplementary Materials for a chart summarizing the types and titles of bishops if the amendments to the Constitution and Canons set forth in Section VI are adopted.

C. Gifts Needed for the 21st Century.

What gifts do bishops need to be effective leaders in the 21st Century? The core gifts needed to be a faithful bishop are described in the ordination rite in the *Book of Common Prayer*. However, for a bishop to succeed in the 21st Century we turn to current thinking about what makes leaders effective. Multiple studies on effective leadership in the secular world offer some guidance, although with the caveat that the work of a bishop includes pastoral and spiritual responsibilities that most secular leaders do not have. These studies suggest, however, that it is increasingly important for bishops to understand the need for collaborative distributed leadership: bishops need to be leaders who can create an inspiring vision for building, growing, and evangelizing, and then empower laity and clergy to do the things that they are best at to make those visions reality. And having done that, they need to be able to get out of the way.

Jesus teaches us to focus on relationships, with God and with one another. Successful bishops deal in relationships, not transactions. Asking questions and listening to the answers builds relationships. Developing resiliency and flexibility to hear, absorb, and evaluate feedback as bishops navigate relationally, will enable them to better deal with the inevitable challenges that will arise.

Communication is at the heart of everything a bishop does. More than most leaders, bishops are their messages. But if their message is hard to find, or delivered via an outdated medium, it will severely limit the message's effectiveness. An effective bishop will have a clear understanding of the communication tools at hand, from blogs to social media, and use them effectively and appropriately in ministry. Bishops who are not comfortable with these things should make sure they have staff who are and empower that staff to do the necessary work.

The terms “digital native” and “digital immigrant” are terms coined in 2001 by motivational speaker Marc Prensky as metaphors for how different people deal with the digital world. Natives are people who are totally aware of, make use of, and understand technology. And while natives tend to be younger people, that's not always the case.

Many people who grew up before the age of the Internet – digital immigrants - use technology with the ease of a native. Having said that, younger bishops tend to be more comfortable with the use of technology. However, the people electing bishops generally are older folks who may or may not be digital immigrants. This means it is essential that they, too, understand the importance of bishops for the 21st Century being comfortable with technology and the ways it can serve their ministry as bishops.

D. Discernment/Recruitment.

From our baptisms, God calls upon all of us to discover how we may be particularly gifted and guided to seek and serve Christ. For some of us, this seeking may be imbued with a sense of call to an ordained life in the church. The Episcopal Church takes discernment to Holy Orders seriously, and the way the Church has discerned God's will as it pertains to Holy Orders has varied widely throughout the years. Today, most dioceses have a formal process with a lengthy application and interview protocol and

require involvement with a Commission on Ministry, as well as the local bishop and Standing Committee. This process at its best is thoughtful, prayerful, honest, candid, thorough and, importantly - confidential. The aspirant is understood to be vulnerable, and care is taken with that person spiritually and, when applicable, professionally.

Discernment of a call to the orders of deacon and priest precedes discernment to a particular order or setting for ministry. Discerning a call to the episcopate, however, is handled very differently. At present, there is no formal process in place for a person to test an initial sense of call to the episcopate that is like the work often done in discerning the diaconate or the priesthood. Instead, one enters into discussion with a prospective diocese and is expected to discern both a call to the order of bishops and a call to the specific context and location simultaneously and publicly. If the Church expects candidates to clearly articulate why they feel God is calling them to the diaconate or the priesthood, and provides the opportunities and support for clarification, why the absence of such discernment guidance for the episcopate?

There seems to be an attitude in the Church that one must be invited, even cajoled into allowing one's name to be considered for bishop. Openly articulating a call to the episcopate is frowned upon, and often pejoratively described as displaying 'ambition'. We believe this negative reaction is also why people are reluctant to ask questions about their own vocation except in a limited fashion. We propose a mechanism to change that perception, so that exploring a call to any form of service to the Church may be seen as the faithfulness it is.

We note there is some wonderful work being done in support of episcopal discernment by individual and private groups, but these groups, conferences and programs are primarily occasional, size-limited, privately funded, and follow a cohort rather than an individual approach. We affirm the necessary and valuable work being done for many in these gatherings; what we are proposing is different and intended to be complementary.

We propose establishing a Church wide, voluntary, non-evaluative, and confidential process through which an individual may find resources, a safe space within which to ask questions, and support in discerning a possible call to the episcopate before they enter dialogue with a particular diocese. What we envision is a process where the result is clarity for the seeker, not a conclusion as to whether this individual ought to put themselves forward. This discernment is not pre-vetting. It is a pastoral response to an individual who seeks a safe place to wonder about a specific call and his or her own vocation.

We envision two (2) core components of this process:

1. Website that provides resources demystifying the episcopacy. This could include discernment resources, information about the episcopacy (such as canonical requirements), and testimonials from sitting and retired bishops about their experiences.

2. Person-to-person conversation, companionship, and mentoring. Companions or mentors could include sitting bishops, prior candidates in episcopal elections, or others. While acknowledging there are always contextual nuances, we believe there is enough common experience and expectation of the role of bishop to be valuable to people as they wonder about their call.

These two (2) components are intended to permit a person to honestly explore questions of this particular call. The result of the experience and what to do with the information is solely up to the individual.

The pilot Board for Episcopal Transitions, if established as proposed in Section IV.C.3 of this report, would be responsible for implementing these two components; if not established (and assuming that the General Convention does not take action specifically opposing these components), the implementation would be done by the Executive Council. The pilot Board or Council may choose to collaborate with and make use of the expertise of the OPD and other existing entities inside and outside the Church.

III. DIVERSITY

A. Current Demography

It is difficult to obtain statistics on race, ethnicity, sexual orientation and other demographic categories in the House of Bishops because there is very little official demographic data maintained with respect to bishops. Using information from a variety of sources, the Task Force collected what it believes to be accurate data on bishops in dioceses within the United States.

Bishops in dioceses in the United States are overwhelmingly male and overwhelmingly white. As of December 2017, of the ninety-eight (98) United States dioceses plus Navajoland, which is an Area Mission, there were seven (7) dioceses without a Bishop Diocesan. Of the ninety-two (92) United States dioceses with a Bishop Diocesan, eighty-six (86) (93.5 percent) of the bishops were men. Of the eighty-six (86) male Bishops Diocesan, seventy-eight (78) (91 percent) were white men and eight (8) (9 percent) were of color. Thus, of the ninety-two (92) Bishops Diocesan, seventy-eight (78) (85 percent) were white men. Six (6) (6.5 percent) of the Bishops Diocesan were women; five (5) of the women were white and one (1) was African American. Of the total Bishops Diocesan, eighty-three (83) (90 percent) were white.

As of December 2017, all seven of the Bishops serving in an interim or provisional capacity in a United States diocese without a Bishop Diocesan were white: five (5) male and two (2) female. In the ten (10) non-United States dioceses plus The Convocation of Episcopal Churches in Europe, all of the Bishops were men. Of the nine (9) persons serving as Bishops Suffragan, seven (7) were women (six white and one African American) and two (2) men (one white and one Asian American).

Women comprise 6.5 percent of active U.S. Bishops Diocesan, compared to fifty-five (55) percent of self-identified Episcopalians, thirty-four (34) percent of active clergy, and forty-eight (48) percent of the House of Deputies (Church Pension Group Office of Research 2012; House of Deputies of the Episcopal Church 2015; Pew Research Center 2017). The vast majority of U.S. bishops are also white: 90 percent of active Bishops Diocesan are white, compared to ninety (90) percent of self-identified U.S. Episcopalians and seventy-seven (77) percent of the House of Deputies (House of Deputies of the Episcopal Church 2015; Pew Research Center 2017). These statistics show that people of color are underrepresented in the episcopate in absolute terms and women are underrepresented in both absolute and proportionate terms in the dioceses within the United States.

B. Reasons for Diversity

We are all created in the image of God, blessed by God and declared “very good” by God. (Genesis 1:27-31) As St. Paul wrote in his letter to the Galatians “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” (Galatians 3:28) God did not create privileged classes or second-class citizens. Failing to seek greater diversity in the Church, including the episcopate, is to deny the gift of the diversity of humanity that God created. We seek a more diverse episcopate because it reflects the Kingdom of God.

Efforts to increase the representation of women and racial and ethnic minorities among bishops are often framed as efforts to increase diversity. Diverse groups bring varied perspectives and interpretations to situations. Thus, increasing the number of bishops who are women or members of racial and ethnic minorities can increase diversity and contribute to the collective functioning of The Episcopal Church. Thus, we seek a more diverse episcopate because it is collectively beneficial.

In a more diverse episcopate, more people can see someone like themselves represented in the Church’s significant leadership roles. The composition of bishops is one way we signal to Episcopalians and the broader community who is welcome in our faith community and whose voices are heard and elevated. Thus, we seek a more diverse episcopate because it is inclusive.

Current levels of representation of women and minorities among bishops reflect in part institutionalized racism, sexism, and other systems of privilege and exclusion that affect the Church and all social institutions. Hiring discrimination by sex, race, sexual orientation, and parental status (whether someone is a parent or childless) is socially prevalent (Pager and Shepherd 2008; Goldin and Rouse 2000; Tilcsik 2011; Correll, Benard, and Paik 2007; Neumark, Bank, and Van Nort 1996). Thus, we seek a more diverse episcopate because we believe it is just.

C. Fostering a Diverse Episcopate

Fostering a diverse episcopate will require effort at both the Church wide and diocesan level. This section proposes recommendations at both levels, which are intended to be illustrative rather than exhaustive. We recognize that search and hire processes can disadvantage some applicants because of their race, gender, or other identities, even in the absence of any malicious or discriminatory intent. We

all have unconscious biases – so-called “blind spots” (Banaji and Greenwald 2013). Because these biases are so hard for us to see, it is dangerous to rely on our own good intentions to eliminate them. Furthermore, despite the popularity of interventions such as diversity trainings, their effectiveness in bias reduction is unknown and may in some cases cause backlash, reducing rather than increasing diversity (Dobbin and Kalev 2016; Paluck and Green 2009). In light of these challenges in erasing individual biases, we encourage implementing policies and practices that can ameliorate their negative consequences (see Bohnet 2016).

Lack of appropriate data undermines current efforts to diversify the episcopate. Because the Church does not currently maintain records of the demographic characteristics of elected bishops or of the applicants and finalists in episcopal elections, it is challenging to identify search, discernment, and election processes that support or undermine diversity. The 2012 General Convention adopted Resolution A144, which requested that the Office of Pastoral Development work with other offices to (a) monitor the representation of women and other underrepresented groups in episcopal elections, (b) perform data analysis that could inform recommendations for steps to improve this representation, and (c) advise dioceses as to how episcopal transition processes may be affected by bias and work with dioceses to reduce bias (Journal of the 77th General Convention of The Episcopal Church 2012). The task force appointed in response to this resolution wrote in 2015: “The Task Force is concerned that without further data-gathering and analysis to help discover the ‘why’ behind the monitored data patterns, that... the monitored data alone offers no information that could enhance the ability to make corrective recommendations” (Report of the House of Bishops Committee on Pastoral Development, “Reports to the 78th General Convention” 2015, p. 59). In particular, the task force cited as a limitation that the bishop election process requires no demographic reporting. A primary recommendation of this Task Force is that the Church enhance data collection, including requiring dioceses holding episcopal elections to report demographic characteristics of the applicant pool, finalists, and elected bishop. These data will allow more empirically grounded, evidence-based recommendations for enhancing the diversity of the episcopate in future years.

One of the important issues that needs to be addressed is how dioceses and the Church can better invest in the career development of women and racial/ethnic minority clergy. The Task Force did not have the time or resources to explore this issue adequately. Therefore, the Task Force recommends that an Interim Body, whether a Standing Commission, Task Force to be created or other group, explore how dioceses and the Church can better invest in the career development of women and racial/ethnic minority clergy and report their findings and recommendations to the 80th General Convention.

In the following subsections, we discuss possible steps toward greater diversity in the episcopate. In addition to providing recommendations for dioceses during their search for a bishop, we suggest ways that both the Church and its dioceses not actively seeking a bishop can support diversification.

1. Recommendations for dioceses searching for a Bishop Diocesan

- Once the Bishop Diocesan has issued the call for the election of a successor, primary responsibility for emphasis on diversity falls to the Standing Committee of the electing diocese. Diversity must be an important consideration in the selection of the members of the search and transition committees. Consider factors such as gender, race/ethnicity, age, region, and experience in the diocese (both duration and kind).
- Generating a diverse slate of candidates begins with crafting the profile and recruitment processes. Before the profile is released, discuss methods for actively recruiting a diverse candidate pool. This may include publicizing the announcement in diverse outlets and actively encouraging women and members of racial and ethnic minorities to apply. The Standing Committee should communicate periodically with the diocese's search committee to reinforce the importance of supporting diversity throughout the entire process.
- Implicit biases can manifest by selectively highlighting the strengths (or weaknesses) of one candidate, while overlooking the same traits for another. Biases may also lead us to prefer candidates who are similar to ourselves on characteristics irrelevant to job performance, such as hometown or leisure activities (Rivera 2012). Establish on what dimensions candidates will be evaluated before looking at any applications and discuss how to weight different dimensions. Agreeing to a set of criteria in advance makes it harder for implicit bias to “seep through,” as the group can refer back to the agreed-upon desired characteristics.
- “Blind” evaluations offer one way to reduce unconscious bias (Goldin and Rouse 2000). Consider screening candidates' written materials with information about location, race/ethnicity, gender, sexual orientation, age, and family status redacted. The Task Force understands that this is being done in a number of recent searches.
- Avoid requesting or otherwise soliciting information about marital/partnership and parenthood status. Search committees may be tempted to consider this information part of determining whether a candidate “has what it takes” to thrive in a demanding job, but information of this kind can disadvantage some candidates, particularly mothers (Correll, Benard, and Paik 2007).
- Women and racial and ethnic minorities are often represented among finalists in episcopal elections in similar proportion to their representation among applicants, but nonetheless underrepresented among elected candidates (Report of the House of Bishops Committee on Pastoral Development, “Reports to the 78th General Convention” (2015), Appendix: Report on 2013-14 Episcopal Elections – Resolution A144 (2012) Task Force on Women and Other Underrepresented Groups, pp. 59-63). This may reflect practices and beliefs of both electorates and search committees. On the electorate side, we recommend providing congregations with best practices in identifying and training representatives to the electing diocesan convention. These practices may include, among others: (1) demystifying the role to encourage a broader range of parishioners to consider serving; (2) providing potential representatives information about what will be expected of them, including attendance at walkabouts; (3) actively encouraging women, people of color, and members of other underrepresented groups to consider serving. On the search committee side, when women or racial/ethnic minority finalists are included only as “tokens” to fill out the slate (e.g., as a single alternative in a large pool, or late in the

process), these candidates are unlikely to be elected. Search committees must be diligent throughout the process in encouraging the application of a diverse array of qualified candidates. Dioceses should give careful consideration to investing in the career development of women and racial/ethnic minority clergy and implementing any recommendations that may result from the study of an interim body as discussed in the previous section of this report.

- Dual-career couples, some but not all of whom are dual-call, are common in the Church. Consider providing and publicizing resources to support these couples, such as job-search support for the non-hire partner. Dual-career assistance may be particularly important in encouraging applications from women in different-sex partnerships who do not already reside in the diocese, as geographic moves by couples tend to privilege the male partner's career (Bielby and Bielby 1992; Sorenson and Dahl 2016).
- Report to the Church the demographic characteristics of applicants, finalists, and the elected bishop.
- The Diocese of Indianapolis implemented a process consistent with several of these suggestions in its 2015-2016 search for a Bishop Diocesan. See <http://hoosierbishopxi.org/index.php/slate/process-timeline>. The first African American female Bishop Diocesan in the Church was elected from this process.

2. Recommendations for dioceses not currently searching for a bishop

- Social accountability –having to explain how we came to the outcomes we did – tends to increase diversity (Dobbin and Kalev 2016). Collect and make publicly available aggregated (not individually identifiable) statistics about the characteristics of individuals who apply to and are selected for bishop and clergy positions, as well as characteristics of currently-serving deacons, priests and bishops. Evaluate whether women and members of racial and ethnic minorities tend to be placed in positions with similar pay, responsibility, and opportunities for advancement as their male and white peers. Regularly publish trends in these statistics over time. Appointing diversity managers or diversity task forces can help ensure accountability.
- Evaluate diocesan policies and processes that may unintentionally foster structural barriers to diversity. Failure to adopt policies such as Safeguarding God's People may send a message that a diocese will not take action when harassment is reported. Failure to provide proper implementation and training may reinforce pre-existing attitudes, such as that those who report harassment are “trouble makers” or that the perpetrators are “just making harmless jokes” (Dougherty and Goldstein Hode 2016).
- Search committees may look for candidates' experience leading large congregations. Women clergy face barriers to accumulating this experience. Newly ordained female clergy are less likely than their male counterparts to be employed as solo rectors (Church Pension Group Office of Research 2012). Among clergy serving as solo or head priest, women are underrepresented in larger parishes (Nesbitt 2015). Female clergy also

experience smaller earnings gains when they change positions (Church Pension Group Office of Research 2012), and they have lower median compensation than their male peers with similar experience (Price, Hurst, and Munyua 2017). Similar concerns may apply to clergy who are racial/ethnic minorities, although, to the best of our knowledge, no data are available on this point.

- Distribute to parishes in transition a set of best practices for encouraging a diverse search, modeled after the guidelines described above for dioceses searching for a bishop.
- Enlist men and white people as allies in the work of identifying and supporting talented women and people of color. In addition to recruitment efforts, mentoring programs offer a way to engage those in more privileged positions in the work of developing individuals at earlier career stages. Mentoring programs need not be limited to connecting individuals with similar characteristics; they can also connect individuals to mentors to whom they might not otherwise have access. Targeted recruitment programs and mentoring programs are both associated with increased organizational diversity (Dobbin and Kalev 2016).
- The policies and procedures governing the election itself, such as who votes and the vote thresholds for election, may affect the diversity of elected bishops. Dioceses not currently engaged in an election process may benefit from reviewing these policies with an eye to possible diversity implications.
- As more data are collected, evidence on policies and practices that facilitate diversity will improve. Practices that work well in one diocese may not translate to another. The Church can support dioceses by gathering and analyzing data to establish best practices and disseminate them to dioceses. Thus, diocesan policies should not be viewed as static, but will need to evolve in response to the diocese's own experiences and emerging Church wide evidence.

3. Church wide recommendations

- Invest in training Transition Consultants on practices that improve diversity, so that they can act as in-house experts on these matters for diocesan search committees.
- Provide financial resources to dioceses to support dual-call or other dual-career couples.
- Among other options, one form of mentoring program might allow those discerning a call to the episcopacy to explore this call in advance of entering a specific search (see Section II.D of this report).

Consistent with this discussion and the recommendations included therein, the Task Force recommends adoption of the following Resolutions.

Resolution A138: Transmission of Demographic Data from Episcopal Elections

Resolved, the House of _____ concurring, That within sixty (60) days after the election of a Bishop Diocesan, Bishop Coadjutor, Bishop Suffragan or Assistant Bishop, or the appointment of a Bishop Provisional, the electing or appointing Diocese shall transmit to the pilot Board for Episcopal Transitions, for each nominee to the electing convention or person considered for the Bishop Provisional office, the name, age, race and ethnicity, gender, number of years since ordination, diocese of canonical residence and such other demographic data or other information as the Board may reasonably request, as well as, when there was an election, a brief description of the voting procedures (such as requiring a supermajority of votes, dropping off candidates receiving votes below a certain threshold, or other similar procedures) and the results of each round of voting.

Explanation:

As articulated in the Task Force's report, progress towards the Church's goals and aspirations in the diversity of its leadership, including bishops, is dependent to a significant extent on gathering critical data to inform plans to achieve those goals and be faithful to those aspirations. The specified data should be simple and easy for an electing diocese to gather and send to the pilot Board for Episcopal Transitions.

Resolution A139: Analysis of Data from Episcopal Elections

Resolved, the House of _____ concurring, That the pilot Board for Episcopal Transitions engage one or more experts in data analysis to analyze the demographic and other data received from the electing dioceses, and when a sufficient number of electing dioceses have reported, but at least triennially, report the results of the analysis, in such form as the Board shall deem appropriate, to the Executive Council and triennially to the General Convention, the reports to be made public promptly after review by the Executive Council.

Explanation:

The collected data will be far more useful to the Church with the benefit of professional data analysis. The resulting annual reports should be made available church-wide.

Resolution A140: Diversity Guidelines for Episcopal Elections

Resolved, the House of _____ concurring, That Section III (Diversity) of the Blue Book Report of the Task Force on the Episcopacy be provided to dioceses at the beginning of their search process along with such other information with respect to diversity as the pilot Board for Episcopal Transitions may deem appropriate, all such information to be updated at least triennially by that Board.

Explanation:

The Church should develop and distribute to electing dioceses a set of policies for best practices in fostering diversity in a search. The diversity section from the Task Force's Blue Book report is a sensible place to start this ongoing effort. As a best practice that section would be updated at least triennially as the Church learns more about what does and does not work.

Resolution A141: Training of Transition Consultants

Resolved, the House of _____ concurring, That electing dioceses are urged to engage Transition Consultants who have been thoroughly trained in programs developed or recommended by the pilot Board for Episcopal Transitions, including training in practices that have been demonstrated to improve diversity.

Explanation:

The pilot Board for Episcopal Transition's development of best practices for achieving leadership diversity goals and aspirations might achieve little progress unless the Transition Consultants used by dioceses are themselves well-versed in those best practices. It needs to be clear that this training is of an entirely different order than typical diversity training programs.

Resolution A142: Adoption of Episcopal Election Procedures by Dioceses

Resolved, the House of _____ concurring, That the 79th General Convention recommends that each diocese adopt policies and procedures and, where appropriate, canons, for the election of bishops that are consistent with the principles and values presented in the Task Force's Blue Book report, to foster diversity across the Church's leadership, including its bishops; and be it further

Resolved, That the pilot Board for Episcopal Transitions develop and provide to the dioceses examples of policies, procedures and canons that are consistent with fostering diversity.

Explanation:

Consistent with this series of proposed Resolutions, achievement of significant progress towards the Church's leadership diversity goals and aspirations will be greatly enhanced if dioceses, prior to entering the transition and electing phase, first adopt election policies and procedures consistent with fostering diversity.

Resolution A143: Study Career Development of Female and Minority Clergy

Resolved, the House of _____ concurring, That the issue of how dioceses and the Church can better invest in the career development of women and racial/ethnic minority clergy be assigned to an appropriate interim body for study and consideration, with an analysis and recommendations to be reported back to the 80th General Convention.

Explanation:

The study recommended in this Resolution will help the Church at all levels to discern how to achieve long-held but long unachieved diversity goals.

IV. SEARCH AND ELECTION PROCESSES

A. Missional Review

Moving into the 21st Century the Church must confront the changing landscape occurring across the broad spectrum of our corporate life, both spiritually and culturally. Trying to peer into the future we should ask ourselves, not only as a denomination, but also as individual dioceses: Where are we going? What do we want to happen? How can we share the Good News of the Risen Lord in our time and place?

The impetus for an engaged, intentional and robust Missional Review finds its origins in Resolution 2015-A002 which says, in part, “that within each bishop-search process, a mandatory time of discernment with the Standing Committee of the diocese in transition occur with the Standing Committees and bishops of adjoining dioceses”. Potential collaboration between and among contiguous dioceses also has the potential to reduce operational costs and realize other benefits of partnership that could enhance the ability to do mission in all of them.

Dioceses are encouraging individual congregations to look for synergies and opportunities within a wider missional area as a matter of practice. Through the work of partnerships, shared ministry and regional teams, individual congregations whose resources to stand alone may be insufficient are finding new models for combination and collaboration and for being the Church in their mission field(s). The effectiveness or success of these efforts seem intuitively sensible and anecdotally show promise but, to the Task Force’s knowledge, have not been subject to close research and analysis.

What might a diocesan-level missional review look like? First, we see the possibility of using some innovative models for self-assessment that are already in practice, such as “asset-based” community development. Second, we see it guided closely by a missional review consultant; a consultant with guidance from a Church wide office or other body - perhaps the OPD or, if approved by the General Convention, the pilot Board for Episcopal Transitions described elsewhere in this report. The Task Force proposes a budget item for the upcoming triennium for grants to dioceses needing financial assistance in retaining a missional review consultant.

Some of the questions that might be asked in a missional review are:

- Is the diocesan infrastructure capable of permitting people to exercise their ministries in healthy and life-giving ways? Is the staffing sufficient? Does it have the capacity to use its resources and potentially the resources of other dioceses?
- Are the staff (including the bishop(s)) compensated appropriately and in a timely manner?
- Is the diocese capable of fulfilling its financial obligations, including those in its own budget and its assessment to be paid to The Episcopal Church?

Other questions are listed in the Resolution we propose just below. These questions are derived from an outline developed by the Diocese of New York in a 2016 report to its diocesan convention.

The missional review would, ideally, take place regularly but should be required prior to a diocese beginning the search process for a new Bishop Diocesan, Bishop Coadjutor, Bishop Suffragan, Assistant Bishop or Missionary Bishop - and could begin prior to the departure of the current Bishop Diocesan. Most if not all dioceses would likely benefit from periodic missional reviews in order to discern areas in which the diocese is healthy and areas in need of attention. If periodic reviews are done, when the time to elect a new bishop arrives, the diocese will already have “baseline” information in hand, for which an update can be done more quickly than a completely new review for a diocese that has not completed any reviews. The Task Force recommends that dioceses perform missional reviews on a regular, periodic basis, not only to create and maintain a baseline for updating the diocese’s missional profile when an episcopal election is on the horizon, but also to serve as a regular survey of the health of the diocese.

We believe that as we think of ways that congregations within a parish may collaborate to better use resources, and to serve and interact with more of the communities, we can open our imaginations to include this level of discernment and assessment among contiguous dioceses, as we seek a vision for the future.

Accordingly, the Task Force proposes the amendments to Canon III.11.1 discussed in Section VI.E and set forth in Section VI.H and the following Resolution to implement the missional review proposal.

Resolution A144: Diocesan Missional Review

Resolved, the House of _____ concurring, That the 79th General Convention finds it to be in the best interests of The Episcopal Church that all dioceses and other jurisdictions of the Church engage in the process of a missional review periodically but no less often than prior to engaging in an episcopal search process; and be it further

Resolved, That missional reviews include, but not be limited to, asking questions such as:

- Is the diocesan infrastructure capable of permitting people to exercise their ministries in healthy and life-giving ways? Is the staffing sufficient? Does it have the capacity to use its resources, and potentially, the resources of other dioceses?
- Are the staff (including the bishop(s)) compensated appropriately, according to local diocesan guidelines and the recommendations of General Convention including pension contributions and healthcare and in a timely manner?
- Is the diocese capable of fulfilling its financial obligations, including those in its own budget and its assessment to be paid to The Episcopal Church?
- Is the diocese capable of deploying and implementing programs for the congregations (i.e., safe church training, anti-racism training, stewardship programs, vestry training, festivals and meetings)?
- Are the diocesan properties safe, sound, and insured? Are there resources (financial or otherwise) available to assist congregations in crisis?
- Are there enough people to fill leadership roles to implement mission and vision?
- Is there enough spiritual health in the congregations?

; and be it further

Resolved, That dioceses participating in a missional review be urged to seek collaboration and a sharing of ideas and visions with surrounding dioceses; and be it further

Resolved, That the knowledge, insights, and wisdom gained by a missional review be used to help define the gifts and talents that a bishop might bring to the diocese.

Explanation:

It has become more commonplace for a clergy vacancy within local congregations of a diocese to prompt a time of discernment beyond that particular congregation. Dioceses are encouraging individual congregations to look for synergies and opportunities within a wider missional area as a matter of practice – and separately from the existence of a vacancy in the clergy leadership. Through the work of partnerships, shared ministry, and regional teams, individual congregations whose resources to stand alone may be insufficient have found and are finding new models for combination and collaboration and for being the Church in their mission field(s). A missional review process would prompt a diocese to engage in a comparable discernment and reflection process, regardless of an anticipated or existing episcopal vacancy.

B. Diocesan Discernment; Central Role of the Electing Diocese

After examining various ways bishops throughout the Anglican Communion are selected, we conclude that the selection of bishops should continue to be by election. Consistent with the polity of our Church and its Constitution (Art. II. Sec.1.), the electing diocese should continue to have the primary responsibility for the process. As the Task Force learned through its discussions, at times it is easy to discern when a proposal would change the polity of the church in this regard, and at other times it is not so easy or clear.

While the General Convention has the authority to prescribe rules that must be followed by individual electing dioceses, at this time we believe that it is appropriate for General Convention to do so in

limited ways and only where compelling cases can be made for canonical changes (as above, for a missional review process) to improve the election process throughout the Church. We believe it would be in the best interest of the Church if each diocese were to address the issues presented in the following Resolution in their local canons.

Resolution A145: Urging Adoption of Local Canons Relating to Episcopal Elections

Resolved, The House of _____ concurring, That the 79th General Convention urges each diocese and jurisdiction of The Episcopal Church, prior to the call for the election of its next bishop, to adopt canons addressing the following subjects:

- An outline of the procedure to be followed by the diocese in its search and election process beginning with the initial call for an election and ending with the ordination of the new bishop;
- Identify specific actions to be taken to
- Encourage a diverse applicant pool and follow a search and election process that reduces the likelihood of discrimination on the basis of race, ethnicity, or gender;
- Ensure that the process is transparent throughout the entire search and election process;
- Provide accountability for all involved in the search and election process;
- Require the collection of pertinent data for all persons being considered for nomination using the most current means available for background checks, financial information, and interviews of all bishops and transition officers having knowledge of a person being considered for nomination

Explanation:

Article II, Section 1 of the Constitution requires that the “Bishop or the Bishop Coadjutor shall be chosen agreeably pursuant to rules prescribed by the Convention” of that diocese. This is consistent with the polity of the Church. While it is important that the listed issues be addressed by each electing diocese or jurisdiction, the convention of each diocese has the right to define the actions needed to be taken to address these issues. It is in the interest of the Church, however, that each diocese act prior to the call for an election is made by the incumbent bishop, so this Resolution calls each diocese’s attention to the need for action and leaves to the electing diocese the ability of each individual diocese to act.

Section IV.C.4 of this report goes into additional detail on the need for background and medical screenings, and how we recommend dioceses handle and use the data obtained from those efforts.

C. Extra-Diocesan Support from The Episcopal Church

Central to the responsibilities of the Task Force was the charge to:

“... propose to the 79th General Convention a new process for discernment, nomination, formation, search, election, and transition of bishops in The Episcopal Church including, but not limited to: the roles and responsibilities of the Office of Pastoral Development; the selection of, roles and responsibilities of Transition Consultants; ...”

The Office of Pastoral Development’s [OPD] consultative assistance is widely but not universally used, and is optional for each electing diocese. Over the years, this assistance has been updated and expanded to meet the needs of electing dioceses, whether large or small, and generally without regard to a diocese’s financial ability to fund a search. Examples of some of the types of consultative assistance provided by the OPD are listed below, following a discussion of the origins and role of the OPD and the College for Bishops.

A Brief History of the Office for Pastoral Development and the College for Bishops.

To understand how diocesan election and transition processes have been done and may be improved, it is helpful to know something about the history of the OPD and its role in these processes.

The OPD grew from a House of Bishops committee founded in 1959 to study the pastoral needs of clergy and their families. By 1968, the OPD itself had emerged from this effort, led by a bishop appointed by the Presiding Bishop (the Bishop for Pastoral Development). By 1979, the OPD had expanded to include consultation with bishops planning to resign and dioceses undertaking episcopal searches and elections; developing a manual for use during episcopal searches, elections and transitions, and recruiting and training Transition Consultants. This growth responded to requests from dioceses seeking assistance and guidance in the search, election and transition processes.

In addition, the OPD has developed post-election programs and services that include ministry and pastoral care to bishops-elect and their families; a peer-consultation program where a new bishop is mentored by a seasoned bishop trained for this; continuing education seminars sponsored by the College for Bishops; consultations to support bishops encountering challenges and stresses, and encouragement to use performance evaluation as a means toward personal growth. As noted above, the OPD is led by a Bishop for Pastoral Development. In 1980, the OPD set up the “Bishop’s Academy” to house the formation and continuing education programs, and this evolved into what we now know as the College for Bishops, led by a Managing Director.

Canonical changes (Canon III.12.1 and III.12.2) were adopted by the 2006 General Convention to provide explicitly for the formation and continuing education of bishops. These Canons provided as follows:

CANON 12: Of the Life and Work of a Bishop

Sec. 1. Formation

Following election and continuing for three years following ordination, new Bishops shall pursue the process of formation authorized by the House of Bishops. This process of formation shall provide a mentor for each newly ordained Bishop.

Sec. 2. Continuing Education

The House of Bishops shall require and provide for the continuing education of Bishops and shall keep a record of such education.

While the 2006 General Convention adopted these canonical changes and their mandated three-year formation and continuing education requirements, owing to significant budgetary challenges in 2009 it did not appropriate all of the funding requested by the OPD for the 2010-2012 triennium. This led the House of Bishops, at its September 2010 meetings, to adopt a resolution to incorporate the College for Bishops based in large part on the belief that to do so would make it easier to raise donated funds to help the College deliver its programs. The House of Bishops then proceeded to incorporate the College for Bishops and formally establish its sole oversight and control of the College. This led to concerns that the vital function and purpose of the College – and of the OPD itself, were evolving and expanding without the direct participation of all orders of ministry (specifically, without the concurrence of the House of Deputies or some action by Executive Council). These concerns have been reflected in the Task Force’s own dialogue. The Task Force’s discernment on the matter led it to propose a pilot governance structure (the pilot Board for Episcopal Transitions) to enable the Church to explore and perfect a collaborative, engaged way of providing both OPD and the College with broad support and participation from all orders of ministry.

Note: A more detailed history of the OPD is available on its website, www.episcopalchurch.org/pastoral-development. More information on the College for Bishops is at <http://www.collegeforbishops.org/>.

The OPD Programs and Services

1. Best Practices and Other Materials
 - a. Manual

From the outset of its consultative assistance efforts, the OPD has relied upon data gathering, research, and experts to help develop the material for use at the diocesan level. Relying on a three-year, in-depth study of 11 diocesan searches along with on-site visits, interviews, and a study of data from the OPD and the Church Development Office, experienced consultants developed the first collection of best practices given to dioceses. The current document is *The Raising Up of Episcopal Leadership - A Manual for Dioceses in Transition* (the “Manual”).

The Manual is a collection of different practices that have proven helpful in the conduct of the election process. This variety of practices gives electing dioceses flexibility to meet local demands of costs, customs, and improved search methods. This flexibility also makes the Manual useful for both large and small dioceses. Dioceses are not required to use the Manual, and, when used, its contents are only recommendations.

b. Manual Revision

Past Manual revisions have been based upon new data collected by surveys, recommendations from Transition Consultants, and data collected by the OPD from its long experience. The Task Force believes that the revision process needs to have a more formal structure and frequent cycle. It should include a team of individuals, lay people, priests, deacons and bishops experienced in the conduct of episcopal elections. The team should also include at least one Transition Consultant. Making revisions must not delay the availability of the Manual for use during on-going episcopal elections. The current Manual is sufficient for current use by electing dioceses although there is consensus that an update is in order.

The next revisions to the Manual should recommend or, as the case may be, continue the practice of providing the items set forth in the following Resolution:

Resolution A146: Revisions to The Raising Up of Episcopal Leadership - A Manual for Dioceses in Transition

Resolved, That the 79th General Convention urges that the *The Raising Up of Episcopal Leadership - A Manual for Dioceses in Transition* (the “Manual”) be revised and updated to reflect the following:

- Best practices for transition process from announcement of transition to incorporation of newly elected bishop into diocesan system
- Resources that provide flexibility for use by both large and small dioceses
- Alternatives to minimize costs of transition process
- Ways to establish a transparent transition process with accountability
- Training for elected diocesan leaders/committee members involved in the transition process
- Suggestions for use of technology including secure internal communications among diocesan committees, secure communications with potential nominees, and secure sharing of reference and background check information
- Means for electronic and other background checks
- Suggestions for use of social media and websites for communicating search profile, status update, and election information

- Expanded reference check resources
- Most current medical and psychological testing
- Expanded background check resources including legal, financial, criminal, vehicular and civil information
- Interviews with current and former bishops with oversight of potential nominees
- Interviews with current and former diocesan Transition Ministers in ministry with potential nominees
- Encourage election procedures that allow time for adequate screening (e.g., discourage nominations from the floor)
- Transition Consultant services
- Discussion of election options/alternatives available to dioceses per canons

Explanation:

Pursuant to its mandate the Task Force on the Episcopacy analyzed the current Manual and determined that the matters set forth in this Resolution would help improve the processes for electing bishops.

c. Other Materials

The current digital, video and printed materials require updating along with an expansion of scope and type of materials with adaptation for electronic transmission. Special funding will be required for this and is proposed by the Task Force.

2. Transition Consultants

Transition Consultants are trained individuals experienced in the conduct of episcopal searches and elections and who are willing to devote time and energy to help diocesan committees in the conduct a search, election and transition process. If used by a diocese, they can be an important part of a smooth, effective episcopal election process. Although they can only make recommendations and cannot require the electing diocese to take any specific action, their participation in the election process can enhance the scope of the search for potential nominees, assist in efforts for diversity and transparency, organize the diocesan committees, and help keep them on schedule. Electing dioceses should be encouraged to use Transition Consultants and to retain one as early in the election process as possible.

The OPD should expand the existing organization of and support for Transition Consultants. Recruitment and training should be formalized and expanded, and adequate funding must be provided. Individual performance records, based upon data from electing dioceses and from other sources, should be collected and analyzed. A formal process should be created to allow each electing diocese to provide feedback to the OPD on the performance of the Transition Consultant that worked with that diocese. The contracts used and fees charged by Transition Consultants should be standardized and monitored by the OPD.

Transition Consultants are often sources of useful feedback to dioceses and the OPD (and will be to the proposed pilot Board) on the episcopal election process and the effectiveness of the OPD's consultative assistance; they should be involved in the routine evaluation of the OPD's support of electing dioceses.

Transition Consultants are addressed by the Task Force below, in a Resolution concerning the Task Force's proposal to establish a pilot Board for Episcopal Transitions.

3. Proposed Pilot Board for Episcopal Transitions

As mentioned above, the Task Force proposes a pilot for a new Church wide body to revise existing resources and develop new resources for episcopal search, election and transition processes. In this section of our report, we reiterate, briefly, the background of this proposal and the contours of the proposed pilot board.

Born out of an unmet need, the OPD began assisting dioceses with episcopal searches some 60 years ago. As the OPD provided assistance and advice to Bishops Diocesan, it came to also provide advice to diocesan Standing Committees. Eventually its responsibilities grew to assist with the episcopal election process and transition into office of newly elected bishops for whom the Bishop of the OPD had pastoral care and formation responsibilities.

There is, however, no canonical or polity reason why assisting a diocese with the episcopal search, election and transition process necessarily belongs in or should be administered out of the office of the Presiding Bishop. The search and election process for bishops is conducted solely by the lay and clergy of the electing diocese. There is no canonical role for bishops other than that the Bishop Diocesan may preside over the diocesan electing convention and a majority of bishops with jurisdiction must consent to the election as must a majority of Standing Committees. All orders of the Church have a vested interest in seeing that the search, election, transition and formation of bishops is conducted well, is effective and meets the changing needs of the Church.

While we commend the diligent and invaluable work of the bishops who have served in the OPD and created the system that currently exists as an optional resource to dioceses conducting episcopal searches, the 2015 General Convention in its charge to this Task Force (Resolution D004) directed us to take a fresh look at the entire process for discernment, nomination, formation, search, election, and transition of bishops – including the OPD. In the following pages, we offer a proposal to reimagine oversight of the OPD in a way that includes all orders.

The Task Force was unable to develop fully a new process for discernment, nomination, formation, search, election, and transition of bishops during this triennium. As discussed elsewhere in this report, it analyzed the current system and resources extensively and discussed ways the current system is working well, ways it is not, ways it can be improved, as well as the role of the OPD. The analysis and potential recommendations for changes were impacted by the 2017 retirement of the then Bishop of the OPD, development of a job description by the Presiding Bishop for the new Bishop of the OPD, and the search for and hiring of the new Bishop for the OPD, all of which took place before the work of this Task Force could be completed and acted on by General Convention.

A subject of extended and vigorous debate in the Task Force was whether the consensual supervision and resourcing of dioceses in episcopal searches should continue to be the sole responsibility of the Presiding Bishop acting through the OPD. It was noted that this responsibility was never assigned to the Presiding Bishop by the General Convention either by canon or resolution. While the canons place formation and continuing education of bishops within the purview of the House of Bishops, it is not a responsibility necessarily inherent exclusively in the office of the Presiding Bishop. It developed organically as described elsewhere in this report over the past sixty (60) years to meet critical unmet needs. During that same period of time the Church's understanding of the authority and responsibility of all the baptized has evolved. The canons have also evolved, for example, in providing that clergy and lay people now sit with bishops to decide matters of the discipline of bishops under Title IV. Similarly, clergy and laity now have a role in the dissolution of the relationship between a bishop and a diocese. The development and changes in the Board for Transition Ministry and the General Board of Examining Chaplains demonstrate similar evolution of the increasing role of all the orders in the formation of and decision-making regarding the ordained; issues that earlier in our history were left to the bishops or to the bishops and priests.

The OPD has identified a group of clergy and laity who act, at its recommendation, as consultants to dioceses in episcopal search processes. However, there is no other identified group of clergy and laity representative of the various stakeholders in episcopal search and election processes who have been involved in the work of the OPD on an ongoing basis. Even if there were such an informal group, it would not address the need to make provision, by way of canon or General Convention resolution, in the Church's ongoing life for the intentional and sanctioned involvement of clergy and laity in this work that is critical to all the orders.

For these reasons, and while unanimity on the Task Force was not achieved, the Task Force proposes, on a pilot basis, a new Board for Episcopal Transitions as described in the following Resolution.

Resolution A147: Pilot Board for Episcopal Transitions

Resolved, the House of _____ concurring, That a pilot Board for Episcopal Transitions be appointed for a period of six years commencing at the adjournment of the 79th General Convention; and be it further

Resolved, That the pilot Board be composed of up to twelve persons appointed jointly by the Presiding Bishop and President of the House of Deputies; at least two members will have served as a Transition Consultant in an episcopal search within the past three years; at least one member will have served on an episcopal search committee in an episcopal search process within the past three years; at least two members will be bishops, two will be priests or deacons and two will be lay persons; at least one member will be experienced in collecting and analyzing data; and at least one member shall be a current or former diocesan chancellor; and be it further

Resolved, That the pilot Board working in collaboration with and helping resource the Office of Pastoral Development shall be responsible for:

- revising existing resources and creating new resources to assist dioceses in the discernment, nomination, search, election, and transition processes for episcopal transitions;
- establishing a process and developing resources by which individuals may seek support in discerning a possible call to the episcopate;
- gathering and analyzing data regarding diversity in episcopal transitions, developing processes and resources to encourage diversity in the episcopate;
- recruiting, training and evaluating Transition Consultants and missional review consultants;
- encouraging electing dioceses to contract for the services of a Transition Consultant throughout the episcopal search and election process;
- formalizing and expanding recruitment and training for Transition Consultants;
- standardizing and monitoring the contracts used by Transition Consultants with electing dioceses;
- establishing a process to review the performance of each Transition Consult, including the use of individual performance records for each Transition Consultant and to provide for their collection and analysis.
- establishing a process for electing dioceses to provide individual performance evaluations based upon objective standards for the Transition Consultant(s) who served the electing diocese from which the work of each Transition Consultant can be evaluated.
- providing ways in which one or more Transition Consultants can participate in the maintenance of the Raising Up of Episcopal Leadership - A Manual for Dioceses in Transition and evaluation of the effectiveness of the episcopal election process.
- developing guidelines for reference, background, medical, and psychological screening of persons considered for nomination for episcopal elections and guidelines for the

dissemination, evaluation, and record keeping of the screening information gathered; and be it further

Resolved, That the pilot Board report semi-annually to the Executive Council and triennially to the General Convention; and be it further

Resolved, That if the General Convention chooses to not establish the pilot Board, the General Convention refer the above proposals of this Resolution to the Office of Pastoral Development for review and appropriate action; and be further

Resolved, That the amount of \$100,000 be appropriated for the organization and initial resources of the pilot Board, to include two meetings per year.

Explanation:

The Resolution establishes the pilot Board of Episcopal Transitions to collaborate with the Office of Pastoral Development. The Board comprises persons from all orders of the Church's ministry. Through that collaboration, the Board will be responsible for revising existing resources and creating new resources to assist dioceses in the discernment, nomination, search, election, and transition processes for episcopal transitions; establishing a process and developing resources by which individuals may seek support in discerning a possible call to the episcopate; gathering and analyzing data regarding diversity in episcopal transitions, developing processes and resources to encourage diversity in the episcopate; recruiting, training and evaluating Transition Consultants and missional review consultants; and developing guidelines for reference, background, medical, and psychological screening of persons considered for nomination for episcopal elections and guidelines for the dissemination, evaluation, and record keeping of the screening information gathered.

4. Background, Psychological and Medical Screening Prior to Episcopal Election Nomination

This report has touched upon the need and purpose for background, psychological, and medical screening prior to nomination for election as a bishop. The Task Force believes that the screening and related issues (including who has access to the results, and when) are so important as to warrant additional treatment here.

Currently, there are no canons, rules, policies, guidelines, or processes set by General Convention that govern background, psychological, and medical screening prior to nomination for election as a bishop. In fact, the canons on the election and transition of bishops for dioceses generally only contain the following:

- Consent process for election of bishops;

- Requirement of a psychiatric and medical examination after election by a person authorized by the Presiding Bishop utilizing forms and procedures agreed to by the Presiding Bishop and The Church Pension Fund;
- Requirement that newly elected bishops participate in the process of formation authorized by the House of Bishops under Canons III.12.1 and III.12.2.

This contrasts with the detailed canons on the formation of deacons and priests, prior to ordination, the requirement of specialized education and training prior to ordination in such areas as prevention of sexual misconduct, the Church's teaching on racism, and Title IV of the Canons. Similarly, the canons require background checks according to criteria set by a diocese's bishop and Standing Committee and psychological and medical examinations prior to ordination.

While the practice is to conduct background screening of candidates in episcopal searches, there is no Church wide canonical requirement for background screening when a diocese elects a bishop. There is no office or body charged by General Convention with developing standards or even guidelines for voluntary screening or for the screening required by the seldom used process in Canon III.11.1 (b).

Similarly, there are no canons, guidelines or standards, nor any office or body charged by General Convention with developing standards or guidelines for the review, evaluation, or sharing of information gathered in the episcopal search process, including but not limited to the background screening and any psychological or medical screening a diocese conducts prior to an episcopal election.

Background Screening

While there is no canonical or other requirement for background screening of candidates or nominees in episcopal elections, it is certainly a common practice that such screening takes place. However, each diocese is left to decide whether there will be any such screening, what the screening will involve, with whom the results of the screening will be shared, who will evaluate the information and who can make decisions to eliminate a person from the process based on the information.

There has been confusion and a lack of clarity in a number of election processes as to whether it is the Presiding Bishop, the OPD, Transition Consultant, head of the search committee, search committee as a whole, the president of the Standing Committee, the Standing Committee as a whole, or the electing convention who has the right or responsibility to review the information, determine who else should see it or be informed of its contents, and evaluate and/or make decisions about it.

Psychological and Medical Screening

Some might suggest that there is no reason to require psychological or medical screening of candidates prior to election because such screening was done before the priests were ordained. There are a number of reasons why such screening may well not be adequate. First, the Church's understanding of what constitutes adequate psychological or medical screening may have changed

since a priest was ordained. Second, the thoroughness of such screening may vary widely from diocese to diocese. Third, a person's medical and psychological health can change markedly over time.

Conducting medical and psychological screening only after election and only of the person elected is inadequate. The time, money, and emotional energy of everyone involved in the process means that once there has been an election it would require a problem of very serious magnitude before a Standing Committee would act to stop the ordination. That is not the purpose of such screening. Similarly, the bishop-elect's interest in not having medical and psychiatric concerns shared widely is not served in having the examinations after the election.

The purpose of the screening should be to allow the search committee and/or Standing Committee to discreetly consider any medical or psychological information that may be pertinent, along with all the other information gathered about potential nominees, which may adversely affect the candidate's ability to function as the bishop in that particular place in those particular circumstances. Medical and psychological conditions and history are merely one aspect of the information that, taken together with all other information, is useful in the mutual discernment of whether a particular person is appropriate for a particular position in a particular place at a particular time in the life of the Church.

Even if conducting medical and psychological screening after an election were sufficient, which they are not, the current canonical requirement is inadequate. It does not set any standards for either the medical or psychological examinations with the exception of a statement that the examiner has not "discovered any reason why the person would not be fit to undertake the work for which the person has been chosen." Canon III.11.3(a)(2)

The forms and procedures to be used for the post-election examinations are those "agreed to by the Presiding Bishop and The Church Pension Fund ... for this purpose." Canon III.11.3(a)(2). There is no procedure that has been agreed to by the Presiding Bishop and The Church Pension Fund that has been publicized.

The Task Force recommends a new canon that would require:

- 1) Background screening of all persons appearing on the ballot for election to the office of bishop, prior to formal nomination (by whatever means of nomination, including by petition or "from the floor" of the electing convention), such background screening to include, at a minimum, federal and state criminal records checks, sex offender registry checks, credit checks, verification of education, ordination and employment history, review of all complaints, charges and allegations while an ordained person.
- 2) Requiring that all records of the screening (background, medical and psychological) of the person elected and ordained be maintained permanently by the electing Diocese with a duplicate record in the Archives of The Episcopal Church.

If, as we recommend, Canon III.11 is changed to include (i) missional review, (ii) a requirement for diocesan rules or canons for episcopal elections and (iii) a requirement for consent of a majority of bishops exercising jurisdiction and a majority of Standing Committees to the holding of an episcopal election, these new requirements could be added as a new subsection 11.1(c) of Canon III.11 before the proposed missional review amendments set forth in Section VI.H of this report. If so, the amendments proposed in Section VI.H may be renumbered as III.11.1(d), etc. or simply as a new Canon III.11.1(c) if the missional review amendments are not adopted by General Convention. Accordingly, we propose the following Resolution

Resolution A148: Amend Canons III.11.1, III.11.3 and III.11.9(c)

Resolved, the House of _____ concurring, That Canon III.11.1 is hereby amended to add the following, And the subsequent subsections renumbered accordingly:

(c) *Prior to any person's name being placed on the ballot in nomination for election as a Bishop in a diocese, whether by the nominating body or by petition, floor nomination or in any other way, the diocese shall have:*

- (i) conducted a thorough background check of each nominee according to criteria established by the Standing Committee. Such background check to include but not be limited to criminal records, credit checks, reference checks, sex offender registry checks, verification of education, employment and ordination and review of all complaints, charges and allegations while an ordained person;*
- (ii) each nominee evaluated by a licensed medical doctor approved by the Standing Committee;*
- (iii) each nominee evaluated by a licensed psychologist approved by the Standing Committee, with psychiatric referral if desired or necessary;*
- (iv) each nominee evaluated for substance, chemical and alcohol use and abuse whether as part of the medical examination, psychological examination or otherwise by professionals approved by the Standing Committee;*

Reports of all background checks, medical, psychological and substance, chemical or alcohol use and abuse evaluations shall be kept permanently on file and remain a part of the permanent diocesan record for the person elected and consented to by bishops exercising jurisdiction and Standing Committees.

And be it further

Resolved, That Canon III.11.1(b) is hereby amended to read as follows:

Canon III.11.1(b)

(b) In lieu of electing a Bishop, the Convention of a Diocese may request that an election be made on its behalf by the House of Bishops of the Province of which the Diocese is a part, subject to confirmation by the Provincial Synod, or it may request that an election be made on its behalf by the House of Bishops of the Episcopal Church.

- (1) If either option in Sec. I(b) is chosen, a special Joint Nominating Committee shall be appointed unless the Diocesan Convention has otherwise provided for the nominating process. The Committee shall be composed of three persons from the Diocese, appointed by its Standing Committee, and three members of the electoral body, appointed by the President of that body. The Joint Nominating Committee shall elect its own officers and shall nominate three persons whose names it shall communicate to the Presiding Officer of the electoral body. The Presiding Officer shall communicate the names of the nominees to the electoral body at least three weeks before the election when the names shall be formally placed in nomination. Opportunity shall be given for nominations from the floor or by petition, in either case with provisions for adequate background checks.
- (2) If either option in Sec. 1(b) is chosen, the *background checks and evaluations required by Canon III.11.x(y) shall be carried out by the special Joint Nominating Committee unless the Diocesan Convention has otherwise provided for the nominating process. The evidence of the election shall be a certificate signed by the Presiding Officer of the electoral body and by its Secretary, with a testimonial signed by a constitutional majority of the body, in the form required in Canon III.11.3, which shall be sent to the Standing Committee of the Diocese on whose behalf the election was held. The Standing Committee shall thereupon proceed as set forth in Canon III.11.3*

And be it further

Resolved, That Canon III.11.3 is hereby amended to read as follows:

Canon III.11.3

Sec. 3.

(a) The Standing Committee of the Diocese for which the Bishop has been elected shall by its President, or by some other person or persons specially appointed, immediately send to the Presiding Bishop and to the Standing Committees of the several Dioceses a certificate of the election by the Secretary of Convention of the Diocese bearing a statement of receipt of:

- (1) evidence of the Bishop-elect's having been duly ordered Deacon and Priest;
- (2) certificates from a licensed medical doctor, and licensed ~~psychiatrist~~ *psychologist and substance abuse professional*, authorized by the Presiding Bishop, that they have thoroughly examined the Bishop-elect as to that person's medical, psychological and psychiatric condition *and for substance, chemical and alcohol use and abuse* and have not discovered any reason why the person would not be fit to undertake the work for which the person has been chosen. Forms and procedures agreed to by the Presiding Bishop and The Church Pension Fund shall be used for this purpose; and
- (3) evidence that a testimonial in the following form was signed by a constitutional majority of the Convention:

And be it further

Resolved, That Canon III.11.9(c) is hereby amended to read as follows:

Canon III.11.9(c)

(c) Missionary Bishops

(1) The election of a person to be a Bishop in a Missionary Diocese shall be held in accordance with the procedures set forth in the Constitution and Canons of this Church.

(2) The Convention of a Missionary Diocese may, in lieu of electing a Bishop, request that such election be made on its behalf by the Synod of the Province, or the House of Bishops of the Province subject to confirmation of the Provincial Council, or the Regional Council of Churches in communion with this Church of which the Diocese is a member. A Certificate of the Election, signed by the presiding officer and the Secretary of the Synod or Provincial House of Bishops, or Regional Council, and a testimonial in the form required in Canon III.11 signed by a constitutional majority of the Synod, Provincial House of Bishops or Regional Council, shall be transmitted by its presiding officer to the Standing Committee of the Missionary Diocese on whose behalf such election was made. The Standing Committee shall thereupon proceed as set forth in Canon III.11, the above Certification of Election and Testimonial serving in lieu of evidence of election and testimonial therein required. *If this option is used the background checks and evaluations required by Canon III.11.1(b) shall be carried out by the Synod of the Province or the House of Bishops of the Province, whichever body conducts the election.*

(3) The Convention of a Missionary Diocese may, in lieu of electing a Bishop, request that such election may be made on its behalf by the House of Bishops. Such choice shall be subject to confirmation by a majority of the Standing Committees of the several Dioceses. The medical certificate as required in Canon III.11 shall also be required of Missionary Bishops-elect.

- (i) When the House of Bishops is to elect a Bishop for a Missionary Diocese within a given Province, the President of the Province may convene the Synod of the Province prior to the meeting of the House of Bishops at which a Bishop for such Missionary Diocese is to be elected. The Synod of the Province may thereupon nominate not exceeding three persons to the House of Bishops for that office. It shall be the duty of the President of the Province to transmit such nominations, if any be made, to the Presiding Officer of the House of Bishops, communicate the same to the Bishops, along with other nominations that have been made, in accordance with the Rules of Order of the House. Each Province containing a Missionary Diocese shall, by Ordinance, provide the manner of convening the Synod and making such nomination. *If the Synod of the Province nominates persons as provided in this subsection, the background checks and evaluations required by Canon III.11.1(b) shall be carried out by Synod of the Province. The House of Bishops shall carry out the background checks and evaluations required by Canon III.11.1(b) for all persons nominated in accordance with the Rules of Order of the House.*

The Task Force considered including in the proposed canonical amendments on background screening and evaluations specific requirements covering with whom information about the screening and evaluations must be shared at various points in the search and election process.

However, it became clear that the issues surrounding evaluation and disclosure of such information are especially sensitive and potentially complex. Issues include:

- What information is relevant to the search and election process;
- Who is equipped or should be equipped to evaluate the information;
- What information, if any, should automatically eliminate a person from further consideration in the process;
- What information, taken together with all other information, may contribute to a person being eliminated from further consideration in the process;
- If a person is included on the ballot, by the nominating body, by petition or from the floor, what information, if any, should be shared with the clergy and lay delegates electing the bishop;
- If a person is elected, what information, if any, should be shared with the Bishops of the Church and the Standing Committees who vote whether or not to consent to the election.

These issues require additional study and conversation. For those reasons, the Task Force proposes that the pilot Board for Episcopal Transitions consider these issues and report to the 80th General Convention.

V. FORMATION FOR THE MINISTRY OF A BISHOP

A. The Ministry We Share.

The Task Force is mindful of the orders of ministry specified in the Catechism (*The Book of Common Prayer*, p. 855 ff.) and instituted through the sacramental rites of baptism and ordination. While each order has responsibilities specific to it, only one foundational expectation is common to each: "... to represent Christ and his Church". Using a biblical image, we are all members of "the body of Christ" (I Corinthians 12:27.) As such, each has a specific role to carry out to "represent Christ and his Church" according to the order of ministry to which the Church has called us. To that end, each order must be formed to do its particular work within the body of Christ

B. The Ministry of Bishops.

The Gospels tell us that Jesus called to himself twelve disciples who became generally known as the Apostles, literally "messengers." These Apostles were sent forth to carry out the ministry Jesus commissioned them to accomplish with the promised gift of the Holy Spirit (Matthew 28:16-20; Acts 1:8-9.) To prepare the Apostles for this ministry, Jesus instructed and formed them by modeling God's reconciling love for the world in his life, teaching, death, resurrection and ascension.

The *Book of Common Prayer* specifies that a bishop is

“to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity and discipline of the whole Church; to proclaim the Word of God; to act in Christ’s name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ’s ministry.” (*Ibid.*, p. 855)

After the Resurrection, as the Church grew and expanded, it became the practice of the Apostles to discern who should be appointed (by the sacramental rite of laying-on-of-hands) to share as the Church’s ministers in the order of bishop. Arguably, the earliest example of this role being fulfilled by the Apostles is their selection of Matthias to succeed Judas. They also acted together to select deacons to carry out particular aspects of ministry (Acts 6:1-6) so that the bishops could be freed to focus on their specific call of apostleship. Out of these apostolic actions that have become part of the Church’s historic tradition, the various orders of ministry have evolved over the centuries.

Tradition says the Church traces its line of succession to St. James of Jerusalem, the brother of Jesus, and the first bishop (Greek, *episkopos* or “overseer”) selected by the Apostolic band. This practice of the Church to choose successor bishops for apostolic ministry is commonly called “Apostolic Succession.” The importance of the role of “the Historic Episcopate,” is recognized as one of only four principles for a Church deemed to be faithful to the teachings of Jesus. The Chicago-Lambeth Quadrilateral, (*The Book of Common Prayer*, pp. 877-878) describes that fourth principle as: “the Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.”

That is as true today as it was when the original Apostles were chosen by Jesus.

Episcopal ministry is a new and different call. Our theology and ecclesiology suggest that episcopal ministry is an entirely distinct order and represents a new call. Research on the role of the bishop also suggests that the work of a bishop represents a seismic vocational shift.

C. What Bishops Need to Know, and When.

The current curriculum of the College for Bishops is based on longitudinal studies of the needs of bishops that emerged as a result of a three-year research project, funded by a Louisville Grant of the Lilly Foundation, to identify and develop educational needs of bishops in the early years of their time as bishop. From this research, the initial and still foundational curricula, “Living Our Vows”, was produced. Since that beginning, all offerings are evaluated by participants using professionally designed questionnaires reviewed by the curriculum committee. That committee also draws on input from bishops and knowledgeable clergy and laity.

Major components of the current formation curriculum include:

A 90-Day Companion Program provides for each bishop-elect an experienced bishop to assist in addressing many of the immediate practical considerations for the transition period from election to ordination.

A New Bishops and Spouses' Conference assists the newly-elected bishops and their spouses in forming community and in examining transitional issues that most new bishop and bishop families face.

The Living Our Vows Residency provides opportunities for new bishops to gather in a community of new bishops, to reflect on the gifts, responsibilities and authority of the episcopate and to acquire resources to lead and serve dioceses effectively and faithfully. This is a five-day residency program for each of the first three years of a new bishop's episcopate.

This residency program has also enjoyed wide acceptance outside the United States in the Anglican Communion. For example, new bishops from Canada, Cuba, Dominican Republic, El Salvador, Ireland, Mexico, New Zealand, Scotland, and Tanzania have participated in the Residency Program and, thereby, been exposed to the formation and polity of The Episcopal Church.

The Living Our Vows Peer Coaching provides a three-year collegial relationship for a new bishop and an experienced bishop trained as a peer coach under the direction of a professional and licensed Life Coach. The program supports spiritual health and personal development designed to equip new bishops with skills for transformative leadership.

Continuing education curricula for the study of specific matters challenging of the 21st Century church are offered at each meeting of the House of Bishops and in a variety of other venues and formats.

The Leadership Institute is a website available to bishops that offers a regularly updated, ever-changing series of useful articles on leadership and collaboration from across a variety of secular and religious sources.

An important and somewhat unique course is The William and Sidney Sanders Conference on Orderly Transition. It provides an opportunity for bishops and spouses to prepare for a smooth and healthy transition into their retirement years and to help their respective diocese make its way forward in its process of ordaining its next bishop.

Program	Post-election Pre-Ordination	Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Years to Retirement
Short Courses		XXXX	XXXX	XXXX	XXXX	XXXX	XXXX	XXXXXX
Small Group Study					XXXX	XXXX	XXXX	

HOB Continuing Education		XXXX	XXXX	XXXX	XXXX	XXXX	XXXX	XXXXXX
CREDO for Bishops						XXXX		
Conference on Orderly Transitions								XXXXXX
90 Day Companion Program	XXXXXXX							
New Bishops & Spouses/Partners' Conf.		XXXX						
Living Our Vows			XXXX	XXXX	XXXX			

D. Who Provides the Curriculum Content?

As noted above, subdivisions 12.1 and 12.2 of Canon III.12 assign to the House of Bishops the primary responsibility for the initial three years of formation of bishops and for their continuing education.

The House of Bishops has determined that the College for Bishops is the vehicle best suited for the discharge of its responsibilities for the formation and continuing education of bishops. The College's governing board includes bishops but also knowledgeable and experienced clergy and lay members. They participate in the identification of subjects for the curriculum, the updating of courses and material, the content of the subjects, and the presentation of the curriculum's offerings to bishops attending the College. This allows the College to ensure that the curriculum is current and effective and to meet the requirements of its purpose:

"To provide opportunities for education and formation that will strengthen bishops in their personal lives, as diocesan leaders in God's mission, and in their vocation to God, as a community of bishops in service to The Episcopal Church."

Prior to July 2017 the College functioned as a part of the OPD, at which time, the Presiding Bishop removed the College from the OPD and established it directly within the Office of the Presiding Bishop. It is currently exploring ways to expand the opportunities for qualified clergy and laity to participate in the development and presentation of existing and new curricula.

E. Governance of the College for Bishops

All members of the Task Force have worked together to learn about the formation and continuing education of bishops being done through the College for Bishops, and to report that work here. There is, however, a conflict of views among Task Force members about the governance structure of the College. Some members feel there should be changes in the governance of the College for Bishops as

are described in the Resolution below. Other members do not share that concern. The Task Force offers the Resolution for the due consideration and action of the General Convention.

Resolution A149: Reorganize the Board of Directors of The College for Bishops

Resolved, The House of _____ concurring;

That “The Right Reverend David E. and Helen R. Richards College for Bishops of the Episcopal Church” is urged to amend its Certificate of Incorporation and By-laws to provide that:

- the directors of the corporation be jointly nominated by the Presiding Bishop and President of the House of Deputies,
- the directors of the corporation be elected by the House of Bishops,
- the directors of the corporation be confirmed by the House of Deputies of the General Convention,
- that vacancies on the Board that occur more than six months prior to the convening of the next General Convention be filled by joint nomination of the Presiding Bishop and the President of the House of Deputies and election by the Board of the College, and
- that the President of the House of Deputies and the Presiding Bishop be members of the board of directors, ex officio.

Explanation:

This Resolution would change the College for Bishops governing board to resemble many other Church wide governing boards – by having board members jointly nominated by both presiding officers in a collaborative process likely to result in a board more equally comprising the orders of ministry of the Church, all of whom have a vital stake in the calling and formation of bishops.

VI. OTHER CANONICAL AND STRUCTURAL CONSIDERATIONS

A. Introduction

As discussed above, the Task Force engaged in a wide range of discussions regarding the process of how bishops may be chosen by dioceses. Article II, Section 1 of the Constitution provides that “[i]n every Diocese the Bishop or Bishop Coadjutor shall be chosen agreeably to rules prescribed by the Convention of that Diocese...” Canon III.11.1(a) further provides that “[D]iscernment of vocation to be a Bishop occurs through a process of election in accordance with the rules prescribed by the Convention of the Diocese and pursuant to the Constitution and Canons of this Church.” In addition,

pursuant to Canon III.11.1(b), a diocese may request that the House of Bishops of the Province of which the diocese is a part may elect its bishop, subject to confirmation by the Provincial Synod, or it may request that the election be made on behalf of the diocese by the House of Bishops. The Presiding Bishop is elected at General Convention by the House of Bishops and confirmed by the House of Deputies. The current polity of our Church has a strong emphasis on having bishops be elected, with the exception of Assistant Bishops, who are persons who have already been elected and consecrated as bishops and who are appointed by the Bishop Diocesan, if the Standing Committee and Diocesan Convention approve the creation of the position of Assistant Bishop pursuant to Canon III.12.5. Therefore, even when a bishop is appointed, there is the opportunity for voting by the Standing Committee and Diocesan Convention. The procedures followed in elections, however, are left to the dioceses.

Alternatively, in many other jurisdictions in the Anglican Communion, including the Church of England, bishops are often appointed instead of elected. When the Church of England approved allowing women to serve as bishops in 2014, the first female bishop, Libby Lane, was appointed (2015). Since 2015 a total of 11 women (nine Suffragans and two Diocesans) have been appointed to serve as bishops in the Church of England, which has approximately 110 active bishops. One of the 11 women previously appointed was appointed at the end of 2017 to serve as Bishop of London, the third highest position in the Church of England after the Archbishops of Canterbury and York. In The Episcopal Church, which has approximately 130 active bishops (including Assistant Bishops), and which ordained its first female bishop in 1989, there are currently six women serving as Bishops Diocesan and nine women serving as Bishops Suffragan, all of whom were elected. Since 1989 a total of 26 women have been elected to serve as bishops (14 Suffragans and 12 Diocesans) and one woman, Katharine Jefferts Schori, has been elected Presiding Bishop, serving from 2006 until 2015.

The Task Force considered the possibility of changing to an appointment system or perhaps a modified system in which some bishops are appointed and some are elected. After a review of how bishops are chosen in other parts of the Anglican Communion and the history of allowing dioceses in our Church to determine their own processes for election, the Task Force decided to continue to honor the historical system our Church uses and keep in place an elected episcopate governed to a large extent by the electing diocese. Earlier, this report proposed ways dioceses can or should implement processes and changes in their elections that will encourage diversity in the episcopate, facilitate discernment by those who may feel called to the episcopate, clarify the different classifications of bishops and the capacities in which they serve, provide for Missional Reviews and assessments by dioceses to help determine their needs and hopes for the future, and other issues set forth in the Task Force's mandate.

Section VI sets forth the amendments to the Constitution and Canons that would be necessary to implement these Task Force recommendations (some canonical amendments are also proposed in Section IV). In addition, some of the proposed amendments serve to clarify language or to correct

grammar, punctuation, or cross-references. The aim of these clarifying changes is to promote consistent use of language throughout the canons.

B. Primary Role of Dioceses in Episcopal Elections

As noted above and described in Sections IV.B and VI.A, the Task Force decided against proposing substantial changes to the Church's current canonical mandate for electing bishops. Rather than change the fundamental nature of our polity, the Task Force decided to leave the primary responsibility for election processes with the dioceses and focus on providing best practices for elections.

C. Clarification of Titles and Roles of Bishops

The Task Force discussed the types of bishops that are currently included in the canons as well as other types that are not canonical. The canons provide for Bishops Diocesan, Bishops Coadjutor, Bishops Suffragan, Assistant Bishops, the Bishop for Federal Ministries, Missionary Bishops (none at present), Bishops for Area Missions (currently Navajoland), and Bishops for Foreign Lands (currently, the Convocation of Episcopal Churches in Europe), as well as bishops serving on a provisional basis. Types of bishops that have recently served or currently serve in The Episcopal Church but are not provided for in the Canons include Assisting Bishops (called by the Bishop Diocesan but who do not go through a general church canonical process for approval), Interim Bishops, and Bishops *Pro Tempore*. These types of bishops do not include bishops who may be serving from time to time in a diocese in a capacity generally referred to as episcopal 'supply' work. Bishops serving in the supply capacity are understood by the Task Force to be those bishops whose role is limited to teaching, preaching or providing sacramental rites at the invitation of the Ecclesiastical Authority of the diocese where the "supply" bishop has been invited to participate for particular times and places as described above.

The Task Force considered reducing the types of Bishops set forth in the Canons to two types: Bishops Diocesan and "other" Bishops that would be essentially the equivalent of Assistant Bishops. The Task Force, however, determined that the ministries of the different types of Bishops set forth in the Canons still play an important role and should not be eliminated at this time. Instead the Task Force recommends that, with the exception of Supply Bishops and Bishops Provisional (new canonical titles that are explained below), all bishops should go through appropriate Church wide processes, including approval by bishops exercising jurisdiction and Standing Committees of the dioceses as well as local approvals by the Diocesan Convention and Standing Committee of the Diocese in which the bishop is to serve.

In addition, the Constitution and Canons are not consistent in their use of the terms Diocesan Bishop, Bishop Diocesan, Suffragan Bishop and Bishop Suffragan. The terms Bishop Diocesan and Bishop Suffragan are the terms used most frequently and the Task Force is proposing changes to make their use consistent throughout the Constitution and Canons. These amendments to the Constitution and Canons will achieve consistency and also set forth in the canons names for certain roles assumed by

bishops that have gone by different names in practice, including Bishop Diocesan *Pro Tempore*, who can be (i) a Bishop Coadjutor or Bishop Suffragan of a diocese that is temporarily or permanently without a Bishop Diocesan or (ii) a bishop of this Church who is concurrently serving in another diocese or a resigned bishop of this Church, either of whom must be approved by the Diocesan Convention of the diocese that is temporarily or permanently without a Bishop Diocesan. A Bishop Diocesan *Pro Tempore* exercises jurisdiction on a temporary basis in a diocese until a new Bishop Diocesan is elected or while the Bishop Diocesan is absent for a period of time (Article II.5; Canon III.13.1). The other new titles are Supply Bishop (a bishop performing occasional episcopal acts or officiating by preaching, ministering the Sacraments, or holding occasional public services in a Diocese (Canon III.12.3(f)); and Bishop Provisional (a bishop serving on a temporary basis but not exercising jurisdiction when there is no bishop in a diocese for a limited period of time (Canon III.13.2)).

A chart summarizing the types and titles of bishops is set forth in the Supplementary Materials.

D. Assistant Bishops

1. Election and Tenure

The current provisions of Canon III.12.5 have been interpreted in a variety of ways with respect to the requirements and process for appointing an Assistant Bishop. The Task Force's proposed amendments to Canon III.12.5 would change the position of Assistant Bishop from that of an appointed position to an elected position. Under the proposed amendments a diocese desiring to call for an election of an Assistant Bishop would first need to go through a missional review process (Canon III.11.1(c)) and the bishops with jurisdiction and Standing Committees would need to consent to the holding of an election. Following receipt of those consents and the completion of any other diocesan discernment and planning steps, the diocesan convention would elect an Assistant Bishop. It would be permissible to have only one candidate for the position nominated, and the candidate(s) could be priests or bishops who are qualified to stand for election. The requirement that the tenure of the service of the Assistant Bishop in a diocese ends with the termination of jurisdiction of the Bishop Diocesan has not been changed. A diocese would be limited to three (3) Assistant Bishops.

These amendments make the process of choosing of an Assistant Bishop more similar to the process of choosing Bishops Diocesan and Bishops Suffragan. The election process adds greater participation of the laity and clergy in the process of choosing an Assistant Bishop, even if only one person is eventually nominated for the position. Subjecting the process to a missional review and consent process would help the diocese determine whether an Assistant Bishop is needed or whether other options should be explored. The process will allow dioceses to elect an Assistant Bishop from a more diverse pool of potential candidates rather than the current method of choosing someone who has already been elected as a bishop from a pool that is largely composed of white males. In order to find a non-white Bishop to appoint as Assistant Bishop, dioceses often look outside the Church's United States dioceses, thus taking talent that may be needed locally away from that Bishop's current diocese. The amendment will give Dioceses the option of electing an Assistant Bishop from among

the diversity of priests of U.S. dioceses. In addition, when the Assistant Bishop's tenure ends, he or she will have a track record that may be helpful in a subsequent episcopal election.

2. Assistant Bishops from Jurisdictions Other than The Episcopal Church

In its review of Assistant Bishops, the Task Force determined that processes with respect to bishops from other jurisdictions needed more prescriptive guidance in the canons. In order to help ensure that bishops from other jurisdictions have a basic knowledge of The Episcopal Church and have received training in relevant areas required for ordination in the Episcopal, certain requirements for receiving clergy from other jurisdictions set forth in Canon III.10 were added to Canon III.12.5.

E. Consent Process and Missional Review

The Task Force recommends reducing the period for the bishops and Standing Committees of the dioceses to approve the election of a bishop, from 120 days to 60 days in Canons III.11.3(a) and Canon III.11.4. With widespread ability to vote and communicate electronically, a shortened consent period should be feasible and will allow a newly elected bishop to begin work with the diocese more quickly. The shorter transition period will be especially helpful to dioceses that are trying to move in a new direction or make changes in their processes or ministries.

The Task Force also recommends amendments to Canon III.11.1 to provide for the consents of a majority of the bishops exercising jurisdiction and a majority of the Standing Committees before a diocese or other jurisdiction may hold an election of a Bishop Diocesan. The amendments would consolidate into one canon the list of bishops for which consent to the holding of an election must be obtained. This would be a new requirement for the election of Bishops Diocesan, Missionary Bishops and Assistant Bishops. Pre-election consents are currently required for the election of Bishops Coadjutor (Canon III.11.9(a)(1)) and Bishops Suffragan (Canon III.11.9(b)(2)). The amendments retain the requirement that the consents of the majority of bishops exercising jurisdiction and of the Standing Committees be required *after* the election with respect to the bishop-elect. The amendments work in tandem with the proposed addition of a missional review process to Canon III.11.1 as described in Section IV.A of this report.

The proposed amendments, including the missional review, are designed to encourage dioceses to review periodically their strengths and challenges as well as discern the type of leadership they need for the future. This discernment will be done both within the diocese and also in consultation with neighboring dioceses, and with the assistance of consultants. While the missional review process, especially if not performed regularly, may increase the time for an election process, the reduction of the consent period will help reduce the total time. The missional review process would commence as a requirement for all elections held on or after January 1, 2019, and would be encouraged for all elections held prior to that time.

Similarly, requiring that a diocese obtain consents from a majority of bishops and Standing Committees to hold an election of a Bishops Diocesan, Assistant Bishop (if the proposed amendments

with respect to Assistant Bishops are adopted) or Missionary Bishops, in addition to the current requirement to obtain consents prior to the election of a Bishop Coadjutor or Bishop Suffragan, helps dioceses determine in advance of expending resources in pursuing an election whether other options should be considered. At least one of the same rationales for the current requirement of obtaining consents for the election of Bishops Coadjutor and Bishops Suffragan applies to these elections as well: to help ensure that a diocese has examined whether the election is the best option at that time, or whether the better course might be for the diocese to have a bishop serving provisionally for a period of time, whether to partner with another diocese to share resources, whether to consider a potential merger or other options.

F. Clarification of “Vacancy in the Episcopate”

The Standing Commission on Structure, Governance, Constitution and Canons received a question about what constitutes a vacancy in the episcopate, including whether there may be a vacancy when a bishop is on sabbatical or is temporarily incapacitated due to illness, injury or other circumstances, and referred the question to the Task Force. The Task Force considered these issues in the context of the existing canons and other factors, including the relative ease of communicating with a bishop who is on sabbatical under most circumstances. The circumstances under which there is a vacancy in the episcopacy, including vacancy as discussed in Canon III.5.1(c), are clarified in proposed Canon III.12.4(d). Short-term absences, illnesses, or sabbaticals do not constitute a “vacancy” and bishops are encouraged to provide for coverage of their duties when they are away from their diocesan office for these and similar reasons. In most of these cases the bishop can usually be reached within a reasonable time to make a decision, even in an emergency. A true vacancy is an event that gives rise to the need for longer-term coverage of episcopal duties because the bishop is not expected to return to office within a reasonable time or not expected to return at all.

G. Proposed Amendments to the Constitution

The Task Force recommends the following amendments to the Constitution:

Resolution A150: Amend Article I.2 of the Constitution

Resolved, the House of _____ concurring, That Article I, Section 2 of the Constitution is hereby amended to read as follows:

Article I

Sec. 2. Each Bishop of this Church having jurisdiction, every Bishop Coadjutor, every Bishop Suffragan ~~Bishop~~, every Assistant Bishop, and every Bishop who by reason of advanced age or bodily infirmity, or who, under an election to an office created by the General Convention, or for reasons of mission strategy determined by action of the General Convention or the House of Bishops, has resigned a jurisdiction, shall have a seat and a vote in the House of Bishops. A majority of all Bishops entitled to

vote, exclusive of Bishops who have resigned their jurisdiction or positions, shall be necessary to constitute a quorum for the transaction of business. *Bishops who exercise or have jurisdiction are those who exercise ecclesiastical authority in a diocese or other jurisdiction of this Church.*

Explanation:

The amendment in the first sentence makes the use of the term “Bishop Suffragan” consistent throughout the Constitution and Canons. The final sentence clarifies the meaning of “exercising” or “having” jurisdiction, including jurisdiction over areas that are not dioceses such as Navajoland, the Convocation of Episcopal Churches in Europe (over which the Presiding Bishop exercises jurisdiction), and Guam (over which the Presiding Bishop exercises jurisdiction).

Resolution A151: Amend Article II.4-8 of the Constitution

Resolved, the House of _____ concurring, That Article II.4-8 of the Constitution is hereby amended to read as follows:

ARTICLE II

Sec. 4. It shall be lawful for a Diocese, at the request of the Bishop of that Diocese, to elect not more than two ~~Suffragan~~ Bishops *Suffragan*, without right of succession, and with seat and vote in the House of Bishops. A ~~Suffragan~~ Bishop *Suffragan* shall be consecrated and hold office under such conditions and limitations other than those provided in this Article as may be provided by Canons of the General Convention. A ~~Suffragan~~ Bishop *Suffragan* shall be eligible for election as Bishop *Diocesan* or Bishop Coadjutor of a Diocese, or as a *Bishop Suffragan* in another Diocese.

Sec. 5. It shall be lawful for a Diocese to prescribe by the Constitution and Canons of such Diocese that upon the death, *removal or deposition* of the Bishop or *if the Bishop resigns or is removed from office pursuant to Canon III.12.12(7)*, a ~~Suffragan~~ Bishop *Suffragan* of that Diocese may ~~be placed in charge of such Diocese and~~ become temporarily the Ecclesiastical Authority thereof *serving as the Bishop Diocesan Pro Tempore* until such time as a new Bishop shall be chosen and consecrated; or that during the disability or absence of the Bishop, a Bishop *Suffragan* of that Diocese may be placed in charge of such diocese and become temporarily the Ecclesiastical Authority thereof *serving as the Bishop Diocesan Pro Tempore of the Diocese*.

Sec. 6. A Bishop may not resign jurisdiction without the consent of the House of Bishops.

Sec. 7. It shall be lawful for the House of Bishops to elect a ~~Suffragan~~ Bishop *Suffragan* who, under the direction of the Presiding Bishop, shall be in charge of the work of those chaplains in the Armed Forces of the United States, Veterans’ Administration Medical Centers, and Federal Correctional Institutions who are ordained Ministers of this Church. The ~~Suffragan~~ Bishop *Suffragan* so elected shall be consecrated and hold office under such conditions and limitations other than those provided in this

Article as may be provided by Canons of the General Convention. The ~~Suffragan~~ Bishop *Suffragan* shall be eligible for election as Bishop *Diocesan*, ~~or~~ Bishop Coadjutor or ~~Suffragan~~ Bishop *Suffragan* of a Diocese.

Sec. 8. A Bishop *Diocesan* or Coadjutor who has ~~for at least five years next preceding exercised jurisdiction as the Ordinary,~~ served as the Bishop *Diocesan* or as the Bishop Coadjutor, of a Diocese for any period of time, may be elected as Bishop *Diocesan*, Bishop Coadjutor, or ~~Suffragan~~ Bishop *Suffragan* of another Diocese only if five or more years have passed since the Bishop first served as Bishop *Diocesan* or Bishop Coadjutor of the Diocese in which the Bishop is currently or last served as Bishop *Diocesan* or Bishop Coadjutor. Before acceptance of such election a resignation of jurisdiction in the Diocese in which the Bishop is then serving, conditioned on the required consents of the Bishops and Standing Committees of the Church to such election, shall be submitted to the House of Bishops, and also, if the Bishop be a Bishop Coadjutor, a renunciation of the right of succession. Such resignation, and renunciation of the right of succession in the case of a Bishop Coadjutor, shall require the consent of the House of Bishops.

Explanation:

The amendments make the titles of bishops consistent throughout the Constitution and Canons. The amendment to Section 5 clarifies that a Bishop *Suffragan* may be placed in charge of a diocese and exercise jurisdiction as the Bishop *Diocesan Pro Tempore* until a successor is consecrated if the Bishop *Diocesan* dies, resigns or is removed from office or until the Bishop *Diocesan* returns to office if the absence is temporary. The amendment to Section 8 clarifies that a total of five years of combined service, served consecutively, as Bishop Coadjutor and then Bishop *Diocesan* is required before the bishop may be elected elsewhere.

Resolution A152: Amend Article III of the Constitution

Resolved, the House of _____ concurring, That Article III of the Constitution is hereby amended to read as follows:

ARTICLE III

Bishops may be consecrated for foreign lands upon due application therefrom, with the approbation of a majority of the Bishops of this Church entitled to vote in the House of Bishops, certified to the Presiding Bishop; under such conditions as may be prescribed by Canons of the General Convention. Bishops so consecrated shall not be eligible to the office of *Diocesan* or of-Bishop Coadjutor of any Diocese in the United States or be entitled to vote in the House of Bishops, nor shall they perform any act of the episcopal office in any Diocese or Missionary Diocese of this Church, unless requested so to do by the Ecclesiastical Authority thereof. If a Bishop so consecrated shall be subsequently duly

elected as a Bishop of a Missionary Diocese of this Church, such election shall then confer all the rights and privileges given in the ~~Canon~~ Canons to such Bishops.

Explanation:

The amendment corrects a typographical error.

Resolution A153: Amend Article IV of the Constitution

Resolved, the House of _____ concurring, That Article IV of the Constitution is hereby amended to read as follows:

ARTICLE IV

In every Diocese a Standing Committee shall be elected by the Convention thereof, except that provision for filling vacancies between meetings of the Convention may be prescribed by the Canons of the respective Dioceses. When there is a Bishop in charge of the Diocese, the Standing Committee shall be the Bishop's Council of Advice. If there be no Bishop or Bishop Coadjutor or Bishop Suffragan ~~Bishop~~ canonically authorized to act, the Standing Committee shall be the Ecclesiastical Authority of the Diocese for all purposes declared by the General Convention. The rights and duties of the Standing Committee, except as provided in the Constitution and Canons of the General Convention, may be prescribed by the Canons of the respective Dioceses.

Explanation:

The amendment makes the titles of bishops consistent throughout the Constitution and Canons.

H. Proposed Amendments to the Canons

Resolution A154: Amend Canon I.13.3(a)

Resolved, the House of _____ concurring, That Canon I.13.3(a) is hereby amended to read as follows:

Sec. 3 (a) Where Parish boundaries are not defined by law, or settled by Diocesan Authority *action of the Convention of the Diocese* under Section 2 of this Canon, or are not otherwise settled, they shall be defined by the civil divisions of the State as follows:

Explanation:

This amendment removes the nonspecific term, "Diocesan Authority," and substitutes clearer language, conforming to the term "Convention of the Diocese" used elsewhere in the canons.

Resolution A155: Amend Canon III.5.1 (c)

Resolved, the House of _____ concurring, That Canon III.5.1 (c) is hereby amended to read as follows:

(c) In case of a vacancy in the episcopate in a Diocese, *as defined in Canon III.12.4(d)*, the Ecclesiastical Authority may authorize and request the President of the House of Bishops of the Province to take order for an ordination.

Explanation:

This amendment clarifies that the term vacancy is a term defined in the Canons (see proposed Canon III.12.4(d)).

Resolution A156: Amend Canon III.11.1

Resolved, the House of _____ concurring, That Canon III.11.1 is hereby amended to read as follows:

Sec. 1(a) Discernment of vocation to be a Bishop occurs through a process of election in accordance with the rules prescribed by the Convention of the Diocese and pursuant to the provisions of the Constitution and Canons of this Church.

(b) With respect to the election of a *Bishop Diocesan, Bishop Coadjutor, Bishop Suffragan or Assistant Bishop*, the Diocese or, *in in the case of a Missionary Bishop, the Missionary Diocese or House of Bishop in accordance with the decision of the Missionary Diocese pursuant to Canon III.11.9(c)(1)-(3)*, shall establish a nominating process either by Canon or by the adoption of rules and procedure *procedures* for the election of the Bishop Suffragan at a regular or special Diocesan Convention with sufficient time preceding the election of the Bishop Suffragan. *The election will be held in accordance with this Canon III.11.*

(c) (i) *No more than twelve months before a Diocese or Missionary Diocese requests the consents under subsection (d) to holding an election of a Bishop Diocesan, Bishop Coadjutor, Bishop Suffragan, Assistant Bishop, or Missionary Bishop, the Diocese or Missionary Diocese shall complete a missional review of the Diocese to ascertain and articulate the needs, hopes, aspirations, and resources of the diocese as it participates in God's mission. The missional review shall include consultation with neighboring dioceses and should utilize extra-diocesan consultants when possible. The requirement of a missional review shall apply to elections held on or after January 1, 2019, and this sentence shall be deleted from the canons at the adjournment of the 80th General Convention without the necessity of further action of the General Convention unless the 80th General Convention determines otherwise.*

(ii) The results of such a missional review shall be communicated to the Presiding Bishop and Executive Council of The Episcopal Church who shall each offer an assessment of the Review.

(iii) The assessments of the Presiding Bishop and Executive Council shall be communicated to each Bishop exercising jurisdiction and Standing Committee in advance of their consent to the call of the election of the Bishop Diocesan, Bishop Coadjutor, Bishop Suffragan, Assistant Bishop, or Missionary Bishop.

(d) Before the election of a Bishop Diocesan, Bishop Coadjutor, Bishop Suffragan, Assistant Bishop, or Missionary Bishop in a Diocese or Missionary Diocese, the consent to the holding of the election from a majority of the Bishops exercising jurisdiction and a majority of the several Standing Committees must be obtained.

(e) The consent of a majority of the Bishops exercising jurisdiction and the majority of Standing Committees must be obtained to the election of the person to serve as Bishop Diocesan, Bishop Coadjutor, Bishop Suffragan, Assistant Bishop, or Missionary Bishop as set forth In Canons III.11.3.

~~(b)~~ (f) In lieu of electing a Bishop, the Convention of a Diocese may request that an election be made on its behalf by the House of Bishops of the Province of which the Diocese is a part, subject to confirmation by the Provincial Synod, or it may request that an election be made on its behalf by the House of Bishops of the Episcopal Church.

(1) If either option in Sec. ~~1(b)~~ 1(f) is chosen, a special Joint Nominating Committee shall be appointed unless the Diocesan Convention has otherwise provided for the nominating process. The Committee shall be composed of three persons from the Diocese, appointed by its Standing Committee, and three members of the electoral body, appointed by the President of that body. The Joint Nominating Committee shall elect its own officers and shall nominate three persons whose names it shall communicate to the Presiding Officer of the electoral body. The Presiding Officer shall communicate the names of the nominees to the electoral body at least three weeks before the election when the names shall be formally placed in nomination. Opportunity shall be given for nominations from the floor or by petition, in either case with provision for adequate background checks.

(2) If either option in Sec. ~~1(b)~~ 1(f) is chosen, the evidence of the election shall be a certificate signed by the Presiding Officer of the electoral body and by its Secretary, with a testimonial signed by a constitutional majority of the body, in the form required in Canon III.11.3, which shall be sent to the Standing Committee of the Diocese on whose behalf the election was held. The Standing Committee shall thereupon proceed as set forth in Canon III.11.3.

~~(c)~~ (g) The Secretary of the body electing a Bishop Diocesan, Bishop Coadjutor, or Bishop Suffragan, shall inform the Presiding Bishop promptly of the name of the person elected. It shall be the duty of the Bishop-elect to notify the Presiding Bishop of acceptance or declination of the election, at the same time as the Bishop-elect notifies the electing Diocese.

(d) (h) No Diocese shall elect a Bishop within thirty days before a meeting of the General Convention.

Explanation:

The amendments provide that a missional review be completed, and the consents of a majority of the bishops exercising jurisdiction and the Standing Committees of the dioceses be obtained, before a diocese or missionary diocese is authorized to proceed with the election of a Bishop Diocesan, Bishop Coadjutor, Bishop Suffragan, Assistant Bishop, or Missionary Bishop. The Canons currently provide that, prior to holding an election for a Bishop Coadjutor or a Bishop Suffragan, a diocese must receive the consent of the bishops and Standing Committees; this amendment extends that requirement to other episcopal elections. The pilot Board for Episcopal Transitions proposed in Section IV.C.3 of this report would aid dioceses engaging in a missional review to obtain the services of missional review consultants.

Resolution A157: Amend Canon III.11.2

Resolved, the House of _____ concurring, That Canon III.11.2 is hereby amended to read as follows:

Sec. 2. It shall be lawful, within six months prior to the effective date of the resignation of a ~~Diocesan~~ Bishop *Diocesan*, for the Bishop, with the advice and consent of the Standing Committee, to call a special meeting of the Convention of the Diocese to elect a successor; provided that if the Convention is to meet in regular session meanwhile, it may hold the election during the regular session. The proceedings incident to ~~reparation~~ *preparation* for the ordination of the successor shall be as provided in this Canon; but the Presiding Bishop shall not take order for the ordination to be on any date prior to that upon which the resignation is to become effective.

Explanation:

These amendments would make the titles of bishops consistent throughout the Constitution and Canons and correct a typographical error.

Resolution A158: Amend Canon III.11.3(a)(1)

Resolved, the House of _____ concurring, That Canon III.11.3(a)(1) is hereby amended to read as follows:

Sec. 3 (a) The Standing Committee of the Diocese for which the Bishop has been elected shall by its President, or by some person or persons specially appointed, immediately send to the Presiding Bishop and to the Standing Committees of the several Dioceses a certificate of the election by the Secretary of Convention of the Diocese, bearing a statement of receipt of:

(1) evidence of the Bishop-elect's having been duly ordered Deacon and Priest, *and if a Priest, is a Priest in good standing of this Church*;

Explanation:

The amendment clarifies that one of the qualifications for being elected a bishop of a diocese under this section that if the person elected is a priest (i.e., not previously elected a bishop), then he or she must be a priest in good standing of this Church.

Resolution A159: Amend Canon III.11.3(a) (third paragraph) and Canon III.11.4

Resolved, the House of _____ concurring, That Canon III.11.3(a) (third paragraph) and Canon III.11.4 are hereby amended to read as follows:

Sec. 3 (a) (third paragraph)

The Presiding Bishop, without delay, shall notify every Bishop of this Church exercising jurisdiction of the Presiding Bishop's receipt of the certificates mentioned in this Section and request a statement of consent or withholding of consent *to be submitted to the Presiding Bishop within not more than sixty days*. Each Standing Committee, in not more than ~~one hundred and twenty~~ sixty days after the sending by the electing body of the certificate of the election, shall respond by sending the Standing Committee of the Diocese for which the Bishop is elected either the testimonial of consent in the form set out in paragraph (b) of this Section or written notice of its refusal to give consent. If a majority of the Standing Committees of all the Dioceses consents to the ordination of the Bishop-elect, the Standing Committee of the Diocese for which the Bishop is elected shall then forward the evidence of the consent, with the other necessary certificates required in this Section (documents described in Sec. 3(a)(2) of this Canon), to the Presiding Bishop. If the Presiding Bishop receives sufficient statements to indicate a majority of ~~those~~ *the Bishops exercising jurisdiction* consent to the ordination, the Presiding Bishop shall, without delay, notify the Standing Committee of the Diocese for which the Bishop is elected and the Bishop-elect of the consent.

Sec. 4 In case a majority of all the Standing Committees of the Dioceses do not consent to the ordination of the Bishop-elect within ~~one hundred and twenty~~ sixty days from the date of the notification of the election by the Standing Committee of the Diocese for which the Bishop was elected, or in case a majority of all the Bishops exercising jurisdiction do not consent within ~~one hundred and twenty~~ sixty days from the date of notification to them by the Presiding Bishop of the election, the Presiding Bishop shall declare the election null and void and shall give notice to the Standing Committee of the Diocese for which the Bishop was elected and to the Bishop-elect. The Convention of the Diocese may then proceed to a new election.

Explanation:

The amendments shorten the period for obtaining consents to the ordination of a bishop-elect from 120 days to 60 days.

Resolution A160: Amend Canon III.11.9(a)

Resolved, the House of _____ concurring, That Canon III.11.9(a) is hereby amended to read as follows:

Sec. 9. Other Bishops

(a) Bishops Coadjutor

(1) If a Diocese discerns a need for another Bishop in order to provide for orderly transition, the Diocese may elect a Bishop Coadjutor who shall have the right of succession. ~~The consent of a majority of the Bishops exercising jurisdiction and of the several Standing Committees must be obtained.~~ The election will be held in accordance with *Canon III.1.1* and this Canon III.11.9(a).

Explanation:

The amendment eliminates provisions that will be covered by amendments to Canon III.11.1.

Resolution A161: Amend Canon III.11.9(b)

Resolved, the House of _____ concurring, That Canon III.11.9(b) is hereby amended to read as follows:

(b) Bishops Suffragan

(1) If a Diocese discerns a need for another Bishop due to the extent of diocesan work, the Diocese may elect a Bishop Suffragan in accordance with *Canon III.11.1* and this *Canon III.11.9(b)*.

~~(2) Before the election of a Bishop Suffragan in a Diocese, the consent of a majority of the Bishops exercising jurisdiction and of the several Standing Committees must be obtained.~~

~~(3) (i)~~ (2)(i) A Bishop Suffragan shall act as an assistant to and under the direction of the Bishop Diocesan.

(ii) Before the election of a Bishop Suffragan in a Diocese, the Bishop Diocesan shall submit a consent with a description of the role and the duties of the Bishop Suffragan to the Convention of the Diocese.

~~(4) (3)~~ The tenure of office of a Bishop Suffragan shall not be determined by the tenure of office of the Bishop Diocesan.

~~(5) (4)~~ No Bishop Suffragan, while acting as such, shall be Rector, but may serve as Member of the Clergy in charge of a Congregation.

Explanation:

The amendment eliminates provisions that will be covered by amendments to Canon III.11.1 and renumbers Section 9(b).

Resolution A162: Amend Canons III.II.9(c)(1) and III.11.9(c)(4)

Resolved, the House of _____ concurring, That Canons III.11.9(c)(1) and III.11.9(c)(4) are hereby amended to read as follows:

(c) Missionary Bishops

(1) The election of a person to be a Bishop in a Missionary Diocese shall be held in accordance with the procedures set forth in the Constitution and ~~Canons of this Church. Canon III.11 Sections 1-8, this Canon III.11. 9(c) and Canon III.12.6.~~

(4) When a Diocese, ~~entitled to the choice of a Bishop, shall elect~~ elects a Missionary Bishop as its Bishop Diocesan, or as its Bishop Coadjutor, or as a Bishop Suffragan, or as an Assistant Bishop, ~~Bishop;~~

~~a Missionary Bishop of this Church~~, the Standing Committee of the Diocese electing shall give duly certified evidence of the election to every Bishop of this Church having jurisdiction, and to the Standing Committee of every Diocese. On receiving notice of the concurrence of a majority of such Bishops and of the Standing Committees in the election, and their express consent thereto, the Standing Committee of the Diocese electing shall transmit notice thereof to the Ecclesiastical Authority of every Diocese within the United States. This notice shall state what Bishops and which Standing Committees have consented to the election. On receiving this notice, the Presiding Bishop shall certify to the Secretary of the House of Bishops the altered status and style of the Bishop so elected. The Standing Committee of such Diocese shall transmit to every Congregation thereof, to be publicly read therein, a notice of the election thus completed, and also cause public notice thereof to be given in such other way as they may think proper.

Explanation:

The amendment to Canon III.11.9(c)(1) clarifies the processes for election a Missionary Bishop, including the need to comply with the consent and missional review process set forth in Canon III.1.1. The amendment to Canon III.11.9(c)(4) clarifies that language of the Canon and provides that a Missionary Bishop may be elected as an Assistant Bishop.

Resolution A163: Amend Canon III.11 to add Canon III.11.10

Resolved, the House of _____ concurring, That Canon III.11 is hereby amended to add Sec. 10 to read as follows:

Sec. 10. Bishops who exercise or have jurisdiction are those who exercise ecclesiastical authority in a diocese or other jurisdiction of this Church.

Explanation:

This Canon mirrors the proposed amendment to Article I of the Constitution clarifying what it means to exercise or have jurisdiction. It is presented at this time as an amendment to the Canons to provide guidance before a second reading of the amendment to the Constitution can be voted upon. Upon the approval of a second reading of the proposed amendment to Article I, Canon III.11.10 could be deleted.

Resolution A164: Amend Canon III.12.2

Resolved, the House of _____ concurring, That Canon III.12.2 is hereby amended to read as follows:

Sec. 2. Continuing Education

The House of Bishops shall require and provide for the continuing education of Bishops. ~~and shall keep a record of such education.~~ *Each Bishop shall report all continuing education taken during the calendar year to the Secretary of the House of Bishops, who shall keep a record of the continuing education taken by Bishops.*

Explanation:

The amendment adds a reporting requirement to the continuing education requirement.

Resolution A165: Amend Canon III.12.3 to add Section 3(f)

Resolved, the House of _____ concurring, That Canon III.12.3 is hereby amended to add Section 3(f) to read as follows:

(f) A resigned Bishop who may be appointed by the Ecclesiastical Authority to serve as a Supply Bishop to perform occasional episcopal acts or officiate by preaching, teaching, ministering the Sacraments, or holding occasional public services in the Diocese.

Explanation:

The amendment allows a resigned Bishop to perform occasional episcopal or other services by appointment of the Ecclesiastical Authority of the Diocese.

Resolution A166: Amend Canon III.12.4(c) and add Canon III.12.4(d)

Resolved, the House of _____ concurring, That Canon III.12.4(c) is hereby amended to read as follows and Canon III.12.4(d) is added to read as follows:

Section 4. Residency; Vacancy in the Episcopate

(c) A Bishop Diocesan, whenever leaving the Diocese for six consecutive months or more, shall authorize in writing, under hand and seal, the Bishop Coadjutor, the Bishop Suffragan if the Constitution and Canons of the Diocese so provide, or, should there be none, the Standing Committee of the Diocese, to act as the Ecclesiastical Authority thereof during the absence. The Bishop Coadjutor, or the Bishop Suffragan if the Constitution and Canons of the Diocese so provide, or, should there be none, the Standing Committee may at any time become serve as the Ecclesiastical Authority upon the

written request of the Bishop and continue to act as such until the request is revoked by the Bishop Diocesan in writing.

(d) A vacancy in the episcopate shall be deemed to exist on the occurrence of any of the following: (i) the death, resignation, deposition or removal of the Bishop exercising jurisdiction, or (ii) the declaration by the Presiding Bishop or by resolution of the Standing Committee of the Diocese that the Bishop has been declared of unsound mind by an order of court or certified by at least two licensed medical doctors, psychologists or psychiatrists who have examined the case.

Explanation:

The amendment clarifies when a vacancy in the episcopate occurs.

Resolution A167: Amend Canon III.12.5

Resolved, the House of _____ concurring, That Canon III.12.5 is hereby amended to read as follows:

Sec. 5. Assistant Bishops

(a) When a Diocese, in the opinion of its Bishop Diocesan, requires additional episcopal services, the Bishop Diocesan may, with the consent of the Standing Committee of the Diocese, ask the Convention of the Diocese to approve the creation of the position of Assistant Bishop and to ~~authorize the Bishop to appoint a Bishop for the position~~ call for an election for the position. If the Convention approves the creation of the position, the Bishop Diocesan may, with the consent of the Standing Committee of the Diocese ~~under such conditions as the Bishop may determine~~ call for the election for the position, to be held pursuant to the process set forth in Canon III.11. A Diocese shall not have more than three Assistant Bishops serving the Diocese.

(b) An Assistant Bishop may be ~~appointed~~ elected from among the following:

(1) Duly ordered Priests of this Church, or Bishops Diocesan, Bishops Coadjutor, or Bishops Suffragan, who under the Constitution and Canons of this Church would be eligible for election in that Diocese; provided that ~~at the time of accepting any such appointment~~ upon election a Bishop Diocesan, Bishop Coadjutor or Bishop Suffragan shall resign that office;

(2) Bishops of this Church whose tenure as an Assistant Bishop of a Diocese has ended or who, having resigned their previous responsibilities other than those who have attained the age of seventy-two, are qualified to perform episcopal acts in this Church; and

~~[(3) (b) Persons who are Bishops of other Provinces of the Anglican Communion, in good standing therein, may be nominated for election as Assistant Bishop if they: Bishops of a Church in communion with this Church, in good standing therein, if they:~~

- (i) have previously resigned their former responsibilities;
- (ii) have received approval, by a competent authority within the Church of their ordination ~~of their appointment to the position of Assistant Bishop as a Bishop of that Church;~~
- (iii) have exhibited satisfactory evidence of moral and godly character and having met theological requirements;
- (iv) have promised in a writing submitted to the Bishop Diocesan ~~making the appointment~~ to submit in all things to the Doctrine, Discipline and Worship of this Church;
- (v) have submitted to and satisfactorily passed a thorough examination covering their medical, psychological and psychiatric condition by recognized and licensed professionals appointed by the Ecclesiastical Authority of the Diocese with the approval of the Presiding Bishop. The forms for medical, psychological and psychiatric reports prepared by The Church Pension Fund shall be used for these purposes.
- (vi) *have undergone background screening and, if feasible, background checks as provided in Canon III.11x [per Section IV.C.4 of this Report].*
- (vii) *have been examined by the Bishop Diocesan and at least one other Bishop as to knowledge of this Church, its worship and governance:*
 - (1) *Church History: the history of the Anglican Communion and the Episcopal Church.*
 - (2) *Doctrine: the Church's teaching as set forth in the Creeds and in An Outline of the Faith, commonly called the Catechism.*
 - (3) *Liturgics: the principles and history of Anglican worship; the contents of the Book of Common Prayer.*
 - (4) *Practical Theology:*
 - (i) *The office and work of a Deacon and Priest in this Church.*
 - (ii) *The conduct of public worship.*
 - (iii) *The Constitution and Canons of the Episcopal Church and of the Diocese in which the applicant is resident.*

(iv) *The use of voice in reading and speaking.*

(5) *The points of Doctrine, Discipline, Polity, and Worship in which the Church from which the applicant has come differ from this Church. This portion of the examinations shall be conducted, in part at least, by written questions and answers, and the replies kept on file for at least three years.*

(i) *have received the following training:*

(1) *prevention of sexual misconduct.*

(2) *civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.*

(3) *the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.*

(4) *training regarding the Church's teaching on racism.*

(ii) *have served in The Episcopal Church for a period of two years, received the consent of a majority of the Bishops exercising jurisdiction and a majority of the Standing Committees, and been received into The Episcopal Church as a Bishop.*

A Bishop of another Province of the Anglican Communion does not become a Bishop of this Church solely by virtue of being elected an Assistant Bishop of a Diocese.

~~(4) Before the appointment of a Bishop who is not otherwise a member of the House of Bishops a Bishop of this Church as an Assistant Bishop under the provisions of Secs. 5(b)(2) or 5(b)(3) of this Canon, the consent of a majority of the Standing Committees of the Dioceses and the consent of the House of Bishops or, if the appointment is to be made more than three months prior to a meeting of the House of Bishops, the consent of a majority of Bishops exercising jurisdiction must be obtained within sixty days of receipt of notice from the Standing Committee of the Diocese seeking the appointment of the Assistant Bishop.~~ [Covered in Canon III.11.1 amendments]

~~(c) Before an Assistant Bishop so appointed begins service in this position, the Bishop of the Diocese shall give certified evidence of the appointment to the Secretary of the House of Bishops and shall transmit notice of the appointment to the Presiding Bishop and to the Ecclesiastical Authority of every Diocese.~~ [Task Force note: covered in III.11]

(d) *An Assistant Bishop shall serve at the discretion, and under the control and direction of, the Bishop Diocesan.*

(e) No person may serve as an Assistant Bishop of a Diocese beyond the termination of the jurisdiction of the ~~appointing~~ Bishop Diocesan of the Diocese or after attaining the age of seventy-two years.

Explanation:

These amendments provide for the election of Assistant Bishops instead of having them be appointed by the Bishop Diocesan. They also clarify the requirements for bishops who members of Provinces of the Anglican Communion. The requirements are parallel to the requirements for priests from churches in communion with The Episcopal Church.

Resolution A168: Amend Canon III.12.9(a)

Resolved, the House of _____ concurring, That Section 9(a) of Canon III.12.9 is hereby amended to read as follows:

- (a) Each Bishop, upon attaining the age of seventy-two years, shall resign as required by Article II, Sec. 9 of the Constitution. The resignation shall be sent to the Presiding Bishop, who shall immediately communicate it to every Bishop of this Church exercising jurisdiction and shall declare the resignation accepted, effective at a designated date not later than three months from the date the resignation was tendered. *No Bishop having reached the age of seventy-two years shall exercise jurisdiction.*

Explanation:

The amendment clarifies that Bishops are not only required to resign jurisdiction when they reach the age of 72 as provided in Article II.9 but are also not authorized to exercise jurisdiction after reaching the age of seventy-two in a provisional or other capacity.

Resolution A169: Amend Canon III.12.9(l) and Canon III.12.9(m)

Resolved, the House of _____ concurring, That Sections 9(l) and 9(m) of Canon III.12.9 are hereby amended to read as follows:

- (l) A resigned Bishop may, ~~with the approval of the Bishop of the Diocese in which the resigned Bishop resides,~~ accept an appointment by the Bishop Diocesan to any position created under the authority of the Diocesan Convention, ~~including that of Assistant Bishop for which an appointment is permitted and~~ may, at the same time, occupy a pastoral charge.

(m) A resigned Bishop over the age of seventy-two may accept an appointment by a Bishop Diocesan, *including that of Supply Bishop*, for a term not to exceed twelve months, and this term may be renewed.

Explanation:

The amendment to Section 9(l) clarifies that Assistant Bishops are no longer appointed and that the Bishop Diocesan may appoint resigned Bishops to positions for which appointments are permitted. The amendment to Section 9(m) clarifies that a resigned bishop over the age of seventy-two may act as a Supply Bishop, providing temporary coverage when the Bishop of the Diocese is temporarily unavailable, such as during a vacation or sabbatical or providing other episcopal or sacramental services on a temporary or part-time basis.

Resolution A170: Amend Canon III.12.12(a)

Resolved, the House of _____ concurring, That Section 12(a) of Canon III.12.12 is hereby amended to read as follows:

Sec. 12. Dissolution of the Pastoral Relation between a Bishop and Diocese

(a) If for any urgent reason a Bishop or two-thirds majority of all the members of the Standing Committee or a two-thirds majority vote of Diocesan Convention, based on a vote in a duly-called meeting, desires a dissolution of the pastoral relationship, and the parties cannot agree, any party may give notice in writing to the Presiding Bishop with a copy available to the Bishop ~~or~~ *and also to the Standing Committee if the decision comes from the Diocesan Convention*. Such notice shall include sufficient information to inform the Presiding Bishop and all parties involved of the nature, causes, and specifics requiring the dissolution of the pastoral relationship. If the parties have participated in mediation or consultation processes, a separate report from the mediator or consultant will be submitted to the Presiding Bishop with copies available to the Bishop and Standing Committee.

Explanation:

The amendment to Section 12(a) clarifies that the Bishop always gets a copy of the notice and the Standing Committee gets a copy if the decision comes from the Diocesan Convention.

Resolution A171: Amend Canon III.13

Resolved, the House of _____ concurring, That Canon III.13 is hereby amended to read as follows:

CANON 13: Of Dioceses without Bishops

Sec. 1(a). *Upon the death, resignation, deposition, or removal of a Bishop Diocesan, a Bishop Suffragan or Bishop Coadjutor of the Diocese may serve as the Bishop Diocesan Pro Tempore in accordance with Article II of the Constitution and the Constitution and Canons of the Diocese. If a Bishop Suffragan or Bishop Coadjutor of the Diocese is not serving as its Bishop Diocesan Pro Tempore, a* ~~A~~ *Diocese without a Bishop Diocesan may, by an act of its Convention, and in consultation with the Presiding Bishop, be placed under the provisional charge and authority of a Bishop of this Church of another Diocese or of a resigned Bishop of this Church, who shall by that act be authorized to serve as Bishop Diocesan Pro Tempore and to- exercise jurisdiction and carry out all the duties and offices of the Bishop Diocesan of the Diocese until a Bishop Diocesan is elected and ordained for that Diocese or until the act of the Convention is revoked.*

~~Sec. 3.~~ (b) *A Diocese, while under the provisional charge of a Bishop Diocesan Pro Tempore, shall not invite any other Bishop to visit and exercise episcopal acts or authority without the consent of the Bishop Diocesan Pro Tempore in charge.*

Sec. 2. Any Bishop may, on the invitation of the Convention or of the Standing Committee of any Diocese where there is no Bishop, visit and exercise episcopal offices, *but shall not exercise jurisdiction, in that Diocese or any part of it as a Bishop Provisional for the Diocese.* This invitation ~~may~~ *shall* include a letter of agreement, shall be for a stated period and may be revoked at any time. *A Diocese may have more than one Bishop Provisional serving the Diocese, and in such case the respective duties and responsibilities of the Bishops Provisional shall be set forth in their letters of agreement.*

Explanation:

The amendment to Section 1 allows a diocese to have its Bishop Suffragan, Bishop Coadjutor or another Bishop serve as Bishop Diocesan Pro Tempore and exercise jurisdiction if the Bishop Diocesan dies or resigns. Some dioceses have had the Suffragan or other Bishop act in this capacity and this amendment provides a Canonical process for these options. Current Section 3 is moved to become Section 1(b), as amended. The amendment to Section 2 provides for a Bishop Provisional to serve for a stated period of time pursuant to a letter of agreement without exercising jurisdiction. Dioceses, especially ones covering a large geographic area, have the option to call more than one Bishop Provisional to ensure that the entire diocese is properly covered or to have one Bishop Provisional cover certain duties with another covers other duties.

Proposed Resolutions

In the digital version of this document the resolution titles below are hyperlinked to the resolution text in the Summary of Work section of this report.

[Resolution A138: Transmission of Demographic Data from Episcopal Elections](#)

[Resolution A139: Analysis of Data from Episcopal Elections](#)

[Resolution A140: Diversity Guidelines for Episcopal Elections](#)

[Resolution A141: Training of Transition Consultants](#)

[Resolution A142: Adoption of Episcopal Election Procedures by Dioceses](#)

[Resolution A143: Study Career Development of Female and Minority Clergy](#)

[Resolution A144: Diocesan Missional Review](#)

[Resolution A145: Urging Adoption of Local Canons Relating to Episcopal Elections](#)

[Resolution A146: Revisions to The Raising Up of Episcopal Leadership - A Manual for Dioceses in Transition](#)

[Resolution A147: Pilot Board for Episcopal Transitions](#)

[Resolution A148: Amend Canons III.11.1, III.11.3 and III.11.9\(c\)](#)

[Resolution A149: Reorganize the Board of Directors of The College for Bishops](#)

[Resolution A150: Amend Article I.2 of the Constitution](#)

[Resolution A151: Amend Article II.4-8 of the Constitution](#)

[Resolution A152: Amend Article III of the Constitution](#)

[Resolution A153: Amend Article IV of the Constitution](#)

[Resolution A154: Amend Canon I.13.3\(a\)](#)

[Resolution A155: Amend Canon III.5\(c\)](#)

[Resolution A156: Amend Canon III.11.1](#)

[Resolution A157: Amend Canon III.11.2](#)

[Resolution A158: Amend Canon III.11.3\(a\)\(1\)](#)

[Resolution A159: Amend Canon III.11.3\(a\) \(third paragraph\) and Canon III.11.4](#)

[Resolution A160: Amend Canon III.11.9\(a\)](#)

Resolution A161: Amend Canon III.11.9(b)

Resolution A162: Amend Canons III.II.9(c)(1) and III.11.9(c)(4)

Resolution A163: Amend Canon III.11 to add Canon III.11.10

Resolution A164: Amend Canon III.12.2

Resolution A165: Amend Canon III.12.3 to add Section 3(f)

Resolution A166: Amend Canon III.12.4(c) and add Canon III.12.4(d)

Resolution A167: Amend Canon III.12.5

Resolution A168: Amend Canon III.12.9(a)

Resolution A169: Amend Canon III.12.9(l) and Canon III.12.9(m)

Resolution A170: Amend Canon III.12.12(a)

Resolution A171: Amend Canon III.13

Budget

For the 2019-2021 Triennial Budget, the Task Force requests a total appropriation of \$450,000.00, to be allocated as follows:

For the update of the Episcopal Elections Manual: \$100,000.00. Includes data-gathering, training videos, and educational materials.

For training of Episcopal Transition and Missional Review Consultants: \$75,000.00

For Demographic Study and Research: \$30,000.00. Includes obtaining and analyzing demographic information from dioceses, the Church Pension Group, the House of Bishops, Standing Committees and other Diocesan Committees to research episcopal elections and analyze diversity issues in Church leadership. The Task Force envisions that a professional with experience in data analysis would be engaged for this work.

For Episcopal Discernment in Underrepresented Groups (including website): \$95,000.00. The Task Force envisions two gatherings per year, initially for clergy from underrepresented demographics. The amount includes scholarships.

For Missional Review Grants for Dioceses: \$50,000.00. Financial assistance for dioceses undergoing missional reviews prior to an episcopal election process.

For the pilot Board for Episcopal Transitions: \$100,000.00. For organizational costs and two meetings per year. As presented in Section (IV.C.3) of this report, this would fund the work overseeing the revising of discernment resources, the recruiting and training of Transition Consultants, the gathering and analyzing of demographic data, developing guidelines for references, background, and medical screening, and aiding with resources for missional reviews.

Continuance Recommendation

The Task Force is not recommending that its existence be continued into the next triennium.

Supplementary Materials

A. CHART OF TITLES AND TYPES OF BISHOPS

Types of Bishops						
Type of Bishop	Exercises Jurisdiction?	Exercise Jurisdiction if Diocesan is out Temporarily?	Exercise Jurisdiction if Diocesan is out Permanently?	Need Consent of Standing Committees and HOB to Hold Election?	Need Consent of Standing Committees and HOB to the Person Elected?	Missional Review Required?
Bishop Diocesan	Yes	N/A	N/A	Yes	Yes	Yes
Bishop Coadjutor	No	Yes, as <i>Pro Tempore</i>	Yes, as <i>Pro Tempore</i>	Yes	Yes	Yes
Bishop Suffragan of a Diocese	No	Yes, as <i>Pro Tempore</i>	Yes, as <i>Pro Tempore</i>	Yes	Yes	Yes
Bishop Suffragan Art II.7 - HOB elects	No	N/A	N/A	HOB elects	HOB elects	No
Missionary Bishop Canon III.11.9	No	N/A	N/A	Yes	Yes	Yes
Bishop of Area Mission Canon I.11 assigned by HOB	Yes	N/A	N/A	HOB assigns	HOB assigns	No
Bishop - Foreign Lands Art III - elected by HOB	No	N/A	N/A	HOB elects	HOB elects	No
Assistant Bishop tenure ends when Bishop Diocesan leaves Canon III.12.5	No	No	No	Yes	Yes	Yes
Bishop Diocesan Pro Tempore Canon III.13.1(a) Coadjutor, Suffragan, resigned bishop, or bishop from another diocese	Yes	Yes	Yes	No	No	No
Supply Bishop does occasional work Canon III.12.3(f)	No	No	No	N/A	N/A	N/A
Bishop Provisional temporary coverage pursuant to the terms of a Letter of Agreement if no Bishop Diocesan Canon III.13.2	No	No	No	N/A	N/A	N/A

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TASK FORCE ON THE EPISCOPAL CHURCH IN CUBA

Members

The Rev. Dr. Luis León, <i>Chair</i>	Washington, D.C., III	2018
Ms. Martha B. Alexander	North Carolina, IV	2018
The Rev. Canon Lucinda Ashby	Idaho, VIII	2018
Ms. Grecia Christian Reynoso	Dominican Republic, IX	2018
Mr. Yorki Encalada Egúsquiza, <i>Secretary</i>	Ohio, V	2018
The Rt. Rev. Leopold Frade	Southeast Florida, IV	2018
Mr. Romualdo “Romi” Gonzalez, Esq.	Louisiana, IV	2018
The Rev. Mark B. Pendleton	New Hampshire, I	2018
The Honorable Byron Rushing	Massachusetts, I	2018
Ms. Linda E. Watt, <i>Member</i>	Utah, VIII	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018

INVITED GUESTS

The Episcopal Church in Cuba [ECC]: Bishop Griselda Delgado, Dean José Angel Gutierrez, The Rev. Halbert Santana and Treasurer José Raúl Ortiz
 The Anglican Church in Canada [ACC]: The Ven. Dr. Michael Thompson and Dr. Andrea Mann
 The Rev. Canon Michael Barlowe, Secretary of General Convention
 The Church Center Staff: The Rev. Glenda McQueen
 Church Pension Group [CPG]: Mr. Frank Armstrong and Ms. Anna Molin
 Executive Council Liaisons: Ms. Zena Link and Ms. Becky Snow

Mandate

Resolution 2015-B003 of the 78th General Convention of the Episcopal Church gave the following mandates:

- 1) That the Episcopal Church acknowledge and affirm the Episcopal Church in Cuba’s [ECC] synodical decision from Spring, 2015, to request membership as a Diocese of the Episcopal Church
- 2) That The Episcopal Church [TEC] identify and address canonical issues (including those around pension)
- 3) That the relationship between TEC and ECC be strengthened, promoting both greater understanding and fellowship

- 4) That both churches seek to promote mutual ministry and understanding
- 5) That TEC support our national leaders in moving to lift the embargo
- 6) That TEC establish a benevolent fund which provides retiring clergy of ECC with an annuity upon retirement
- 7) That TEC establish a team representative of a wide cross-section of the Church to facilitate our collaboration around these endeavors.

Summary of Work

The Taskforce on Cuba met four (4) times during the triennium: February, 2016; October, 2016; March 2017, and September 2017. Two (2) of the meetings occurred in Miami, Florida, and were attended by representatives from the Episcopal Church in Cuba [ECC]. Each of the meetings was attended by additional guests who provided valuable information on the various areas required by the mandate given by General Convention.

During this time, relationships were built and strengthened with members of the ECC; the respect and mutuality of these relationships have formed a solid basis for ongoing ministry together. This process promoted the building of trust which allowed for the exchange of history, story, and information that helped us to gain understanding. This holds great promise for the future development of relationships of respect and mutuality among the two (2) bodies.

Additionally, some members of the Task force visited Cuba during the triennium, individually and of their own accord, on People-to-People or Religious Visas to learn about the Church, meet its people and gain a realistic perspective on the challenges and successes of ministry and mission in the ECC.

Throughout our work, there was a wealth of experience, revealed history and current information about Cuba and the ECC to help focus and shape the resolutions this body brings forth.

BRIEF HISTORY

In 1966, with the effects of the Cuban Revolution, the House of Bishops of the Episcopal Church voted to disengage with the Diocese of Cuba. Prior to that time, in 1961, Episcopal Schools in Cuba had been closed and appropriated, and many clergy and their families were displaced. Some remained in Cuba; some either returned or immigrated to the United States. Some clergy who remained in Cuba were imprisoned, executed, or disappeared. Church buildings were closed and left to deteriorate. The Church was polarized politically, and its clergy and lay leaders suffered.

But the Church continued, in the living rooms of the grandmothers, who held prayer services and Bible Studies in their homes. Through them is transmitted a story of pain, and of faith.

THE EPISCOPAL CHURCH IN CUBA TODAY

Under the leadership of more recent Cuban Bishops, including Bishop Griselda Delgado, the people have devoted themselves to the vision of a missional church. Innovative projects are evolving that benefit the need of the local communities: creating day care centers, inventing irrigation systems that help with sustainable farming, developing animal husbandry to raise and tend to animals to help feed communities.

Some recent missional efforts are being supported through “Friends of Cuba,” and other groups and dioceses that are able to fund and help start projects. In some rural places, these efforts have been instrumental in bringing needed portable water to towns and villages.

Yet, it has been the close and consistent relationship between the Diocese of Florida, and the Diocese of Cuba that has supported the ministry of the Church and pointed to a hopeful future during difficult times. Additionally, the work of the ECC is garnering success due to carefully tended relationships between the ECC leaders and governmental agencies. This allows for land use, building use, and the entrusting of animals to the care of the people on these projects.

Church buildings are being rebuilt due to these careful relationships. The buildings are multi-purpose-flexible spaces that are intended to be shared with the community for cultural events. The Cuban Church is rich in mission and ministry, strong in developing lay leadership, innovative, generous, faithful and resilient.

THE RELATIONSHIP BETWEEN THE ECC AND THE ACC

Members of the Anglican Church in Canada aided with our increased understanding of the relationship between the Episcopal Church in Cuba [ECC] and partnerships with nearby Dioceses and the Church of Canada [ACC]. With the disengagement of TEC from the ECC in 1966, the Anglican Church of Canada has over these years provided significant resources to the ECC, and we extend grateful thanks for their faithfulness to The Episcopal Church in Cuba.

INFORMATION FROM CPG

At every meeting of this Taskforce, a representative from CPG provided new information about the impact the pension requirements would have on The Episcopal Church in Cuba. The information provided is similar to the pension requirements for many of our diocese in Province IX. However, it also revealed a past liability for clergy in Cuba, for approximately \$801,000. These are clergy who have served for many years, yet have been unable to pay into the pension fund due to the political situation. Clergy have been unable to participate in the state pension plan because they are clergy. Regardless of the years of service, the minimum annual benefit is \$2,400 per clergy.

CONSTITUTION AND CANONS

The Episcopal Diocese of Cuba worked with a subcommittee of this Task force to produce a simple revision of the Constitution and Canons [C and Cs] of the Episcopal Church in Cuba. The revision would bring the C and Cs in alignment with the TEC Constitution and Canons, including the clause acceding to the C and C of the TEC. With review from the Anglican Church of Canada, the revision of the Constitution and Canons of The Episcopal Church in Cuba is to be passed by ECC at a special Synod before the resolution comes before the General Convention.

PROVINCIAL ASSIGNMENT

We consulted with the Taskforce to Study Provinces in order to gain understanding of the future direction of provinces.

ECC BUDGET

Bishop Griselda and José Raúl Ortiz provided a funding request for the ECC. A subcommittee of the Task Force reviewed the request and modifications. The request was realigned taking into account expected contributions from the ECC, potential funding from external sources, possible funding from TEC, declining funding from ACC and cost of living expenses for clergy.

Proposed Resolution

RESOLUTION A052: THE EPISCOPAL CHURCH IN CUBA

Resolved, That the 79th General Convention welcomes with joy the request of the sisters and brothers of the Episcopal Church in Cuba to reunite with the Episcopal Church;

Resolved, That the General Convention underscore its hope that the various dioceses of The Episcopal Church work in harmony and companionship with the Church in Cuba for evangelism, mutual understanding, and the full expression of God's mission;

Resolved, That the General Convention call upon the congregations and members of The Episcopal Church to acquaint themselves with the ministries of the Church in Cuba;

Resolved, That the General Convention call upon the dioceses and congregations of The Episcopal Church to consider ways in which they can be in relationship and partnership with the Church in Cuba going forward;

Resolved, That the General Convention express its deep gratitude to the Anglican Church of Canada for its long and continuing support for the Church in Cuba;

Resolved, That the General Convention request that all congregations keep the Church of Cuba in heartfelt and loving prayer.

Resolved, That effective the conclusion of the 79th General Convention, the clergy of the Diocese of Cuba shall be eligible to participate in The Church Pension Fund International Clergy Pension Plan (ICPP), consistent with the terms of the ICPP, applicable law and subject to receipt of any necessary licenses from the Office of Foreign Assets Control [O.F.A.C.] or any other applicable governmental authority;

Resolved, That the 79th General Convention requests that the Joint Standing Committee on Program, Budget and Finance allocate for payment to The Church Pension Fund an amount equal to the actuarial liability associated with providing active clergy in the Diocese of Cuba with retroactive credited service under the ICPP for services performed for the Diocese of Cuba, subject to compliance with applicable laws and the receipt of any necessary licenses from O.F.A.C. or any other applicable governmental authority; and be it further

Resolved, That the General Convention support the formation of a 3-year interim body to accompany the Diocese of Cuba as it fully integrates into the Episcopal Church.

Continuance Recommendation

The Taskforce on Cuba recommends a continuing opportunity to learn about and support the mutual relationship as it evolves in the next Triennium. To that end, individuals from both the current taskforce and a taskforce from the Episcopal Church in Cuba will need to form an interim body to meet over the next three (3) years to discuss arising issues and share and respond to new information as the relationship develops.

The body would consist of eight (8) members, four (4) from Cuba and four from other dioceses of the Episcopal Church to facilitate full integration into the life, ministry, and mission of the Episcopal Church. Budget request: \$ 50,000.

TASK FORCE ON THE STUDY OF MARRIAGE

Membership

Ms. Joan Geiszler-Ludlum, <i>Chair</i>	East Carolina, IV	2018
The Rev. Brian C. Taylor, <i>Vice-Chair</i>	Chicago, V	2018
The Rev. Philip Dinwiddie, <i>Secretary</i>	Michigan, V	2018
The Rev. Stannard Baker	Vermont, I	2018
The Rt. Rev. Thomas Clark Ely	Vermont, I	2018
The Rev. Gianetta Hayes-Martin	California, VIII	2018
The Rev. Carlye Hughes	Fort Worth, VII	2018
The Rev. Canon Jordan Hylden	Dallas, VII	2018
The Rev. Dr. Ruth A. Myers	California, VIII	2018
The Rt. Rev. Steven A. Miller	Milwaukee, V	2018
The Rev. Canon Humphrey Paulino	Venezuela, IX	2018
The Rev. Canon Susan Russell	Los Angeles, VIII	2018
Ms. Deborah J. Stokes	Southern Ohio, V	2018
The Rt. Rev. Brian Thom	Idaho, VIII	2018
Ms. Melodie Woerman	Kansas, VII	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio V	2018
Mr. Christopher Hayes, <i>Liaison, Standing Commission on Structure, Governance, Constitution and Canons</i>	California, VIII	
Mr. Drew Nathaniel Keane, <i>Liaison, Standing Commission on Liturgy and Music</i>	Georgia, IV	

CHANGES IN MEMBERSHIP

Mr. James Ellis resigned in late 2016 and was replaced by the Rev. Carlye Hughes. Ms. Joan Geiszler-Ludlum became Chair and the Rev. Brian Taylor became Vice Chair in December 2016 at Taylor's request.

REPRESENTATION AT GENERAL CONVENTION

Bishop Brian Thom and Deputy Phil Dinwiddie are authorized to receive non-substantive amendments to this report at General Convention.

Mandate

Resolved, the House of Deputies concurring, That the 78th General Convention requests dioceses and parishes use the study materials on marriage provided in the last triennium by the Task Force on the Study of Marriage, namely the “Dearly Beloved” toolkit and the appended essays in their Blue Book report to this Convention; and be it further

Resolved, That the 78th General Convention directs the Presiding Bishop and President of the House of Deputies to appoint jointly an expanded Task Force on the Study of Marriage to continue this work, consisting of not more than fifteen (15) people, including theologians, ethicists, pastors, liturgists, and educators, who represent the cultural and theological diversity in the Church; membership should include some of the Task Force on the Study of Marriage appointed in 2012, some from dioceses outside the United States, and young adults; and be it further

Resolved, That the Task Force explore further those contemporary trends and norms identified by the Task Force on the Study of Marriage in the previous triennium, specifically regarding those who choose to remain single; unmarried persons in intimate relationships; couples who cohabitate either in preparation for, or as an alternative to, marriage; couples who desire a blessing from the Church but not marriage; parenting by single or and/or unmarried persons; differing forms of family and household such as those including same-sex parenting, adoption, and racial diversity; and differences in marriage patterns between ethnic and racial groups; and be it further

Resolved, That the Task Force consult with (i) individuals and couples within these groups about their experience of faith and church life; and (ii) the results of diocesan and parochial study of "Dearly Beloved" toolkit; and be it further

Resolved, That the Task Force explore biblical, theological, moral, liturgical, cultural, and pastoral perspectives on these matters, and develop written materials about them which represent the spectrum of understanding in our Church and which include responses from theologians, ethicists, pastors, liturgists, social scientists, and educators who are not members of the expanded Task Force, and whose perspectives represent the spectrum of understandings on these matters in our Church; and be it further

Resolved, That the Task Force study and monitor, in consultation with the Standing Commission on Liturgy and Music, the impact of same-sex marriage and rites of blessing on our Church; the continuing debate about clergy acting as agents of the state in officiating at marriages; and any other matters related to marriage by action of or referral by this Convention; and be it further

Resolved, That the Task Force report and make recommendations to the 79th General Convention; and be it further

Resolved, That the Task Force provide educational and pastoral resources for congregational use on these matters that represents the spectrum of understandings on these matters in our Church.

Summary of Work

HISTORICAL CONTEXT: THE TASK FORCE ON THE STUDY OF MARRIAGE 2012-2015

The 77th General Convention in 2012 formed the initial Task Force on the Study of Marriage to explore biblical, theological, historical, liturgical, and canonical dimensions of marriage and develop tools for

theological reflection and norms for theological discussion at a local level. The Task Force responded with seven essays: A Biblical and Theological Framework for Thinking about Marriage; Christian Marriage as Vocation; A History of Christian Marriage; Marriage as a Rite of Passage; The Marriage Canon: History and Critique; Agents of the state: A Question for Discernment; and Changing Trends and Norms in Marriages. These essays appeared as Appendix 1 to the Task Force’s 2015 Blue Book Report and as an accessible PDF file.

In addition, the Task Force produced “Dearly Beloved: A Toolkit for the Study of Marriage”, a curriculum for local groups, parishes and dioceses to facilitate discussion of marriage in all its dimensions and in the context of changing societal and cultural norms and legal structures of these times. “Dearly Beloved” consists of one-page summaries and discussion questions based on the essays prepared by the Task Force. The Dearly Beloved Toolkit appeared as Appendix 2 to the Task Force’s 2015 Blue Book Report and as an accessible PDF file.

The 77th General Convention also asked the Task Force to address the pastoral need for priests to officiate at a civil marriage of a same-sex couple in states where authorized, in consultation with the Standing Commission on Liturgy and Music [SCLM] and the Standing Commission on Constitution and Canons [SCCC]. Tracking the increasing number of states making same-sex marriage available, SCLM proposed to authorize use of liturgies for same-sex marriage. In support of the liturgies, the Task Force proposed a rewrite of the marriage Canon (Canon I.18) making it:

- Ordered more practically in terms of pastoral practice;
- Focused on the actual vows made in The Book of Common Prayer marriage rite, rather than on the purposes of marriage in general;
- Reflective of the theological views expressed in the Task Force’s study and essays; and
- By using gender-neutral language, responsive to both Resolution 2012-A050’s charge that the Task Force “address the pastoral need for priests to officiate at a civil marriage of a same-sex couple in states that authorize such,” and to Resolution 2012-D091, referred to the Task Force.

WORK DONE DURING THE 2015-2018 TRIENNium

MEETINGS

Generous funding from General Convention enabled the Task Force to meet in person four (4) times: twice in Baltimore, MD on November 18-21, 2015 and March 27-30, 2017, which also facilitated consultation with the Standing Commission on Liturgy and Music; and two (2) Task Force working meetings in Chicago September 27-29, 2016 and Salt Lake City, Utah August 28-30, 2017. In addition, work was conducted via email, a dedicated General Convention Office site, working group conference calls and eleven (11) video teleconferences: 2/24/16, 3/18/16, 6/20/16, 8/30/16, 2/24/17, 4/27/17, 5/31/17, 6/29/17, 8/3/17, 11/9/17, and 11/28/17.

The Task Force also sought conversation with a wide range of Episcopalians through social media, press releases to update the wider Church on the work in progress, a Facebook page that received one thousand six hundred (1,600) likes and four thousand three hundred (4,300) visits during this triennium, and targeted surveys to solicit and receive responses to questions about relationships, impact of the trial liturgies, responses to draft essays and the use and impact of the “Dearly Beloved” toolkit for local discussion.

HOW THE TASK FORCE DID ITS WORK

The expansive charge called for the Task Force to look at a broad range of relationships and households other than marriage that currently reflect the experience of one half of society and Church today, by means of a wide range of methodologies, disciplines and perspectives. At the same time, the Task Force is charged with the exploration of particular issues regarding marriage: the impact of the marriage of same-sex couples on our Church, and the relationship between Church and state in officiating marriages.

The Task Force organized the assigned work into four (4) working groups, based upon the various tasks defined for the Task Force by Resolution 2015-A037 (shown in quotations):

1. Pastoral: “consult with individuals and groups” across a variety of relationships statuses “about their experience of faith and church life.”
2. Ecclesial: “study and monitor ... the impact of same-sex marriage and rites of blessing on our Church” and promote and study the use and impact of the “Dearly Beloved” toolkit presented by the previous Task Force on the Study of Marriage to the 77th General Convention in 2012.
3. Academic: “explore biblical, theological, moral, liturgical, cultural, and pastoral perspectives” on the contemporary trends and norms identified by the Task Force on the Study of Marriage in the previous triennium; “develop written materials about them which represent the spectrum of understanding in our Church”; and “provide educational and pastoral resources for congregational use on these matters that represents the spectrum of understandings on these matters in our Church”.
4. Functional: explore, study and monitor the continuing debate about clergy acting in dual roles on behalf of Church and State when officiating marriages.

A summary of the work of each task group follows here.

1. Pastoral Working Group

In order to fulfill Resolution 2015-A037’s charge to “consult with individuals and groups” across a variety of relationships statuses “about their experience of faith and church life,” the Pastoral Working Group did the following:

- a. **Collect Stories:** The Pastoral Working Group tasks included small group meetings to gather stories, a Deputy/Bishop-wide survey, and individual interviews. After fruitful discussion in person and electronically, which included issues related to how data was collected, issues of bias,

how to elicit useful responses, groups to contact, etc., the Pastoral Working Group created a template/guideline for small group discussions. These took place between November 2015 and September 2016, using the following one-page discussion template:

The *Task Force on the Study of Marriage* of the General Convention of The Episcopal Church was charged to work during the triennium between General Convention 2015 in Salt Lake City and General Convention 2018 in Austin, Texas, reporting to the 2018 General Convention. We were formed as a result of Resolution 2015-A050, *Create Taskforce on the Study of Marriage*, which passed at the 2015 General Convention. The enabling language is as follows:

Resolution Text (Original)

Resolved, the House of Deputies concurring, That the 77th General Convention direct the Presiding Bishop and President of the House of Deputies to appoint a task force of not more than twelve (12) people, consisting of theologians, liturgists, pastors, and educators, to identify and explore biblical, theological, historical, liturgical, and canonical dimensions of marriage; and **be it further Resolved, That the task force consider issues raised by changing societal and cultural norms and legal structures**, including legislation authorizing or forbidding marriage, civil unions, or domestic partnerships between two (2) people of the same sex, in the U.S. and other countries where The Episcopal Church is located; and be it further

Resolved, That the task force develop tools for theological reflection and norms for theological discussion at a local level... (emphasis added)

The subcommittee on Pastoral issues will focus its work on collecting data, information and personal stories about the variety of intimate relationships that exist in and out of our Church. The Episcopal Church in 2000 passed a resolution that describes what we believe intimate relationships to be: ... *such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication and the holy love which enables those in such relationships to see in each other the image of God.* We know that marriage norms are changing rapidly. Listen to this piece from *A Prairie Home Companion* (link follows this paragraph), from the Valentine's Day show of 2016. It states the changes better and in more entertaining fashion than any words could here. http://prairiehome.publicradio.org/listen/?date=2016/02/13&identifier=apm_audio:phc/segments/2016/02/13/phc_segment_09_20160213_128.mp3 (audio no longer available as of 11/30/2017)

Please think of intimate, committed – even sacred – relationships of “*fidelity, monogamy, mutual affection, respect, careful, honest communication* – that are filled with *holy love*, which you have known, witnessed, or of which you are aware. Reflect on those relationships for a moment and then respond to these questions:

1. Share (write or record) a brief story of such a relationship - formative for or important to you - that exists or existed inside or outside of traditional marriage.
2. How you respond to the above description?
3. What should the church's response be to these relationships?

b. Conduct a Survey: The Pastoral Working Group, after reviewing the responses from these discussions, decided that a survey sent to all Convention Deputies and Bishops would garner the broad response needed to gather a variety of relationship stories. We received one hundred and seventy (170) responses to the Relationship Survey, available in both English and Spanish, conducted between September 2016 and May 2017. The responses included:

- One hundred and fifty-seven (157) narrative responses to the following question (Question 1) which were woven into the Task Force's essays as illustrative material: *“Please tell us about a committed or intimate relationship – including dedication to singleness or commitment to an intentional religious community – in which you are involved, or of which you are aware, and how this has had a significant (positive or negative) impact on your life.”*
- Sixty-eight (68) responses to the following questions (Question 2 & 3) which inform the Task Force’s mandate to “study and monitor ... the impact of same-sex marriage and rites of blessing on our Church ...”: *“Was The Episcopal Church (or other church), diocese, or parish/congregation helpful to this relationship? If not helpful – or marginally helpful – how could the church have done better to support or nurture the relationship described?”*
- Fifty-seven (57) narrative responses to this question, added late in the fall of 2016: *“Since December 2015 the Episcopal Church has made marriage liturgies equally available to both opposite and same sex couples. Can you share a personal story of the impact this has had on you, your congregation or your diocese?”*

The respondents to the survey represented a broad range of provinces, ages, and relationships. The responses were narrative; respondents were asked to write about their own relationships or about relationships of which they were aware. Responses included a variety of theological and political opinions on marriage and relationship. We received close to one hundred and sixty (160) of these accounts. Sixty (60) percent of the responses were written from the perspective of a male, and forty (40) percent female. Eighty-three (83) percent described marriages (both opposite sex and same sex), while twelve (12) percent wrote about committed, non-married couples, with three (3) percent describing other forms of relationship, and two (2) percent writing about singleness. Fifty-five (55) percent described a heterosexual relationship, thirty-eight (38) percent a LGBT relationship, and seven (7) percent other (transgender, single, etc.). Relationships described ranged in age from eighteen (18) to seventy-five (75) +, with the largest group of stories about couples between thirty-six (36) and sixty-five (65) years old. There were three (3) responses from Province IX. Persons of color are notably underrepresented among the stories received. The Pastoral Working Group sought additional responses from phone interviews. One respondent felt that individual interviews would be a better way of reaching a diverse constituency. The individual interviews that took place were helpful and meaningful. The Working Group also reached out, as time permitted, to groups within The Episcopal Church representing diverse peoples.

After reviewing the responses, the Pastoral Working Group worked with the Academic Working Group to identify excerpts which illustrate the essays found in the Appendix to this report. All responses may be accessed by following this link: [Survey Responses Impact of Liturgies \(PDF\)](https://extranet.generalconvention.org/staff/files/download/21046) (<https://extranet.generalconvention.org/staff/files/download/21046>)

2. Ecclesial Working Group

In order to fulfill Resolution 2015-A037's charge to "study and monitor ... the impact of same-sex marriage and rites of blessing on our Church," the Ecclesial Working Group did the following:

- a. Determined with certainty the policy of every diocesan bishop regarding the marriage of same-sex couples in his or her diocese, as well as the provisions for access that were made by those who do not permit it (in accordance with Resolution 2015 A054).
- b. Gathered information from a sample of congregations that either agree or disagree with the decision of its diocesan bishop on the marriage of same-sex couples, seeking comment about any impact this has had on the life of the congregation.
- c. Asked for comments from the Episcopal Church bishops of Province IX (consisting of seven (7) dioceses in the Caribbean, Central America and South America), provinces of the Anglican Communion and the churches with which The Episcopal Church is in full communion or partnership, on the impact of the adoption of Resolution A-054 on the Church.

Here is a summary of the results of this work.

Policies of diocesan bishops

The Task Force collected data from the one hundred and one (101) domestic dioceses on the implementation of the use of the trial liturgies for marriage authorized by General Convention Resolution 2015 A054. The Episcopal Church includes ten (10) dioceses in civil legal jurisdictions that do not allow marriage for same-sex couples. Since Church Canons require compliance with both civil and canonical requirements for marriage, the trial liturgies for marriage are not authorized for use in those dioceses.

Results show:

- Ninety-three (93) bishops have authorized use of the trial liturgies for marriage
- Seventy-three (73) authorized use of the trial liturgies for marriage without conditions
- Twenty (20) authorized use of the trial liturgies for marriage with varying conditions
- Eleven (11) - concurrent approval of rector and Vestry (Colorado, Eau Claire, Europe, Fond du Lac, Michigan, Milwaukee, Northern Indiana, South Dakota, Southern Virginia, West Texas, West Virginia)
- Three (3) - approval of Vestry and permission of the bishop (Alabama, East Tennessee, Oklahoma)
- Two (2) - completion of a parish study/discernment process (Texas, Upper South Carolina)

- One (1) - approval of the bishop (Southwest Florida)
- Three (3) - use of only one (1) of the three (3) rites (Alaska, Arkansas, Georgia). NOTE: there was no agreement among these three (3) dioceses on which trial liturgy was authorized.
- Eight (8) bishops (Albany, Central Florida, Dallas, Florida, North Dakota, Springfield, Tennessee and the Virgin Islands) have not authorized use of the trial liturgies for marriage
- Five (5) of these bishops (Albany, Central Florida, Dallas, Springfield, Tennessee) prohibited their use by clergy canonically resident in those dioceses, whether within or outside of the diocese

Provision for access

The Task Force then researched how the eight (8) dioceses declining to authorize the use of the trial liturgies responded to the portion of Resolution 2015 A054 that directed that bishops “will make provision for all couples asking to be married in this Church to have access to these liturgies.”

In North Dakota, the diocesan bishop has provided DEPO [Delegated Episcopal Pastoral Oversight] for a parish requesting access to the liturgies, and in Central Florida the diocesan bishop has “an informal agreement” with the bishop of Southeast Florida for pastoral provision when the need arises. In Albany, Dallas, Florida and Tennessee, the diocesan bishop has instructed same-sex couples seeking access to these liturgies to go to a neighboring diocese. Albany, Central Florida, Dallas, Springfield and Tennessee explicitly forbade diocesan clergy from presiding at marriages using the trial liturgies outside the diocese. The Task Force found no data on provisions being made for couples to have access to these liturgies for the Virgin Islands.

In summary, the Task Force found that ninety-three (93) out of one hundred and one (101) dioceses are using the marriage liturgies authorized by Resolution 2015 A054. As noted in the Resolution, “it remains within the discretion of any Member of the Clergy of this Church to decline to preside at any rite.” In the eight (8) dioceses where the bishops with jurisdiction have not given permission for use of the authorized rites, some have been active in providing a pastoral path for couples, in fulfillment of the charge by General Convention to “make provision for all couples to have access to these liturgies.” Others among this group have thus far been inactive in this regard; leaving it to couples to find on their own another place where they might celebrate their marriage. All responses are summarized in an Excel spreadsheet which may be accessed by following this link: [Diocesan Marriage Policies \(Excel spreadsheet\)](https://extranet.generalconvention.org/staff/files/download/21044).
(<https://extranet.generalconvention.org/staff/files/download/21044>)

Response from the Bishops of Province IX

A request for comment was made to the bishops of the seven (7) dioceses that comprise Province IX of The Episcopal Church: Colombia, the Dominican Republic, Ecuador Central, Ecuador Littoral, Honduras, Puerto Rico and Venezuela. The Task Force received a statement that was signed by six (6) bishops (five (5) diocesan and one (1) retired) representing the dioceses of Ecuador Littoral, Ecuador Central, the Dominican Republic, Venezuela and Honduras. The bishops of Colombia and Puerto Rico did not sign the statement.

Their approximately five hundred (500) word response begins by expressing distress at what they call the “disregard of the call to embrace and affirm what is established in the Holy Scriptures; practices that now threaten to tear apart and further dividing the Church.” Proposed revisions to the Book of Common Prayer marriage rite, they caution, means that “our Church will be forced to accept social and cultural practices that have no Biblical basis.” They conclude, “If the Church approves these changes, they are greatly deepening the breach, the division and the Ninth Province will have to learn to walk alone.” The full statement is available in both Spanish and English at this link: [Responses Province IX Bishops \(PDF\)](https://extranet.generalconvention.org/staff/files/download/21043) .

(<https://extranet.generalconvention.org/staff/files/download/21043>)

Response from Communion across Difference

The Task Force contacted the “Communion across Difference” bishops group to invite a narrative reflection on the implementation and impact of the trial liturgies for marriage during the triennium. The group had not met and were not able to comment.

Information from sample congregations

The Task Force determined that a survey of all congregations in The Episcopal Church to monitor and study the impact was not feasible, given the cost both to undertake it and to interpret the results. Therefore, it was decided to ask a sample of sixteen (16) congregations, of various sizes and locations, to answer questions about the impact on them of the action of General Convention to permit marriage of same-sex couples.

The Task Force asked four (4) congregations in each of these categories to respond to a questionnaire:

- ❖ Congregations that support the marriage of same-sex couples in a diocese where the bishop authorizes use of the rites (Congregation yes, Bishop yes)
- ❖ Congregations that do not support the marriage of same-sex couples in a diocese where the bishop does not authorize use of the rites (Congregation no, Bishop no)
- ❖ Congregations that support the marriage of same-sex couples in a diocese where the bishop does not authorize use of the rites (Congregation yes, Bishop no)
- ❖ Congregations that do not support the marriage of same-sex couples in a diocese where the bishop authorizes use of the rites (Congregation no, Bishop yes)

In the end, the Task Force received replies from two (2) of the four (4) congregations in each of the four (4) categories.

The Task Force asked for comments from both the priest who is in charge of the congregation and the senior warden. In some cases, replies came from both, and in other cases, only the priest replied. In a few instances, the senior warden said the priest’s response matched theirs so agreed in total with it.

The Task Force realizes that the overwhelming majority of bishops (92 percent) allow the marriage of same-sex couples in his or her diocese, and that fifty (50) percent of the dioceses included in this look at sample congregations are part of the eight (8) percent that do not. However, this was done to explore the issue of impact on individual congregations from every side of the bishop-and-congregation dynamic.

Here is a summary of the responses, by category.

Congregation yes, Bishop yes

Not surprisingly, the congregations in this category report that overwhelming majorities of members support the marriage of same-sex couples and thus find the bishop's position to be favorable. One priest said marriage of same-sex couples has been helpful to that congregation and has furthered its mission.

The other priest, while supporting marriage equality, said there has been a growing loss of public debate about theological issues in that diocese, representing a loss of divergent voices. The priest also said that with their bishop granting approval, the issue was pushed to the local level, placing the burden and responsibility for a decision to parish clergy, a situation the person called "shameful."

Congregation no, Bishop no

There was a wider divergence of opinion on marriage of same-sex couples in this category than in instances where the congregation and bishop are in agreement. Each of the two (2) reporting congregations said membership was divided on the issue, with twenty (20) to thirty (30) percent in favor and another thirty (30) percent or more strongly opposed, with the remainder in between but tending against the marriage of same-sex couples.

In one instance, the priest and the senior warden held different opinions about the correctness and desirability of the marriage of same-sex couples in The Episcopal Church. In both congregations, however, there was deep concern about negative effects if marriage equality was authorized throughout The Episcopal Church or in that diocese, especially if the decision on whether to provide it was left to the local level. They liked that the bishop's action removed them from the decision-making process.

Congregation yes, Bishop no

Both congregations said that being in the minority in their diocese was frustrating and hurtful. In one case it was so difficult that the congregation sought episcopal oversight by another bishop. The other reported that their minority status was hard to tolerate.

One priest reported feeling snubbed by others in the diocese, and the other said that not being able to offer marriage to same-sex couples is hurting that congregation's capacity to grow in membership.

Both priests said that the issue was dividing their diocese and expressed deep regret that they were prevented from offering rites they want for the people of their congregations.

Congregation no, Bishop yes

Both priests reporting said their congregation was steadfast in the decision not to use the liturgies authorized to marry same-sex couples, with their membership in full or near-full agreement with them.

They report that the position of their diocese, and The Episcopal Church as a whole, is tolerated in their congregation, so long as they are not forced to go along with it. Both congregations reported that they would lose both members and revenue if required to marry same-sex couples, describing the issue overall as an unhelpful distraction.

Comments from other Anglican provinces and full-communion partners

The Ecclesial Working Group sent requests for comments to each province of the Anglican Communion, all five (5) of The Episcopal Church's full communion ecumenical partners, and to the Inter-Anglican Standing Commission for Unity, Faith, and Order.

All were asked to reply to this question: From your perspective and specific setting, what has been the impact of The Episcopal Church's authorization and use of liturgical rites for same-sex marriage and the blessing of same-sex unions on "the Church"? Responses ranged from one (1) sentence to eight (8) pages. Seven (7) Anglican Communion provinces responded: the Anglican Church of Australia, the Anglican Church of Congo, the Church of England, the Scottish Episcopal Church, the Episcopal Church of Sudan, the Anglican Church of Tanzania and the Anglican Church of West Africa.

Three full-communion ecumenical partners responded: the Evangelical Lutheran Church in America, the Moravian Church, Northern Province and the Old Catholic Churches of the Union of Utrecht. The Church of Wales and the Inter-Anglican Standing Commission for Unity, Faith, and Order promised a fuller response would be sent, but they were not available in time to be part of this report.

Results showed:

- Six (6) of the reporting Anglican Communion provinces say the action has had a negative impact in their context, or that they do not approve of the marriage of same-sex couples (the Anglican Church of Australia, the Anglican Church of Congo, the Church of England, the Episcopal Church of Sudan, the Anglican Church of Tanzania and the Anglican Church of West Africa)
- One (1) province said the action has had a positive impact and it has taken similar action itself (the Scottish Episcopal Church)

- All of the full-communion ecumenical partners said the action has had a positive impact (the Evangelical Lutheran Church in America, the Moravian Church, Northern Province, and the Old Catholic Churches of the Union of Utrecht)

All responses may be accessed by following these links: [Responses Anglican Communion Provinces \(PDF\)](#) and [Responses Ecumenical Partners \(PDF\)](#) and [Response IASCUFO \(PDF\)](#).

<https://extranet.generalconvention.org/staff/files/download/21045>

<https://extranet.generalconvention.org/staff/files/download/21049>

<https://extranet.generalconvention.org/staff/files/download/21042>

“Dearly Beloved” Toolkit: Use and Impact

In order to fulfill their second responsibility, as set forth in the enabling resolution, to monitor the results of diocesan and parochial study of “Dearly Beloved” toolkit, the Ecclesial Working Group made available a survey with two (2) purposes: to determine if and how the toolkit was used in the previous triennium, and to let those unfamiliar with the resource learn more by explaining the toolkit and providing a link to download it in the survey’s introduction.

The survey was made available in both English and Spanish. The English version was completed by five hundred and seventy-three (573) people; the Spanish version, by fourteen (14) people. In both instances the majority of respondents were priests, followed by lay people, then bishops, deacons and others. Additionally, the majority of respondents in both surveys were reporting on behalf of a congregation, followed by a diocese or another group. The totality of data that was compiled through this research may be accessed at the following link: [Toolkit Survey – English](#) or [Toolkit Survey – Spanish](#). (English: <https://extranet.generalconvention.org/staff/files/download/21047>, Spanish: <https://extranet.generalconvention.org/staff/files/download/21048>)

English-language version

When asked if they had used the toolkit, eighty-seven (87) people (17.5 percent) said yes. Three hundred and thirty-three (333) people (66.9 percent) replied no. The remainder – seventy-eight (78) people or 15.7 percent – did not know. (The numbers do not add up to five hundred and seventy-three (573) respondents, because not everyone chose to answer every question.)

Those who indicated they had not used it were asked to give a reason. One hundred and ten (110) people said they did not know about it, forty-nine (49) said they had used a different resource on marriage instead and one hundred and thirty-six (136) said it was not suitable for use with their group. A variety of reasons were given for non-usage, but two (2) reasons had multiple replies: thirty-three (33) people said they didn’t use it because they opposed the marriage of same-sex couples, and thirty (30) said their group already was in support. Seventy-three (73) people gave other reasons.

Of those who described their group’s experience in using the toolkit, the largest segments of respondents indicated it was helpful: it was of overall value to their group (40 people), provided a frank forum for discussions (39 people), was a positive experience (38 people), provided new information about how the Church thinks about marriage (33 people), fostered a sense of charity

toward others during discussions (31 people) and helped people of different opinions respect each other more (27 people).

When asked for the toolkit's weaknesses, several answers described it as lengthy, wordy, cumbersome or filled with too much Church language. Not being available in Spanish was seen as a drawback.

Spanish-language version

The small number of respondents to the Spanish-language version makes it difficult to categorize answers, but these items stand out:

- Respondents came from: Colombia (2 people), Honduras (2 people), Dominican Republic (1 person), Puerto Rico (1 person) and the United States (1 person).
- Four (4) people said they had used the toolkit, four (4) had not used it and one (1) didn't know about its use. Of those who did not use it, three (3) said it was because they didn't know about it, and one (1) person said they had used different materials.
- Of those who described their group's experience in using the toolkit, two (2) said it was a positive experience, and one (1) person each said it was of overall general value, provided new information about how the Bible describes marriage, provided new information about how the Church thinks about marriage, provided a frank forum for discussions, changed minds on some aspect of marriage or blessings in the church and created a sense of schism among participants.
- One respondent said a weakness of the toolkit was that it did not pay attention to Latin culture.

3. Academic Working Group

In response to Resolution 2015-A037's charges to

- "explore biblical, theological, moral, liturgical, cultural, and pastoral perspectives" on the contemporary trends and norms identified by the Task Force on the Study of Marriage in the previous triennium;
- "develop written materials about them which represent the spectrum of understanding in our Church"; and
- "provide educational and pastoral resources for congregational use on these matters that represents the spectrum of understandings on these matters in our Church,"

The Task Force created an Academic Working Group, which accomplished the following:

- a. **Collect Resources:** Following the directive to "include responses from theologians, ethicists, pastors, liturgists, social scientists and educators who are not members of the expanded Task Force, and whose perspectives represent the spectrum of understandings on these matters in our Church;" the Academic Working Group began by inviting faculty from every Episcopal seminary to

suggest resources as well as additional scholars, pastors and educators to contact. The Academic Group received recommendations for more than one hundred (100) books and articles; one-third of these were on the topic of sexuality, particularly same-sex relationships. Of particular note, the faculty of Nashotah House submitted an annotated bibliography of thirty-six (36) items. The committee reviewed each of these books and articles in preparation for developing a series of essays.

- b. Write Essays:** Drawing from the resources it had gathered as well as the essays prepared by the Task Force in the previous triennium, the Academic Working Group drafted short essays addressing contemporary trends and norms identified in Resolution 2015-A037: “those who choose to remain single; unmarried persons in intimate relationships; couples who cohabitate either in preparation for, or as an alternative to, marriage; couples who desire a blessing from the Church but not marriage; parenting by single and/or unmarried persons; differing forms of family and household such as those including same-sex parenting, adoption, and racial diversity; and differences in marriage patterns between ethnic and racial groups.” The Task Force reviewed first drafts of these essays at its meeting in September 2016. In response to extensive feedback from the Task Force, the Academic Working Group reorganized and revised the essays.
- c. Solicit Responses to Essays:** At its March 2017 meeting, the Task Force discussed the revised essays. Moved by the stories from the surveys conducted by the Pastoral Working Group, the Task Force decided to incorporate a few of these personal narratives to illustrate the matters explored in the essays. After further revisions, in May 2017 the Task Force sent the essays to faculty at every Episcopal seminary, to other respondents identified when resources had been collected, and to additional respondents recommended by other members of the Task Force.
- d. Refine Essays based upon responses:** The Task Force received responses from twenty (20) individuals or organizations, and reviewed this feedback at its August 2017 meeting. Following that meeting, the Task Force refined and re-ordered the essays. Feedback not incorporated into the essays was summarized in a separate “Responses to the Essays.”

The essays are included in the proposed “Liturgical Resources Two (2)” appended to this Task Force report. Because the essays build on the work of the previous Task Force, particularly the essay “Changing Trends and Norms in Marriage,” the Task Force is recommending that the earlier essays also be published in Liturgical Resources 2.¹ An annotated bibliography provides the resources the Academic Working Group found to be especially helpful in its work. Since most of the contemporary trends and norms studied this triennium do not concern the relationships and marriages of same-sex couples, the bibliography does not include works devoted solely or primarily to this topic, although several of the items address this subject and provide additional references.

We encourage congregations, dioceses, and individuals to study these materials and draw upon them as a pastoral resource. Each of the essays includes a number of questions for consideration.

The questions appended to the essay “Culture, Ethnicity, and Marriage” are intended especially for couples and for clergy to use when preparing couples for marriage or counseling married couples. As an additional resource for study, Liturgical Resources 2 includes “Dearly Beloved: A Toolkit for the Study of Marriage” developed by the Task Force on the Study of Marriage in the previous triennium.

- e. Propose a resolution to respond to a pastoral need:** The Task Force’s study of couples who desire the Church’s blessing but not marriage identified a pastoral need of couples for whom the consequences of a legal civil marriage would pose a significant threat to their well-being. An older person who receives a deceased spouse’s pension would lose the pension benefits upon remarriage and could be left destitute upon the death of a subsequent spouse. Undocumented immigrants may be deported when presenting identification needed to obtain a marriage license. An essay in the proposed new volume of “Enriching Our Worship” explores these issues. The Task Force is also proposing “The Blessing of a Relationship,” intended solely as a religious rite of blessing for couples in such circumstances, and proposes the resolution [“Ao86 Authorizing Rites to Bless Relationships,”](#) (see below).

The Task Force’s study included recognition of the growing number of persons entering into sexually intimate relationships other than marriage. This Task Force recommends that the General Convention establish a Task Force to develop resources that offer pastoral guidance and teaching about relationships involving sexual intimacy, and proposes the resolution [“Ao87 Develop Relationship Pastoral Resources”](#) (see below).

4. Functional Working Group

Directed to explore, study and monitor the debate about clergy acting on behalf of both the Church and the State when officiating marriages, the Task Force examined the historical role of the Church in officiating marriage over time, studied the current debate and arrived at a different approach by recasting the role of the clergy as agent and advocate for the couple. The full essay appears in Liturgical Resources 2, appended to this report.

RESOLUTIONS

The Task Force wrote three (3) resolutions for action by the 79th General Convention.

1. The first proposed resolution, [Ao85 Trial Use of Marriage Liturgies](#) (see below), presents a road map for General Convention to fulfill forty (40) years of promises of full inclusion in the life of The Episcopal Church for LGBTQ+ individuals. The proposal:

- extends trial use of liturgies first authorized by the 78th General Convention for the 2018-21 triennium: “The Witnessing and Blessing of a Marriage,” “The Celebration and Blessing of a Marriage 2,” “The Blessing of a Civil Marriage 2,” and “An Order for Marriage 2” (as revised and appended to the report of the Task Force on the Study of Marriage to the 79th General Convention);
- amends for trial use “Concerning the Service” for the Book of Common Prayer liturgies, “The Celebration and Blessing of a Marriage” and “The Blessing of a Civil Marriage”;
- adds Rite 1 and Rite 2 versions of a Preface for Marriage 2, and
- amends and expands the Catechism’s section “Other Sacramental Rites” concerning marriage.

The resolution outlines how General Convention might proceed to make these proposals permanent additions and revisions to the Book of Common Prayer [BCP]:

- 1) extend the period of trial use,
- 2) adopt these additions and alterations, at which time they would be added to future printings of the BCP, or
- 3) determine some other course of action.

Trial use is governed by Article X of the Constitution of The Episcopal Church and Canon II.3.6. “Trial use” means that the Church is considering these for inclusion in The Book of Common Prayer. To be added to the Prayer Book, two (2) successive General Conventions must authorize the liturgies in identical form.

Some suggested to the Task Force that the 79th General Convention could treat the action of the 78th General Convention as the first reading to add the authorized trial liturgies to the Book of Common Prayer. The Task Force declined to embrace this view because:

- the liturgies for trial use were neither presented nor proposed for the first reading to the 78th General Convention and did not include the required resolve that it be sent timely to the Secretary of the Convention of every Diocese to be made known to the next Diocesan Convention meeting;
- the liturgies for trial use need some period of use with systematic survey and study to assure that these not only read well but also pray well in actual use;

- additional concurrent changes in the rubrics, the prefaces and the catechism are needed to make clear that marriage is available to any couple.
- The resolution calls for the trial liturgies for marriage along with other materials for marriage to be published and made available electronically in Liturgical Resources 2 which appears in the Supplemental Materials section of this report.

2. The second proposed resolution, [Ao86 Authorize Rites to Bless Relationships](#) (see below), proposes adding two (2) liturgies to the “[Enriching Our Worship](#)” series.

(<https://extranet.generalconvention.org/staff/files/download/21231>). The 78th General Convention authorized for use “The Witnessing and Blessing of a Lifelong Covenant” as revised from the liturgy first authorized by the 77th General Convention. That liturgy has been published in Liturgical Resources 1, and the Task Force recommends that it now be added to the “[Enriching Our Worship](#)” series.

The Task Force proposes a second liturgy for inclusion in the “[Enriching Our Worship](#)” series, “The Blessing of a Lifelong Relationship”, responding to study of contemporary trends and the expressed experiences of Episcopalians who desire to form and formalize a lifelong, monogamous and unconditional relationship, other than marriage, in particular circumstances. The Task Force has adapted this liturgy from “The Witnessing and Blessing of a Lifelong Covenant, recognizing that a rite that closely resembles marriage could create civil legal difficulties for some couples. Both liturgies appear in the Supplemental Materials section of this report.

As the Task Force on the Study of Marriage studied trends in marriage today and listened to the experiences of Episcopalians, the Task Force heard a desire that “The Witnessing and Blessing of a Lifelong Covenant” be available throughout The Episcopal Church for:

1. Couples who desire to form and to formalize a relationship that is monogamous, unconditional, and lifelong, but is nevertheless something different than a marriage in that it does not include the merging of property, finances, or other legal encumbrances. In this, they have in mind the needs and rights of children of a former marriage; a desire to honor the work and intention of their former spouse; a need to maintain their ability to uphold the financial obligations and commitments of their household; and a desire to maintain their ability to support themselves with shelter, food, and health care, recognizing that a new marriage would cut off the benefits they receive from their former spouse, and if their subsequent marriage should end in death or divorce, they would be left without any pension or health care.
2. Couples for whom the requirement to furnish identification to obtain a marriage license could result in civil legal penalties including deportation, because of their immigration status. The Task Force on the Study of Marriage has revised “The Witnessing and Blessing of a Lifelong Covenant,” recognizing that a rite that closely resembles marriage could create civil legal difficulties for some couples. The proposed liturgy, “The Blessing of a Lifelong Relationship,” would be included in the “[Enriching Our Worship](#)” series. The Task Force strongly encourages couples contemplating using this rite for a blessing of their relationship to seek civil legal counsel before the celebration.

3. The third proposed resolution, [Ao87 Develop Relationship Pastoral Resources](#) (see below), recognizes the rising rate and number of U. S. adults in sexually intimate relationships other than marriage and calls for the development of resources that provide spiritual, teaching and pastoral guidance for these relationships.

Proposed Resolutions

RESOLUTION Ao85 TRIAL USE OF MARRIAGE LITURGIES

Resolved, the House of _____ concurring, That the 79th General Convention, in accordance with Article X of the Constitution and Canons II.3.6, authorize for trial use as additions to The Book of Common Prayer (to be inserted following page 438) “The Witnessing and Blessing of a Marriage,” “The Celebration and Blessing of a Marriage 2,” “The Blessing of a Civil Marriage 2,” and “An Order for Marriage 2” (as revised and appended to the report of the Task Force on the Study of Marriage to the 79th General Convention), beginning the First Sunday of Advent 2018; and be it further,

Resolved, That paragraph 1 of “Concerning the Service” regarding “The Celebration and Blessing of a Marriage” and “The Blessing of a Civil Marriage” (Book of Common Prayer page 422) be amended for trial use in accordance with Article X of the Constitution and Canon II.3.6 to read as follows:

Christian marriage is a solemn and public covenant between ~~a man and a woman~~ two people in the presence of God. In The Episcopal Church it is required that one (1), at least, of the parties must be a baptized Christian; that the ceremony be attested by at least two (2) witnesses; and that the marriage conform to the laws of the State and the Canons of this Church. And be it further

Resolved, That the following Preface for Marriage 2 be authorized for trial use as an addition to The Book of Common Prayer (to be inserted on page 349) in accordance with Article X of the Constitution and Canon II.3.6:

Because in the marriage of two (2) people in faithful love, thou dost reveal unto us the joy and abundant life thou sharest with thy Son Jesus Christ and the Holy Ghost. And be it further

Resolved, That the following Preface for Marriage 2 be authorized for trial use as an addition to The Book of Common Prayer (to be inserted on page 381) in accordance with Article X of the Constitution and Canons II.3.6:

Because in the marriage of two (2) people in faithful love, you reveal the joy and abundant life you share with your Son Jesus Christ and the Holy Spirit. And be it further

Resolved, That the section “Other Sacramental Rites” in “An Outline of the Faith commonly called the Catechism” in The Book of Common Prayer (page 861) be amended for trial use in accordance with Article X of the Constitution and Canons II.3.6 to read as follows:

Q. What is Holy Matrimony?

A. Holy Matrimony is Christian marriage, in which two (2) ~~people the woman and man~~ enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows.

Q. What is required of those to be married?

A. It is required of those to be married that at least one (1) member of the couple be baptized and that they have been instructed that Christian marriage is an unconditional, mutual, exclusive, faithful and lifelong commitment intended for the couple's mutual joy, for the help and comfort given to each other in prosperity and adversity, and, when it is God's will, for the gift and heritage of children and their nurture in the knowledge and love of God. And be it further

Resolved, That these additions and alterations to The Book of Common Prayer authorized for trial use by this Convention are understood to be for the period between the 79th and 80th General Conventions, with the option to 1) extend the period of trial use, 2) adopt on second reading, without amendment, these materials as additions/alterations to The Book of Common Prayer; or 3) take some other course of action as determined by the 80th General Convention; and be it further

Resolved, That these alterations and additions be published in "Liturgical Resources 2" (as appended to the report of the Task Force on the Study of Marriage); and be it further

Resolved, That bishops exercising ecclesiastical authority or, where appropriate, ecclesiastical supervision, will make provision for all couples asking to be married in this Church to have reasonable and convenient access to these trial liturgies; and be it further

Resolved, That bishops continue the work of leading the Church in comprehensive engagement with these materials and continue to provide generous pastoral response to meet the needs of members of this Church; and be it further

Resolved, That the provision of Canon I.18.7 applies by extension to these liturgies authorized for trial use, namely, "It shall be within the discretion of any Member of the Clergy of this Church to decline to solemnize or bless any marriage"; and be it further

Resolved, That the provisions of Canon I.19.3 regarding marriage after divorce apply equally to these liturgies authorized for trial use, in accordance with guidelines established by each diocese; and be it further

Resolved, That this Church continue to honor theological diversity in regard to matters of human sexuality; and that no bishop, priest, deacon or lay person should be coerced or penalized in any manner, nor suffer any canonical disabilities, as a result of his or her theological support for or objection to the 79th General Convention's action pertaining to this resolution; and be it further

Resolved, That in accordance with Article X of the Constitution, notice of this resolution “be sent within six (6) months to the Secretary of the Convention of every Diocese, to be made known to the Diocesan Convention at its next meeting”; and be it further

Resolved, That the 79th General Convention direct the Secretary of General Convention and the Custodian of the Standard Book of Common Prayer, in consultation with the outgoing Chair of the Task Force on the Study of Marriage and the Chairs of the Legislative Committees to whom this legislation is referred, to finalize and arrange with Church Publishing for the publication (in English, Spanish, and French) of the material contained in “Liturgical Resources 2” as approved by the 79th General Convention; the General Convention Office to make these materials available electronically at no cost no later than the first Sunday of Advent 2018.

EXPLANATION

For over forty (40) years The Episcopal Church has been discussing the place of same-sex couples in its common life. During this time, some dioceses and congregations gradually began offering liturgical blessings of the lifelong monogamous relationships of same-sex couples. In 2000, the General Convention adopted Resolution D039 (subsequently reaffirmed by successive General Conventions) expressing the Church’s understanding and expectation that marriage and other life-long committed relationships “will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God.”

The 2012 General Convention authorized liturgical resources for “The Witnessing and Blessing of a Lifelong Covenant” (Resolution 2012-A049), and three (3) years later the 2015 General Convention authorized the trial use of two (2) liturgies for marriage, available for use by all couples (“The Witnessing and Blessing of a Marriage” and “The Celebration and Blessing of a Marriage 2”), as well as the continued use of “The Witnessing and Blessing of a Lifelong Covenant” (Resolution 2015-A054).

With the June 2015 United States Supreme Court decision permitting the civil marriage of same-sex couples anywhere in the United States, same-sex couples have been able to have their marriages solemnized in domestic dioceses of The Episcopal Church in conformity with both the laws of the State and the Canons of the Church (Canon I.18.1). “The Witnessing and Blessing of a Lifelong Covenant” allows the blessing of same-sex couples in civil jurisdictions where their marriage is not permitted by civil law, and authorization for use of this liturgy is not changed by these provisions for trial use of liturgies for marriage.

In a survey of U.S. dioceses in 2017, the Task Force on the Study of Marriage learned that ninety-three (93) Bishops with jurisdiction authorized the trial use of the marriage liturgies. Seventy-three (73) of those bishops authorized their use with no conditions. Twenty (20) bishops authorized their use with some conditions. Of those twenty (20), twelve (12) required Vestry approvals, two (2) required Vestry approval and permission of the Bishop, one (1) required approval of the Bishop, two (2) required a parish discernment process and three (3) authorized only one of the available rites. Eight (8) bishops did not allow the trial use of the marriage liturgies. These liturgies have been widely used throughout the Church, and this resolution brings these liturgies before this Convention for continued trial use, with additional proposed revisions of The Book of Common Prayer [BCP].

This resolution authorizes additions to the Book of Common Prayer, including,

1. Two (2) liturgies for marriage available to all couples: “The Witnessing and Blessing of a Marriage” and “The Celebration and Blessing of a Marriage 2”
2. “The Blessing of a Civil Marriage 2”
3. “An Order for Marriage 2,” a flexible order of service similar to “An Order for Marriage” in the 1979 Book of Common Prayer (pp. 435-36).

These liturgical materials would be authorized for trial use in accordance with Article X of the Constitution of The Episcopal Church and Canon II.3.6. “Trial use” means that the Church is considering these for inclusion in The Book of Common Prayer. To be added to the Prayer Book, two (2) successive General Conventions must authorize the liturgies in identical form. As additions to the Prayer Book, these liturgies would not replace the current BCP liturgies “The Celebration and Blessing of a Marriage,” “The Blessing of a Civil Marriage,” and “An Order for Marriage.”

Canon II. 3.6(a) allows General Convention to specify any special terms or conditions under which such trial use shall be carried out. This resolution requires bishops exercising ecclesiastical authority (or, where appropriate, ecclesiastical supervision) to make provision for all couples asking to be married in this Church to have reasonable and convenient access to these trial liturgies.

During the period of trial use, the liturgies and other revised materials would be published in “Liturgical Resources 2,” but they would not appear in new printings of The Book of Common Prayer. The 80th General Convention, in 2021, could 1) extend the period of trial use, 2) adopt these additions and alterations, at which time they would be added to future printings of the BCP or 3) determine some other course of action.

In addition to the liturgies to be added to The Book of Common Prayer, this resolution would change one (1) rubric and add one (1) liturgical text in order to recognize marriage between same-sex couples. The description of marriage in the section “Concerning the Service” (BCP p. 422) would be revised to state that marriage is a covenant between “two people” rather than between “a man and a woman.” An additional Proper Preface for use at a nuptial Eucharist is proposed for both Rite I and Rite II.

The Catechism would also be revised to state that Christian marriage involves “two people,” rather than “the man and the woman.” A second question about marriage would be added (just as a second question about Confirmation explains the requirements of those to be confirmed) to indicate the Canonical requirements for marriage, including instruction in the purposes of Christian marriage.

This resolution provides guidance for implementing trial use. Given that we are now considering revision of The Book of Common Prayer, it is important as ever that bishops provide generous pastoral response to meet the needs of members of the Church and that they lead the Church in engaging with these materials. The provisions acknowledging that any member of the clergy may decline to solemnize or bless a marriage (Canon I.18.7) and that the provisions regarding marriage after divorce (Canon I.19.3) apply to the use of the trial liturgies were also in the 2015 Resolution, along with an assurance that no one in the Church, lay person, bishop, priest, or deacon, shall suffer any coercion or penalty because of theological support for or opposition to the blessing or marriage of same-sex couples.

The final resolve provides the mechanism for publishing and making this material available to the Church.

RESOLUTION Ao86 AUTHORIZE RITES TO BLESS RELATIONSHIPS

Resolved, the House of _____ concurring, That the 79th General Convention authorize “The Witnessing and Blessing of a Lifelong Covenant” (as appended to the report of the Task Force on the Study of Marriage), authorized for use by the 78th General Convention, to be added to the “Enriching Our Worship” series, for use in jurisdictions of the Episcopal Church in which 1) the couple desiring marriage are of the same sex; and 2) the civil jurisdiction in which the marriage would occur does not allow marriage of same-sex persons; and be it further

Resolved, That the 79th General Convention authorize “The Blessing of a Lifelong Relationship” (as appended to the report of the Task Force on the Study of Marriage) for inclusion in the “Enriching Our Worship” series; and be it further

Resolved, That “The Blessing of a Lifelong Relationship” shall not be used for mere convenience. It may be used 1) by couples who desire to form and to formalize a relationship with one another that is monogamous, unconditional and lifelong, but is nevertheless something different than a marriage in that it does not include the merging of property, finances or other legal encumbrances; and 2) by couples for whom the requirement to furnish identification to obtain a marriage license could result in legal penalties including deportation, because of their immigration status; and be it further

Resolved, That these rites are to be used under the direction of a bishop exercising ecclesiastical authority; and be it further

Resolved, That it shall be within the discretion of any Member of the Clergy of this Church to decline to officiate at any rite of blessing defined herein; and be it further

Resolved, That this Church continue to honor the theological diversity of this Church in regard to matters of human sexuality, and that no bishop, priest, deacon or lay person should be coerced or penalized in any manner, nor suffer any canonical disabilities, as a result of his or her conscientious objection to or support for these rites; and be it further

Resolved, That the 79th General Convention direct the Secretary of General Convention and the Custodian of the Standard Book of Common Prayer, in consultation with the outgoing Chair of the Task Force on the Study of Marriage and the Chairs of the Legislative Committees to whom this legislation is referred, to finalize and arrange with Church Publishing for the publication (in English, Spanish, and French) of the material contained in “Enriching Our Worship” as approved by the 79th General Convention; the General Convention Office to make these materials available electronically at no cost no later than the first Sunday of Advent 2018.

EXPLANATION

In response to Resolution 2009-Co56, the Standing Commission on Liturgy and Music developed “The Witnessing and Blessing of a Lifelong Covenant” as a rite for blessing same-sex relationships. The rite was authorized for use by the 2012 General Convention (Resolution 2012-A049), then revised and authorized for use by the 2015 General Convention (Resolution 2015-A054). This rite is intended for use only in jurisdictions of The Episcopal Church in which 1) the couple desiring marriage are of the same sex; and 2) the civil jurisdiction in which the marriage would occur does not allow marriage of same-sex persons. This resolution proposes that this rite be included in the Enriching Our Worship series.

RESOLUTION A087 DEVELOP RELATIONSHIP PASTORAL RESOURCES

Resolved, the House of _____ concurring, That the 79th General Convention acknowledge and minister to the growing number of persons entering into sexually intimate relationships other than marriage by calling for the development of resources that provide pastoral guidance and teaching on relationships that involve sexual expression; and be it further

Resolved, That the following statement guide the development of these resources: “Qualities of relationship that ground in faithfulness the expression of sexual intimacy include: fidelity, monogamy, commitment, mutual affection, mutual respect, careful and honest communication, physical maturity, emotional maturity, mutual consent, and the holy love which enables those in intimate relationships to see in each other the image of God”; and be it further

Resolved, That the 79th General Convention provide guidance to persons seeking to honor God’s call in all aspects of their lives by calling for the development of resources, including but not limited to spiritual practices, to aid individuals and couples in discerning their vocation to relationship, be it to singleness, celibacy, marriage and/or parenting; and be it further

Resolved, That the Presiding Officers of the House of Bishops and the House of Deputies appoint jointly a task force to develop these resources; and be it further

Resolved, That the task force report and offer these resources to the 80th General Convention for their consideration; and be it further

Resolved, That the General Convention request that the Joint Standing Committee on Program, Budget and Finance consider a budget allocation of \$30,000 for the implementation of this resolution.

EXPLANATION

In 2016, the number of U.S. adults in cohabiting relationships was eighteen (18) million persons. This represents an increase in cohabiters of twenty-nine (29) percent over a nine (9) year period. In 2016, persons aged fifty (50) and older accounted for twenty-three (23) percent of cohabiters, or roughly 4.1 million persons. This represents a seventy-five (75) percent increase in older cohabiters over a nine (9) year period.* Over the past fifty (50) years cohabitation in the U.S. has increased nearly nine hundred (900) percent.** Clearly the number of persons in sexually intimate relationships outside of marriage is increasing rapidly. Yet when it comes to nuanced and sensitive guidance and teaching regarding sexual intimacy, many people feel largely alone, having found the Church’s counsel to remain sexually abstinent outside of marriage, insufficient and unreflective of their experience of the holy in relationship. This resolution calls on the church to develop resources that provide pastoral guidance and teaching on relationships that involve sexual expression. These resources may be used by individuals or couples, they may be used by Church small groups or in college chaplaincies, they may be used by middle-aged or mature Christians who are seeking guidance and direction as they seek to live in a way that is both faithful to God and expressive of the love and commitment they deeply feel.

In the work of the Task Force on the Study of Marriage in this triennium, a number of qualities have come to the fore that ground the expression of sexual intimacy in faithfulness. This resolution directs a task force to use these qualities as a foundation to guide the development of pastoral guidance and teaching on relationships that involve sexual expression.

God's call pervades all aspects of our lives, including our relationships. We may have a vocation to a state of relationship, be it singleness, celibacy or marriage; we may be called to form particular relationships with specific people, as God called Joseph, Guardian of Our Lord, to be Mary's husband (Matthew 1:18-25). Parenthood was once taken for granted as an inseparable part of marriage, but is now a choice—one that can sometimes involve the physically, emotionally, and financially costly processes of adoption or assisted reproduction. As with any vocation, God's call to relationship requires careful, ongoing discernment. Also, God's call to us can change over the course of our lives. A person called to singleness as a young adult may be called to marriage in middle age, or a person called to marriage may be called to singleness after the death of a spouse. This resolution would lead to the creation of resources, including spiritual practices of listening for the voice of the Holy Spirit, that can be used by individuals and couples, with the help of their faith communities, to discern their vocation to relationship.

* Pew Research Center: "Number of U.S. adults cohabiting with a partner continues to rise, especially among those 50 and older. Renee Stepler. April 6, 2017. <http://www.pewresearch.org/fact-tank/2017/04/06/number-of-u-s-adults-cohabiting-with-a-partner-continues-to-rise-especially-among-those-50-and-older/> last accessed November 11, 2017.

** Reports to the 79th General Convention, otherwise known as the 2015 Blue Book Reports. Report of the Task Force on the Study of Marriage: Essay 7, Section 5. Page 575.

Continuance Recommendation

The Task Force on the Study of Marriage has faithfully fulfilled the charges given its iterations over two (2) triennia. The doctrine and practice of marriage and other relationships marked by sexual intimacy may never be settled once and for all and will need continuous attention. Full marriage equality for same-sex couples will not be complete until the liturgies for marriage reflect gender neutrality and are added to the Book of Common Prayer. Positioning these liturgies in other liturgical resources continues to send the message of separate and not equal to LGBTQ+. Continued study and monitoring of the implementation and use of the trial liturgies to their inclusion in the Book of Common Prayer is necessary to reach the full measure of inclusion. The Task Force suggests that existing interim bodies are well equipped to see the work of the past forty (40) years through to its conclusion.

End Notes

"I Will Bless You, and You Will Be a Blessing," Liturgical Resources 1 (Church Publishing, 2012), includes the liturgy and other resources for blessing same-sex relationships that the Standing Commission on Liturgy and Music developed during the 2009-2012 triennium. The revised and expanded edition (Church Publishing, 2015) includes the liturgies for marriage authorized for trial use by the 2015 General Convention.

Supplemental Materials

Liturgical Resources 2

As presented to the 79th General Convention, 2018

Table of Contents

I. Introduction

II. Liturgical Resources

Concerning the Service

The Witnessing and Blessing of a Marriage

The Celebration and Blessing of a Marriage 2

The Blessing of a Civil Marriage 2

An Order for Marriage 2

Prefaces for Marriage

The Outline of the Faith

III. Essays: Christian Perspectives on Marriages and Family Life Today

IV. Essays on Marriage

Introduction: Christian Perspectives on Marriages and Family Life Today

1. A Biblical and Theological Framework for Thinking about Marriage

2. Christian Marriage as Vocation

3. A History of Christian Marriage

4. Marriage as a Rite of Passage

5. The Marriage Canon: History and Critique

6. Agents of the State: A Question for Discernment

7. Changing Trends and Norms in Marriage

V. Dearly Beloved: A Toolkit for the Study of Marriage

VI. Pastoral Resources for Preparing Couples for Marriage

Pre-Marital Preparation: Introduction

Presenters

Session One: Getting to Know You and an Overview

Session Two: Learning from the Past, Part 1

Session Three: Learning from the Past, Part 2

Session Four: Looking to the Future

Session Five: Liturgical Decisions and Wrap-up

Handouts

1. *Declaration of Intention for Marriage (Canon I.18.4)*

2. *About Presenters—For the Couple*

3. *Information for Presenters*

4. *Model Congregational Guidelines*

VII. Appendices

1. *Marriage Canons*

2. *A Review of General Convention Legislation*

I. Introduction

The materials in this volume were developed by the Standing Commission on Liturgy and Music between 2009 and 2015, by the Task Force on the Study of Marriage appointed after the 2012 General Convention, and by an expanded Task Force on the Study of Marriage appointed after the 2015 General Convention. The rites of “The Witnessing and Blessing of a Marriage” and “The Celebration and Blessing of a Marriage 2” were first authorized for trial use in 2015 by the 78th General Convention.

Liturgical Resources

In 2009, the General Convention of The Episcopal Church directed the Standing Commission on Liturgy and Music (SCLM) to “collect and develop theological and liturgical resources” for blessing same-sex relationships (Resolution 2009-Co56). The commission developed “The Witnessing and Blessing of a Lifelong Covenant,” which the 2012 General Convention authorized for provisional use (Resolution 2012-A049).

During the next triennium (2012-2015), the SCLM prepared an adaptation of the 2012 liturgy that can be used for the marriage of any couple (“The Witnessing and Blessing of a Marriage”), as well as “The Celebration and Blessing of a Marriage 2,” a gender-neutral adaptation of the marriage rite in the 1979 *Book of Common Prayer*. The 2015 General Convention authorized both liturgies for trial use. The same convention revised the marriage canon to allow clergy to solemnize a marriage using any of the liturgical forms authorized by The Episcopal Church (Canon I.18.1).

Resolution 2015-A037 directed the expanded Task Force on the Study of Marriage, in consultation with the SCLM, to study and monitor the impact of the marriage of same-sex couples on The Episcopal Church, and to make recommendations to the 79th General Convention. The task force heard concerns about “separate but equal” rites, that is, that rites not included in *The Book of Common Prayer* are not of equal status with those that are. Accordingly, the task force recommends that the 79th General Convention authorize these liturgies for trial use as additions to *The Book of Common Prayer*.

In order to recognize marriage between same-sex couples, the task force also proposes a revision of the rubric “Concerning the Service” of The Celebration and Blessing of a Marriage, along with an additional Proper Preface for Marriage, for use in eucharistic prayers (Rite I and Rite II) at a nuptial eucharist. In addition, the task force proposes a revision to the Catechism to state that Christian marriage involves two people, rather than specifying a man and a woman, and adds a question

concerning the requirements for those seeking to be married in The Episcopal Church, similar to a question about the requirements for those to be confirmed.

Essays

As the Standing Commission on Liturgy and Music developed liturgical resources for blessing same-sex relationships, it faced repeated questions about marriage. In response, the commission recommended to the 2012 General Convention the creation of a task force on the study of marriage. The task force that convened from 2012-2015 addressed the question, “What might The Episcopal Church have to say to today’s world as to what makes a marriage Christian and holy?” Their research and reflection led to seven essays, which were presented to the 2015 General Convention.

The task force identified a number of contemporary trends and norms in marriage and family life, and the 2015 General Convention directed an expanded task force to continue to study those trends and norms. This latter task force developed a series of short essays to invite reflection about marriage and human sexuality, along with a list of resources for further study. The collections of essays from both task forces (2012-2015 and 2015-2018) are included in this volume.

The 2015 General Convention also directed the expanded task force to study the debate about clergy acting as “agents of the state” at marriages. In response, the task force prepared an essay that includes historical background and contemporary perspectives, and concludes with a suggestion to consider clergy as “agents of the couple,” acting as advocates for those entering both the sacred and civil commitments of marriage.

A Toolkit for the Study of Marriage

The Task Force on the Study of Marriage created in 2012 began its work by created a toolkit for the study of marriage that was released in June 2014. An updated version of the toolkit was included in the report of the task force to the 2015 General Convention, and the convention requested that congregations and dioceses use the toolkit.

Pastoral Resources

The material for premarital preparation was originally developed as part of the resources for blessing same-sex relationships prepared by the SCLM during the 2009-2012 triennium. It has been revised to be suitable for use with any couple preparing for marriage. While Canon I.18.3(c) requires that couples be instructed “in the nature, purpose, and meaning, as well as the rights, duties and responsibilities of marriage,” the use of these resources for preparation is not required.

Conclusion

The Task Force on the Study of Marriage offers this material to The Episcopal Church in the hopes that these resources will enable us as Christians to deepen our understanding of marriage and will strengthen our witness to the Gospel.

The Task Force on the Study of Marriage
December 2017

II. LITURGICAL RESOURCES proposed for trial use

as presented to the 79th General Convention

Contents

Concerning the Service *

The Celebration and Blessing of a Marriage 2 **

The Witnessing and Blessing of a Marriage **

The Blessing of a Civil Marriage 2 **

An Order for Marriage 2 **

Prefaces for Marriage *

The Outline of the Faith *

* Prepared by the Task Force on the Study of Marriage, 2015-2018

** Prepared by the Standing Commission on Liturgy and Music, 2012-2015

The Celebration and Blessing of a Marriage

Concerning the Service

Note: This paragraph is proposed for trial use as an amendment of paragraph 1, Concerning the Service, BCP p. 422.

Christian marriage is a solemn and public covenant between two people in the presence of God. In The Episcopal Church it is required that one, at least, of the parties must be a baptized Christian; that the ceremony be attested by at least two witnesses; and that the marriage conform to the laws of the State and the canons of this Church.

The Celebration and Blessing of a Marriage 2

Concerning the Service

At least one of the parties must be a baptized Christian; the ceremony must be attested by at least two witnesses; and the marriage must conform to the laws of the State.

A priest or a bishop normally presides at the Celebration and Blessing of a Marriage, because such ministers alone have the function of pronouncing the nuptial blessing, and of celebrating the Holy Eucharist.

When both a bishop and a priest are present and officiating, the bishop should pronounce the blessing and preside at the Eucharist.

A deacon, or an assisting priest, may deliver the charge, ask for the Declaration of Consent, read the Gospel, and perform other assisting functions at the Eucharist.

Where it is permitted by civil law that deacons may perform marriages, and no priest or bishop is available, a deacon may use the service which follows, omitting the nuptial blessing which follows The Prayers.

It is desirable that the Lessons from the Old Testament and the Epistles be read by lay persons.

In the opening exhortation (at the symbol of *N. N.*), the full names of the persons to be married are declared. Subsequently, only their Christian names are used.

Additional Directions are on page xxx.

The Celebration and Blessing of a Marriage 2

At the time appointed, the persons to be married, with their witnesses, assemble in the church or some other appropriate place.

During their entrance, a hymn, psalm, or anthem may be sung, or instrumental music may be played.

Then the Celebrant, facing the people and the persons to be married, addresses the congregation and says

Dearly beloved: We have come together in the presence of God to witness and bless the joining together of N. and N. in Holy Matrimony. The joining of two people in a life of mutual fidelity signifies to us the mystery of the union between Christ and his Church, and so it is worthy of being honored among all people.

The union of two people in heart, body, and mind is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God's will, for the gift of children and their nurture in the knowledge and love of the Lord. Therefore marriage is not to be entered into unadvisedly or lightly, but reverently, deliberately, and in accordance with the purposes for which it was instituted by God.

Into this holy union N. N. and N. N. now come to be joined.

If any of you can show just cause why they may not lawfully be married, speak now; or else for ever hold your peace.

Then the Celebrant says to the persons to be married

I require and charge you both, here in the presence of God, that if either of you knows any reason why you may not be united in marriage lawfully, and in accordance with God's Word, you do now confess it.

The Declaration of Consent

The Celebrant says to one member of the couple, then to the other

N., will you have this woman/man/person to be your wife/husband/spouse; to live together in the covenant of marriage? Will you love her/him, comfort her/him, honor and keep her/him, in sickness and in health; and, forsaking all others, be faithful to her/him as long as you both shall live?

Answer I will.

The Celebrant then addresses the congregation, saying

Will all of you witnessing these promises do all in your power to uphold these two persons in their marriage?

People We will.

If there is to be a presentation or a giving in marriage, it takes place at this time.

See Additional Directions, p. xxx.

A hymn, psalm, or anthem may follow.

The Ministry of the Word

The Celebrant then says to the people

People The Lord be with you.
 And also with you.
Celebrant Let us pray.

O gracious and everliving God, you have created humankind in your image: Look mercifully upon N. and N. who come to you seeking your blessing, and assist them with your grace, that with true fidelity and steadfast love they may honor and keep the promises and vows they make; through Jesus Christ our Savior, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Then one or more of the following passages from Holy Scripture is read. Other readings from Scripture suitable for the occasion may be used. If there is to be a Communion, a passage from the Gospel always concludes the Readings.

Genesis 1:26–28 (*Male and female he created them*)
Song of Solomon 2:10–13; 8:6–7 (*Many waters cannot quench love*)
Tobit 8:5b–8 (*New English Bible*) (*That she and I may grow old together*)

1 Corinthians 13:1–13 (*Love is patient and kind*)
Ephesians 3:14–19 (*The Father from whom every family is named*)
Ephesians 5:1–2 (*Walk in love, as Christ loved us*)
Colossians 3:12–17 (*Love which binds everything together in harmony*)
1 John 4:7–16 (*Let us love one another, for love is of God*)

Between the Readings, a psalm, hymn, or anthem may be sung or said. Appropriate psalms are Psalm 67, Psalm 127, and Psalm 128.

When a passage from the Gospel is to be read, all stand, and the Deacon or Minister appointed says

People The Holy Gospel of our Lord Jesus Christ according to_____.
 Glory to you, Lord Christ.

Matthew 5:1–10 (*The Beatitudes*)
Matthew 5:13–16 (*You are the light ... Let your light so shine*)
Matthew 7:21, 24–29 (*Like a wise man who built his house upon the rock*)
John 15:9–12 (*Love one another as I have loved you*)

After the Gospel, the Reader says

People The Gospel of the Lord.
 Praise to you, Lord Christ.

A homily or other response to the Readings may follow.

The Marriage

Each member of the couple, in turn, takes the right hand of the other and says

In the Name of God, I, N., take you, N., to be my wife/husband/spouse,
to have and to hold from this day forward,

for better for worse, for richer for poorer,
in sickness and in health, to love and to cherish,
until we are parted by death.
This is my solemn vow.

The Priest may ask God's blessing on rings as follows

Bless, O Lord, these rings to be signs of the vows
by which N. and N. have bound themselves to each other;
through Jesus Christ our Lord. Amen.

The giver places the ring on the ring finger of the other's hand and says

N., I give you this ring as a symbol of my vow,
and with all that I am, and all that I have, I honor you,
in the Name of the Father, and of the Son,
and of the Holy Spirit [or in the Name of God].

Then the Celebrant joins the right hands of the couple and says

Now that N. and N. have given themselves to each other by solemn vows,
with the joining of hands and the giving and receiving of rings,
I pronounce that they are wed to one another,
in the Name of the Father, and of the Son, and of the Holy Spirit.
Those whom God has joined together let no one put asunder.

People Amen.

The Prayers

All standing, the Celebrant says

Let us pray together in the words our Savior taught us.

People and Celebrant

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
forever and ever.
Amen.

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever.
Amen.

If Communion is to follow, the Lord's Prayer may be omitted here.

The Deacon or other person appointed reads the following prayers, to which the People respond, saying, Amen. If there is not to be a Communion, one or more of the prayers may be omitted.

Leader

Let us pray.

Eternal God, creator and preserver of all life, author of salvation, and giver of all grace: Look with favor upon the world you have made, and for which your Son gave his life, and especially upon N. and N. whom you make one flesh in Holy Matrimony. Amen.

Give them wisdom and devotion in the ordering of their common life, that each may be to the other a strength in need, a counselor in perplexity, a comfort in sorrow, and a companion in joy. Amen.

Grant that their wills may be so knit together in your will, and their spirits in your Spirit, that they may grow in love and peace with you and one another all the days of their life. Amen.

Give them grace, when they hurt each other, to recognize and acknowledge their fault, and to seek each other's forgiveness and yours. Amen.

Make their life together a sign of Christ's love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair. Amen.

Bestow on them, if it is your will, the gift and heritage of children, and the grace to bring them up to know you, to love you, and to serve you. Amen.

Give them such fulfillment of their mutual affection that they may reach out in love and concern for others. Amen.

Grant that all married persons who have witnessed these vows may find their lives strengthened and their loyalties confirmed. Amen.

Grant that the bonds of our common humanity, by which all your children are united one to another, and the living to the dead, may be so transformed by your grace, that your will may be done on earth as it is in heaven; where, O Father, with your Son and the Holy Spirit, you live and reign in perfect unity, now and for ever. Amen.

The Blessing of the Marriage

The People remain standing. The couple kneel, and the Priest says one of the following prayers

Most gracious God, we give you thanks for your tender love in sending Jesus Christ to come among us, to be born of a human mother, and to make the way of the cross to be the way of life. We thank you, also, for consecrating the union of two people in his Name. By the power of your Holy Spirit, pour out the abundance of your blessing upon N. and N. Defend them from every enemy. Lead them into all peace. Let their love for each other be a seal upon their hearts, a mantle about their shoulders, and a crown upon their foreheads. Bless them in their work and in their companionship; in their sleeping and in their waking; in their joys and in their sorrows; in their life and in their death. Finally, in your mercy, bring them to that table where your saints feast for ever in your heavenly home; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

or this

O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send therefore your blessing upon these your servants, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

The couple still kneeling, the Priest adds this blessing

God the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that you may faithfully live together in this life, and in the age to come have life everlasting. Amen.

The Peace

The Celebrant may say to the People

The peace of the Lord be always with you.

People

And also with you.

The newly married couple then greet each other, after which greetings may be exchanged throughout the congregation.

When Communion is not to follow, the wedding party leaves the church. A hymn, psalm, or anthem may be sung, or instrumental music may be played.

At the Eucharist

The liturgy continues with the Offertory, at which the newly married couple may present the offerings of bread and wine.

Preface of Marriage 2, or of the Season

At the Communion, it is appropriate that the newly married couple receive Communion first, after the ministers.

In place of the usual postcommunion prayer, the following is said

O God, the giver of all that is true and lovely and gracious:
We give you thanks for binding us together
in these holy mysteries of the Body and Blood
of your Son Jesus Christ.
Grant that by your Holy Spirit,
N. and N., now joined in Holy Matrimony,
may become one in heart and soul,
live in fidelity and peace,
and obtain those eternal joys prepared for all who love you;
for the sake of Jesus Christ our Lord. Amen.

As the wedding party leaves the church, a hymn, psalm, or anthem may be sung, or instrumental music may be played.

Additional Directions for The Celebration and Blessing of a Marriage 2

If Banns are to be published, the following form is used

I publish the Banns of Marriage between N. N. of _____ and N. N. of _____.

If any of you know just cause why they may not be joined together in Holy Matrimony, you are bidden to declare it. This is the first [or second, or third] time of asking.

The Celebration and Blessing of a Marriage (2) may be used with any authorized liturgy for the Holy Eucharist. This service then replaces the Ministry of the Word, and the Eucharist begins with the Offertory.

After the Declaration of Consent, if there is to be a giving in marriage, or presentation, the Celebrant asks,

Who presents [gives] these two people to be married to each other?

The appropriate answer is, “I do.” If more than one person responds, they do so together.

For the Ministry of the Word it is fitting that the couple to be married remain where they may conveniently hear the reading of Scripture. They may approach the Altar, either for the exchange of vows, or for the Blessing of the Marriage.

It is appropriate that all remain standing until the conclusion of the Collect. Seating may be provided for the wedding party, so that all may be seated for the Lessons and the homily.

The Apostles’ Creed may be recited after the Lessons, or after the homily, if there is one.

When desired, some other suitable symbol of the vows may be used in place of the ring.

At the Offertory, it is desirable that the bread and wine be presented to the ministers by the newly married persons. They may then remain before the Lord’s Table and receive Holy Communion before other members of the congregation.

The Witnessing and Blessing of a Marriage

Concerning the Service

This rite is appropriately celebrated in the context of the Holy Eucharist and may take place at the principal Sunday Liturgy. This rite then replaces the Ministry of the Word. A bishop or priest normally presides. Parallel texts from *Enriching Our Worship 1* are included as options for elements of this rite.

At least one of the couple must be a baptized Christian, and the marriage shall conform to the laws of the state and canons of this church.

Two or more presenters, who may be friends, parents, family members, or drawn from the local assembly, may present the couple to the presider and the assembly.

As indicated in the opening address, the consent, and the blessing of the rings, the rite may be modified for use with a couple who have previously made a lifelong commitment to one another.

The Witnessing and Blessing of a Marriage

The Word of God

Gathering

The couple joins the assembly.

A hymn of praise, psalm, or anthem may be sung, or instrumental music may be played. The

Presider says the following, the People standing

Presider	Blessed be God: Father, Son, and Holy Spirit.
People	Blessed be God, now and for ever. Amen.

In place of the above may be said

Presider	Blessed be the one, holy, and living God.
People	Glory to God for ever and ever.

From Easter Day through the Day of Pentecost

Presider	Alleluia. Christ is risen.
People	The Lord is risen indeed. Alleluia.

In place of the above may be said

Presider	Alleluia. Christ is risen.
People	Christ is risen indeed. Alleluia.

Then may be said

Presider	Beloved, let us love one another,
People	For love is of God.
Presider	Whoever does not love does not know God,
People	For God is love.
Presider	Since God so loves us,
People	Let us love one another.

The Presider may address the assembly in these words

Dear friends in Christ, or Dearly beloved,
in the name of God and the Church
we have come together today with N. N. and N. N.,
to witness the vows they make,
committing themselves to one another

in marriage [according to the laws of the state [or civil jurisdiction of X].
 Forsaking all others,
 they will bind themselves to one another
 in a covenant of mutual fidelity and steadfast love,
 remaining true to one another in heart, body, and mind,
 as long as they both shall live.

The lifelong commitment of marriage
 is not to be entered into lightly or thoughtlessly,
 but responsibly and with reverence.
 Let us pray, then, that God will give them the strength
 to remain steadfast in what they vow this day.
 Let us also pray for the generosity
 to support them in the commitment they undertake
 and for the wisdom to see God at work in their life together.

Or this, for those who have previously made a lifelong commitment to one another

Dear friends in Christ, or Dearly beloved,
 in the name of God and the Church
 we have come together today with N. N. and N. N.
 to witness the sacred vows they make this day
 as they are married
 [according to the laws of the state or civil jurisdiction of X],
 and reaffirm their commitment to one another.
 Forsaking all others,
 they will renew their covenant of mutual fidelity and steadfast love,
 remaining true to one another in heart, body, and mind,
 as long as they both shall live.

Let us pray, then, that God will give them the strength
 to remain steadfast in what they vow this day.
 Let us also pray for the generosity
 to support them in the commitment they undertake,
 and for the wisdom to see God at work in their life together.

The Collect of the Day

<i>Presider</i>	The Lord be with you.	or	God be with you.
<i>People</i>	And also with you.		
<i>Presider</i>	Let us pray.		

The Presider says one of the following Collects

God of abundance:
 assist by your grace N. and N.,
 whose covenant of love and fidelity we witness this day.
 Grant them your protection, that with firm resolve
 they may honor and keep the vows they make;
 through Jesus Christ our Savior,

who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

or this

Almighty and everliving God:
look tenderly upon N. and N.,
who stand before you in the company of your Church.
Let their life together bring them great joy.
Grant them so to love selflessly and live humbly,
that they may be to one another and to the world
a witness and a sign of your never-failing love and care;
through Jesus Christ your Son our Lord,
who lives and reigns with you and the Holy Spirit,
one God, to the ages of ages. Amen.

or this

O God, faithful and true,
whose steadfast love endures for ever:
we give you thanks for sustaining N. and N. in the life they share
and for bringing them to this day.
Nurture them and fill them with joy in their life
together, continuing the good work you have begun in
them;
and grant us, with them, a dwelling place eternal in the heavens
where all your people will share the joy of perfect love,
and where you, with the Son and the Holy Spirit, live and reign,
one God, now and for ever. Amen.

or this, for those who bring children

Holy Trinity, one God,
three Persons perfect in unity and equal in majesty:
Draw together with bonds of love and affection
N. and N., who with *their families*
seek to live in harmony and forbearance all their days,
that their joining together will be to us
a reflection of that perfect communion
which is your very essence and life,
O Father, Son, and Holy Spirit,
who live and reign in glory everlasting. Amen.

The Lessons

The people sit. Then one or more of the following passages of Scripture is read. If the Holy Communion is to be celebrated, a passage from the Gospels always concludes the Readings. When the blessing is celebrated in the context of the Sunday Eucharist, the Readings of the Sunday are used, except with the permission of the Bishop.

Ruth 1:16–17
1 Samuel 18:1b, 3; 20:16–17; 42a;
or 1 Samuel 18:1–4

Ecclesiastes 4:9–12
Song of Solomon 2:10–13; 8:6–7
Micah 4:1–4

Romans 12:9–18

1 Corinthians 12:31b–13:13

2 Corinthians 5:17–20

Galatians 5:14, 22–26

Ephesians 3:14–21

Colossians 3:12–17

1 John 3:18–24

1 John 4:7–16, 21

When a biblical passage other than one from the Gospels is to be read, the Reader announces it with these words

Reader A Reading from _____.

After the Reading, the Reader may say

 The Word of the Lord.
or Hear what the Spirit is saying to God's people.
or Hear what the Spirit is saying to the Churches.

People Thanks be to God.

Between the Readings, a psalm, hymn, or anthem may be sung or said. Appropriate psalms are Psalm 65, Psalm 67, Psalm 85:7–13, Psalm 98, Psalm 100, Psalm 126, Psalm 127, Psalm 133, Psalm 148, and Psalm 149:1–5.

Appropriate passages from the Gospels are

Matthew 5:1–16

Mark 12:28–34

Luke 6:32–38

John 15:9–17

John 17:1–2, 18–26

All standing, the Deacon or Priest reads the Gospel, first saying

 The Holy Gospel of our Lord Jesus Christ according to _____.
or The Holy Gospel of our Savior Jesus Christ according to _____.

People Glory to you, Lord Christ.

After the Gospel, the Reader says

 The Gospel of the Lord.
People Praise to you, Lord Christ.

The Sermon

The Witnessing of the Vows and the Blessing of the Covenant

The couple comes before the assembly. If there is to be a presentation, the presenters stand with the couple, and the Presider says to them

Presider Who presents N. and N., as they seek the blessing of God and the Church on their love and life together?

Presenters We do.

Presider Will you love, respect, and pray for N. and N., and do all in your power to stand with them in the life they will share?

Presenters We will.

The Presider then addresses the couple, saying

 N. and N., you have come before God and the Church to exchange and renew solemn vows

with one another and to ask God's blessing.

The Presider addresses one member of the couple, saying

Presider N., do you freely and unreservedly offer yourself to N.?

Answer I do.

Presider Will you *continue* to live together in faithfulness and holiness of life as long as you both shall live?

Answer I will, with God's help.

The Presider addresses the other member of the couple, saying

Presider N., do you freely and unreservedly offer yourself to N.?

Answer I do.

Presider Will you *continue* to live together in faithfulness and holiness of life as long as you both shall live?

Answer I will, with God's help.

The assembly stands, the couple faces the People, and the Presider addresses them, saying

Presider Will all of you gathered to witness these vows do all in your power to uphold and honor this couple in the covenant they make?

People We will.

Presider Will you pray for them, especially in times of trouble, and celebrate with them in times of joy?

People We will.

The Prayers

The Presider then introduces the prayers

Presider Then let us pray for N. and N. in their life together and for the concerns of this community.

A Deacon or another leader bids prayers for the couple.

Prayers for the Church and for the world, for the concerns of the local community, for those who suffer or face trouble, and for the departed are also appropriate. If the rite takes place in the principal Sunday worship of the congregation, the rubric concerning the Prayers of the People on page 359 of the Book of Common Prayer is followed.

Adaptations or insertions may be made to the form that follows. A bar in the margin indicates a bidding that may be omitted.

Leader For N. and N., seeking your blessing and the blessing of your holy people;
Loving God, or Lord, in your mercy,

People Hear our prayer.

Leader For a spirit of loving-kindness to shelter them all their days;
Loving God, or Lord, in your mercy,

People Hear our prayer.

Leader For friends to support them and communities to enfold them;
Loving God, or Lord, in your mercy,

People Hear our prayer.

Leader For peace in their home and love in their family;
Loving God, or Lord, in your mercy,

People Hear our prayer.

Leader For the grace and wisdom to care for the children you entrust to them [or may entrust to them];

Loving God, or Lord, in your mercy,

People Hear our prayer.

Leader For the honesty to acknowledge when they hurt each other, and the humility to seek each other's forgiveness and yours;

Loving God, or Lord, in your mercy,

People Hear our prayer.

Leader For the outpouring of your love through their work and witness;

Loving God, or Lord, in your mercy,

People Hear our prayer.

Leader For the strength to keep the vows each of us has made;

Loving God, or Lord, in your mercy,

People Hear our prayer.

The leader may add one or more of the following biddings

Leader For all who have been reborn and made new in the waters of Baptism;

Loving God, or Lord, in your mercy,

People Hear our prayer.

Leader For those who lead and serve in communities of faith;

Loving God, or Lord, in your mercy,

People Hear our prayer.

Leader For those who seek justice, peace, and concord among nations;

Loving God, or Lord, in your mercy,

People Hear our prayer.

Leader For those who are sick or suffering, homeless or poor;

Loving God, or Lord, in your mercy,

People Hear our prayer.

Leader For victims of violence and those who inflict it;

Loving God, or Lord, in your mercy,

People Hear our prayer.

Leader For communion with all who have died [especially those whom we remember this day: _____];

Loving God, or Lord, in your mercy,

People Hear our prayer.

The Presider concludes the Prayers with the following or another appropriate Collect

Giver of every gift, source of all goodness,
 hear the prayers we bring before you for N. and N., who
 seek your blessing this day.
 Strengthen them as they share in the saving work of Jesus, and
 bring about for them and for all you have created
 the fullness of life he promised,
 who now lives and reigns for ever and ever. Amen.

If the Eucharist is to follow, the Lord's Prayer is omitted here.

Leader As our Savior Christ has taught us,
 we now pray,
People Our Father in heaven,
and hallowed be your Name,
Leader your kingdom come,
 your will be done,
 on earth as in heaven.
 Give us today our daily bread.
 Forgive us our sins
 as we forgive those
 who sin against us.
 Save us from the time of trial,
 and deliver us from evil.
 For the kingdom, the power,
 and the glory are yours,
 now and for ever. Amen.

And now, as our Savior Christ has taught us,
 we are bold to say,
 Our Father, who art in heaven,
 hallowed be thy Name,
 thy kingdom come,
 thy will be done,
 on earth as it is in heaven.
 Give us this day our daily bread.
 And forgive us our trespasses,
 as we forgive those
 who trespass against us.
 And lead us not into temptation,
 but deliver us from evil.
 For thine is the kingdom,
 and the power, and the glory,
 for ever and ever. Amen.

N. and N. have shown to one another and the world
their love and faithfulness.
Bless now these rings, that from this day forward
they may be signs of the vows N. and N. have exchanged
in your presence and in the communion of your Church,
through Christ our Lord. Amen.

Pronouncement

The Presider joins the right hands of the couple and says

Now that N. and N. have exchanged vows of love and fidelity
in the presence of God and the Church,
I pronounce that they are married
[according to the laws of the state or civil jurisdiction of X].
and bound to one another
as long as they both shall live. Amen.

Blessing of the Couple

As the couple stands or kneels, the Presider invokes God's blessing upon them, saying

Let us pray.

Most gracious God,
we praise you for the tender mercy and unfailing
care revealed to us in Jesus the Christ
and for the great joy and comfort bestowed upon
us in the gift of human love.
We give you thanks for N. and N.,
and the covenant of faithfulness they have made.
Pour out the abundance of your Holy Spirit upon them.
Keep them in your steadfast love;
protect them from all danger;
fill them with your wisdom and peace;
lead them in holy service to each other and the world.

The Presider continues with one of the following

God the Father,
God the Son,
God the Holy Spirit,
bless, preserve, and keep you
and mercifully grant you rich and boundless grace,
that you may please God in body and soul.
God make you a sign of the loving-kindness and steadfast fidelity
manifest in the life, death, and resurrection of our Savior,
and bring you at last to the delight of the heavenly banquet,
where he lives and reigns for ever and ever. Amen.

or this

God, the holy and undivided Trinity,
bless, preserve, and keep you,

and mercifully grant you rich and boundless grace,
that you may please God in body and soul.
God make you a sign of the loving-kindness and steadfast fidelity
manifest in the life, death, and resurrection of our Savior,
and bring you at last to the delight of the heavenly banquet,
where he lives and reigns for ever and ever. Amen.

The Peace

The Presider bids the Peace.

Presider The peace of the Lord be always with you.
People And also with you.

In place of the above may be said

Presider The peace of Christ be always with you.
People And also with you.

*The liturgy continues with the Holy Communion. When the Eucharist is not celebrated, the Presider blesses the people.
The Deacon, or in the absence of a Deacon, the Priest, dismisses them.*

At the Eucharist

The liturgy continues with the Offertory, at which the couple may present the offerings of bread and wine.

The following proper preface may be said

Because in the giving of two people to each other in faithful love
you reveal the joy and abundant life you share
with your Son Jesus Christ and the Holy Spirit.

The following postcommunion prayer may be said

God our strength and joy,
we thank you for the communion of our life together,
for the example of holy love that you give us in N. and N.,
and for the Sacrament of the Body and Blood
of our Savior Jesus Christ.
Grant that it may renew our hope
and nourish us for the work you set before us
to witness to the presence of Christ in the world,
through the power of your Spirit,
and to the glory of your Name. Amen.

The Blessing of a Civil Marriage 2

The rite begins as prescribed for celebrations of the Holy Eucharist, using the Collect and Lessons appointed in the Marriage service.

After the Gospel (and homily), the couple stand before the Celebrant, who addresses them in these or similar words

N. and N., you have come here today to seek the blessing of God and of his Church upon your marriage. I require, therefore, that you promise, with the help of God, to fulfill the obligations which Christian Marriage demands.

The Celebrant then addresses one member of the couple, then the other, saying

N., you have taken N. to be your wife/husband/spouse. Do you promise to love her/him, comfort her/him, honor and keep her/him, in sickness and in health, and, forsaking all others, to be faithful to her/him as long as you both shall live?

Answer I do.

The Celebrant then addresses the congregation, saying

Will you who have witnessed these promises do all in your power to uphold these two persons in their marriage?

People We will.

If rings are to be blessed, the members of the couple extend their hands toward the Priest [or Bishop], who says

Bless, O Lord, these rings to be signs of the vows by which N. and N. have bound themselves to each other; through Jesus Christ our Lord. Amen.

The Celebrant joins the right hands of the couple and says

Those whom God has joined together let no one put asunder.

People Amen.

The service continues with The Prayers on page xxx.

An Order for Marriage 2

If it is desired to celebrate a marriage otherwise than as provided on page 423 of The Book of Common Prayer, or in the trial-use liturgies “The Witnessing and Blessing of a Marriage” or “The Celebration and Blessing of a Marriage 2,” this Order is used.

Normally, the celebrant is a priest or bishop. Where permitted by civil law, and when no priest or bishop is available, a deacon may function as celebrant, but does not pronounce a nuptial blessing.

The laws of the State and the Canons of this Church having been complied with, the couple, together with their witnesses, families, and friends assemble in the church or in some other convenient place.

1. The teaching of the Church concerning Holy Matrimony, as it is declared in the formularies and Canons of this Church, is briefly stated.
2. The intention of the couple to enter the state of matrimony, and their free consent, is publicly ascertained.
3. One or more Readings, one of which is always from Holy Scripture, may precede the exchange of vows. If there is to be a Communion, a Reading from the Gospel is always included.
4. The vows are exchanged, using the following form In the Name of God,

I, N., take you, N., to be my
wife/husband/spouse, to have and to hold
from this day forward,
for better for worse, for richer for poorer,
in sickness and in health, to love and to cherish,
until we are parted by death.
This is my solemn vow.

or this

I, N., take thee N., to my wedded
wife/husband/spouse, to have and to hold from
this day forward,
for better for worse, for richer for poorer,
in sickness and in health, to love and to cherish,
till death us do part, according to God’s holy
ordinance; and thereto I plight [or give] thee my
troth.

5. The Celebrant declares the union of the couple, in the Name of the Father, and of the Son, and of the Holy Spirit.
6. Prayers are offered for the couple, for their life together, for the Christian community, and for the world.
7. A priest or bishop pronounces a solemn blessing upon the couple.
8. If there is no Communion, the service concludes with the Peace, the couple first greeting each other. The Peace may be exchanged throughout the assembly.
9. If there is to be a Communion, the service continues with the Peace and the Offertory. The Holy Eucharist may be celebrated either according to Rite One or Rite Two, or according to the Order on page 401 of the Book of Common Prayer 1979.

Prefaces for Marriage

Note: The following Proper Preface is proposed for trial use as an addition to the Prefaces for Rite I, BCP p. 349.

Marriage 2

Because in the marriage of two people in faithful love thou dost reveal unto us the joy and abundant life thou sharest with thy Son Jesus Christ and the Holy Ghost.

Note: The following Proper Preface is proposed for trial use as an addition to the Prefaces for Rite II, BCP p. 381.

Marriage 2

Because in the marriage of two people in faithful love you reveal the joy and abundant life you share with your Son Jesus Christ and the Holy Spirit.

An Outline of the Faith

Note: These paragraphs are proposed for trial use as an amendment of the section on Holy Matrimony in An Outline of the Faith (also known as the Catechism), BCP p. 861.

- Q. What is Holy Matrimony?
- A. Holy Matrimony is Christian marriage, in which two people enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows.
- Q. What is required of those to be married?
- A. It is required of those to be married that at least one member of the couple be baptized and that they have been instructed that Christian marriage is an unconditional, mutual, exclusive, faithful and lifelong commitment intended for the couple's mutual joy, for the help and comfort given to each other in prosperity and adversity, and when it is God's will, for the gift and heritage of children and their nurture in the knowledge and love of God.

III. Essays: Christian Perspectives on Marriages and Family Life Today

prepared by the
Task Force on the Study of Marriage 2015-2018

Contents

Introduction: Christian Perspectives on Marriages and Family Life Today
Biblical and Theological Foundations for Relationships
Culture, Ethnicity, and Marriage
Householding
Singleness
Sexual Intimacy: A Complex Gift
Responses to the Essays
For Further Reading: Marriage, Family, and Sexuality
Clergy, Church, and State: A Continuing Debate

Introduction: Christian Perspectives on Marriages and Family Life Today

Six years ago, the 2012 General Convention of the Episcopal Church created a Task Force on the Study of Marriage charged with exploring “biblical, theological, historical, liturgical, and canonical dimensions of marriage,” and to “consider issues raised by changing societal and cultural norms and legal structures” (Resolution 2012-A050). The task force produced several essays, including one on “Changing Trends and Norms in Marriages.” In its executive summary, the task force reported:

The main issue that we identified for our reflection as a church has to do with the current drop in marriage rates, and for those who do marry, a delay until a later age than ever before.

Cohabitation, as a temporary option or alternative to marriage, is significantly on the rise.

The task force also explored “differences in marriage trends among groups identified by race and ethnicity: African Americans, Hispanics and Latinos, Native Americans, and Asian Americans.”¹

The 2015 General Convention called for an expanded task force to continue this work, including further exploration of “those contemporary trends and norms identified by the Task Force on the Study of Marriage in the previous triennium,” and to “explore biblical, theological, moral, liturgical, cultural, and pastoral perspectives on these matters, and develop written materials about them which represent the spectrum of understanding in our Church and which include responses from theologians, ethicists, pastors, liturgists, social scientists, and educators who are not members of the expanded Task Force, and whose perspectives represent the spectrum of understandings on these matters in our Church” (Resolution 2015-A037).

The task force has responded to this charge by producing a series of short essays that are intended to invite reflection and conversation about marriage, intimate human relationships, and human sexuality from a Christian perspective. The essays in this series build on the essays produced by the earlier task force, and they rely on the data in the essay “Changing Trends and Norms in Marriages.”

In summer 2017, the task force sent first drafts of these essays to scholars, pastors, and educators and invited responses. The twenty replies we received informed the final revisions of the essays. A final essay lists the respondents and summarizes the critiques and suggestions that were not incorporated into the essays.

The task force also circulated a survey in fall 2016 that invited Episcopalians to tell us about their experiences of marriage and other intimate human relationships. We have incorporated a few of these responses in the essays to illustrate some of the realities of marriage, singleness, and family life in our contemporary contexts.

¹ Introduction, Appendix 1: Essays on Marriage, in Report of the Task Force on the Study of Marriage to the 78th General Convention (Reports to General Convention, 1976-2015, Archives of the Episcopal Church), p. 12, https://www.episcopalarchives.org/e-archives/gc_reports/reports/2015/bb_2015-R044.pdf (accessed 8/19/17). Essay 7, “Changing Trends and Norms in Marriages,” is on pp. 88-98 of the report. The essays are included below in their entirety.

We encourage congregations and other groups to discuss these essays. Several questions for reflection follow each essay, and a bibliography offers resources for further study.

Over the centuries, Anglicans have developed theology that is rooted in Scripture, draws upon the breadth of Christian tradition, and is in dialogue with its contemporary context. These brief essays seek to do the same. They offer a foundation for a Christian understanding of human relationships, and they explore how we understand God to be at work in the complexity of intimate human relationships, including marriage, in our time, in the various contexts in which the Episcopal Church is located today. We invite Episcopalians to join us in this theological reflection, seeking to understand the blessings of lifelong committed relationships and to discern how to respond pastorally to individuals and couples in the midst of changing social and cultural norms.

Biblical and Theological Foundations for Relationships

Even before we are born, we are in relationship, as God knits us together in our mother's womb (*Psalms 139:13*). We grow and develop in a network of relationships, including but not limited to family, friendship, and marriage. Because we are created in the image of God (*Genesis 1:27-28*), human beings are created for relationship.

Christians understand ourselves to be drawn into relationship with God and with one another through Christ. Faith in the incarnate Word awakens us to the promise of right relationship that is God's desire for all humankind.

"The heart of Christian faith is the encounter with the God of Jesus Christ who makes possible both our union with God and communion with each other. In this encounter God invites people to share in divine life and grace through Jesus Christ by the power of the Holy Spirit; at the same time, we are called to live in new relationship with one other, as we are gathered together by the Spirit into the body of Christ."¹

God's love is revealed in Jesus, the Word who became flesh and lived among us (*John 1:14*). From Jesus, we learn that loving God with our whole being is integrally connected with loving our neighbor as ourselves (*Matthew 22:36-40*). In his life and teaching, Jesus taught and embodied the love of neighbor commanded in Jewish Law (*Leviticus 19:18*). Jesus enacted God's self-giving love, for example, by feeding the multitudes (*Matthew 15:32-38*). After taking on the role of a servant and washing the feet of his disciples (*John 13:1-15*), Jesus then gave his disciples a new commandment: to love one another as he loved them (*John 13:34-35*).

Loving one another is not limited to family or the Christian community, as the Baptismal Covenant in the 1979 *Book of Common Prayer* indicates: "Will you seek and serve Christ in *all persons*, loving your

¹ Catherine Mowry LaCugna, "The Practical Trinity," *Christian Century* (July 15-22, 1992), 679.

neighbor as yourself?” (p. 305) Love of neighbor requires concern for the whole human family: “Will you strive for justice and peace among *all people*, and respect the dignity of every *human being*?” (p. 305) The Baptismal Covenant thus calls us to a way of life that is not only loving but also liberating and life-giving.

We make these baptismal promises in response to the affirmation of faith (the Apostles’ Creed) that proclaims God’s mission of creating, redeeming, and sanctifying love for the world. Through baptism, we become members of a community of faith that recognizes God at work in the world, from the beginning of creation to the promised new creation, a community that extends through time as the communion of saints. Baptism signifies God’s claim on us as beloved children of God and marks us as Christ’s own (BCP p. 308). Our participation in baptism and eucharist sustains us in our relationships with people and communities throughout the world, and with all creation.²

While Christians strive to love as Christ loved us, following the way of Jesus is difficult. All too often Christians fall short as we wrestle with the evil powers of this world and our own sinful desires (BCP p. 302), as the Baptismal Covenant recognizes: “Will you persevere in resisting evil, and whenever you fall into sin, repent and return to the Lord?” (BCP p. 304)

Like Christians today, the earliest Christian communities struggled to fulfill Jesus’ new commandment of love. Writing to the Christian community in Corinth, a community that was divided among themselves (*I Corinthians 1:11-12*), the apostle Paul exhorted them to recognize their unity in the body of Christ through baptism (*I Corinthians 12:12-13*), then called them to love one another. In a passage frequently read at wedding ceremonies, though originally intended for the entire Christian community at Corinth, Paul explained, “Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.” (*I Corinthians 13:4-7*)

In his letter to the Philippians, Paul made clear that our love for one another is to be a selfless love that is rooted in Christ’s incarnation. “Be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who... emptied himself... being born in human likeness.” (*Philippians 2:2-7*) God’s self-giving love, revealed most especially in the incarnation, not only casts down the mighty, it also lifts up the lowly (*The Song of Mary, Luke 1:46-55*; see also *The Song of Hannah, I Samuel 2:1-10*).

It is evident in Jewish teaching that this love extends beyond our family and nearest neighbors. The Law of Moses states, “You also shall love the stranger, for you were strangers in the land of Egypt” (*Deuteronomy 10:19*), a principle that Jesus extended in radical ways when he redefined his family not as those with whom he shared ties of blood but as those “who hear the word of God and do it” (*Luke*

² “Faith, Hope, and Love: Theological Resources for Blessing Same-Sex Relationships,” in “*I Will Bless You, and You Will Be a Blessing*,” Liturgical Resources 1, revised and expanded edition (New York: Church Publishing, Inc., 2015), 39-43.

8:21, also *Matthew 12:50 and Mark 3:35*) and taught that those who would be children of God must care at great personal cost for those whom they have been taught are unworthy of such attention (*Luke 10:25-37*).

Like all human beings, Christians do not always live in the way of love. Striving for power or position, jealousy, factionalism, destructive uses of substances, spiritual manipulation, and loveless or indiscriminate sexual behavior are just a few of the ways that relationships are distorted and sinful. When Christians fail to live in the way of love, they can seek forgiveness from one another, and from God, an essential part of baptismal living. Christians are able to acknowledge their faults and seek forgiveness through Jesus Christ, who makes known God's love and offers forgiveness of sins.

By the power of the Holy Spirit, God continues to be present among us, saving us from sin, seeking communion with us and all creation, drawing us toward the promised new creation. The fruit of the Spirit, the apostle Paul tells us, is "love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control" (*Galatians 5:22-23*). Those who live by the Spirit grow in holiness of life as they embody these qualities in their relationships, including marriage and family.

QUESTIONS FOR CONSIDERATION

- 1) Is there anything of Jesus' own character or teachings that has taught you something about "right relationship" in your life?
- 2) The church speaks of "communion with God and one another." In the Eucharist, do you sense a communion with God and other people? If so, what is that like? How has this affected how you are in relationship with others?
- 3) We are urged to "love and serve one another as Christ loved and served us." Can you think of times when Christ's example of love and service affected your love and service to others?
- 4) How have you tried to live out the Baptismal Covenant's call to "resist evil" in yourself and/or the world around you?
- 5) Do you sense a connection between God's forgiveness of you and your forgiving or being forgiven by others in relationship? If so, what is that like?

Culture, Ethnicity, and Marriage

Resolution 2015-A037 asked the Task Force on the Study of Marriage to “explore... differences in marriage patterns between ethnic and racial groups.”¹ An early effort to summarize data on marriage patterns among differing racial and ethnic groups ran into two insurmountable problems. First was the impossibility of including all the racial and ethnic groups present in The Episcopal Church.² Second, and more significant, was the overwhelmingly negative response from many on the Task Force, who found that this approach reinforced harmful, offensive stereotypes. Especially in a time of increased harassment of and hate crimes against non-white persons, we believed it was irresponsible and un-Christian to add to the burden of racism that people of color bear.³ A third important factor was that the Task Force had already addressed the data in the previous triennium. The Blue Book report of 2015 discussed varying relationship patterns among different groups throughout The Episcopal Church.⁴ Therefore, this essay takes up what was largely unexamined in 2015: the importance of understanding power and culture. We seek to offer the Church a tool that could be valuable to couples and to clergy ministering with them, and so we turned to the need for cultural competency among all people interacting with couples, including the partners themselves.

We start with the simple definition found in the Merriam-Webster dictionary. Culture is “the integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations.” Culture is dynamic and fluid; elders and peers transmit culture to us across the span of our lifetimes. For our purposes, culture shapes the norms and expectations of individuals, couples, and families. Culture is one more element to consider during premarital counseling. A focus on culture might expand the work done with couples with respect to their family of origin. For couples in an interracial or inter-cultural relationship, and for families formed by interracial adoption, the development of cultural competency is both a product of the relationship and vital to its strength. A Swedish woman married to an American man says:

I’ve been married to the same man for 48½ years (½ is important according to my granddaughter), and we’ve had our ups and downs—some of the downs as a result of my

¹ Resolution 2015-A037, “Appoint an Expanded Task Force on the Study of Marriage,” https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=2015-A037 (accessed March 30, 2017). Some of the racial and ethnic differences in marriage patterns are explored in “Essay Seven: Changing Trends and Norms in Marriages,” *Essays on Marriage*, appendix to the Report of the Task Force on the Study of Marriage to the 78th General Convention (2015), 575-78, https://www.episcopalarchives.org/e-archives/gc_reports/reports/2015/bb_2015-R044.pdf (accessed March 30, 2017).

² Our denomination consists of congregations in more than a dozen countries, and the Task Force’s best efforts to solicit input from the whole Episcopal Church, in all its geographical, racial, ethnic, and cultural diversity, unfortunately did not yield responses from Province IX.

³ Southern Poverty Law Center, “Hate Groups Increase for Second Consecutive Year as Trump Electrifies Radical Right,” February 15, 2017, <https://www.splcenter.org/news/2017/02/15/hate-groups-increase-second-consecutive-year-trump-electrifies-radical-right> (accessed March 25, 2017).

⁴ Task Force on the Study of Marriage, Blue Book 2015, pp. 93ff, <https://extranet.generalconvention.org/staff/files/download/12485.pdf> (accessed September 26, 2017).

massive culture shock when arriving in the US as a newly-wed in 1968....The only person I could be myself with was my husband...⁵

Everyone is part of a culture; it conditions what we think of as normal. For those who are part of a majority culture, their distinctive cultural identity may be unexamined, and all other cultures are thought of as “abnormal” or “other.” For some it may take time and encouragement to see and name their cultural heritage, especially for those who are accustomed to thinking of culture as something other people have, or who have limited experience with a diversity of cultures. Traveling to a different region or country can help us to see our own culture, as we recognize that “they do things differently here.” By encouraging couples and clergy to explore their cultures, we hope our work will be useful across all racial and ethnic groups.

Every marriage is a complex interplay of culture, family systems, and individual personalities. We offer these questions for couples to consider, for clergy to use when preparing couples for marriage or counseling married couples—really, for anyone to use in a variety of contexts in deepening their own cultural competency.

QUESTIONS FOR CONSIDERATION

- 1) What would you name as your culture or ethnicity? What makes you glad to be a part of that culture or ethnicity? What are the challenges of that culture or ethnicity? In what ways is your culture or ethnicity the same as that of your spouse, and in what ways is it different?
- 2) What norms and expectations of family relationship and marriage are familiar to you from your own family of origin, geography, and culture or ethnicity?
- 3) What have you learned from your culture or ethnicity about gender roles? Money? Sexuality? Raising children? Religion?
- 4) How does racism—the intersection of prejudice and power—affect your daily life? What advantages have you received as a result of your race or ethnicity, and how does that affect your daily life? If you are married or preparing for marriage, what support would you welcome from your spouse as you live with racism, and what would you resist? If your spouse is from a different race or ethnicity, what do they need to know and understand to keep you and themselves safe? How does your experience of power in your cultural context compare to that of your partner? What do you need your spouse to know about your experience of power or authority?

⁵ This story is taken from narratives obtained through a survey on relationships circulated throughout The Episcopal Church in fall, winter, and spring of 2016-17 by the Task Force on the Study of Marriage. We were moved by these glimpses of relationship, and they have allowed writers of this series of essays to add a personal context. Through stories we are led to deeper truths about relationship and a profound appreciation of each writer’s dignity. We understand that each story is a glimpse of one person’s experience and realize that there are many stories to tell.

- 5) In your cultural or ethnic context, what role do parents expect to play in their grown child's marriage? Do your parents expect you to care for them and/or live with them as they grow older? If you are married or preparing for marriage, how involved will your parents be in the lives of your children? Are there special roles that family members are expected to play, either in your wedding ceremony or in your life as a couple?
- 6) How is emotion communicated in your culture or ethnicity?
- 7) How is conflict addressed, or not addressed, in your culture or ethnicity?
- 8) What attitudes towards alcohol, licit or illicit substance use, gambling, etc. have you absorbed from your culture or ethnicity?
- 9) What role do honor and shame play in your culture or ethnicity? What's the worst thing that could happen to a person of your culture or ethnicity?
- 10) How are holidays celebrated in your culture or ethnicity? What cultural or ethnic traditions are most important to you?
- 11) In what ways are the norms of your culture or ethnicity congruent with Christian teachings? Where is your culture or ethnicity in conflict with Christianity, and how do you navigate those areas?
- 12) What would a person need to know about your culture or ethnicity to understand you?
- 13) What gifts might your culture or ethnicity give to your friendships and relationships? To your marriage? To your spouse? To your children?
- 14) What parts of your cultural or ethnic norms do you wish to keep in your life together? What parts would you like to change or leave behind?

Householding

For Christians, the Holy Trinity is an important foundation for understanding relationships. In the Trinity, each member gives to the others and receives from them, creating a dynamic whole that honors and upholds the unique personhood of each. This ideal of community is reflected in the real relationships of human households in which our shared lives, loves, and responsibilities create an atmosphere that is sacred and sanctifying.¹

In a household that manifests the holiness of the triune God, two or more people join in a common life in which they practice love of neighbor.² By sharing space, meals, fellowship, labor, and love, and through the behaviors fostered by such sharing, including mutual service, hospitality, mercy, kindness, gentleness and self-control, the shared life can foster mutual affection and generosity of spirit.³ As members of a household participate in giving and receiving love with one another, they may grow in the love of God, and their love may extend beyond their household.

Households also provide opportunity to practice forgiveness and reconciliation. In the nearness of a household, its members—finite, imperfect, sinful human creatures—inevitably fail from time to time to treat each other with the love of neighbor that God require. For example, the marriage service in the 1979 Book of Common Prayer includes this prayer for the couple: “Give them grace, when they hurt each other, to recognize and acknowledge their fault, and to seek each other’s forgiveness and yours” (p. 429). Bishop Thomas Breidenthal cautions that this prayer does not condone physical or emotional abuse but rather is concerned with “ordinary, everyday unpleasantness: the petty, unkind acts we commit even against those we love, simply because we are self-centered and sinful.”⁴ By seeking and offering forgiveness, members of a household can participate in God’s mission “to restore all people to unity with God and each other in Christ” (BCP p. 855).

Marriage

Christian marriage, as understood today, embodies an equality and mutual service that demonstrate the transformative power of holy householding. Expression of this can be found throughout the liturgies approved for marriage and in The Episcopal Church’s teaching on marriage as laid out in the canonical Declaration of Intention signed by a couple prior to the solemnization of their marriage:

We understand the teaching of the church that God’s purpose for our marriage is for our mutual joy, for the help and comfort we will give to each other in prosperity and adversity, and, when it is God’s will, for the gift and heritage of children and their nurture in the knowledge and love of God. We also understand that our marriage is to be unconditional,

¹ Thomas Breidenthal, *Christian Households* (Boston: Cowley Publications, 1997), p. 159.

² Some single persons identify themselves as a household. See the accompanying essay on Singleness for more on this subject.

³ Breidenthal, *Christian Households*, pp. 1-2, 16.

⁴ Thomas Breidenthal, *Sacred Unions: A New Guide to Lifelong Commitment* (Cambridge, MA: Cowley Publications, 2006), p. 101.

mutual, exclusive, faithful, and lifelong; and we engage to make the utmost effort to accept these gifts and fulfill these duties, with the help of God and the support of our community.⁵ The lifelong nature of this commitment is key to the couple's continuing growth in holiness, as a man married to his wife for 33 years explains:

In those years we have had times of liking one another and times of hating one another, times of deep and passionate lust for one another and times when the flames of passion have burned cool and low. But through it all we have remained deeply and profoundly in love with one another. This kind of lasting love is, I believe, a choice. I didn't choose to fall in love with my wife, but I have chosen to remain in love with her. Why? Because she helps me become more of the person God intended me to be. She challenges me to reach beyond what I thought I could grasp and to discover the true extent of my reach. She sees me with eyes that are not limited by my poor vision, not clouded by the pain and self-doubt that builds up in life. And being seen through her eyes allows me to achieve more than I would have without her present in my world.⁶

The church's teaching on marriage applies to all couples marrying in The Episcopal Church, including same-sex couples. After several decades of grassroots change and official action, the 2015 General Convention authorized two trial-use liturgies for marriage that can be used by any couple, same-sex or different-sex, with the permission and under the direction of the diocesan bishop. However, our church is not of one mind on this; for example, one married man comments,

There is a significant number of people who do not believe that tradition or the Bible supports marriage between two people of the same sex. It may be appropriate for civil rights but dubious for the church. I know a priest whose vestry asked him to leave because he would not perform a same-sex marriage.

Although Episcopalians and other Christians have different theological understandings of human sexuality, including same-sex relationships, the Convention directed bishops to make provision for all couples seeking to be married in the Episcopal Church to have access to these liturgies.⁷ This has allowed same-sex couples in longtime relationships to solemnize their marriages in church. A man who recently married his husband on the fifteenth anniversary of the date they first met describes their relationship:

I understand our relationship to be God-given, and sacred. Ours is a committed, monogamous and life-long relationship based upon mutual love and respect. People who know us understand that we bring out the best in each other and those around us. In this sense we live sacramentally as a married couple symbolizing through our love for each other the love that God has for the Church and the World.

⁵ Canon I.18.4, *The Constitution and Canons of the Episcopal Church* (New York: Church Publishing, Inc., 2015).

⁶ The stories found in this essay are taken from narratives contained in a survey on relationship circulated throughout The Episcopal Church in fall, winter, and spring of 2016-17 by the Task Force on the Study of Marriage. We were moved by these glimpses of relationship, and they have allowed writers of each of these essays to add a personal context. Through stories we are led to deeper truths about relationship and a profound appreciation of each writer's dignity. We understand that each story is a glimpse of one person's experience and realize that there are many stories to tell.

⁷ Resolution 2015-A054, "Authorize for Trial Use Marriage and Blessing Rites Contained in 'Liturgical Resources I,'" https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=2015-A054.

As a “natural estate,” marriage is created by the intention and vows of a couple to one another, apart from any liturgy of the Church or license by the State. The State’s license provides legal protections for the couple, while in the sacramental rite of marriage, the couple make a public commitment to one another and receive the community’s prayer and support as well as “the grace and blessing of God to help them fulfill their vows” (BCP p. 861). In addition, the Church’s canonical requirements for marriage ensure that the couple is instructed “in the nature, purpose, and meaning, as well as the rights, duties, and responsibilities of marriage.”⁸ Thus, Christian marriage is to be recommended and affirmed.

Yet Christian marriage is not the only form of household in which participants can experience God’s blessing. Moreover, abuse is never God’s will, and marriage is not appropriate in relationships that are abusive or exploitative. In the realm of healthy relationships, households take many forms in addition to marriage, and commitments to love, service, and a common life come in many forms.

Cohabitation

In cohabitation, a couple form a household based on implicit or explicit promises to contribute to their common good, share responsibilities, influence one another, and ease one another’s burdens. The union of household may be “for as long as we can” or “for as far as we can see.” The couple may understand the arrangement as a time of discernment about marriage, as an alternative to marriage, or as a prelude to marriage, in which the partners come to know themselves as they grow in knowledge and love of another. Such cohabitation of intimate sexual partners is increasingly common, challenging the church to respond pastorally while also affirming norms for relationship.

In 2000, the General Convention acknowledged couples living in lifelong committed relationships other than marriage and identified qualities expected of these couples as well as married couples: “fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God.”⁹ These characteristics can also provide norms for the relationships of cohabiting couples who have not made a lifelong commitment to each other. A couple who make an examined choice to cohabit and seek to build a loving and life-giving relationship marked by these characteristics may experience God’s blessing in their relationship.

The church might consider various pastoral and/or liturgical responses to couples who cohabit. Recognizing the number of Christian couples who live together before marriage, Adrian Thatcher proposes a pastoral approach: “to thank God for the marital values their togetherness already expresses, and to guide them to the solemnization and deepening of those values in the sacrament of Christian marriage.”¹⁰ Rosemary Radford Ruether suggests different forms of covenantal vows for sexual friendships: temporary vows, for younger cohabiting couples who are “not yet ready for

⁸ Canon I.18.3c

⁹ Resolution 2000-Do39, “Acknowledge Relationships Other Than Marriage and Existence of Disagreement on the Church’s Teaching,” https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=2000-Do39. The resolution also states that these same characteristics apply to other lifelong committed relationships.

¹⁰ Adrian Thatcher, *Theology and Families* (Oxford: Blackwell Publishing, 2007), pp. 135-36.

permanent commitment personally or economically,” and life vows, for those making a lifelong commitment.¹¹ Michael Lawler and Todd Salzman distinguish between non-nuptial and nuptial cohabiters. For the latter group, who are committed to marry one another, Salzman and Lawler call for a process of nuptial commitment, beginning with a public betrothal ceremony, followed by “nuptial cohabitation” and eventually, a wedding ceremony.¹²

Some cohabiting couples in some legal jurisdictions do not desire any kind of church blessing of their relationship because the state may then consider them to be legally married. The church should be sensitive to this concern.

Households with Children

In a household with children the dynamics of householding take on new dimensions. Adults enter a household with one another as equals in authority, but parents and children have different levels of authority to ensure the healthy upbringing of children. Beyond these differences in authority, many aspects of a household remain the same when adults and children are involved. All can serve, love, and support in ways appropriate to their maturity and capacity. All serve the common good by their participation in the household. New depths of wonder and partnership can be revealed between parents as they partner to raise a child. Sharing roles, stepping in when the other is overwhelmed, communicating joys and concerns associated with the child — all of these open new ways for Christ to be revealed and realized in the household. At the same time raising children is hard work; all parents need the church’s support and affirmation.

While the church and society have not always been supportive of same-sex couples raising children, social-science research over the past quarter century has yielded overwhelming evidence “that children of same-sex parents do not differ from those of heterosexual or single parents on a range of social and behavioral outcomes.”¹³ Same-sex as well as different-sex parents face similar concerns, “such as providing appropriate structure for children, while also being warm and accepting, setting limits, teaching open and honest communication, healthy conflict resolution, and monitoring of child’s peer network and extracurricular activities.” However, same-sex parents and their children may face challenges because of social stigma and disagreement with extended family members about the validity of the couple’s relationship.¹⁴

¹¹ Rosemary Radford Ruether, *Christianity and the Making of the Modern Family* (Boston: Beacon Press, 200), p. 215. In the course of this work the Task Force has heard a desire for a form of life vows for i) older couples who desire to form and to formalize a relationship that is monogamous, unconditional, and lifelong, but is nevertheless something different than a marriage in that it does not include the merging of property, finances, or other legal encumbrances, and for ii) couples for whom the requirement to furnish identification to obtain a marriage license could result in state penalties including deportation, because of their immigration status.

¹² Michael G. Lawler and Todd A. Salzman, “People Beginning Sexual Experience,” in *The Oxford Handbook of Theology, Sexuality, and Gender*, edited by Adrian Thatcher (Oxford: Oxford University Press, 2015), pp. 566, 568-70.

¹³ Robert Preidt, “‘Overwhelming’ Evidence That Same-Sex Parenting Won’t Harm Kids,” *US News and World Report*, June 26, 2015, <http://health.usnews.com/health-news/articles/2015/06/26/overwhelming-evidence-that-same-sex-parenting-wont-harm-kids>.

¹⁴ Deanna Linville and Maya O’Neil, “Same Sex Parents and Their Children” (American Association for Marriage and Family Therapy), http://www.aamft.org/imis15/aamft/Content/Consumer_Updates/Same-sex_Parents_and_Their_Children.aspx.

The loving self-sacrifice associated with parenting is as true in the adoptive household as it is in every child-rearing household. Perhaps because adoption happens only when parents explicitly desire a child and pursue that good, many adoptive households bring special benefits of engagement and preparation to their child-rearing. In many of these households, children are read to more often and are encouraged more often to participate in extracurricular activities.¹⁵

Parenting can be especially challenging for a single parent raising one or more children. While some become single parents by choice, for others divorce or the death of a partner may result in the necessity of single-parenting. Single parents do not have the support of a partner with whom to share responsibility, and divorced parents may face particular challenges of co-parenting with a former spouse. Thus the support and affirmation of extended family and community, including the church community, becomes especially important. A great-grandmother reports:

Of my three grandchildren and two great-grandchildren, only one was born to parents married to each other. We would have preferred that our children and grandson had made different decisions about sexual intimacy and becoming parents. But when faced with unplanned pregnancies, we chose to welcome the births and support these new families. We cherish our grandchildren and great-grandchildren, and their parents (our children and grandson) have grown as they have faced the challenges and joys of parenting.

Many families in our communities are blended, including step-parents and children from previous relationships. Blending families is often hard work, but it can also be richly rewarding, as a woman who has been married for 52 years reports:

We raised three of his children from a previous (extremely unhappy) marriage, and two boys of our own. All have turned out to be strong, wonderful people. This marriage has been very positive and happy, and I am glad to have been married to my husband.

Insights into Householding

Living together shapes us. Whether the household is formed by marriage, cohabitation, parenting, or in some other way, such as monastic communities, roommates, or multigenerational families, the intimacies that come from close contact can create networks of trust and mutuality in which the fruit of the Spirit¹⁶ can be known and shared.

Whatever the form of household, its members have the potential to experience God's grace in their relationships, for God follows love just as surely as love follows God. What is telling is not the type of household we consider, but its nature. Do the members willingly engage love and service? Is the preciousness of all members honored? Is the household free of promiscuity, exploitation, and abusiveness?¹⁷ Are patience and kindness manifest? Or is the household marked by envy, boasting, arrogance, or rudeness? Do members insist on their own way? Are they irritable or resentful? Do they

¹⁵ Sharon Vandivere, Karin Malm, and Laura Radel, "Adoption USA: A Chartbook Based on the 2007 National Survey of Adoptive Parents" (US Department of Health and Human Services) <https://aspe.hhs.gov/pdf-report/adoption-usa-chartbook-based-2007-national-survey-adoptive-parents>.

¹⁶ Galatians 5:22-23

¹⁷ Resolution 2000-D039.

rejoice in wrongdoing, or do they rejoice in the truth?¹⁸ No household will perfectly manifest the love of God, for surely all sin. A commitment to acknowledge occasions of hurt and to seek one another's forgiveness, and God's, is key to growth in holiness.

In the intimacy and mutual responsibility of a household, Christians have an opportunity to participate in God's self-giving love, which is demonstrated in the communion of persons in the triune God. As the members of the household practice love of neighbor, recognizing others in the household as their nearest neighbors, they may deepen their relationships not only with one another but also with God.

QUESTIONS FOR CONSIDERATION

- 1) What pastoral response and guidance should the church offer to persons who are cohabitating, or are considering cohabitation?
- 2) How can the church support families who are raising children?
- 3) What employment practices (e.g. health care, paid family leave, child care, living wage) should the church adopt to support its employees and their families? What public policies should the church advocate to support families?
- 4) When an unmarried woman becomes pregnant unintentionally, what factors should be weighed in making a moral choice about adoption, abortion, or raising the child as a single parent? What pastoral response and guidance can the church offer to the pregnant woman as she considers this choice, and to the man who has fathered the child?
- 5) For a woman or man considering becoming a single parent through pregnancy, adoption, or foster parenting, what guidance can the church offer? Under what circumstances is intentional single-parenting a just, moral choice?
- 6) The Church teaches that Christian Marriage has the qualities of fidelity, monogamy, and lifelong commitment.
 - a) Why is emotional and sexual faithfulness essential for a Christian Marriage?
 - b) Why is the covenantal relationship between two parties (and two parties only—commonly called monogamy) essential for a Christian Marriage?
 - c) Why is lifelong commitment essential for a Christian Marriage?
- 7) For people considering intimate relationships that do not have all three qualities of fidelity, monogamy, and lifelong commitment, or for people already in such relationships, what pastoral response and guidance should the church offer?

¹⁸ 1 Corinthians 13.

Singleness

Any commentary on single people is inherently challenging because of the diversity present within singleness.¹ Single people may choose to be single and understand this choice as a call from God. Others are unattached involuntarily, either via the death of a spouse, a divorce not of their choosing, physical or mental illness that complicates being in relationship, not having found a partner, or any number of reasons. A single person's primary relationships may be with their family, their friends, an intentional or monastic community, their children and grandchildren, or any combination thereof. Single people may live alone, with roommates, or with family. Adults of all ages can be single. Although society and the church often assume singleness to be a temporary state, a kind of "pre-married" phase, it may last for decades or the entirety of a person's life. Many of the older adults in our congregations will be single for the rest of their lives after the loss of a spouse. Singleness should not then be viewed as a waiting period or as a state less desirable than marriage; it is not "tragic, embarrassing and freakish," as one single priest describes the common stereotype of single people.² Singleness is hardly unusual in our time, for that matter. The United States Census Bureau reported in 2015 that 49.7 percent of people age 15 and older were either never married, widowed, divorced, or separated.³ For some Christians, singleness can be a vocation to which God calls a person for a season or for life. For others, it is a source of grief and pain, a state they would never have chosen for themselves. And for some, singleness brings both advantages and disadvantages, just as marriage does for some couples. One single person explains:

I am single and celibate. Having been this way for most of my life I can't say whether this is more positive or more negative than any other status. It has been simpler, I suspect, in some ways, I only have my own opinion to consider when discerning a move or a change. On the other hand, it can be lonely; and has been more difficult since my parents and brother have all died—I always appreciated a friendly voice on the phone (or in person) of someone who has known me all my life.⁴

Theological reflection on singleness has attempted to lift up the positive qualities of singleness, in contrast to common stereotypes of single people as desperate, lonely, and miserable. Such theological reflection tends to consider singleness from the individualistic viewpoint of white American culture. For example, singleness, to Marie Theresa Coombs and Francis Kelly Nemeck, is a middle course between marriage and celibacy (a vowed state of abstaining from all sexual and

¹ A good, though dated, illustration of this diversity is the narratives in Kay Collier-Slone, *Single in the Church: New Ways to Minister with 52% of God's People* (Washington, DC: Alban Institute, 1992), 2-7.

² Stephanie Couvela, *Celebrating Celibacy: Sexuality, Intimacy and Wholeness for the Single Adult* (Cambridge: Grove Books, 2007), author's biography.

³ This age category is defined by the Census Bureau. This figure includes unmarried adults who cohabit with a romantic partner, who are not considered single for the purposes of this essay. United States Census Bureau, "America's Families and Living Arrangements: 2015: Adults," <http://www.census.gov/hhes/families/data/cps2015A.html> (accessed September 3, 2016).

⁴ This story is taken from narratives obtained through a survey on relationships circulated throughout The Episcopal Church in fall, winter, and spring of 2016-17 by the Task Force on the Study of Marriage. We were moved by these glimpses of relationship, and they have allowed writers of this series of essays to add a personal context. Through stories we are led to deeper truths about relationship and a profound appreciation of each writer's dignity. We understand that each story is a glimpse of one person's experience and realize that there are many stories to tell.

romantic relationships); a person who has chosen to be single for the sake of Christ and the Gospel possesses an independence that gives them the freedom for complete dependence on God.⁵ Stephanie Couvela asserts that the freedom of celibacy is, at its best, “freedom for a full and creative life.”⁶ Wesley Hill finds that friendship is the appropriate form of love for him as a gay Christian committed to celibacy, and indeed, many single people possess the spiritual gift of being a remarkable friend.⁷ Single people bring many other gifts to the church: self-sufficiency, the creativity born of independence, and often the time and emotional energy to commit to their faith communities that can be in short supply for couples, especially those with young children. The apostle Paul recognized that the devotion of single people to the affairs of the Lord held the Corinthian church together (1 Cor 7:32-35). The Episcopal Church would benefit from perspectives on singleness drawn from cultures that emphasize community or family over the individual.

Singleness does not have to mean aloneness. These authors all stress the universal human need for intimacy and particularly for physical touch, which single people may find it difficult to fulfill.⁸ Everyone requires meaningful human interactions to counteract loneliness and isolation. Many single people receive these interactions through their families, especially in cultures that prize close extended family systems. Some single people are in romantic relationships, yet live by themselves. For other single persons, faith communities can be important in meeting this fundamental need. The sacramentality of human touch found in the exchange of the Peace, the hand of blessing laid on the shoulder, and the hug at coffee hour may be of particular emotional significance for a single person. This may be the only physical touch they receive over the course of the week.

Singleness inevitably raises questions of sexual ethics, and the Task Force’s essay “Sexual Intimacy: A Complex Gift” addresses this in more depth. Here, it should be acknowledged that single people have a variety of experiences of sexuality, both with a partner and with themselves, and some single people find grace in sexual intimacy. Pastors, theologians, and ethicists might ask, “What does a healthy theology and ethic of sexuality look like for a single person? How does sexuality fit into holiness of life for a single Christian?” The Task Force essay “Theological Foundations for Christian Relationships” provides a starting point for this kind of reflection.

Though nearly half the population is unmarried, churches often appear unmindful of single people. Any survey of profiles prepared by congregations searching for clergy reveals that parishes’ most sought-after demographic is families with young children. This seems to be the consequence of our denominational anxiety about the shrinking and aging of The Episcopal Church: if our Sunday schools and youth groups are full, it must mean that the church isn’t failing and it has a future. Yet the often-relentless focus on families with young children sends a message to anyone who does not fit that mold. In a culture in which “family” often means “married couple with children,” website banners that declare “We love families! All families welcome!” can inadvertently communicate to single people, as well as couples without children or with grown children, that they are unwanted in the

⁵ Marie Theresa Coombs and Francis Kelly Nemeck, *Discerning Vocations to Marriage, Celibacy and Singlehood* (Collegeville, MN: Liturgical Press, 1994), 186-190.

⁶ Couvela, 17.

⁷ Wesley Hill, *Spiritual Friendship: Finding Love in the Church as a Gay Christian* (Grand Rapids: Brazos, 2015).

⁸ Coombs and Nemeck, 198; Couvela, 12.

church. Significant resources devoted to family ministry while nothing is offered for adults without children tell a similar story. Congregations, dioceses, and The Episcopal Church must be vigilant that our tag line—The Episcopal Church Welcomes You—does not become a lie for half the population. The vision of church communities that Couvela holds, “where marriages are strengthened and enriched by friends from outside, where single people can find closeness and touch, where children can have friendships with adults as they grow in faith,” is possible only if we acknowledge and celebrate the single people in our midst.⁹

QUESTIONS FOR CONSIDERATION

- 1) In a culture centered around the nuclear family, how does the church acknowledge the dignity of singleness?
- 2) How does the church teach young people about intimate relationships? What does the church teach young people about intimate relationships?
- 3) In what ways is it possible for sexual intimacy to be a means of grace for a single person?
- 4) What practices of discernment can the church provide to people considering the vocations of singleness, marriage, or celibacy? How do we listen for God’s call to us regarding intimate relationships?

⁹ Couvela, 25.

Sexual Intimacy - A Complex Gift

During the course of our work, members of the Task Force for the Study of Marriage began to see the subject of sexual intimacy required further study and reflection. While this topic may be broached within the context of preparation for Holy Matrimony, current trends suggest the need to expand the church's teaching and thinking beyond marriage preparation.

Census data reported 6 million households maintained by unmarried couples in 2006.¹ By 2016 the same type of households had increased to 7.2 million.² Coupled with the growing numbers of single adults³ in the United States, the need to provide discussion and potentially guidelines for sexual intimacy seems warranted.

The Task Force is not of one mind about how the church might engage the subject of sexual intimacy. Nor do we have adequate data to confirm the trends cited above in dioceses beyond the United States of America. Still, we see a growing need to teach, counsel, and prepare single individuals, unmarried couples, and married couples to contemplate sexual intimacy as religious people.

When the church considers Holy Scripture for marriage preparation, the church could do the same in teaching and counseling about sexual intimacy for adults. For example, the description of "naked and were not ashamed" could be as important as citing the "one flesh" of the man and his wife in the second chapter of Genesis (*Genesis 2:25*). Further, a wealth of poetic descriptions of erotic love is found in the Song of Songs. Even if the poems of two lovers found in this book are read as symbolism or metaphor, the poetry remains a sensitive and sensual description of sexual intimacy. Passages such as these may give us insight about God's vision for sexual intimacy.

If we were to consider sexual intimacy a blessing, given by God for the good of God's people, then this blessing is a complex gift. A gift able to bestow joy, deepen love, give pleasure, and kindle the holy in relationship. Like so many of God's gifts, this gift can be more than we could think to ask or imagine on our own. Yet unlike other gifts, this one requires maturity, consent, vulnerability, and respect for one's self, and respect for another person. For some, this blessing or gift may require compassionate and skilled teaching from the church.

The church seems to have an understandable desire to speak a single truth for all, or even for a majority, as sexuality is discussed, taught, and addressed in church governance. Still, circumstances require nuanced teaching and theology in response to the variety of situations presented by consenting adults. Sexual expression includes a wide range of behaviors from a casual one-time

¹ United States Census Bureau, "American Community Survey: 2006: Unmarried Partnered Households by Sex of Partner," <https://factfinder.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=bkmk> (accessed November 5, 2017).

² United States Census Bureau, "American Community Survey: 2016: Unmarried Partnered Households by Sex of Partner," <https://factfinder.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=bkmk> (accessed November 5, 2017).

³ United States Census Bureau, "Facts For Figures: Unmarried and Single Americans Week: Sept. 18-24, 2016," <https://www.census.gov/newsroom/facts-for-features/2016/cb16-ff18.html>, (accessed November 5, 2017).

encounter to a life-long committed relationship where sexual intimacy is one of many types of intimacy.

For some Christians, sexual intimacy is only to be expressed within monogamous heterosexual marriage.⁴ From this perspective the gift of sexual intimacy is one of the blessings of marriage. The bodily expression is underscored in the first English Book of Common Prayer (1549). Thomas Cranmer, himself a married man, included among the purposes of marriage, “mutual society, help, and comfort... both in prosperity and adversity.” At the giving of the ring the husband said to his wife, “With my body, I thee worship.”

For others, sexual intimacy outside of marriage can be an experience of grace.⁵ An unmarried woman in a long-time relationship wrote of a robust love life with her partner. “We functioned as a true pair in many ways... that was an aspect of life lacking for me basically all my years... There are people who merely want companionship — a domestic or activity partner. I, however, believe that most of us yearn to be chosen by one other person, and to transcend convenience and/or convention by knowing and being known intimately and uniquely. Such relationships give each partner wings.”⁶

Whether sexual relationships are between married or unmarried people, sexual intimacy can be a blessing drawing a couple into deeper bonds of trust, love, vulnerability, and holiness.⁷ Such intimacy can also be a source of sorrow, a tool for manipulation, and a method of exploitation. By saying nothing to those in sexually intimate relationships who are not married, the church endorses this grace as only meant for and experienced by married people. It may also assume that all married people have healthy consensual sexual relationships. The church could promote a healthy and holy approach to sexual intimacy with teaching, guidance, and pastoral care for this complex gift.

Resolution D039 - 2000, sets an expectation that life-long committed relationships are to “be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God.” Further, the resolution denounces “promiscuity, exploitation, and abusiveness in the relationships of any of our members.” In it the church pledges “to hold all its members accountable

⁴ “My understanding of sexual ethics has been that, regardless of whether it’s gay or straight, sex outside marriage is wrong.” Archbishop of Canterbury Justin Welby, interview with Dominic Lawson, “So Many Crosses to Bear,” thetimes.co.uk, March 17, 2013.

⁵ “An absolute declaration that every sexual partnership must conform to the pattern of commitment or else have the nature of sin and nothing else is unreal and silly.” Former Archbishop of Canterbury Rowan Williams, “The Body’s Grace,” 10th Michael Harding Memorial Address, Institute for the Study of Christianity and Sexuality, , 1989, reprinted in *Theology and Sexuality: Classic and Contemporary Readings*, edited by Eugene F. Rogers, Jr. (Oxford: Blackwell, 2002), 315-16.

⁶ This story is taken from narratives obtained through a survey on relationships circulated throughout The Episcopal Church in fall, winter, and spring of 2016-17 by the Task Force on the Study of Marriage. We were moved by these glimpses of relationship, and they have allowed writers of this series of essays to add a personal context. Through stories we are led to deeper truths about relationship and a profound appreciation of each writer’s dignity. We understand that each story is a glimpse of one person’s experience and realize that there are many stories to tell.

⁷ Williams, “The Body’s Grace.”

to these values, and will provide for them the prayerful support, encouragement, and pastoral care necessary to live faithfully by them.”

For those seeking guidance for the expression of sexual intimacy, the values held in this resolution have the potential to inform, support, and guide decision making. This resolution also can provide direction to the church as it seeks to develop pastoral and formational resources regarding sexual intimacy.

QUESTIONS FOR CONSIDERATION

- 1) In what ways does Holy Scripture inform your experience of sexual intimacy?
- 2) How have you experienced sexual intimacy as a God’s blessing or gift to you? to your relationship?
- 3) What does the existence of sexual pleasure teach us about being made in the image of God?
- 4) What should the Church teach about sexual intimacy for married and unmarried people?
- 5) How should the church teach young people about the gift of sexual intimacy and the right use of this gift?
- 6) What support from the Church is needed by older adults in sexually intimate relationships?

Responses to the Essays

In the summer of 2017, an early draft of these essays was shared with the faculty of all ten Episcopal seminaries and an additional group of theologians, ethicists, pastors, liturgists, social scientists, and educators¹ from a broad range of backgrounds for feedback. Twenty individuals or organizations offered responses:

- 1) Thomas Breidenthal, Bishop of Southern Ohio
- 2) Isaiah Brokenleg, MDiv student (Diocese of Fond du lac), Church Divinity School of the Pacific
- 3) Matthew Burdette, Episcopal Church of the Good Shepherd, Dallas
- 4) Chad Gandiya, Bishop of Harare, Zimbabwe (whose archdeacon responded to each of the questions)
- 5) Mary Gray-Reeves, Bishop of El Camino Real
- 6) Scott Gunn, Executive Director of Forward Movement
- 7) Tobias Haller, 2012-2015 task force member
- 8) Wesley Hill, Assistant Professor of Biblical Studies, Trinity School for Ministry
- 9) Anne Hodges-Copple, Bishop Suffragan, Diocese of North Carolina
- 10) Deon Johnson, St. Paul's Episcopal Church, Brighton, MI
- 11) Lam Chun Wai, Vice Principal and Lecturer in Liturgical Studies, Ming Hua Theological College, Hong Kong
- 12) Robert MacSwain, Associate Professor of Theology, School of Theology, University of the South
- 13) Dale B. Martin, Woolsey Professor Emeritus of Religious Studies, Yale University
- 14) Kevin Moroney, Associate Professor of Liturgics, General Theological Seminary
- 15) Jane Patterson, Associate Professor of New Testament, & Director of Community Care, Seminary of the Southwest
- 16) Jenny Te Paa Daniel, Anglican Church in Aotearoa, New Zealand, and Polynesia
- 17) Adrian Thatcher, Honorary Professor in the Department of Theology and Religion at the University of Exeter, UK; Honorary Fellow in Medical Humanities in the Plymouth University Peninsula Schools of Medicine and Dentistry, UK
- 18) Kwasi Thornell, Lecturer in Pastoral Theology, Church Divinity School of the Pacific
- 19) Gerald West, Professor of Biblical Studies, University of Kwazulu-Natal, South Africa
- 20) The faculty of the Church Divinity School of the Pacific

Responses fell into three general categories:

- A. Appreciations of the work;

¹ 2015-A037 Continue the work of the Task Force; Resolve 5.

- B. Critiques and suggestions that were incorporated into the final essays;
- C. Critiques and suggestions not incorporated into the essays, which are summarized and paraphrased in the six sections below.

1. Personal narratives appear elevated.

Many responders commented on the personal narratives interspersed throughout the essays. Some supported their use. Others wondered:

- Are the personal narratives too supportive of the points in the essays?
- Do the personal narratives paint too rosy a picture of some kinds of relationship, not adequately expressing the challenges some may face?
- Are the personal essays given too central a position in the essays?
- Are the personal narratives truly representational?
- Is there enough balance in the narratives, as between pro and con, male and female, young and old, success and failure in relationship, heterosexual and same-sex, married and unmarried, various cultures, various regions of the church, et cetera?

2. The church should stand for something.

Some responders expressed concern about the approach of the essays, wishing they had taken on a mantle of moral teaching:

- These essays do not speak in a clear moral voice.
- In a regressive world, the church needs to stand for something.
- The very concept of “contemporary trends and norms” is troubling.
- Human society’s whims are irrelevant to the calling of the church.
- We should question the validity of contemporary norms.
- We should question where contemporary norms are originating.
- Human life and human sexuality have a specific purpose: we are made for a reason; we are given the gift of sexual expression for a reason.
- Why does a person’s sense of “experiencing a blessing” through a certain life-choice, life-style, or activity matter?
- God creates goods for a specific purpose.
- When we misuse these goods harm is done.
- These goods and their purpose have been fully revealed to the Church.
- Our job is not discernment but duty.

3. Culture: strengths and challenges

In these essays, an entire piece is dedicated to culture. Some responders were grateful for essay’s approach, while others expressed concerns:

- Culture is the problem. Culture is relative, while God is the same yesterday, today, and forever.
- The Church will lose its moorings if we begin comparing cultures and bowing to cultural dictates.

- The Church should speak in a clear voice across all cultures.
- In the generation of these essays were enough voices across cultures heard? If not, that undermines the work that has been done.
- The Church is not separate from culture; the Church is and has always been a part of culture.
- Culture is of primary importance if you want to appreciate the richness and diversity of the Body of Christ.
- Aspects of culture can profoundly affect relationships—power dynamics, unique social pressures, effects of continued racism, stressors related to one’s living environment, historical injustices, and more. These elements could have been included in the essays.

4. When is sexual intimacy appropriate?

These essays consider foundations for relationship and sexual intimacy. Responders had a number of thoughts in these areas:

- The Church should teach that sexual intimacy is only ever appropriate between married persons.
- The Church should teach that sexual expression between same-sex persons is never acceptable; people with such attraction should concentrate on having lots of good friendships.
- The Church should teach that sexual intimacy is acceptable between persons when their relationship is on a trajectory toward marriage.
- Sexuality is not a particular “gift,” but part of the broad giftedness of being human.
- Is “consent” the only firm moral norm underlying the essays?
- What must be present in a relationship for the Church to be able to call sexual expression in that relationship good?
- Do the promises, character, or intent of a relationship determine when sexual expression is appropriate?

5. Regarding pregnancy

These essays do not consider the potential of pregnancy and childbirth, several responders noted:

- Discussions of sexual intimacy should always keep in mind the serious implication of pregnancy.
- Becoming a single parent by choice is an immoral and unjust decision with serious negative implications for the child.
- Marriage is better for the raising of children than cohabitation or separated households. The Church should stand for this.

6. Marriage and sanctification

Several responders expressed a desire to probe Christian Marriage more deeply to understand what makes it special:

- What makes marriage so special among human relationships?
- What makes marriage sacred?
- What makes marriage sanctifying?
- Grace might be found in other kinds of relationships, but it is a sure bet in Christian marriage.
- If we could understand the spiritual process underlying marriage we could open doors in our attempt to understand how God is at work in other forms of relationship.

For Further Reading: Marriage, Family, and Sexuality

- Adichie, Chimamanda Ngozi. "The Danger of a Single Story." TED talk, July 2009, https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story. "The single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story." Adichie calls us to seek out alternative stories—particularly important when we consider marriage and family patterns across different races, ethnicities, and cultures.
- Bradbury, John, and Susannah Cornwall, eds. *Thinking again about Marriage: Key Theological Questions*. London: SCM Press, 2016. The essays in this book explore biblical, historical, theological, and liturgical perspectives on marriage, gender, and sexuality. The authors represent a broad ecumenical spectrum of theologians, pastors, and a social worker.
- Breidenthal, Thomas E. *Christian Households: Sanctification of Nearness*. Cambridge, MA: Cowley Publications, 1997. Breidenthal draws upon scripture and, to a lesser extent, Christian tradition to develop a theology of the Christian household, and he proposes criteria to determine which forms of household are holy.
- Breidenthal, Thomas E. *Sacred Unions: A New Guide to Lifelong Commitment*. Cambridge, MA: Cowley Publications, 2006. Building on his earlier work on Christian households, Breidenthal considers romantic love as a form of love of neighbor. He explores precedents in Scripture and Christian tradition for a positive value of romantic love based on the command to love one's neighbor and discusses disciplines necessary to build a lifelong relationship.
- Cahill, Lisa Sowle. *Sex, Gender, and Christian Ethics*. New York: Cambridge University Press, 1996. Cahill seeks to draw together scripture, ethics, and contemporary approaches, like feminism and postmodernism, and apply them to sexual ethics.
- Choplin, Leslie, and Jenny Beaumont. *These Are Our Bodies: Talking Faith and Sexuality at Church and Home*. New York: Church Publishing, 2016. This resource offers a guide to conversation about sexuality from theological, ethical biological, and practical perspectives. In addition to a foundation book for educators, clergy, parents, youth leaders, and others, the program includes leader's guides, participant books, and parent guides designed for use with different age levels.
- Coakley, *The New Asceticism: Sexuality, Gender, and the Quest for God*. New York: Bloomsbury Continuum, 2015. Coakley suggests that we need to re-examine our theology of desire, understanding eros in a broad sense, which goes beyond simple sexual attraction to a desire for the good in society, the good for the poor, and a desire for God. This theological grounding, she suggests, will help get us out of a binary conflict on sexual issues.
- Coates, Ta-Nehisi. *Between the World and Me*. Spiegel & Grau, 2015. This book-length letter from a father to his son illustrates the stress that racism puts on black Americans' marriages and families while challenging common stereotypes of African-Americans.
- Coontz, Stephanie. *Marriage, a History: From Obedience to Intimacy or How Love Conquered Marriage*. New York: Viking, 2005. This history of marriage speaks to marriage in the ancient world, in early Christianity, and up to the present time, including especially the "Love Revolution" which brought a new paradigm to the purpose of marriage (and new questions).

- DeGenova, Mary Kay, ed. *Families in Cultural Context: Strengths and Challenges in Diversity*. McGraw Hill, 1997. This textbook, with chapters written by different authors, offers a comparative view of families from different ethnic groups. Chapters explore changes and adaptations made by families following their immigration into the US.
- Demo, David, Katherine Allen, and Mark Fine, eds. *The Handbook of Family Diversity*. Oxford: Oxford University Press, 1999. This textbook discusses different aspects of family, including race, socioeconomic status, family structure, sexual orientation, and gender. Each chapter introduces recent research and theoretical developments; the book does not consider religion.
- Edin, Kathryn, and Maria Kefalas. *Promises I Can Keep: Why Poor Women Put Motherhood Before Marriage*. Berkeley: University of California Press, 2005. This sociological study of three high-poverty neighborhoods—one largely white, one Hispanic, one African-American—in Philadelphia with high rates of unmarried mothers argues that poor women value marriage so highly that they are reluctant to enter into it, having realistically assessed that the men in their lives are not strong prospects for a lifelong commitment.
- Farley, Margaret. *Just Love: A Framework for Christian Sexual Ethics*. New York: Continuum, 2006.
- Haller, Tobias. *What About Sex? A Little Book of Guidance*. Church Publishing 2015. This book draws upon Scripture as well as science and psychology to discuss how we use our bodies sexually.
- Hill, Wesley. *Spiritual Friendship: Finding Love in the Church as a Celibate Gay Christian*. Grand Rapids: Brazos, 2015. Part memoir, part biblical and theological reflection. Hill diagnoses our modern condition as one of loneliness, in which traditional communal and familial bonds have in large part broken down, leaving the sexual bond and the nuclear family to carry much more weight than they should have to bear. Hill calls on the church to be a genuine family, a community in which the sexual and marital bonds can take their place among other committed and communal forms of love.
- Hymowitz, Kay, Jason S. Carroll, W. Bradford Wilcox, and Kelleen Kaye. *Knot Yet: The Benefits and Costs of Delayed Marriage in America*. University of Virginia: The National Marriage Project, 2013. <http://nationalmarriageproject.org/wp-content/uploads/2013/03/KnotYet-FinalForWeb.pdf>. This study considers why American twenty-somethings are delaying the age of marriage and the benefits and costs of this delay. It concludes that America must bring childbearing and marriage back into sync.
- Jeal, Roy R., ed. *Human Sexuality and the Nuptial Mystery*. Eugene, OR: Cascade Books, 2010. This collection of essays, originally presented at the St. Margaret's Consultation on Doctrine, Liturgy, and Preaching held at St. Margaret's Anglican Church in Winnipeg, Canada in 2008, considers human sexuality and marriage from a theological standpoint.
- Lerman, Robert I., and W. Bradford Wilcox. *For Richer, For Poorer: How Family Structures Economic Success in America*. Institute for Family Studies, American Enterprise Institute, 2014. http://www.aei.org/wp-content/uploads/2014/10/IFS-ForRicherForPoorer-Final_Web.pdf. American Enterprise Institute policy paper advocating for marriage, as better for children, partners, and the family.
- Long, Kimberly Bracken. *From This Day Forward: Rethinking the Christian Wedding*. Louisville: Westminster John Knox Press, 2016. Addressing the question of whether the church should be in

the “wedding business,” Long argues for marriage as part of the church's mission. Includes historical overview of marriage.

McCarthy, David Matzko. *Sex and Love in the Home*. New edition. London: SCM Press, 2004. From his Roman Catholic perspective, the McCarthy critiques a “closed suburban home” and argues instead for “an open, socially reproductive household” interdependent with its neighbors, standing in contrast to the market economy.

McCleneghan, Bromleigh. *Good Christian Sex: Why Chastity Isn't the Only Option—And Other Things the Bible Says about Sex*. New York: HarperOne, 2016. McCleneghan, a pastor serving a congregation in the United Church of Christ, brings Scripture into conversation with the work of theologians, ethicists, and psychologists, to offer a positive view of human sexuality and explore how Christians can practice their sexuality in light of their faith.

McGoldrick, Monica, Elizabeth A. Carter, and Nydia Garcia-Perez. *The Expanding Family Life Cycle: Individual, Family, and Social Perspectives*. This textbook for family therapists offers perspectives on human development and developmental tasks, taking account of societal changes influencing life-cycle patterns; it does not offer a theological perspective.

Prichard, Robert W. *Cohabiting Couples and Cold Feet: A Practical Marriage-Preparation Guide for Clergy*. New York: Church Publishing, 2008. The first part of this book delves deeply into statistics about relationships, marriage, cohabitation, etc. in the United States. The second part looks at the process of encountering, pastoring, counseling and performing services for people seeking marriage in the Episcopal Church.

Rogers, Eugene F., Jr., ed. *Theology and Sexuality: Classic and Contemporary Readings*. Malden, MA: Blackwell Publishing, 2002. This is a collection of readings from both classical and contemporary sources, encompassing Roman Catholic, Eastern Orthodox, and Protestant sources. Rogers provides a brief introduction for each. The focus is the question of what marriage is for, beyond procreation of children and legitimation of sexual intercourse. The resources he includes present marriages as signs to the community of the faithful of God's reconciliation, and sexuality as a means of sanctification that draws us into God's life.

Sawhill, Isabel V. *Generation Unbound: Drifting into Sex and Parenthood without Marriage*. Washington, DC: Brookings Institution Press, 2014. Sawhill explores changing patterns of marriage and family, focusing on increase in single parenting, but does not offer a theological perspective. She attempts to offer an even-handed assessment, considering perspectives of both “traditionalists” and “village builders,” and argues for two-parent families.

Thatcher, Adrian. *Marriage after Modernity: Christian Marriage in Postmodern Times*. Washington Square, NY: New York University Press, 1999. Thatcher offers a vision for Christian marriage that is based in Scripture and history and responds to contemporary social and cultural changes.

Thatcher, Adrian, ed. *The Oxford Handbook of Theology, Sexuality, and Gender*. Oxford: Oxford University Press, 2015. This comprehensive collection of essays explores gender and sexuality in scripture and Christian tradition, as well as providing perspectives from other faiths and offering insights from biology and social sciences.

Thatcher, Adrian. *Theology and Families*. Malden, MA: Blackwell Publishing, 2007. Thatcher considers how Christian faith and theology can contribute to the thriving of families and children.

Witte, John, Jr. *From Sacrament to Contract: Marriage, Religion, and Law in the Western Tradition*. Second edition. Louisville, KY: Westminster John Knox Press, 2012. Study of the interplay of law, theology, and marriage from classical times through the Reformation. Traces “the millennium-long reduction of marriage from a complex spiritual, social, contractual, and natural institution into a simple, private contract with freedom of entrance, exercise, and exit for husband and wife alike.” Extended discussion of the theology of marriage in patristic, medieval Catholic, Lutheran, Calvinist, Anglican, and Enlightenment traditions.

Witte, John, Jr. *The Sins of the Fathers: The Law and Theology of Illegitimacy Reconsidered*. New York: Cambridge University Press, 2009. Witte applies his legal and historical acumen to the development of a “doctrine of illegitimacy,” for which he finds no biblical justification. He argues that early Christian and rabbinical teaching did not stigmatize illegitimacy, and that a doctrine of illegitimacy developed in medieval Roman canon law. Witte calls for more attention to adoption as well as stronger laws to require birth parents, absent adoption, to support children born out of wedlock.

Clergy, Church and State: A Continuing Debate

The first Task Force on the Study of Marriage presented an essay titled, “Agent of the State: A Question for Discernment” in its report to the 78th General Convention.¹ This essay presented a series of topics for consideration in discussing the dual role of clergy in marriage, acting on behalf of both the church as an officiant in the sacramental rite of marriage and on behalf of the state as an authorized officiant to certify and register a marriage.

Predating the debate about legalizing marriage of same-sex couples, clergy would occasionally assert their discomfort in acting on behalf of the state in signing marriage licenses and at times would declare the church should not be in “the marriage business.” Some of this discussion reflected views in support of the separation of church and state and a desire to disentangle the sacramental from the secular view of marriage. During the preceding triennium, there was some discussion, chiefly among clergy, centered around responses to the increasing number of court decisions extending marriage to same-sex couples. Some clergy were voicing their support for marriage for same-sex couples by pledging not to officiate at any marriages until all could be married. Others were responding to perceived pressure to change their deeply held views that marriage of same-sex couples is wrong, whether theologically or legally based. The latter group expressed their view in The Marriage Pledge: refusing to sign government issued marriage licenses and agreeing only to bless a civil marriage in opposition to the definition of marriage from “one man, one woman” to two people of same or opposite sex.

Anne Hodges-Copple described her discernment of her role in officiating marriages, considering these questions:

¹ Appendix 1: Essays on Marriage, in Report of the Task Force on the Study of Marriage to the 78th General Convention (Reports to General Convention, 1976-2015, Archives of the Episcopal Church), pp. 85-87, https://www.episcopalarchives.org/e-archives/gc_reports/reports/2015/bb_2015-R044.pdf (accessed 8/19/17).

- As a priest, if I sign a marriage license, issued by the county clerk, am I acting as an agent of the State?
- If I refuse to sign such a license have I afforded some greater measure of justice to all couples who seek God's nuptial blessing?
- If I sign a marriage license have I privileged some married couples over others?
- If I decline to sign a marriage license will I give couples a great "teachable moment" about the importance of separation between Church and State?
- Do I need to protect the Sacrament of Marriage from the tarnish of the State's interference?²

Hodges-Copple's discernment led her to continue to sign state licenses for couples whose marriages she officiates.

Missing in this list of questions is discernment in community, the traditional way The Episcopal Church seeks to understand how God may be leading us in new directions. Such discernment ought to include lay leadership as well as clergy. The laity, after all, are the ones who bear the burden when the clergy decline to officiate a marriage, a burden rarely acknowledged when the clergy stand on their personal principles.

History: Church, State and Marriage

Who has the power to declare a marriage valid: the Church or secular authorities?³ There is no consistent answer across the scope of Western Christianity. In some times and places, civil authorities have held sole jurisdiction over marriage matters. In others, marriage was the province exclusively of the Church. In still others—as in the contemporary United States, where judges or clergy may solemnize a marriage—secular and religious authorities shared authority over marriage.

In the first several centuries of Christianity, marriage was strictly a civil matter, and clergy had a limited role, if at all, in the formation of marriage. Patristic writers did not demand that secular authorities should submit to the Church in marriage cases, but rather exhorted Christians to obey the secular laws.⁴ No liturgies related to marriage survive before the late fourth or early fifth century, when clergy began blessing the couple or the marriage bed, but not solemnizing the marriage itself.⁵ Even when the Church did claim jurisdiction over marriage formation, neither a public wedding liturgy nor a priest was required to contract a valid marriage. Twelfth-century canon law held that "a valid marriage might be contracted either by the free and voluntary exchange of present consent between parties of legal age who were free to marry each other, or by the free and voluntary exchange of future consent between two parties legally able to marry each other, if that consent was ratified by

² Anne Hodges-Copple, "Signing Marriage Licenses? Yes," in Greg Jones, ed., *Writings on Marriage: The Journal of the Bishop's Task Force on Marriage, Convention Edition* (Raleigh: The Episcopal Diocese of North Carolina, 2009), p. 99.

³ "Secular authorities" and "civil authorities" are used here in acknowledgment that "state" is an anachronistic term before at least the seventeenth century.

⁴ Edward Schillebeeckx, *Marriage: Secular Reality and Saving Mystery*, vol. 2, trans. N. D. Smith (London: Scheed and Ward, 1965), pp. 54-55.

⁵ Philip L. Reynolds, "Marrying and Its Documentation in Pre-Modern Europe: Consent, Celebration, and Property," in Philip L. Reynolds and John Witte, Jr., ed., *To Have and to Hold: Marrying and Its Documentation in Western Christendom, 400-1600* (Cambridge: Cambridge University Press, 2007), p. 19.

subsequent sexual intercourse.”⁶ The canons also decreed that banns should be proclaimed and a marriage should be solemnized *in facie ecclesiae*; a couple could be disciplined for not following the rules, but the Church still recognized their marriage as valid.⁷ In their insistence on vows made in the present tense (“I take you to be my wife...”), Peter Lombard and other scholastics may have been trying to teach the laity how to contract a marriage properly without a priest.⁸

Yet couples continued to marry with little involvement of the Church. Florentine couples in the Renaissance usually exchanged vows in the bride’s home, then the bride and her goods, the groom, and their friends processed to his house, where a priest might bless the marriage bed. That was the extent of the Church’s role in marriage formation.⁹ A compromise between Christian and civil authorities evolved in nineteenth-century Spanish and Mexican Texas, where the state recognized only Roman Catholic marriage ceremonies officiated by a priest, but most Anglo settlements did not have a priest. Stephen F. Austin proposed, and civil authorities agreed, to the solution of marriage by bond: the couple signed a marriage contract obligating them to have a priest solemnize their vows as soon as possible, or else pay a substantial fine.¹⁰ This separation between civil marriage and a church wedding is the norm in modern-day France, where a couple must marry in a civil ceremony for their marriage to be legally binding; most couples hold a religious service the following day.

The understanding of marriage as a sacrament evolved in the early twelfth century among scholastics in Paris.¹¹ Peter Lombard clarified the concept of sacramentality and applied it to marriage; Thomas Aquinas argued that the couple’s exchange of consent conferred grace.¹² The 1563 Tridentine decree on marriage, *Tametsi*, held that marriage is one of the seven sacraments, confirming local synodical statements dating back to 1184.¹³ As the medieval Western Church came to understand marriage as a sacrament, it also gained exclusive jurisdiction over marriage. Historians disagree on when this happened; dates range from the ninth century to the thirteenth.¹⁴ Regardless of the date, R. H. Helmholz, the authority on this subject, cautions against thinking of the jurisdiction question as a contest between civil and ecclesiastical structures. He asserts, “It was not a question of competition between secular and ecclesiastical jurisdictions. The problem was to ensure that ordinary marriage disputes went to any court at all. The real hurdle was the persistent idea that people could regulate marriages for themselves.”¹⁵ Examples abound of medieval people who contracted marriages of

⁶ James A. Brundage, *Law, Sex, and Christian Society in Medieval Europe* (Chicago: University of Chicago Press, 1987), p. 334.

⁷ R. H. Helmholz, *Marriage Litigation in Medieval England* (Cambridge: Cambridge University Press, 1974), p. 524.

⁸ Reynolds, “Marrying and Its Documentation in Pre-Modern Europe,” p. 27.

⁹ Thomas Kuehn, “Contracting Marriage in Renaissance Florence,” in Philip L. Reynolds and John Witte, Jr., *To have and to Hold: Marrying and Its Documentation in Western Christendom, 400-1600* (Cambridge: Cambridge University Press, 2001), pp. 394, 396-400.

¹⁰ Hans W. Baade, “Form of Marriage in Spanish North America,” *Cornell Law Review*, vol. 61, no. 1 (1975), p. 8.

¹¹ Reynolds, “Marrying and Its Documentation in Pre-Modern Europe,” p. 9.

¹² Brundage, *Law, Sex, and Christian Society in Medieval Europe*, pp. 270, 433.

¹³ John Witte, Jr., *From Sacrament to Contract: Marriage, Religion, and Law in the Western Tradition*, 2nd ed. (Louisville: Westminster John Knox Press, 2012), p. 106.

¹⁴ Christopher N. L. Brooke, *The Medieval Idea of Marriage* (Oxford: Oxford University Press, 1989), pp. 127, 140; Brundage, *Law, Sex, and Christian Society in Medieval Europe*, pp. 223, 319.

¹⁵ Helmholz, *Marriage Litigation in Medieval England*, p. 5.

dubious legality outside the purview of any authority, secular or religious. Any children born in such unions were likely illegitimate. Once a question was raised about the legality of a marriage—which often happened after the couple were estranged—the parties could find themselves unable to marry anyone else. This put women in particular at economic risk. In these circumstances, Helmholz implies, the church’s willingness to assume jurisdiction over marriage cases was a benefit to the civil authorities. The Church was the only universal sovereign in the medieval West, and few medieval monarchs could claim either the Church’s universal reach or its administrative capacity.¹⁶ It should not surprise us that medieval authorities determined that church courts were better suited to investigate and judge matrimonial cases.

This history suggests that it is inaccurate to frame the question of authority over marriage as church versus the secular authorities. For most of Western Christianity, this was not an adversarial relationship, but something closer to a partnership. Both church and civil authorities preferred public wedding ceremonies because both had an interest in knowing who was married to whom: the Church wished to identify fornication and adultery and reify the concept of marriage as a sacrament; secular authorities needed to determine the property rights established through marriage.¹⁷ Both church and civil authorities also had an interest in protecting unwitting spouses and innocent children from bigamists. Who was supervising the formation of marriage mattered less than that some authority was doing so. In this context, clergy may be seen less as agents of the state and more as agents of the couple, ensuring that their marriage was valid in the eyes of any authority.

Agent of the State or Agent for the Couple?

Arriving at an understanding that the historic interplay between clergy and civil authority has been one of mutually-beneficial partnership and appreciating the intent and context of recent concerns about clergy feeling tainted or somehow compromised by their partnership with the State in marriage, the Task Force is open to consider the role of clergy in a new way.

In a memorandum offered by Christopher Hayes, Chancellor of the Diocese of California, the Task Force received the image of clergy as advocates for the marrying couple—agents of *the couple*, as Chancellor Hayes described it.

He likens the role of a wedding officiant to that of an Officer of the Court. As an attorney, identified as an agent of any court, he is empowered to act in the *name* of the court, but only *on behalf* of his client. The court authorizes his role, but any and all work done is in support of his client’s best interests, not the court’s.

Therefore, extending this analogy, the Task Force is convinced to offer the clergy of our Church the more appropriate assertion that they actually serve as agents, or advocates, of the marrying couple. Clergy vouch for the marriage partners to the civil authority that all necessities for a marriage contract have been completed. Recognition as agents of the couple is consistent with the traditional role of clergy in marriage: as officiants, the clergy do not marry the couple; the couple marries

¹⁶ Witte, *From Sacrament to Contract*, p. 97.

¹⁷ Lawrence Stone, *The Road to Divorce: England 1530-1987* (Oxford: Oxford University Press, 1990), p. 54.

themselves with the blessing of the Church and the State. The requirements for the State to recognize a marriage include consent of two persons to marry, freely, seriously and plainly expressed by each in the presence of the other and in the presence of a defined officiant, and with a declaration by the officiant that the persons are married. Likewise the Marriage Canon requires the couple to assert each is legally free to marry and consent to do so “freely, without fraud, coercion or mistake as to the identity of either, or mental reservation” (Canon I.18.3[a]). Signing the State-issued marriage license merely verifies to the State official that a marriage ceremony between the two named people occurred on a specific date at a specific time and place, just as entering the required information into the Parish register certifies to the Church that the marriage took place.

Clergy are not enforcers of contract law, but rather are advocates for the persons entering into both sacred and civil commitments. Indeed, as signatories of marriage licenses, clergy enjoy the confidence expressed by civil authorities (for centuries) in their ability to provide helpful discernment to the couple as well as secure the necessities of a marriage contract.

Anecdotally, most clergy’s issues around officiating at marriages have more to do with unpleasant or compromising wedding experiences than they do with complicity in any state legality. Clergy experiences of being dismissed by wedding planners, exploited by exuberant parents, disrespected by unchurched guests, along with abuse of parish property and holy spaces, all contribute to reluctance on the part of some clergy to participate in a marriage ceremony.

Some of these experiences can be ameliorated:

- Establish and publish written guidelines and policies for weddings that honor the sacred space and the sacred occasion;
- Train one or two members of the congregation to act as wedding planners and require couples to make their arrangements through them;
- Engage the Vestry in setting building use guidelines, including weddings;
- Educate the congregation regularly on all marriage requirements and policies;
- Develop and commit to a robust pre-marital counseling plan.

This more expansive frame of reference invites the Church not to step away from these opportunities, but rather to engage them more deeply. To recommit to formation of each couple, as well as the community they come from, the cleric fulfills her or his basic calling to be a pastor and teacher. Therefore, the Task Force invites the Church not to distance or withdraw from its views on the importance of marriage, but rather renew its commitment to the words of the opening address of the marriage rite:

Therefore marriage is not to be entered into unadvisedly or lightly, but reverently, deliberately, and in accordance with the purposes for which it was instituted by God. (*Book of Common Prayer*, p. 423)

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- Brundage, James A., *Law, Sex, and Christian Society in Medieval Europe* (Chicago: University of Chicago Press, 1987)
- Hayes, Christopher, "Agents of the State," Memo to the Task Force on the Study of Marriage, August 30, 2016
- Helmholz, R. H., *Marriage Litigation in Medieval England* (Cambridge: Cambridge University Press, 1974)
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IV. Essays on Marriage

prepared by the
Task Force on the Study of Marriage 2012-2015

Contents

Introduction

1. A Biblical and Theological Framework for Thinking about Marriage
2. Christian Marriage as Vocation
3. A History of Christian Marriage
4. Marriage as a Rite of Passage
5. The Marriage Canon: History and Critique
6. Agents of the State: A Question for Discernment
7. Changing Trends and Norms in Marriage

The full text of the Liturgical Resources 2 can be found at the below link.

[Liturgical Resources 2 - Full Text](#)

V. Dear Beloved: A Toolkit for the Study of Marriage

prepared by the
Task Force on the Study of Marriage 2012-2015

Contents

Introduction

- Purpose of this toolkit
- Who should use this toolkit
- How to use this toolkit
- The role of the bishop and the diocese
- The role of the clergy and laity
- Publicizing your forums or event

FORMAT 1 — CARRY-ON CONVERSATIONS

- Facilitator Guides
- Handout Sheets
- Our Experience of Grace in Relationship
- Historical Considerations and Questions
- Changing Norms in Contemporary Context
- Biblical and Theological Considerations and Questions

FORMAT 2 — FORUMS

- What Makes a Marriage Christian?
- Marriage and Culture
- Marriage and the Bible: A Bible Study
- History of a Liturgical Fragment

FORMAT 3 — STUDY GROUPS

- Discussion questions

The full text of the Liturgical Resources 2 can be found at the below link.

[Liturgical Resources 2 - Full Text](#)

VI. Pastoral Resources for Preparing Couples for Marriage

adapted from

Liturgical Resources 1, revised and expanded edition (2015)*

Contents

Pre-Marital Preparation: Introduction

Presenters

Session One: Getting to Know You and an Overview

Session Two: Learning from the Past, Part 1

Session Three: Learning from the Past, Part 2

Session Four: Looking to the Future

Session Five: Liturgical Decisions and Wrap-up

Handouts

1. Declaration of Intention for Marriage (Canon I.18.4)
2. About Presenters—For the Couple
3. Information for Presenters
4. Model Congregational Guidelines

* Prepared by the Standing Commission on Liturgy and Music, 2009-2012

Pre-Marital Preparation: Introduction

Below is a guideline for a five-session, pre-marital preparation that may be used along with the materials described above. These materials were originally prepared by the Standing Commission on Liturgy and Music during the 2009-2012 triennium as part of its work of developing theological and liturgical resources for blessing same-sex relationships. They have been revised for use with any couple

Pre-marital preparation sets as its goal the strengthening of a lifelong, monogamous partnership rooted in Christ. General Convention Resolution 2000-Do39 addresses the hope—the Church’s and the couple’s—for such relationships:

Resolved, That we expect such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God; and be it further

Resolved, That we denounce promiscuity, exploitation, and abusiveness in the relationships of any of our members; and be it further

Resolved, That this Church intends to hold all its members accountable to these values, and will provide for them the prayerful support, encouragement, and pastoral care necessary to live faithfully by them.

Ideally, sessions last 60 to 90 minutes each, and both partners should be present for all sessions (although the preparer may decide to meet with one of the individuals to address specific issues). Those with experience preparing couples may choose to adapt, combine, or reorder this outline.

Presenters

Presenters are people chosen by the couple to support and present them to the presider and the assembly during the marriage. Presenters may be friends, parents, family members, or drawn from the local congregation. This option gives a voice to important people in the life of the couple during the liturgy and enriches the experience for all present. Presenters can also serve an important role in supporting the couple before and after their marriage ceremony. The selection of a couple mature in their relationship can be particularly helpful to a couple starting life together. The couple, together with the clergy or lay preparer, should talk as soon as possible about selecting presenters, so that the prayerful work of the presenters can begin early on.

Two short handouts provided in this pastoral resource (one for the couple and one for presenters) detail the role of presenters and are intended for use at the conclusion of the initial preparation session. They are designed for use with “The Witnessing and Blessing of a Marriage.” Congregations offering presenters for “The Celebration and Blessing of a Marriage” or “The Celebration and Blessing of a Marriage 2” can use these handouts by substituting the text of the presentation from the Additional Directions (BCP p. 437; above, p. xx).

Session One: Getting to Know You and an Overview

This session focuses on getting to know one another. It also starts to address the details of the rite, offering the couple and the clergy person an opportunity to study the rites together, looking at their meaning and choices and affirming that the marriage blessing, grounded in God, is given through the Church. Some clergy, however, may prefer to do a very general overview of the rites in this session, then study them more intensely later in the process.

Addressing the practical issues of the marriage at the outset helps to build trust and allows the couple to open themselves to the substance of the next four sessions. By providing even a general overview of the rites, the preparer can address questions and alleviate anxieties about the actual day. The couple and clergy person officiating will need to decide, either in this session or later in the preparation, which rite to use.

Session One includes a great deal of material, some of which may be moved to another session. Handouts for this session include:

- The liturgies “The Celebration and Blessing of a Marriage” (BCP, pp. 422-32); “The Witnessing and Blessing of a Marriage” (above, pp. xx-xx); “The Celebration and Blessing of a Marriage 2” (above, pp. xx-xx)
- 2. *Declaration of Intention* (found at the end of this outline)
- 3. *About Presenters—For the Couple* (found at the end of this outline)
- 4. *Information for Presenters* (found at the end of this outline)

Outline of Session One

- Pray together.
- Get to know one another (varies as to how well the preparer knows the couple).
- Explore the couples’ religious backgrounds, their experiences with the church(es), and their reasons for being in this congregation.
- Reflect on the theological significance of the couple’s relationship. The *Declaration of Intention* and the marriage liturgies may be useful in this discussion. (This reflection might be moved to a later session.)
- Review and ask the couple to sign the *Declaration of Intention*.
- Walk through the marriage rites, raising theological issues and naming liturgical choices:
 - Discuss the eucharist as normative in the service. However, including a celebration of the eucharist may not be appropriate if only one member of the couple is Christian.
 - Emphasize the difference between a civil service and the ecclesial blessing that is part of the marriage service.
 - Answer general questions regarding details of the service and the Church’s practice.
 - Introduce the possibility of presenters.

At the end of the session, provide written handouts and suggest “homework” topics for the couple to think about for Sessions Two and Three:

- Families of origin and growing up in them

- What worked and didn't work so well in their families of origin (this topic may also influence work in Session Four)
- Family church/religious history as well as each individual's history—positive and negative—with the church/religion
- Marriages of family members, particularly parents
 - Parents' ways of dealing with conflict
 - Parents' styles of child-rearing
 - Family tolerance of children's sexual orientation or gender identity.

Session Two: Learning from the Past, Part 1

This session provides a time for one member of the couple to speak and for the other to listen. Session Two opens with prayer, then looks back to focus upon the relationship of one partner with his/her family of origin, including exploring the marriage(s) of his/her parents and siblings and, if possible, grandparents and close friends. This discussion includes what the individual would or would not replicate from the past in his/her own ongoing and future relationships, particularly the relationship that is to be blessed. In addition, the individual can look at levels of acceptance of his/her relationship by his/her family and at other issues from family of origin and childhood.

The guiding assumption underlying this analysis is that certain issues are replicated from generation to generation, and that, once the issues are identified, individuals can choose to continue those patterns or deliberately alter them. This session works most effectively if the conversation flows naturally, rather than following a rigid interview, and if it includes the following important areas:

- Family: number and birth order of siblings
- Money: its role and influence in the family
- Sex: attitudes in family of origin about monogamy, fidelity, and the role of sex in relationship
- Alcohol and drugs: their places within the family as children grew
- In-laws: relationship with in-laws and greater family
- Children:
 - agreement or disagreement between parents about child-rearing
 - the individual's feelings about being a child in his/her family
- Conflict: parents' methods of arguing and disagreeing.

As the conversation concludes, the preparer invites the individual to identify what he/she would or would not replicate in his/her own adult relationship with the life partner. Following that, the silent partner is given the floor to comment on what he/she has heard and learned, especially any surprises.

Session Three: Learning from the Past, Part 2

This session continues the look back by extending the chance for the other member of the couple to speak about his/her family of origin. Both members of the couple need the opportunity to explore the topics and to hear each other's stories so that each can learn and appreciate more deeply what the other brings to their relationship.

Session Three, which also begins with prayer, duplicates with the second person the process with the first from Session Two. If time permits at the end, the couple might discuss the impact of family history on their own relationship.

Session Four: Looking to the Future

This session, an opportunity to look at the relationship today and into the future, invites the couple to name areas in the relationship that appear strong and supportive while also opening a space to identify and address areas that may be problematic. Thoughts, questions, and new information from previous sessions may help determine where the couple is today and where their relationship and household may need attention in the future.

After opening with prayer, this session should include discussion of:

- The couple's relationship in general: in-depth exploration of where they have been and where they are now
- Role of sex and intimacy in the relationship (for example, potential changes of sexual behavior as a result of committing to a monogamous relationship)
- Role of alcohol and drugs in the relationship
- Money (for example, household finances and financial planning)
- Legal protections (for example, medical and financial durable powers-of-attorney, wills and living wills, insurance)
- Household roles (for example, who takes out the trash, who keeps the social calendar?)
- Communication:
 - How the couple talks things through
 - What happens when they disagree
- Concerns for the future
- Decision-making as a couple
- Dealing with families as individuals (one's own as well as one's partner's) and as a couple
- Support networks, now and in the future.

Session Four concludes with a discussion of the need for boundaries between generations so that the couples' life as a unit may be seen as distinct from older and younger generations.

Session Five: Liturgical Decisions and Wrap-up

Session Five, focused on the marriage service itself, is an opportunity to make choices for the liturgy, based on the discussion at the first session. The depth of this discussion will be determined by what was or was not addressed in Session One. In addition, as the final session, Session Five serves as a time to consider questions that may have arisen from previous sessions.

Outline of Session Five

- Pray together.
- Address questions and concerns regarding previous sessions and other issues that have arisen.
- Review theological reflections in light of previous sessions and what is to come. The preparer can help the couple connect the spiritual practices of their life as a couple and the “staging” of the service. For example, will they process into the service together or separately, or will they be already in the worship space as the liturgy begins? Will they sit together during the Ministry of the Word or across the aisle from one another?
- Discuss details of the service itself:
 - Scripture (which passages speak particularly to the couple's life together?) and whether non-biblical readings may be included
 - Will the liturgy take place at the congregation's principal weekly celebration? Is celebration of the eucharist to be omitted for pastoral cause?
 - Other liturgical choices, especially:
 - Which collect will be used?
 - For the Witnessing and Blessing of a Marriage, which of the two vows will be used?
 - Will rings be exchanged, or, if rings have already been worn, are they to be blessed?
 - What music, if any, will be included? (The couple should consult with the congregation's musician.)
- Discuss presenters and their roles in supporting the couple in the service and in their ongoing life.

In closing, the preparer can assure the couple that they have done hard and important work together, work that is a gift both to the preparer and to the couple. The preparer can express his/her eager anticipation of the couple's marriage and of meeting their close and extended families, seeing them with their friends, and celebrating their relationship in the sight of God.

Handouts

1. *Declaration of Intention*
2. *About Presenters—For the Couple*
3. *Information for Presenters*
4. *Model Congregational Guidelines*

The *Declaration of Intention* requires the replacement of *N.N.* and *N. N.* in the first sentence with the couple's names.

Handouts 2 and 3 are designed for use with the liturgy "The Witnessing and Blessing of a Marriage." These handouts may be modified if one of the other marriage liturgies is to be used.

Handouts 2 through 4 are samples that may be adapted for the use of a specific congregation. In these, "N. Episcopal Church" should be replaced with the congregation's name, and a similar change made for "Episcopal Diocese of X."

Handout 1

Declaration of Intention

(Canon I.18.4)

We understand the teaching of the church that God's purpose for our marriage is for our mutual joy, for the help and comfort we will give to each other in prosperity and adversity, and, when it is God's will, for the gift and heritage of children and their nurture in the knowledge and love of God. We also understand that our marriage is to be unconditional, mutual, exclusive, faithful, and lifelong; and we engage to make the utmost effort to accept these gifts and fulfill these duties, with the help of God and the support of our community.

Signature

Signature

Date: _____

Sample Handout 2

About Presenters—For the Couple

At N. Episcopal Church, we consider “The Witnessing and Blessing of a Marriage” to be a celebration supported by the congregation, much as candidates for baptism are supported by all the members of the Church. Just as those who are baptized are initiated into the full life of the Church, those who receive the Church’s blessing upon their marriage are embraced in a new way in the faith community.

The Marriage Liturgy

The presentation takes place immediately after the sermon, as follows:

The couple comes before the assembly. If there is to be a presentation, the presenters stand with the couple, and the Presider says to them

Presider Who presents N. and N. as they seek the blessing of God and the Church on their love and life together?

Presenters We do.

Presider Will you love, respect, and pray for N. and N., and do all in your power to stand with them in the life they will share?

Presenters We will.

Choosing Presenters

There are a variety of possibilities for choosing presenters who will stand with you and present you at the liturgy. It can be helpful to choose at least one member of this faith community to walk with you through this process. If you are new to the congregation, the priest (or other person designated) can help you discern whom you might consider. The selection of a couple mature in their relationship can be particularly helpful if you are just beginning your life together. Often, couples will choose their own parents, children, or other supportive family members to be their presenters.

Presenters can pray for you during the period of preparation before your marriage, keep you connected to the congregation, and continue to support you in your ongoing covenanted life together.

Finally, in choosing, remember that these people will stand with you during the liturgy and present you at this rite. Also remember that, immediately after you are presented, the entire congregation will vow to support you as you, in turn, become a blessing and bear grace to the entire congregation.

Because presenters serve an important role before and after the marriage, you and your clergy person should talk early about selecting presenters, so that your prayerful partnership may begin as soon as possible.

Sample Handout 3
Information for Presenters

At N. Episcopal Church, we consider “The Witnessing and Blessing of a Marriage” to be a celebration supported by the congregation, much as candidates for baptism are supported by all the members of the Church. Just as those who are baptized are initiated into the full life of the Church, those who receive the Church’s blessing upon their marriage are embraced in a new way in the faith community.

At the marriage, you present the couple to the presider and to the assembly, as follows:

The couple comes before the assembly. If there is to be a presentation, the presenters stand with the couple, and the Presider says to them

Presider Who presents N. and N. as they seek the blessing of God and the Church on their love and life together?

Presenters We do.

Presider Will you love, respect, and pray for N. and N., and do all in your power to stand with them in the life they will share?

Presenters We will.

As a presenter, your role begins even before the marriage. We encourage you to pray for the couple both privately and in the Prayers of the People at Sunday services during their period of preparation. You can continue to support their ongoing life by acknowledging the anniversary of their marriage and offering your presence whenever their household experiences times of difficulty or celebrates occasions of joy. If you are a member of the congregation, you also have a role in keeping them connected to others in the congregation.

As a presenter, you promise to support the couple as they become a blessing and bear grace to their families and friends, the Church, and the world. In this role, then, you are a witness to the blessing given and received in the marriage liturgy and carried forth by the couple into the world.

Sample Handout 4
Model Congregational Guidelines

NOTE: Most congregations adopt some form of marriage policy expressing norms and guidelines for couples preparing for marriage. All congregations may engage in a helpful and fruitful exercise to develop guidelines that reflect the Christian community in which they worship; the guidelines that are developed should apply to all couples. Obviously, such a policy is optional at the discretion of the clergy in consultation with the vestry or bishop's committee. As always with liturgical matters, final decisions are the responsibility of the clergy. Following is a model of a guideline that applies for all couples preparing for marriage. It may be modified to meet specific situations and needs.

Information for Couples Seeking Marriage at N. Episcopal Church

A. Introduction

The Christian community at N. Episcopal Church understands that relationships are complex and that making a lifelong commitment to a relationship through a marriage is a significant, exciting, and wonder-filled event in people's lives. We also believe that a Christian community that agrees to bless such a relationship needs to be intentional about supporting the couple as they prepare for the marriage and as they live out their lives.

We understand that committed, lifelong relationships, whether for gender-and-sexual-minority couples or different-sex/gender couples, are to be outward and visible signs of an inward, spiritual, and God-given love. In this context, N. Episcopal Church seeks to support all couples in their commitment to one another and to help make the love of God more visible for the whole community.

B. Guidelines

The following guidelines have been adopted by the lay and ordained leaders of N. Episcopal Church:

1. As required by the Canons of The Episcopal Church at least one member of a gender-and-sexual-minority couple must be baptized.
2. It is desirable that at least one member of the couple be an active member of this, or some other, Christian community. We hope this membership might include giving serious, prayerful consideration to supporting the congregation through time, talent, and/or treasure.
3. Approximately six months' notice should be given to allow for planning and pastoral preparation.
4. If the couple has no connection with N. Episcopal Church but wishes to have their marriage at N. Episcopal Church or to use the services of N. Episcopal Church's priest:

- they should be able to show that at least one of the couple has active membership in another Episcopal or Christian congregation;
- they need to complete marriage preparation with their own or other clergyperson or a qualified lay preparer;
- they might consider making a financial contribution to N. Episcopal Church in thanksgiving for their marriage and for the ongoing support of the Church, its ministry and mission. A creative formula to calculate this contribution might be to consider a tithe (10 percent) of the budget for the entire celebration. *[Clergy have discretion here, as resources vary greatly from couple to couple. Also, if a couple is returning to Church for the first time, an unconditional welcome may be the best pastoral response.]*

In all cases, it is important that all concerned comply with the laws of the state, the Canons of the Episcopal Church, and the canons and policies of the Episcopal Diocese of X as well as the directives of the diocesan bishop, including compliance with diocesan policies for cases in which the relationship is not the first marriage for one or both people.

The full text of the Liturgical Resources 2 can be found at the below link.

[Liturgical Resources 2 - Full Text](#)

VII. Appendices

Contents

1. Marriage Canons
2. A Review of General Convention Legislation

1. Marriage Canons

From The Episcopal Church, Constitution and Canons, 2015

TITLE I:

ORGANIZATION AND ADMINISTRATION

Canon 18: Of the Celebration and Blessing of Marriage

Sec. 1. Every Member of the Clergy of this Church shall conform to the laws of the State governing the creation of the civil status of marriage, and also these canons concerning the solemnization of marriage. Members of the Clergy may solemnize a marriage using any of the liturgical forms authorized by this Church.

Sec. 2. The couple shall notify the Member of the Clergy of their intent to marry at least thirty days prior to the solemnization; Provided, that if one of the parties is a member of the Congregation of the Member of the Clergy, or both parties can furnish satisfactory evidence of the need for shortening the time, this requirement can be waived for weighty cause; in which case the Member of the Clergy shall immediately report this action in writing to the Bishop.

Sec. 3. Prior to the solemnization, the Member of the Clergy shall determine:

(a) that both parties have the right to marry according to the laws of the State and consent to do so freely, without fraud, coercion, mistake as to the identity of either, or mental reservation; and

(b) that at least one of the parties is baptized; and

(c) that both parties have been instructed by the Member of the Clergy, or a person known by the Member of the Clergy to be competent and responsible, in the nature, purpose, and meaning, as well as the rights, duties and responsibilities of marriage.

Sec. 4. Prior to the solemnization, the parties shall sign the following Declaration of Intention:

We understand the teaching of the church that God's purpose for our marriage is for our mutual joy, for the help and comfort we will give to each other in prosperity and adversity, and, when it is God's will, for the gift and heritage of children and their nurture in the knowledge and love of God. We also understand that our marriage is to be unconditional, mutual, exclusive, faithful, and lifelong; and we engage to make the utmost effort to accept these gifts and fulfill these duties, with the help of God and the support of our community.

Sec. 5. At least two witnesses shall be present at the solemnization, and together with the Member of the Clergy and the parties, sign the record of the solemnization in the proper register; which record shall include the date and place of the solemnization, the names of the witnesses, the parties and their parents, the age of the parties, Church status, and residence(s).

Sec. 6. A bishop or priest may pronounce a blessing upon a civil marriage using any of the liturgical forms authorized by this Church.

Sec. 7. It shall be within the discretion of any Member of the Clergy of this Church to decline to solemnize or bless any marriage.

CANON 19: Of Regulations Respecting Holy Matrimony:**Concerning Preservation of Marriage, Dissolution of Marriage, and Remarriage**

Sec. 1. When marital unity is imperiled by dissension, it shall be the duty, if possible, of either or both parties, before taking legal action, to lay the matter before a Member of the Clergy; it shall be the duty of such Member of the Clergy to act first to protect and promote the physical and emotional safety of those involved and only then, if it be possible, to labor that the parties may be reconciled.

Sec. 2 (a) Any member of this Church whose marriage has been annulled or dissolved by a civil court may apply to the Bishop or Ecclesiastical Authority of the Diocese in which such person is legally or canonically resident for a judgment as to his or her marital status in the eyes of the Church. Such judgment may be a recognition of the nullity, or of the termination of the said marriage; *Provided*, that no such judgment shall be construed as affecting in any way the legitimacy of children or the civil validity of the former relationship.

(b) Every judgment rendered under this Section shall be in writing and shall be made a matter of permanent record in the Archives of the Diocese.

Sec. 3. No Member of the Clergy of this Church shall solemnize the marriage of any person who has been the husband or wife of any other person then living, nor shall any member of this Church enter into a marriage when either of the contracting parties has been the husband or the wife of any other person then living, except as hereinafter provided:

(a) The Member of the Clergy shall be satisfied by appropriate evidence that the prior marriage has been annulled or dissolved by a final judgment or decree of a civil court of competent jurisdiction.

(b) The Member of the Clergy shall have instructed the parties that continuing concern must be shown for the well-being of the former spouse, and of any children of the prior marriage.

(c) The Member of the Clergy shall consult with and obtain the consent of the Bishop of the Diocese wherein the Member of the Clergy is canonically resident or the Bishop of the Diocese in which the Member of the Clergy is licensed to officiate prior to, and shall report to that Bishop, the solemnization of any marriage under this Section.

(d) If the proposed marriage is to be solemnized in a jurisdiction other than the one in which the consent has been given, the consent shall be affirmed by the Bishop of that jurisdiction.

Sec. 4. All provisions of Canon I.18 shall, in all cases, apply.

2. A Review of General Convention Legislation

Introduction

The legislative history here shows the development of General Convention deliberations about the place of gay men and lesbians in the life of the Church, particularly with regard to the blessing of their faithful, monogamous, lifelong relationships. Successive conventions have both acknowledged the work of their predecessors and reached new decisions.

Resolution texts are from the website of the Archives of the Episcopal Church:
<http://www.episcopalarchives.org/e-archives/acts/>.

Minneapolis, 1976: For the first time, General Convention adopted a resolution that acknowledged and affirmed the presence of persons of homosexual orientation in the Church.

Resolution 1976–A069:

Resolved, the House of Bishops concurring, That it is the sense of this General Convention that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church.

Anaheim, 1985: General Convention reaffirmed the 1976 resolution and encouraged dioceses to deepen understanding.

Resolution 1985–D082:

Resolved, the House of Bishops concurring, That the 68th General Convention urge each diocese of this Church to find an effective way to foster a better understanding of homosexual persons, to dispel myths and prejudices about homosexuality, to provide pastoral support, and to give life to the claim of homosexual persons “upon the love, acceptance, and pastoral care and concern of the Church” as recognized by the General Convention in 1976.

Phoenix, 1991: General Convention affirmed the traditional understanding of marriage as between a man and a woman, and acknowledged “discontinuity” between that teaching and the experience of many members of the Episcopal Church.

Resolution 1991–A104:

Resolved, the House of Deputies concurring, That the 70th General Convention of the Episcopal Church affirms that the teaching of the Episcopal Church is that physical sexual expression is appropriate only within the lifelong monogamous “union of husband and wife in heart, body, and mind” “intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity and, when it is God’s will, for the procreation of children and their nurture in the knowledge and love of the Lord” as set forth in the Book of Common Prayer; and be it further

Resolved, That this Church continues to work to reconcile the discontinuity between this teaching and the experience of many members of this body; and be it further

Resolved, That this General Convention confesses our failure to lead and to resolve this discontinuity through legislative efforts based upon resolutions directed at singular and various aspects of these issues; and be it further

Resolved, That this General Convention commissions the Bishops and members of each Diocesan Deputation to initiate a means for all congregations in their jurisdiction to enter into dialogue and deepen their understanding of these complex issues; and further this General Convention directs the President of each Province to appoint one Bishop, one lay deputy and one clerical deputy in that province to facilitate the process, to receive reports from the dioceses at each meeting of their provincial synod and report to the 71st General Convention; and be it further

Resolved, That this General Convention directs the House of Bishops to prepare a Pastoral Teaching prior to the 71st General Convention using the learnings from the diocesan and provincial processes and calling upon such insight as is necessary from theologians, theological ethicists, social scientists and gay and lesbian persons; and that three lay persons and three members of the clergy from the House of Deputies, appointed by the President of the House of Deputies be included in the preparation of this Pastoral Teaching.

Indianapolis, 1994: General Convention added sexual orientation, along with marital status, sex, disabilities, and age as categories to which non-discrimination in Church membership is assured.

Resolution 1994-C020:

Resolved, the House of Bishops concurring, That Title I, Canon 17, Section 5 be amended as follows:

No person shall be denied rights, status [in], or [access to] an equal place in the life, worship, and governance of this Church because of race, color, [or] ethnic origin, national origin, marital status, sex, sexual orientation, disabilities or age, except as otherwise specified by [this] Canon.

Indianapolis, 1994: General Convention called for a study of “the theological foundations and pastoral considerations involved in the development of rites honoring love and commitment between persons of the same sex.”

Resolution 1994-C042:

Resolved, the House of Deputies concurring, That the 71st General Convention direct the Standing Liturgical Commission and the Theology Committee of the House of Bishops to prepare and present to the 72nd General Convention, as part of the Church’s ongoing dialogue on human sexuality, a report addressing the theological foundations and pastoral considerations involved in the development of rites honoring love and commitment between persons of the same sex; and be it further

Resolved, That no rites for the honoring of love and commitment between persons of the same sex be developed unless and until the preparation of such rites has been authorized by the General Convention; and be it further

Resolved, That the sum of \$8,600 be appropriated to support this work, subject to funding considerations.

Philadelphia, 1997: General Convention reaffirmed the traditional understanding of marriage and called for continuing study.

Resolution 1997–C003:

Resolved, That this 72nd General Convention affirm the sacredness of Christian marriage between one man and one woman with intent of life-long relationship; and be it further

Resolved, That this Convention direct the Standing Liturgical Commission to continue its study of theological aspects of committed relationships of same-sex couples, and to issue a full report including recommendations of future steps for the resolution of issues related to such committed relationships no later than November 1999 for consideration at the 73rd General Convention.

Denver, 2000: General Convention acknowledged relationships other than marriage.

Resolution 2000–D039:

Resolved, That the members of the 73rd General Convention intend for this Church to provide a safe and just structure in which all can utilize their gifts and creative energies for mission; and be it further

Resolved, That we acknowledge that while the issues of human sexuality are not yet resolved, there are currently couples in the Body of Christ and in this Church who are living in marriage and couples in the Body of Christ and in this Church who are living in other life-long committed relationships; and be it further

Resolved, That we expect such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God; and be it further

Resolved, That we denounce promiscuity, exploitation, and abusiveness in the relationships of any of our members; and be it further

Resolved, That this Church intends to hold all its members accountable to these values, and will provide for them the prayerful support, encouragement, and pastoral care necessary to live faithfully by them; and be it further

Resolved, That we acknowledge that some, acting in good conscience, who disagree with the traditional teaching of the Church on human sexuality, will act in contradiction to that position; and be it further

Resolved, That in continuity with previous actions of the General Convention of this Church, and in response to the call for dialogue by the Lambeth Conference, we affirm that those on various sides of controversial issues have a place in the Church, and we reaffirm the imperative to promote conversation between persons of differing experiences and perspectives, while acknowledging the Church's teaching on the sanctity of marriage.

Minneapolis, 2003: Acknowledging continuing differences, General Convention recognized “that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions.”

Resolution 2003–C051:

Resolved, That the 74th General Convention affirm the following:

1. That our life together as a community of faith is grounded in the saving work of Jesus Christ and expressed in the principles of the Chicago–Lambeth Quadrilateral: Holy Scripture, the historic Creeds of the Church, the two dominical Sacraments, and the Historic Episcopate.
2. That we reaffirm Resolution A069 of the 65th General Convention (1976) that “homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church.”
3. That, in our understanding of homosexual persons, differences exist among us about how best to care pastorally for those who intend to live in monogamous, non-celibate unions; and what is, or should be, required, permitted, or prohibited by the doctrine, discipline, and worship of The Episcopal Church concerning the blessing of the same.
4. That we reaffirm Resolution D039 of the 73rd General Convention (2000), that “We expect such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God,” and that such relationships exist throughout the church.
5. That we recognize that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions.
6. That we commit ourselves, and call our church, in the spirit of Resolution A104 of the 70th General Convention (1991), to continued prayer, study, and discernment on the pastoral care for gay and lesbian persons, to include the compilation and development by a special commission organized and appointed by the Presiding Bishop, of resources to facilitate as wide a conversation of discernment as possible throughout the church.
7. That our baptism into Jesus Christ is inseparable from our communion with one another, and we commit ourselves to that communion despite our diversity of opinion and, among dioceses, a diversity of pastoral practice with the gay men and lesbians among us.
8. That it is a matter of faith that our Lord longs for our unity as his disciples, and for us this entails living within the boundaries of the Constitution and Canons of The Episcopal Church. We believe this discipline expresses faithfulness to our polity and that it will facilitate the conversation we seek, not only in The Episcopal Church, but also in the wider Anglican Communion and beyond.

Anaheim, 2009: The General Convention directed the Standing Commission on Liturgy and Music to “collect and develop theological and liturgical resources” for blessing same-gender relationships.

Resolution 2009–C056:

Resolved, the House of Deputies concurring, That the 76th General Convention acknowledge the changing circumstances in the United States and in other nations, as legislation authorizing or forbidding marriage, civil unions or domestic partnerships for gay and lesbian persons is passed in various civil jurisdictions that call forth a renewed pastoral response from this Church, and for an open process for the consideration of theological and liturgical resources for the blessing of same-gender relationships; and be it further

Resolved, That the Standing Commission on Liturgy and Music, in consultation with the House of Bishops, collect and develop theological and liturgical resources, and report to the 77th General Convention; and be it further

Resolved, That the Standing Commission on Liturgy and Music, in consultation with the House of Bishops, devise an open process for the conduct of its work inviting participation from provinces, dioceses, congregations, and individuals who are engaged in such theological work, and inviting theological reflection from throughout the Anglican Communion; and be it further

Resolved, That bishops, particularly those in dioceses within civil jurisdictions where same-gender marriage, civil unions, or domestic partnerships are legal, may provide generous pastoral response to meet the needs of members of this Church; and be it further

Resolved, That this Convention honor the theological diversity of this Church in regard to matters of human sexuality; and be it further

Resolved, That the members of this Church be encouraged to engage in this effort.

Indianapolis, 2012: In Resolution A049, the General Convention commended the resource “I Will Bless You, and You Will Be a Blessing” for study and use, authorized the liturgy for provisional use, and called for a process of review and further development of the theological resources. In addition, in Resolution A050, the General Convention called for a task force to explore understandings of marriage, including attention to legislation authorizing or forbidding same-sex marriage.

Resolution 2012–A049

Resolved, the House of Deputies concurring, That the 77th General Convention commend “Liturgical Resources I: I Will Bless You and You Will Be a Blessing” for study and use in congregations and dioceses of The Episcopal Church, with the following revisions:

Throughout “I Will Bless You and You Will Be a Blessing” change “same-gender” to “same-sex”

Blue Book p. 184: change “Resources for Blessing Same-Gender Relationships” to “Resources for The Witnessing and Blessing of a Lifelong Covenant in a Same-Sex Relationship”

Blue Book p. 240: Add rubric after first rubric, stating: “At least one of the couple must be a baptized Christian.”

Blue Book p. 240: In paragraph 2, line 1, delete “at least one of whom is baptized”

Blue Book p. 241: In Presider’s address to the assembly, delete “come what may” (paragraph 1, line 9)

Blue Book pp. 241–242: In Presider’s address to the assembly, delete all of paragraph 2 (“Ahead of them ... calls us all to share.”)

Blue Book p. 242: In Presider’s address to the assembly, change “let us pray, then,” (paragraph 3, line 1) to “Therefore, in the name of Christ, let us pray.”

Blue Book p. 245: After the bidding for peace in their home and love in their family, add the following bidding: “For the grace, when they hurt each other, to recognize and acknowledge their fault, and to seek each other’s forgiveness and yours: Lord, in your mercy (or Lord, in your goodness) Hear our prayer.”

Blue Book p. 246: Change rubric that begins “After a time of silence” to the following: “The leader may add one or more of the following biddings.”

Blue Book p. 247: In Commitment (both forms) line 7, change “I will honor and keep you” to “I will honor and love you”

Blue Book p. 248: In first form of blessing rings, change line 2 to “as signs of the enduring covenant”

Blue Book p. 248: In Blessing of the Couple, add rubric between first and second paragraphs: “The Presider continues with one of the following”

Blue Book p. 248: In Blessing of the Couple, add third paragraph after the “Amen”: “or this / God, the holy and undivided Trinity, bless, preserve, and keep you, and mercifully grant you rich and boundless grace, that you may please God in body and soul. God make you a sign of the loving-kindness and steadfast fidelity manifest in the life, death, and resurrection of our Savior, and bring you at last to the delight of the heavenly banquet, where he lives and reigns for ever and ever. Amen.”

Blue Book p. 257: In paragraph under E. Vocation, change “1 Samuel 18” to “1 Samuel 3”; and be it further

Resolved, That the 77th General Convention authorize for provisional use “The Witnessing and Blessing of a Lifelong Covenant” from “Liturgical Resources I: I Will Bless You and You Will Be a Blessing” beginning the First Sunday of Advent 2012, under the direction and subject to the permission of the bishop exercising ecclesiastical authority; and be it further

Resolved, That bishops, particularly those in dioceses within civil jurisdictions where same-sex marriage, civil unions, or domestic partnerships are legal, may provide generous pastoral response to meet the needs of members of this Church; and be it further

Resolved, That bishops may authorize adaptation of these materials to meet the needs of members of this Church: and be it further

Resolved, that the provision of Canon I.18.4 applies by extension to “Theological Resources for Blessing Same-Sex Relationships,” namely, “It shall be within the discretion of any Member of the Clergy of this Church to decline to” preside at any rite of blessing defined herein; and be it further

Resolved, That this convention honor the theological diversity of this church in regard to matters of human sexuality, and that no bishop, priest, deacon or lay person should be coerced or penalized in any manner, nor suffer any canonical disabilities, as a result of his or her conscientious objection to or support for the 77th General Convention’s action with regard to the Blessing of Same-Sex Relationships; and be it further

Resolved, That the theological resource for the blessing of a lifelong covenant be further developed by the Standing Commission on Liturgy and Music over the 2013–2015 triennium with specific attention to further engagement with scripture and the relevant categories and sources of systematic theology (e.g., creation, sin, grace, salvation, redemption, human nature); and be it further

Resolved, That the Standing Commission on Liturgy and Music include the work of diverse theological perspectives in the further development of the theological resource; and be it further

Resolved, That the Standing Commission on Liturgy and Music develop an open process to review “I Will Bless You and You Will Be a Blessing,” inviting responses from provinces, dioceses, congregations, and individuals from throughout The Episcopal Church and the Anglican Communion, and from our ecumenical partners, and report to the 78th General Convention.

Resolution 2012–A050

Resolved, the House of Deputies concurring, That the 77th General Convention direct the Presiding Bishop and President of the House of Deputies to appoint a task force of not more than twelve people, consisting of theologians, liturgists, pastors, and educators, to identify and explore biblical, theological, historical, liturgical, and canonical dimensions of marriage; and be it further,

Resolved, That the task force consult with the Standing Commission on Constitution and Canons and The Standing Commission on Liturgy and Music to address the pastoral need for priests to officiate at a civil marriage of a same-sex couple in states that authorize such; and be it further

Resolved, That the task force consult with couples living in marriage and in other lifelong committed relationships and with single adults, and be it further,

Resolved, That the task force consult with other churches in the Anglican Communion and with our ecumenical partners, and be it further

Resolved, That the task force consider issues raised by changing societal and cultural norms and legal structures, including legislation authorizing or forbidding marriage, civil unions, or domestic partnerships between two people of the same sex, in the U.S. and other countries where The Episcopal Church is located; and be it further

Resolved, That the task force develop tools for theological reflection and norms for theological discussion at a local level; and be it further

Resolved, That the task force report its progress to the 78th General Convention; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$30,000 for the implementation of this resolution.

Salt Lake City, 2015: In Resolution A054, the General Convention authorized two liturgies for marriage for trial use and the use of “The Witnessing and Blessing of a Lifelong Covenant,” thus allowing the marriage of same-sex couples in civil jurisdictions where such marriages are legal. In addition, Resolution A036 revised the marriage canon (Canon I.18; the revised text appears above in Appendix 2), and Resolution A037 requested dioceses and parishes to use the study materials produced by the Task Force on the Study of Marriage established by the 2012 Convention, and called for an expanded task force to continue to study marriage.

Resolution 2015-A036:

Resolved, the House of Deputies concurring, That Canon I.18 is hereby amended to read as follows:

~~CANON 18: Of the Solemnization of Holy Matrimony~~

Canon 18: Of the Celebration and Blessing of Marriage

Sec. 1. Every Member of the Clergy of this Church shall conform to the laws of the State governing the creation of the civil status of marriage, and also to the laws of this Church governing these canons concerning the solemnization of marriage ~~Holy Matrimony~~. Members of the Clergy may solemnize a marriage using any of the liturgical forms authorized by this Church.

Sec. 2. Before solemnizing a marriage the Member of the Clergy shall have ascertained:

- (a) That both parties have the right to contract a marriage according to the laws of the State.
- (b) That both parties understand that Holy Matrimony is a physical and spiritual union of a man and a woman, entered into within the community of faith, by mutual consent of heart, mind, and will, and with intent that it be lifelong.
- (c) That both parties freely and knowingly consent to such marriage, without fraud, coercion, mistake as to identity of a partner, or mental reservation.
- (d) That at least one of the parties has received Holy Baptism.
- (e) That both parties have been instructed as to the nature, meaning, and purpose of Holy Matrimony by the Member of the Clergy, or that they have both received such instruction from persons known by the Member of the Clergy to be competent and responsible.

Sec. 2. The couple shall notify the Member of the Clergy of their intent to marry at least thirty days prior to the solemnization; Provided, that if one of the parties is a member of the Congregation of the Member of the Clergy, or both parties can furnish satisfactory evidence of the need for shortening the time, this requirement can be waived for weighty cause; in which case the Member of the Clergy shall immediately report this action in writing to the Bishop.

Sec. 3. No Member of the Clergy of this Church shall solemnize any marriage unless the following procedures are complied with:

- (a) The intention of the parties to contract marriage shall have been signified to the Member of the Clergy at least thirty days before the service of solemnization; *Provided, that for weighty cause, this requirement may be dispensed with if one of the parties is a member of the Congregation of the Member of the Clergy, or can furnish satisfactory evidence of responsibility. In case the thirty days' notice is waived, the Member of the Clergy shall report such action in writing to the Bishop immediately.*
- (b) There shall be present at least two witnesses to the solemnization of marriage.
- (c) The Member of the Clergy shall record in the proper register the date and place of the marriage, the names of the parties and their parents, the age of the parties, their residences, and their Church status; the witnesses and the Member of the Clergy shall sign the record.
- (d) The Member of the Clergy shall have required that the parties sign the following declaration:
- (e) "We, A.B. and C.D., desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Book of Common Prayer.
- (f) "We believe that the union of husband and wife, in heart, body, and mind, is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God's will, for the procreation of children and their nurture in the knowledge and love of the Lord.

~~(g) "And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto."~~

Sec. 3. Prior to the solemnization, the Member of the Clergy shall determine:

(a) that both parties have the right to marry according to the laws of the State and consent to do so freely, without fraud, coercion, mistake as to the identity of either, or mental reservation; and

(b) that at least one of the parties is baptized; and

(c) that both parties have been instructed by the Member of the Clergy, or a person known by the Member of the Clergy to be competent and responsible, in the nature, purpose, and meaning, as well as the rights, duties and responsibilities of marriage.

Sec. 4. Prior to the solemnization, the parties shall sign the following Declaration of Intention:

We understand the teaching of the church that God's purpose for our marriage is for our mutual joy, for the help and comfort we will give to each other in prosperity and adversity, and, when it is God's will, for the gift and heritage of children and their nurture in the knowledge and love of God. We also understand that our marriage is to be unconditional, mutual, exclusive, faithful, and lifelong; and we engage to make the utmost effort to accept these gifts and fulfill these duties, with the help of God and the support of our community.

Sec. 5. At least two witnesses shall be present at the solemnization, and together with the Member of the Clergy and the parties, sign the record of the solemnization in the proper register; which record shall include the date and place of the solemnization, the names of the witnesses, the parties and their parents, the age of the parties, Church status, and residence(s).

Sec. 6. A bishop or priest may pronounce a blessing upon a civil marriage using any of the liturgical forms authorized by this Church.

~~Sec. 4~~ Sec. 7. It shall be within the discretion of any Member of the Clergy of this Church to decline to solemnize or bless any marriage.

and be it further

Resolved that this canon shall become effective on the First Sunday of Advent, 2015.

Resolution 2015-A037:

Resolved, the House of Deputies concurring, That the 78th General Convention requests dioceses and parishes use the study materials on marriage provided in the last triennium by the Task Force on the Study of Marriage, namely the "Dearly Beloved" toolkit and the appended essays in their Blue Book report to this Convention; and be it further

Resolved, That the 78th General Convention directs the Presiding Bishop and President of the House of Deputies to appoint jointly an expanded Task Force on the Study of Marriage to continue this work, consisting of not more than 15 people, including theologians, ethicists, pastors, liturgists, and

educators, who represent the cultural and theological diversity in the Church; membership should include some of the Task Force on the Study of Marriage appointed in 2012, some from dioceses outside the United States, and young adults; and be it further

Resolved, That the Task Force explore further those contemporary trends and norms identified by the Task Force on the Study of Marriage in the previous triennium, specifically regarding those who choose to remain single; unmarried persons in intimate relationships; couples who cohabitate either in preparation for, or as an alternative to, marriage; couples who desire a blessing from the Church but not marriage; parenting by single or and/or unmarried persons; differing forms of family and household such as those including same-sex parenting, adoption, and racial diversity; and differences in marriage patterns between ethnic and racial groups; and be it further

Resolved, That the Task Force consult with (i) individuals and couples within these groups about their experience of faith and church life; and (ii) the results of diocesan and parochial study of "Dearly Beloved" toolkit; and be it further

Resolved, That the Task Force explore biblical, theological, moral, liturgical, cultural, and pastoral perspectives on these matters, and develop written materials about them which represent the spectrum of understanding in our Church and which include responses from theologians, ethicists, pastors, liturgists, social scientists, and educators who are not members of the expanded Task Force, and whose perspectives represent the spectrum of understandings on these matters in our Church; and be it further

Resolved, That the Task Force study and monitor, in consultation with the Standing Commission on Liturgy and Music, the impact of same-sex marriage and rites of blessing on our Church; the continuing debate about clergy acting as agents of the state in officiating at marriages; and any other matters related to marriage by action of or referral by this Convention; and be it further

Resolved, That the Task Force report and make recommendations to the 79th General Convention; and be it further

Resolved, That the Task Force provide educational and pastoral resources for congregational use on these matters that represents the spectrum of understandings on these matters in our Church; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$90,000 for the implementation of this resolution.

Resolution 2015-A054:

Resolved, the House of Deputies concurring, That the 78th General Convention commend "Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015," as found in the Blue Book, Liturgy Supplemental Materials: Appendices of the Report of the Standing Commission on Liturgy and Music (BBLSM), pp. 2-151, with the following revisions:

BBLSM p. 84: In The Commitment, change the rubric to read "Each member of the couple, in turn, takes the right hand of the other and says"

BBLSM p.84: After "I N., give myself to you, N." add ", and take you to myself."

BBLSM p. 85: At the Pronouncement, change the rubric to read "The Presider joins the right hands and says"

BBLSM p. 87: In Concerning the Service, change the second paragraph to read “At least one of the couple must be a baptized Christian, and the marriage shall conform to the laws of the state and canons of this church.”

BBLSM p. 88: Under Gathering, change the rubric to read “The couple joins the assembly.”

BBLSM p. 89: Change “In marriage according to the laws of the state [or civil jurisdiction] of X” to “In marriage [according to the laws of the state or civil jurisdiction of X]”

BBLSM p. 89: Change “Solemnize their marriage according to the laws of the state [or civil jurisdiction] of X” to “are married [according to the laws of the state or civil jurisdiction of X]”

BBLSM p.94: After “I N., give myself to you, N.” add “, and take you to myself.”

BBLSM p. 95: At the Pronouncement, change the rubric to read “The Presider joins the right hands of the couple and says”

BBLSM p. 95: Replace “I pronounce that they are married according to the laws of the state [or civil jurisdiction] of X” to “I pronounce that they are married [according to the laws of the state or civil jurisdiction of X]”

BBLSM p. 100: At The Marriage, change the rubric to read “Each member of the couple, in turn, takes the right hand of the other and says”

for study and use in congregations and dioceses of The Episcopal Church; and be it further

Resolved, That the 78th General Convention authorize for use “The Witnessing and Blessing of a Lifelong Covenant” from “Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015” (as found in Supplemental Materials: Appendices of the Report of the Standing Commission on Liturgy and Music, pp. 77-86, as amended)” beginning the First Sunday of Advent 2015; under the direction and with the permission of the bishop exercising ecclesiastical authority; and be it further

Resolved, That the 78th General Convention authorize for trial use in accordance with Article X of the Constitution and Canon II.3.6 “The Witnessing and Blessing of a Marriage,” and “The Celebration and Blessing of a Marriage 2,” from “Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015” (as found in Supplemental Materials: Appendices of the Report of the Standing Commission on Liturgy and Music, pp. 87-105) beginning the First Sunday of Advent 2015. Bishops exercising ecclesiastical authority or, where appropriate, ecclesiastical supervision will make provision for all couples asking to be married in this Church to have access to these liturgies. Trial use is only to be available under the direction and with the permission of the Diocesan Bishop; and be it further

Resolved, That bishops may continue to provide generous pastoral response to meet the needs of members of this Church; and be it further

Resolved, That the provision of Canon I.18.4* applies by extension to “Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015,” namely, “It shall be within the discretion of any Member of the Clergy of this Church to decline to” preside at any rite contained herein; and be it further

Resolved, That the provisions of Canon I.19.3 regarding marriage after divorce apply equally to all the rites of “Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015,” in accordance with guidelines established by each diocese; and be it further

Resolved, That this convention honor the theological diversity of this Church in regard to matters of human sexuality; and that no bishop, priest, deacon or lay person should be coerced or penalized in any manner, nor suffer any canonical disabilities, as a result of his or her theological objection to or support for the 78th General Convention's action contained in this resolution; and be it further

Resolved, That the Standing Commission on Liturgy and Music continue to monitor the use of this material and report to the 79th General Convention; and be it further

Resolved, That the 78th General Convention direct the Secretary of General Convention, and the Custodian of the Standard Book of Common Prayer in consultation with the outgoing Chair of the Standing Commission on Liturgy and Music and the Chairs of the Legislative Committees to whom this legislation is referred, to finalize and arrange for the publication with Church Publishing of the material (in English and Spanish) contained in "Liturgical Resources 1: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015" as approved by the 78th General Convention, no later than the first Sunday of Advent 2015, these materials to be available electronically at no cost.

*Canon I.18.4 refers to the 2012 Constitution and Canons; a comparable provision is contained in Canon I.18.7 of the 2015 Constitution and Canons.

The full text of the Liturgical Resources 2 can be found at the below link.

[Liturgical Resources 2 - Full Text](#)

MINORITY REPORT

A More Excellent Way? A Minority Report

BY JORDAN HYLDEN

I am grateful to our church's presiding officers for appointing me as a member of this triennium's marriage task force. In our enabling resolution (2015-A037), the General Convention called for appointments that reflect the "theological diversity in the Church." That was judged to include me, as the one appointed (as I take it) to represent those in our church who find the 1979 BCP to be a faithful rendering of the witness of Scripture and the catholic Church on marriage as "a solemn and public covenant between a man and a woman" (BCP, 422). I was glad to serve, but felt a need to write this minority report as I cannot affirm what my Task Force colleagues propose, in particular passing on first reading the addition of gender-neutral marriage liturgies to the Prayer Book along with revisions consistent with this to the BCP Catechism. In what follows, I will explain my concerns.

They fall into three chief areas: the nature of the deliberative process we as a church have undertaken; the proposed rites themselves as set within a wider discussion of Prayer Book revision; and the effects that Prayer Book revision at this time may have on our efforts to live into "communion across difference" as one church that includes all Episcopalians, walking together with our Anglican Communion sisters and brothers.

DELIBERATIVE PROCESS CONCERNS

First, I would like to suggest that it was not adequate to General Convention's intent to appoint only one (white, married, heterosexual) person on this Task Force to represent the traditional view. Two to four out of our fifteen would have been better. While my colleagues were gracious, they recognized that my position on the committee was a difficult one. It would have been helpful, I suggest, also to include Episcopalians such as Dr. Wesley Hill, a celibate gay man who has written extensively on marriage and sexuality; and Bishop Lloyd Allen of Honduras, a respected leader in Province IX who holds the traditional view of marriage.

While I was glad to be included, I felt inadequate as a white person to speak for the non-white members of our church who hold a traditional view of marriage. We saw in 2015 that most of our Latin American sisters and brothers in Province IX did not vote in favor of authorizing new rites for same-sex marriage. While one of our number was from Venezuela, he supported the progressive view of marriage; moreover, the political situation in his country prevented him from participating in many of our sessions. I am grateful that the Province IX bishops responded to our invitation to submit a reflection. Their statement makes clear their traditional view of marriage, grounded in Holy Scripture, and urges our church to avoid revising it in our Prayer Book. "If the Church approves these changes," they write, "they are greatly deepening the breach, the division, and the Ninth Province will have to

learn how to walk alone.” These are clearly significant words, and I am troubled by a deliberative process that does not take the time to listen well to the concerns of this community. In recent decades, we in TEC have emphasized our character as a multi-national, diverse church, but I fear that we have not acted this way in our deliberative process, in which native-English-speaking Anglo-Americans seem to do most of the talking and not always enough listening.

I must mention also indigenous and non-white U.S. communities who tend in a more traditional direction. Our survey of congregations included one largely Afro-Caribbean parish, which finds itself a conservative outlier in its largely white and progressive diocese. They reported that they would likely face significant departures and fractures if the BCP marriage service is revised. I imagine there are other similar voices in our church, but I fear that they have not been consulted. We should be wary, I think, of reproducing mistakes from our past. In 2000 (Resolution B034), General Convention apologized for the way in which it effected the transition to the 1979 prayer book, noting that many indigenous peoples experienced this as an occasion of harsh cultural superiority.

As a matter of principle, I submit that whenever our church undertakes revision in a substantial doctrinal matter, we ought to build meaningful conversation into our deliberative process with those who hold the received position, as well as with those who hold it should be revised. This conversation must I think take particular care to listen to the voices of non-white persons and all the nations of TEC. This I think is true not only for marriage, but also for other issues of substance, such as the evergreen question of whether our canons should permit the communion of the unbaptized. Although our enabling resolution (2015: A037) called for this Task Force to “represent the cultural and theological diversity in the Church,” I do not think this intention was realized.

When we do decide to revise our teaching, a genuinely inclusive conversation may allow us to find space for all members and communities of our church. As far as I can tell, all of our Anglican Communion and full-communication ecumenical partners who have moved ahead on some such doctrinal issue in recent years (such as the ELCA, the Church of England, and the Anglican Church in Aotearoa, New Zealand and Polynesia) have built this kind of conversation into their deliberative process, and the result has been a way forward that allowed most (if not all) to move forward together in good conscience as one church. I submit that if we move forward, we need a more truly inclusive conversation about how we are to live together in “good disagreement” with “communion across difference” as a diverse, multi-national church.

PRAYER BOOK REVISION CONCERNS: PROCESS AND SUBSTANCE

My second chief difficulty concerns the notion of what some call “piecemeal” or “surgical” Prayer Book revision, as set within the larger discussion on revision carried forward by the SCLM.

First, there is the question of whether the Trial Use rites have been sufficiently received in the Church, so as to recommend inclusion in our Prayer Book. I have spoken to several colleagues in TEC who are in favor of revising our practice of marriage, but who are nonetheless not sure that the current Trial Use rites are seasoned enough to merit inclusion in the BCP at this time.

Traditionally, of course, proposals for prayer book revision come from the SCLM, rather than from a special task force. There are good reasons for this. The SCLM as a standing committee is charged with seeing the ‘big picture’ of stewarding our church’s authorized worship, rather than any particular portion thereof. It is unwise, it seems to me, for special task forces to propose their own changes to the Prayer Book. Might we have another task force propose that we add a sentence in the Baptismal Covenant about stewardship of creation? Perhaps we should make this change and many others; but it does not seem wise to publish new Prayer Books every few years to keep up with new “surgical” changes that “we absolutely *must* make”—or so I can already hear it being said.

Speaking for myself, I think that the Cranmerian “Dearly beloved” exhortation in our Prayer Book represents a catholic and ecumenical theology responsive to the whole witness of canonical Scripture, displaying the resonance between creation and covenant in the sacrament of marriage. This I see in the Prayer Book’s dramatic presentation of male and female made in God’s image coming together as one flesh, joined as man and wife, charged to be fruitful and multiply and thereby participate in God’s creative act by passing along God’s gift of life to the next generation (Genesis 1-2); and all of this as mysteriously signifying to us the fruitful union between Christ and his Church (Eph. 5), the countless children of whom number as many as the stars in Abraham’s sky.

From this perspective, I see problems with “The Celebration and Blessing of a Marriage 2,” proposed for inclusion in the BCP:

- The reference to marriage as a bond “established by God in creation” in the “Dearly beloved” exhortation is cut, thus removing the resonance between creation and covenant.
- “Procreation of children” is replaced with “the gift of children.” As the Church of England’s lengthy response to our proposals points out, this arguably is a significant change of the doctrine of marriage.
- The prayer at the Ministry of the Word replaces “you have created us male and female in your image” with “you have created humankind in your image.” This is a distancing from biblical language.
- The recommended Scripture readings are changed; though other readings remain permissible. Gen. 2:4-9, 15-24 is gone (referencing created sexual complementarity: bone of my bones and flesh of my flesh; the man shall cleave to his wife and they shall become one flesh); Eph. 5:21-33 is gone, leaving only Eph. 5:1-2 (the cut portion includes submitting to one another out of reverence for Christ, and the citation of Gen. 2:24 [becoming one flesh] as a profound mystery that signifies Christ and the church). Mark 10:6-9, 13-16 is also omitted, which is where Jesus cites Genesis 1:27 (“he made them male and female”) and 2:24 (“one flesh”), saying that what God has joined together let no man separate. Omitting these suggested readings would seem to be an admission that the new rite is in significant tension with the plain sense of those biblical passages.

It would seem that these changes sit uncomfortably with the historic words of Article 20 on the authority of the church: “It is not lawful for the Church to ordain anything that is contrary to God’s

Word written, neither may it so expound one place of Scripture, that it be repugnant to another.” In other words: it would seem like authorizing this rite is precisely what Article 20 said that the church does not have authority to do.

To authorize a marriage service as the doctrine and common prayer of our church that would appear to sit in significant tension with Holy Scripture and our Lord is a matter not to be entered into unadvisedly or lightly. As the Church of England notes in their official response to the Task Force’s proposals, this would represent “a very big step to have taken unilaterally” that constitutes “a clear divergence from the understanding of marriage held throughout the history of the Christian church itself and by the great majority of Anglicans, and other Christians, today.” If some will conclude that revising our marriage practice is not disobedient to our Lord—and I trust that progressive Christians do not intend to disobey our Lord—then surely they might recognize that there will be other Christians whose consciences are bound in obedience to our Lord as they understand him, not to mention the discernment of the wider Anglican Communion and catholic Church of which we claim to be a part.

As one who conscientiously holds this view under the authority of Scripture, I feel duty-bound to make this case. However, I understand most of my sisters and brothers in TEC are not persuaded by it, and hold their views conscientiously as well, under Scripture as they read it. I also understand that many lesbian and gay persons bear witness that they experience God’s blessing on their lifelong, committed unions, and that the traditional view of marriage has been used by too many Christians to justify unjustifiable discrimination and abuse of same-sex attracted persons. It is my sincere hope that we can find a way to flourish together as faithful members of one church, united against homophobic prejudice, in which we all have a place as beloved children of God.

CONCERNS REGARDING DOCTRINE, “COMMUNION ACROSS DIFFERENCE,” AND ANGLICAN RELATIONS

My final area of concern is to do with the effects Prayer Book revision may have on our own efforts to live into “communion across difference” as Episcopalians (as the 2015 House of Bishops statement expressed it), “walking together” with our Anglican sisters and brothers around the Communion, as our Presiding Bishop committed to at the 2016 Primates’ Meeting.

It is often said that our church puts great stock in the phrase *lex orandi, lex credendi*: the law of prayer is the law of belief. In *The Oxford Guide to the Book of Common Prayer*, Bishop Pierre Whalon writes: “To include a rite, or a text, in a Book of Common Prayer or its functional equivalent is to make *de facto* a doctrinal statement.” Ordinands in our church vow to conform to the “doctrine, discipline, and worship of the Episcopal Church,” and doctrine is defined in our canons as:

“the basic and essential teachings of the Church... to be found in the Canon of Holy Scripture as understood in the Apostles and Nicene Creeds and in the sacramental rites, the Ordinal and Catechism of the Book of Common Prayer” (IV.2).

What the Task Force is proposing then is not just an addition of liturgical options. Rather, the Task Force proposes to change the doctrine of The Episcopal Church.

Other Anglican provinces and full-communion ecumenical partners, as the responses received by this Task Force make clear, have managed to avoid such an all-or-nothing option. The Scottish Episcopal Church, as they tell us, includes its 1929 Prayer Book as only one among several texts authorized by canon that together “set the baseline of doctrine.” We could take such a route, making our 1979 book our historic text alongside of which other authorized texts have their place (as indeed we already do, to some extent, with 1928 and EOW texts, but without sound constitutional and canonical basis). Such a route would arguably take the air out of the zero-sum game of prayer book revision that has in the past proven divisive, allow breathing room for experimentation, and address the concern that anything not in the BCP is of “second-class” status. Many and perhaps most Anglican provinces have already taken this route, including those of England, Scotland, Ireland, South Africa, Canada, Australia, and New Zealand.

Finally, I see no reason why General Convention mightn’t seek out creative solutions that are responsive both to LGBTQ+ inclusion as this church has discerned it *and* to our resolve to “walk together” as closely as possible with our fellow Anglicans around the world.

Bishop Whalon, in the *Oxford Guide*, goes on to note that “in light of rapid changes in the Communion ... the work of establishing basic theological principles that apply throughout the Anglican world can no longer be evaded.” “Perhaps the way forward,” he suggests, following the lead of Lambeth 1988, “would be a commission ... widely representative of the whole Communion,” which could “issue guidelines for creating and revising Prayer Books,” to which “all the provinces could agree to submit their proposed revisions for judgment.” Such a proposal is I think sound. We have received what we call *The Book of Common Prayer*, rather than created it anew; and we claim in our Catechism to be not just a national denomination but part of the one Church of the creeds: one, holy, catholic and apostolic.

As the Church of England reminds us in their response, “changing doctrine is, we believe, a matter that must be undertaken in a highly consultative and ecumenical manner across the major Christian churches of the world as well as among Anglicans globally.” They note also that our actions in this arena are likely to have consequences for our relationship with the historic see of Canterbury, full communion with which our Constitution understands as constitutive of our Anglican identity. The Anglican Church of Australia adds in their response that “there is little question that changing the doctrine of marriage is a matter of grave consequence, indeed a church dividing matter.” For this reason, they suggest that this issue is “wrongly handled at a doctrinal level if it involves a redefinition of the doctrine of marriage but rightly handled with pastoral and liturgical resources.” I suggest that there may be ways to be responsive to these concerns from most global Anglicans, while also being responsive to the discernment of most Episcopalians at the last General Convention that LGBTQ+ inclusion demanded changes in the liturgical options available in this church.

The experience of the Evangelical Lutheran Church in America (ELCA) may prove a helpful guide, as their response sketches out. In their 2009 teaching document “Human Sexuality: Gift and Trust,” the ELCA carefully made space for those whose “bound consciences” lead them to affirm same-sex marriage *and* for those who cannot do so.

The ELCA's more congregation-centered polity would need some translating into our own episcopal polity and catholic ecclesiology, to be sure. Yet it seems clear to me that something along these lines might preserve a space for everyone in our church, taking the air out of the constant all-or-nothing battles that have proven so divisive, and allow us to re-focus our energies on evangelism and mission, as both our Presiding Bishop and the Archbishop of Canterbury invite us to do. As the Church of England urges us to consider, "the quality of provision made for those who dissent from the majority view can mean the difference between bitter splits and continuing to walk together as one church which is large enough to honor difference."

CONCLUSION

To conclude, I note that there are a number of items in the academic essays with which I cannot concur. While our conversations were collegial, the larger Task Force did not judge that some of my concerns and suggestions should be incorporated into the final text. While I regret this, it is likely not possible to formulate a consensus text if one member is of widely divergent views. I also note that I do not concur with the Task Force's proposed resolutions on developing resources for non-marital sexual relationships, and authorizing rites to bless non-marital lifelong relationships.

We have, so it seems to me, a way forward at hand that would allow every Episcopalian in the pews to go on worshiping and praying together, even with our painful divisions and distinctions, until such time as our Lord chastens us all. It would be easier, more tidy, to impose a uniform code upon all dissenters. And it might be easier to finish the secession once and for all, so that we all can live in a church in which everyone agrees with us.

But the Gospel of John testifies that "the Word became flesh and dwelt among us, full of grace and truth" (John 1:14). Being a church full of both grace *and* truth is a difficult and rare thing. If we are to remain Christ's Church, there is no easy way forward—but there may be a "more excellent" way, full of both grace and truth. So I hope.

The Rev. Canon Jordan Hylden is canon theologian of the Diocese of Dallas. Portions of the third section and conclusion of this essay previously appeared in The Living Church, co-authored with The Rev. Keith Voets of the Diocese of Long Island.

TASK FORCE TO STUDY CHURCH LEADERSHIP AND COMPENSATION

Membership

Ms. Diane B. Pollard, <i>Chair</i>	New York II	2018
Mr. David Quittmeyer, <i>Vice-Chair</i>	Central Gulf Coast	2018
Ms. Barbara Miles, <i>Secretary</i>	Maryland	2018
Canon Bonnie Anderson	Michigan	2018
The Rev. Canon Stephen Carpenter	California	2018
Canon Judith Conley	Arizona	2018
The Rt. Rev. Carol Gallagher	Montana	2018
Mr. Scott K. Haight	West Tennessee	2018
The Rt. Rev. William Klusmeyer	West Virginia	2018
The Rev. Ellen Tillotson	Connecticut	2018
The Rt. Rev. James Waggoner, Jr.	Spokane	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	

CHANGES IN MEMBERSHIP

There were two (2) changes in the membership of the Task Force during the triennium: the resignation of the Rev. W. Frank Allen, and the addition of the Rt. Rev. James Waggoner, Jr.

Mandate

The Task Force was established by Resolution D013 of the 78th General Convention, meeting in Salt Lake City in July 2015. The Resolution called for the President of the House of Deputies (“PHoD”) and the Presiding Bishop jointly to appoint a Task Force to consider the duties and compensation of the leadership of the General Convention, given the following:

- that the structures of The Episcopal Church are evolving;
- that there are increased demands on the time and energy of the President of the House of Deputies;
- that the President serves as Vice President of the Domestic and Foreign Missionary Society [DFMS] and as Vice-Chair of the Executive Council, among other duties;
- that the Convention considers it important that the House of Deputies be able to choose a President without regard to financial circumstances of the candidates for office;
- that the House of Deputies has affirmed the desirability of compensation for the President; and
- that the House of Bishops understands and appreciates the cogency of, and fairness issues inherent in the position of the House of Deputies.
- Recommendations of the Task Force are to be reported to the 79th General Convention.

Summary of Work

The initial Task Force meeting took place on November 18 – 21, 2015 at the Maritime Institute in Linthicum Heights, Maryland. The meeting was an orientation gathering for all Interim Bodies and gave the Task Force an opportunity to interact with colleagues of other Interim Bodies. The Task Force used this meeting time to craft the agenda for the work in the triennium and began to seek input from other Interim Bodies, leadership, Deputies and Bishops, and other individuals of all orders of ministry about the history and range of responses to D013. A number of archival investigations and writings relevant to the history and development of the public duties and visibility of the PHoD were also assigned for study. The Task Force met three (3) additional times; twice in-person and once electronically.

Through its interviews and study of the roles and duties of previous PHoDs, the Task Force confirmed that there are significant barriers to the ability of the House of Deputies to choose its leadership freely. In particular, the lack of any monetary compensation is a limiting factor in choosing a PHoD based on gifts and skills, as opposed to being restricted by the age and personal economic circumstances of potential candidates. This is not good stewardship of the human resources that are available to us as potential leaders. Further, there may be a lack of a comprehensive understanding of the negative implications of these circumstances to the governance of the church from both a historic and contemporary perspective.

Based on these findings, the Task Force set out to assemble from governing documents of The Episcopal Church a comprehensive description of the actual work and duties of the PHoD. We also ascertained that the work required such time as to forestall any gainful employment by the incumbent. Indeed, we learned that no PHoD has held regular paid employment since the election in 1985 of the Very Rev. David Collins, who retired early at age sixty-two (62) from his position as Dean of the Cathedral in Atlanta in order to adequately carry out his duties as PHoD.

In reviewing and preparing the job description, the Task Force also noted that the PHoD is a Vice President of the Domestic and Foreign Missionary Society [DFMS], and the only such officer not to be paid. As an officer, agent, and fiduciary of the DFMS, the PHoD is responsible for the assets of The Episcopal Church and must undergo certain required background and financial checks.

The Task Force observed in the course of its study that the Canons of The Episcopal Church already call for the Executive Council to fix a salary for all officers, agents and employees of Executive Council and for all agents and employees of the DFMS (Canon I.4.5(c)). Under this provision, the PHoD, as Vice President of Executive Council and Vice President of the DFMS, is canonically entitled to a salary. The Task Force considered that this canonical provision resolves the question entirely. After further consideration, however, in light of the way the question came up in D013 as a resolution of General Convention, the consensus of the Task Force was that it would be prudent to clarify and affirm the

salary issue in a direct way by resolution recommended for adoption by the 79th General Convention in 2018.

The Task Force also considered other matters related to the Office of the PHoD, some of which might require canonical changes and some of which might be addressed adequately through either Rules of Order or by action of Executive Council. These matters include:

A formal process for nominating candidates for the Office.

Because there is at present no formal process for screening or “vetting” candidates for the Office of PHoD, the required background and financial checks were performed for the incumbent PHoD after election.

The Task Force feels strongly that individuals who are candidates for positions – volunteer or paid – should be subject to the normal background checks as prescribed for employees of organizations who will have fiscal and fiduciary responsibilities. The Task Force met with the Joint Committee on Nominations to share this finding with them and to ascertain what might be needed to develop such a process. Subsequently, the Task Force learned that the House of Deputies could set up an internal process to screen potential candidates for PHoD, and that no canonical changes are required to adopt such a process.

The Task Force also discussed the desirability of a periodic “ministry review” process specifically for the PHoD, which might be directed by Executive Council in the course of its business.

The Task Force believes that these process issues should be addressed within current structures.

Therefore, the Task Force on Leadership and Compensation recommends that this General Convention request that the Executive Council exercise its existing canonical mandate to establish and begin compensation for the President of the House of Deputies. It further recommends that the incumbent PHoD consider establishing a Committee of the House as an experimental way to educate and conduct some preliminary screening of potential candidates for the office in the future.

The Task Force has requested the Finance for Mission Committee of Executive Council to make provisional allowance for a PHoD salary in the draft budget that it will submit to the Joint Committee on Program Budget and Finance for action at General Convention. The Task Force is not recommending a specific amount, but believes that the amount should be determined through the methods currently used by Executive Council in proposing compensation for officers and staff.

Proposed Resolution

RESOLUTION A028 SALARY FOR THE PRESIDENT OF THE HOUSE OF DEPUTIES

Resolved, The House of _____ concurring, that this General Convention recognize that The Episcopal Church's governing documents require the President of the House of Deputies to perform numerous duties that are specified and those that are normally appropriate to the office; and be it further,

Resolved, That this General Convention recognize the continuing evolution of The Episcopal Church and the increased demands on the time and energy of the President of the House of Deputies; and be it further,

Resolved, That this General Convention recognize that there exists a great barrier in identifying and recruiting qualified candidates for President of the House of Deputies because of the lack of compensation for this position, which forecloses other full-time employment; and be it further,

Resolved, That this General Convention recognize that in Resolution D013 the 78th General Convention of The Episcopal Church (2015) affirmed that "the House of Deputies considers it important that [it] be able to choose a President without regard to the financial circumstances of the candidates, [and that] the desirability of compensation for the President of the House of Deputies is a fairness issue," and that "the House of Bishops understands and appreciates the cogency of, and fairness issues inherent in, the position of the House of Deputies"; and be it further,

Resolved, That this General Convention recognize that to have a compensated President of the House of Deputies shows The Episcopal Church's recognition of the importance of the laity and the clergy in the governance of The Episcopal Church; and be it further,

Resolved, That this General Convention recognize that the Canons of the General Convention of The Episcopal Church require that the President of the House of Deputies serves as the Vice-Chair of the Executive Council of the General Convention and as the Vice-President of the Domestic and Foreign Missionary Society [DFMS]; and be it further,

Resolved, that whereas Canon I.4.5(c) provides:

“Members of Executive Council shall be entitled to reimbursement for their reasonable expenses of attending meetings, in accordance with procedures established and approved by Executive Council. Except as determined by Convention, the salaries of all officers of the Council and of all agents and employees of the Council and the Domestic and Foreign Missionary Society shall be fixed by the Council.”,

that this General Convention authorize and direct its Executive Council to fix a salary for the President of the House of Deputies as an officer and agent of the Council and as an agent of the Domestic and Foreign Missionary Society [DFMS].

Explanation

At the end of the 78th General Convention (2015) a Task Force was appointed by the Presiding Bishop and the President of the House of Deputies to consider the issues of leadership and compensation of the President of the House of Deputies, with this Task Force to report its recommendations to the 79th General Convention in 2018.

The Task Force conducted extensive interviews with the Presiding Officers, other officers, former Presidents of the House of Deputies, and long-serving Bishops and Deputies; studied the Canons and other governing documents of The Episcopal Church; and reviewed the circumstances and service of Presidents of the House of Deputies over the past forty (40) years. After much prayerful reflection and discussion, the Task Force came to the conclusion that providing a salary for the President of the House of Deputies is not only a good thing, but also essential for the growth of The Episcopal Church. Moreover, it is demanded by good stewardship of the human resources entrusted to us in those who would devote their full-time service to The Episcopal Church.

The Episcopal Church, at its General Conventions of 1997, 2000, and 2015 attempted to establish and secure by resolutions, as considered and adopted by the House of Deputies at each of these Conventions, a stipend for the President of the House of Deputies. As our church has evolved in many areas, it is now time to compensate the only unpaid Executive Officer in a way that is commensurate with the vital duties performed. The canonical basis and authority directing compensation for the office is already contained in Canon I.4.5(c) regarding the leadership role of the President of the House of Deputies in the Executive Council and in the Domestic and Foreign Missionary Society [DFMS].

This resolution does not attempt to change the position or powers of the President of the House of Deputies, the scope of which is described extensively in the governing documents of The Episcopal Church, but rather intends to compensate for the full-time work that the position demands from the individual who agrees to serve in this role.

Supplemental Materials

Duties and Responsibilities of President of the House of Deputies, Vice Chair of the Executive Council, and Vice President of the Domestic and Foreign Missionary Society [DFMS]

The elected position of President of the House of Deputies includes the additional canonical offices of Vice Chair of Executive Council of General Convention and Vice President of the Domestic and Foreign Missionary Society [DFMS], the nonprofit corporate entity through which The Episcopal Church owns property and does business. These three (3) positions are canonically established and are not divisible. The required duties of these offices are established by governing documents of The Episcopal Church, namely, the Constitution & Canons of The Episcopal Church; the Joint Rules of Order of the House of Bishops and the House of Deputies; the Rules of Order of the House of Deputies; and the By-laws of the Executive Council of General Convention and the Domestic and Foreign Missionary Society.¹

I. Canonical Bases

A. President of the House of Deputies: There shall be a President of the House of Deputies, who shall perform the duties normally appropriate to the office or as set forth in the Canons. (Canon I.1.1(b)).

B. Vice-Chair of the Executive Council/Board of Directors of the Foreign and Domestic Missionary Society: The President of the House of Deputies is the Vice-Chair of the Executive Council of the General Convention. (Canon I.4.2(b)). The Executive Council of the General Convention also serves as the Board of Directors of the Domestic and Foreign Missionary Society [DFMS]. (Canon I.3, Constitution of the Domestic and Foreign Missionary Society, Article II).

C. Vice President of the Domestic and Foreign Missionary Society: The President of the House of Deputies is a Vice President of the Domestic and Foreign Missionary Society [DFMS]. (Canon I.3, Constitution of the Domestic and Foreign Missionary Society, Article III).

II. Required Duties and Responsibilities

A. General Convention:

1. Serves as an *ex-officio* member of every Commission of the General Convention or may appoint a personal representative (Canon I.1.2(e)).
2. Is an *ex-officio* member of and appoints a member of the Joint Standing Committee on Planning and Arrangements for General Convention with duty to fill vacancies (Joint Rules I.2(e), Joint Rules I.2(b)).
3. Appoints Lay and Clerical members of Standing Commissions and fills vacancies should such arise (Canon I.1.2(c)).
4. Appoints one (1) Lay Person and one (1) Presbyter or Deacon to the Joint Standing Committee on Planning and Arrangements (Joint Rules VI.16(a)).
5. Sets, with the Presiding Bishop, a different date and/or length of General Convention, upon the recommendation of the Joint Standing Committee on Planning and Arrangements, and with the advice and consent of Executive Council (Canon I.1.14(e)).
6. Refers proposals for legislative consideration to the proper Standing Committee or Special Committee of the House of Deputies (Joint Rules III.11).
7. Assigns, by joint action with the Presiding Bishop, responsibility to the House of Deputies or the House of Bishops for initiating legislation as the House of Initial Action (Joint Rules III.13(a)).
8. Makes referrals to Provincial Synods within sixty (60) days after General Convention, with the Presiding Bishop, such subjects as the General Convention directs or the presiding officers (Presiding Bishop and President of the House of Deputies) deem advisable (Canon I.9.11).
9. Appoints Priests and Deacons and Lay Persons to Task Forces created by General Convention according to the provisions of the Joint Rules and subject to the enabling resolutions (Joint Rules IX).

10. Is an *ex-officio* member and appoints Lay and Clerical Deputies to the Joint Standing Committee on Program, Budget, and Finance (Joint Rules II.10(a)) and fills vacancies should such arise (Joint Rules I.2(b)).
11. Appoints Lay Persons and Presbyters to the Joint Standing Committee on Nominations and fills vacancies should such arise (Joint Rules VII.18, Joint Rules I.2(c)).
12. Appoints two (2) youth representatives as members of the Joint Nominating Committee for the Election of the Presiding Bishop (Canon I.2.1(a)).
13. Appoints Clerical and Lay Deputies to the Joint Nominating Committee for the Election of the Presiding Bishop when vacancies arise (Canon I.2.1(c)).
14. May appoint Clergy or Lay Members or staff of the Executive Council, or other experts, to consult with Joint Legislative Committees and Joint Committees (Joint Rules I.2(d)).
15. Jointly appoints, with the Presiding Bishop, a Treasurer of the General Convention in case of vacancy by death, resignation or otherwise (Canon I.1.7(b)).
16. Appoints, with the confirmation of General Convention, Clergy and Lay Members to the Board of the Archives of The Episcopal Church and fills vacancies should such arise (Canon I.5.3(c)).
17. Appoints, with the confirmation of General Convention, Clergy and Lay Persons to the Board for Transition Ministry and fills vacancies should such arise (Canon III.16.1(c), Canon III.16.1(e)).

B. Duties specifically concerning the House of Deputies:

1. Serves as presiding officer of the House of Deputies (Canon I.1(a)).
2. Appoints a Secretary *pro tempore* of the House of Deputies should there be a vacancy during the recess between Conventions (Canon 1.1.1(i)).
3. Appoints one or more Parliamentarians and Vice-Parliamentarians (HOD Rules V.D.).
4. Appoints and specifies the duties of one (1) or more Chaplains to the House (HOD Rules V.E).
5. Appoints Sergeant-at-Arms and necessary assistants (HOD Rules V.F).

6. Appoints Legislative Committees for the work of the House at General Convention (HOD Rules VIII.A(1)(i)).
7. Appoints Special Legislative Committees for the work of the House at General Convention (HOD Rules VIII.A(1)(iii)).
8. Appoints Officers and Assistants of each Legislative Committee (HOD Rules VIII.A(3)(i)).
9. Appoints Legislative Aides to assist Legislative Committees (HOD Rules VIII.A(3)(iii)).
10. Appoints other Committees and Conference Committees for the work of the House of Deputies as deemed necessary (HOD Rules IX.A(1)(i)).
11. Designates Special Committees for the work of the House of Deputies at or between sessions of the General Convention as deemed necessary (HOD Rules X.A).
12. May submit a Resolution or Memorial to the House of Deputies (HOD Rules VII.D(2)).
13. Appoints an Advisory Council for consultation and advice in the performance of the duties of the Office of President (Canon I.1.1(b)).
14. Appoints the Chancellor to the President of the House of Deputies as counselor in matters relating to the discharge of the responsibilities of the President (Canon I.1.1(b)).

C. Duties concerning the Book of Common Prayer:

1. Affixes signature to the copy of the Book of Common Prayer accepted by the General Convention of this Church which is considered authenticated by the signatures of the Presiding Officers (Presiding Bishop and President of the House of Deputies) and Secretaries of the two (2) Houses of the General Convention and thereby declared to be the Standard Book of Common Prayer of this Church (Canon II.3.1).
2. Jointly authorizes, with the Presiding Bishop, variations and adjustments to, or substitutions for, or alterations in, any portion of the texts under trial, which seem desirable as a result of such trial use, and which do not change the substance of a rite (Canon II.3.6(c)).

D. Duties required pursuant to Canon III (Ministry) and Canon IV (Ecclesiastical Discipline):

1. Appoints one (1) Presbyter and one (1) Lay Person to a committee convened by the Presiding Bishop in the case of irreconcilable differences affecting the pastoral relation between a Bishop and a Diocese (Canon III.12(c)(1)).
2. Receives copies of notices of Accords and Orders pertaining to a Priest or a Deacon (Canon IV.14.12(a)).

E. Duties required as Vice-Chair of Executive Council of General Convention:

1. Serves as Vice-Chair of the Executive Council of General Convention (Canon I.4.2(b)).
2. In the absence of the Chair (Presiding Bishop), presides and assumes the duties of the Chair for a meeting of the Executive Council (Canon I.4.2(e) and By-laws IV.2(c)).
3. Reports official acts and activities to the Executive Council (By-laws IV.2(b)(i)).
4. Serves as an *ex-officio* member of all committees of Executive Council established by resolution or By-law (By-laws IV.2(b)(ii)).
5. Serves as a voting member of the Executive Committee of Executive Council (By-laws VII.1(b)(ii)).
6. May call a meeting of the Executive Committee of Executive Council (By-laws VII.3(c)).
7. In the absence of the Chair (Presiding Bishop), presides at meetings of the Executive Committee of Executive Council (By-laws VII.3(e)).
8. Jointly appoints, with the Chair, the Executive Officer of the General Convention, subject to the advice and consent of Executive Council (Canon I.1.13(a)).
9. Jointly nominates, with the Chair, the Chief Operating Officer, subject to the consent of Executive Council (Canon I.4.2(f)).
10. Jointly nominates, with the Chair, the Chief Financial Officer, subject to the consent of Executive Council (Canon I.4.2(g)).

11. Jointly nominates, with the Chair, the Chief Legal Officer, subject to the consent of Executive Council (Canon I.4.2(h)).
12. Jointly nominates, with the Chair, members of all committees, *ad hoc* working groups, and task forces of the Executive Council (Canon I.4.4, By-laws VIII.2(c)).
13. Jointly appoints, with the Chair, Executive Council liaisons to each Standing Commission of General Convention (Canon I.1.2(d)).
14. Jointly appoints, with the Chair, the chairs of each Executive Council Joint Standing Committee (By-laws VIII.3(g)).
15. Jointly nominates, with the Chair, members of the Joint Audit Committee of the Executive Council and the DFMS for election by Executive Council (Canon I.4.3).
16. Jointly nominates, with the Chair, members of the Executive Council Investment Committee (By-laws VIII.4(b)(ii)).

F. Corporate Officer Duties required as Vice President of the Domestic and Foreign Missionary Society [DFMS]:

1. Serves as Vice President of the Domestic and Foreign Missionary Society [DFMS] (Canon I.3.III).
2. Jointly nominates, with the Chair, members of the Joint Audit Committee of the Council and the DFMS (Canon I.4.3).
3. Serves *ex-officio* as a member of all committees of the Board of Directors of the DFMS (By-laws V.2(a)(ii)).
4. Performs and fulfills various legal and fiduciary responsibilities required of the position such as receiving service of process on legal proceedings; with other officers being approved under financial and background checks for federal contracting; serving as an authorized signatory of contracts, documents, financial instruments, and checks on behalf of the DFMS;
5. Participates in weekly meetings of the Officers of the DFMS.
6. Maintains a presence at the Episcopal Church Center on a regular basis, including attending such events as meetings of all staff.

7. Meets, communicates, and consults regularly with the President of the DFMS and other Officers of the corporation.
8. Maintains relationships and consults with various DFMS staff as appropriate.

G. Customary Duties “Normally Appropriate to the Office” (Canon I.1.1(b)):

1. Meets and communicates regularly with the Executive Officer of General Convention who historically (and currently) also serves as the Secretary of the House of Deputies.
2. Prepares for all aspects of the transaction of business in the House of Deputies.
3. Builds and maintains relationships with the various canonical or affiliated groups such as The Church Pension Group, Episcopal Relief and Development, the Episcopal Church Women, and the United Thank Offering.
4. Attends all meetings of Provincial Synods at the meetings immediately preceding the General Convention.
5. Provides orientation, information, and resources for Deputies and alternate Deputies before and during General Convention.
6. Subject to the budgetary process, hires and supervises the Executive Assistant to the President of the House of Deputies.
7. Subject to the budgetary process, hires and supervises other staff and independent contractors supporting the work of the President of the House of Deputies.
8. Communicates regularly with Deputies and alternate Deputies through communications from the President, the House of Deputies website, a monthly electronic newsletter, and social media.
9. Serves as preacher, keynote speaker, or presenter at a variety of conferences, programs, and events, when invited to do so to promote the goodwill and mission of The Episcopal Church.
10. Attends various church-wide events, conferences, and programs, when invited to do so to promote the goodwill and mission of The Episcopal Church.

11. Confers with deputations and visits dioceses, when invited to do so to promote the goodwill and mission of The Episcopal Church.

III. Legislative Qualifications

The President of the House of Deputies must be a member of the House of Deputies at the time of election to the office. The term is approximately three (3) years, beginning at the adjournment of the General Convention at which elected and ending at the adjournment of the following regular meeting of General Convention. A person may serve up to three (3) consecutive terms as President of the House of Deputies. (Canon I.1.1(b)).

IV. General Qualifications

The President of the House of Deputies should have considerable experience at all levels of governance in the Church. Critical abilities and competencies include:

- The ability to commit to a full-time position requiring frequent travel for a minimum of three (3) years;
- A strong knowledge of the House of Deputies Rules of Order;
- A strong knowledge or ability to become expert in parliamentary procedure;
- The ability to preside effectively and efficiently over a legislative body of approximately eight hundred and eighty-eight (880) people for eight (8) to ten (10) days;
- A deep knowledge of and respect for the polity and mission of the Church;
- Excellent presentation, oral and written communications skills;
- Demonstrated ability to engage in strategic planning with sensitivity to time constraints and resources;
- Demonstrated ability to develop relationships with and discern gifts and skills of church leaders to make the approximately seven hundred (700) required appointments as well as to fill the three hundred (300) “rolling” vacancies relating to those appointments;
- Demonstrated ability to empower individual volunteers as well as groups;
- Experience in collaborative leadership and ministry; and

- The ability to clear required criminal and background checks required for U.S. federal contractors.

Endnotes

¹ Constitution & Canons of The Episcopal Church (2015) (“Canon(s)”; Joint Rules of the House of Bishops and the House of Deputies (2015) (“Joint Rules”); Rules of Order of the House of Deputies (2015) (“HOD Rules”); and the By-Laws of the Executive Council of General Convention and the Domestic and Foreign Missionary Society (adopted June 17, 2011, and revised June 10, 2016) (“By-laws”). The Domestic and Foreign Missionary Society is a New York corporation and is sometimes referred to as the “DFMS.”

TASK FORCE TO STUDY DUAL CALL COUPLES

Membership

The Rt. Rev. Douglas Fisher, <i>Chair</i>	Western Massachusetts, I	2018
The Rev. Dr. Diane E. Vie, <i>Vice Chair</i>	Southwestern Virginia, III	2018
The Rev. Canon Joseph M.C. Chambers	Missouri, V	2018
Canon Catherine Massey	North Carolina, IV	2018
Canon Karen Olson	Minnesota, VI	2018
The Rt. Rev. Brian Seage	Mississippi, IV	2018
The Rev. Kammy Young	Florida, IV	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018

Representation at General Convention

Bishop Doug Fisher is authorized to receive non-substantive amendments to this report at General Convention.

Mandate

Resolution 2015-B022:

Resolved, The House of Bishops concurring, that the 78th General Convention calls for a study on the issues of deployment, equality and justice for dual call couples, including the specific issues for bishop-priest couples, for the benefit of this Church; and be it further

Resolved, That a task force be appointed by the Presiding Officers, consisting of no more than seven (7) members that such task force include dual call couples, people currently doing research on this reality and the Office of Pastoral Development; and be it further

Resolved, That this task force be supported by the Office of Pastoral Development and report its findings back to the 79th General Convention.

Summary of Work

MEETINGS

Meetings were held via teleconference, Skype or Zoom on March 17th 2016, May 12th 2016, Oct. 18th 2016, Jan. 25th 2017, March 21, 2017, and Oct. 24, 2017.

WORK COMPLETED

During our initial meeting on March 17th 2016 we agreed we would review the Doctoral Thesis entitled “Double Vows Double Blessing: A Study of Dually Ordained Couples in the Episcopal Church” written by The Rev. Dr. Diane E. Vie and submitted to the faculty of The Virginia Theological Seminary on January 6 2016. We also reviewed statistics on Clergy Couples in the Episcopal Church. The findings below are from Derik Darvis from the Church Pension Fund from October of 2013.

Married Clergy Analysis: Key Findings

Population

- 428 Episcopal priest couples [EPC]¹
 - 400 opposite gender EPC's
 - 28 same-sex EPC's

Statistics for Opposite-Gender EPC's

- Age:
 - EPC females' mean age is 57.2 years old
 - EPC males' mean age is 60.4 years old
 - On average, EPC males are 4.5 years older than EPC females
- Salary:
 - \$136,122 mean household salary for EPC's paying two assessments (N=137)
 - \$77,529 mean salary for male priest married to a female priest (N=225)
 - \$62,389 mean salary for female priest married to a male priest (N=216)
 - Controlling for gender, the difference between EPC and population salaries is not statistically significant.²
- Assessable Compensation:
 - 67% of EPC women under sixty-five (65) are paying assessments (population = 66%)
 - 74% of EPC men under sixty-five (65) are paying assessments (population = 67%)
- Credited Service:
 - The average EPC female has 12.6 years of CPG Credited Service
 - The average EPC male has 15.9 years of CPG Credited Service
- Parish Size
 - The mean ASA for EPC females is 161
 - The mean ASA for EPC males is 174
 - The male/female ASA difference is not statistically significant
- Position Type:
 - 63% of EPC females under sixty-five (65) are rectors or solo priests, and 24% are assistants (N=201)³
 - 73% of EPC males under sixty-five (65) are rectors or solo priests, and 13% are assistants (N=191)⁴

- Among EPCs where both individuals are under sixty-five (65), 20% are both employed as the rector or solo priest of their congregation (N=283)
- In summary, there are *no substantial differences* between the EPC population and the population of all priests in terms of standard indices such as income, labor force participation, and position type.

Statistics for Same-Gender EPC's

- 12 female same-gender EPC's, 16 male same-gender EPC's
- \$155,130 mean *household* salary for same-gender EPC's earning two salaries with a CPG assessment (N=9)
- The mean salary for a TEC male cleric married to another TEC male cleric is \$78,590 (N=12)
- The mean salary for a TEC female cleric married to another TEC female cleric is \$74,484 (N=14)
- There are too few same-gender EPC's to make useful comparisons against the population.

The task force is engaged extensively with The Board for Transition Ministry (where Bishop Doug Fisher also serves). In their widely circulated "An Invitation to the Church: to wonder and ponder with The Board for Transitional Ministry" the Board includes this as their second of ten (10) points:

Dual Call Couples. Episcopal Clergy include four hundred and twenty-eight (428) dual call couples (both partners are ordained). Approximately fourteen (14) percent of active priests are married to another Episcopal clergy person. (This figure does not include Episcopal clergy married to clergy in other traditions). It is reasonable to expect that this number will continue to grow. In some search processes, dual call couples have been seen as a burden. We see a need for a culture change in which dual call couples are considered a blessing.

The task force put together a spreadsheet of over eight hundred and ninety (890) names (four hundred and forty-five (445) couples) with contact information of persons who are a part of a clergy couple in The Episcopal Church.

In March of 2017, Diane Vie attended the Transition Ministry Conference at the Duncan Center in Delray Beach Florida wherein she presented topics relating to transition for dual called couples based on work from her thesis, bringing awareness to the Transition Ministers. At the same time Diane collected data from the Transition Ministers on placing dual called couples.

On July 26, 2017 a press release was published introducing a video that the task force presented titled "Dual Call Couples: Gifts and Challenges for the Church."

Task Force to Study Dual Call Couples issues video

Posted July 26, 2017

[Episcopal Church Office of Public Affairs] The Task Force to Study Dual Call Couples has issued the following update on its progress including a video titled “Dual Call Couples: Gifts & Challenges for the Church.”

The Task Force to Study Dual Call Couples

The Task Force to Study Dual Call Couples, created by [Resolution 2015-B022](#) at the 78th General Convention in 2015 has released a video titled, “Dual Call Couples: Gifts & Challenges for the Church,” available [here](#). The members hope that this will be a useful tool for vestries, search committees and congregations.

The Task Force was appointed by [Episcopal Church](#) Presiding Bishop and Primate Michael B. Curry and [House of Deputies](#) President the Rev. Gay Clark Jennings. They appointed Bishop Douglas Fisher to chair the group.

“This is an important time for clergy couples in the life of the church,” reported the Rev. Dr. Diane Vie of the Diocese of Southwestern Virginia, vice-chair of the Task Force. “The resolution raises the issue to a system wide level of awareness and legitimizes the issue at a systematic level and promises some action moving forward.”

The Church Pension Group [CPG] estimated in 2013 that The Episcopal Church is home to approximately four hundred and twenty-eight (428) dual call couples. Approximately fourteen (14) percent of active priests are married to other Episcopal clergy.

As part of its work, the Task Force initiated a listening process. “A big part of what we do is getting the wider Church talking about dual call—the challenges and the opportunities,” Fisher said. “We have not made definitive statements—we have invited dialog.”

The Task Force reached out to couples in the dioceses of its members and crafted questions for each couple to answer. In the video, couples discuss the real-life challenges faced by priests who are married to other priests: a couple from the Diocese of East Tennessee talks about their joint discernment process and about sharing life together at Sewanee; another from the Diocese of San Diego address sharing a call as co-vicars.

The Task Force hopes these honest reflections from dual call couples will open conversation on the congregational level. The Task Force will make its full report to the 79th General Convention in 2018.

The members of the Task Force to Study Dual Call Couples and their dioceses are: Bishop Douglas Fisher, Western Massachusetts; the Rev. Canon Joseph Chambers, Missouri; Canon Catherine Massey, North Carolina; Canon Karen Olsen, Minnesota; Bishop Brian Seage, Mississippi; the Rev. Dr. Diane Vie, Southwestern Virginia; the Rev.

Kammy Young, Florida; Presiding Bishop Michael Curry, *ex-officio*; President of the House of Deputies the Rev. Gay Clark Jennings, *ex-officio*.

Throughout its time together the task force has discussed the possibility of a conference for dual called couples in the near future. We had been in contact with Credo to see if there was a possibility of the task force and Credo working together on a conference. Credo is offering a conference for Married Clergy Couples September 25 – October 1, 2018. The task force has helped in getting word out about this upcoming conference. It will be the first conference held by Credo for married clergy couples. The Rev.'s Diane and Todd Vie will be attending the Credo conference.

The task force is just now getting to the priest/bishop spouse dimension of our work. We were focusing on the large number of dual call couples before this and that was our priority. We have arranged to have Peggy Treadwell interview priest/bishop spouse couples and to publish their stories in narrative form for reflection by the wider Church in May, 2018.

Budget

Although we have not spent the entire budget yet, we will after the work of Peggy Treadwell and we ask for the same amount for the new triennium.

Continuance Recommendation

Our work needs to continue because the number of dual call couples is so vast and continues to grow at a rapid pace. We have begun the work of telling the stories of dual call couples and delving into the statistics but there is more to learn and tell. And we have only just begun the work needed concerning priest/bishop couples.

Endnotes

¹ Does not include TEC clerics married to a clergy-person in another tradition.

² Specifically, the mean salary for all TEC female clerics is \$60,342, and the mean salary for TEC male clerics is \$78,121.

³ For the population, the figures are also 63% and 24%, respectively, for females.

⁴ For the population, the figures are 74% and 13%, respectively, for males.

TASK FORCE TO STUDY PROVINCES

Members

Ms. Ellen W. Bruckner, <i>Chair</i>	Iowa, VI	2018
Mrs. Angela M. Daniel, <i>Vice-Chair</i>	Upper South Carolina, IV	2018
The Rev. Deacon Nancy Crawford, <i>Secretary</i>	Oregon, VIII	2018
The Rt. Rev. Mariann Budde	Washington, D.C., III	2018
Mr. Richard Jerry Carroll, Jr.	Albany, NY II	2018
Ms. Bonnie Chambers	Central Pennsylvania, III	2018
The Rt. Rev. Michael J. Hanley	Oregon, VIII	2018
Mr. Thomas W. Peters	Connecticut, I	2018
The Rt. Rev. David M. Reed	West Texas, VII	2018
The Rev. Bayani Rico	Northern California, VIII	2018
The Rev. Consuelo Sanchez	Honduras, IX	2018
Mr. Timothy Skimina	Northern Indiana, V	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018

Note: Each province was represented on this Task Force

Mandate

General Convention 2015 Resolution “Do11 Eliminate Provinces” enabled this Task Force and charged it with the task of studying the potential effects of eliminating the provinces. The enabling resolution also asked the Task Force to consider what structures might replace the provinces that would facilitate the support of the ministry and mission of The Episcopal Church. The Task Force was asked to consider geographical diversity, connections, constitution and overall costs in their work.

Summary of Work

MEETINGS

The Episcopal Church budget allowed for the Task Force to meet face-to-face:

November 18-21, 2015; October 5-7, 2016; March 30 – April 1, 2017

The Task Force used web conferencing for two (2) meetings and conference calls for subcommittee work. Material was shared via the Extranet.

THE WORK

The Task Force immediately recognized the necessity of gathering information that would provide a current picture of the provincial system and structure. To this end, a survey was created and distributed to individuals who interact with the provincial system, including some in positions of leadership in dioceses, General Convention deputies, and some in known networks. A total of five hundred and forty (540) responses to this survey were received. Multiple choice answers with percentages as well as comments to various survey questions were collated.

Task Force members interviewed people in their provinces for perceptions concerning the provincial system in that province. Those interviewed included delegates to provincial synods, diocesan leadership, network participants, staff of The Episcopal Church and dioceses and provincial coordinators. Task Force members contacted other groups and networks who use the provincial system for anecdotal information. During two (2) of their annual meetings, The Provincial Leadership Conference [PLC] (consisting of Presidents, Vice-Presidents and Coordinators of each province) discussed questions from the Task Force. The author of the enabling resolution was contacted in order to explore the intent of the resolution. The Task Force received a written document from the bishops in Province VII with input/suggestions concerning the provincial system.

Another important piece of information is a report from the Archives of The Episcopal Church summarizing the resolutions and legislation pertaining to provinces since the topic of provinces first emerged in 1850. The summary includes the following statement:

“Over the past five (5) decades, the Structure Commission has engaged in an iterative process of organizational review of the provincial system. Issues examined by the Commission include the size, makeup, and functions of both Houses of General Convention, the number of commissions and committees, the functions of the offices and the regional jurisdictions of the Church. These issues were addressed repeatedly and from many different perspectives. In each instance the goals of strengthening communication and encouraging partnerships have been emphasized for the good of Church wide mission.

The General Convention has concluded that the provincial system, while lacking a robust sense of mission and organizational function, fills a relational role for the Church that cannot be easily replaced without re-thinking the usefulness of traditional geographic regionalism. The Church has been reluctant to explore alternative models, although coalitions of interested dioceses have successfully launched sustained efforts in such areas as social justice, ministry and evangelism.”

The report continues with more detailed explanation of the discussions concerning provinces throughout the history of General Conventions.

The Task Force generalized from the survey and other information in order to provide the information and recommendations shared in this report. It is understood that data needs to be interpreted and therefore answers can be considered subjective. The Task Force made every effort to remain objective, however, personal perspectives have a tendency to influence the way each person “sees” the data. As the recommendations that follow emerged, the Task Force checked to ensure the recommendations were informed and supported by the data as much as possible. The Task Force also referred to the enabling resolution to ensure the resolution was being honored.

It should be noted that the members of the Task Force are not of a like mind in their understanding of or expectations of provinces. While members all have experience with the provincial system, the experiences supported a wide variety of perceptions. Conversations leading to the recommendations opened these perspectives and allowed opportunities to explore in more depth the understandings and questions concerning the provincial system and its role in the broader system of The Episcopal Church.

Because of the diversity in perceptions and beliefs about provinces, the Task Force identified their guiding principles:

- The goal of any part of the structure is to promote the mission of the Church;
- The Constitution and Canons must be as flexible as possible;
- Provinces have varying capacity to respond to requests and mandates;
- The role of provinces in polity should be minimized and their role in mission should be maximized;
- Demographics and capacity of each province will guide the ability to respond;
- The structure should be a vehicle for mission;
- Provinces serve the networks/collaborations;
- Appreciating diversity is a core value; recognizing each province will be unique in its gifts, skills and fruitfulness;
- Geographical diversity exists.

THE SURVEY

The survey consisted of ten (10) multiple choice questions dealing with effectiveness of communication and relationship between province and member dioceses. There were four (4) short answer questions dealing with potential effects of eliminating provinces. There was one (1) question about non-contiguous dioceses directed to Provinces II, VIII, and IX. Using the numerical data, the Task Force summarized the first ten (10) multiple choice questions based on percentages. The four (4) short answer questions were summarized anecdotally from the large number of written responses.

To receive five hundred and forty (540) responses to a survey seemed remarkable to the Task Force. It possibly represents the interest in the work of the provinces and/or the commitment to the work of The Episcopal Church. The Task Force is grateful for the many thoughts and for the diversity of opinions expressed.

The Task Force has summarized the multiple choice answers, questions 1-10, as follows:

- Respondents feel provinces are functional as they are currently constructed. 77.5% responded “Highly functional” or “functional”;
- Communication is best between province and its dioceses with only 28% saying “weak” and 16% saying “I don’t know”;
- Communication is worst between province and the church wide level of the structure as well as weak between provinces;
- On the question about provinces enhancing the ministry of the dioceses, 57% said “yes (24%)” or “somewhat (33%), 43% said “no” or “don’t know”;
- The financial aspects of provinces do not seem to be a particular concern;
- There is no clear sense of the origins of negativity toward the provinces;
- Most felt the role of supporting dioceses is the most important role of provinces.

The short answer questions are more subjective.

Question 11: What would be missed if the province was disbanded?

In summary; the presence of a pre-existing structure for collaboration facilitates preparation for General Convention deputies, networking beyond one’s own diocese, and it enables small ministries to find individuals and resources to carry out their role in God’s mission. To remove this structure would jeopardize these advantages.

Question 12: How would a dissolution of provinces affect your networks?

There were four hundred and twenty-nine (429) responses out of a possible five hundred and forty (540). Many responses were short – “I don’t know”, “not at all”. About 37% or one hundred and sixty-two (162) people were in the “no effect at all” category. We interpreted this to mean most people felt the networks functioned irrespective of the province and that networks would continue without the province, or there is no network action in the province to be affected. Some answers included a self-reference to not knowing much about the provinces or networks. The lack of focus on any one idea or effect may lead to the idea there is little distinct reason or knowledge about province and networks, only assumptions. The voices who spoke passionately about the effect came from those who have had an amount of experience with the provinces, so it was clear that for some networks, the effect of eliminating provinces would mean extensive shifts in the network’s organization especially in the area of representation to the network. Some responses mentioned a sense of isolation and loss of a central identity.

Question 13: What roles might provinces play that they are not currently playing?”

There were three hundred and forty (340) (62.9%) responses. About half of the responses mentioned the coordination of resources and sharing ministries between dioceses. Increased networking and carrying out The Episcopal Church initiative were included in this area. The other half of the responses was clustered around “I don’t know” type answers.

Question 14: If the provincial structure did not exist what do you see as the three (3) worst consequences?

Clearly respondents felt the “sense of isolation” would increase and communication would decrease. Networking would be lost or more difficult with no organizational structure. Thirty-nine (39) of three hundred and seventy-three (373) responses said, “no consequences”. Also mentioned was the loss of identity, loss of paid staff, miss getting together and a granting mechanism.

RESOLUTIONS AND RECOMMENDATIONS

The Task Force submits its work as resolutions and recommendations for deliberation. These resolutions and recommendations are based on our research and the guiding principles established for our work.

The provinces are only one part of the complex system called The Episcopal Church, which is itself only one part of the wider Anglican Communion. The enabling Resolution 2015-D011, asked for a Task Force to look at the effects of eliminating the provinces, only one part of this complex system. It also asked for suggestions as to what might be put in place if provinces were to be eliminated. Recognizing the complexity of systems means realizing that changing one part of the system will often affect other parts of the system in unintended and/or unrecognizable ways. Drawing on the brief historical report from the Archives as well as systems and complexity theory, it may be said that the pattern of having some type of structure connecting the diocesan level with the church wide level is important. The pattern suggests that if this current iteration of a “provincial system” was eliminated some other structure would emerge to try to stabilize the disorder caused by the elimination of the current provincial system. Rather than invent something new, the recommendation is to look at what already exists and maximize what is working, as well as shifting what may not be working in each of the provinces. The energy in the system needs to support the mission of the Church, not be used in maintaining the structure. There is a structure in place which functions, with varying degrees of effectiveness, and this existing structure can be used to continue to build those areas that support the mission of the Church. Again, the passionate responses from the survey indicated that the existence of a “provincial” structure is important. Even though there were voices who did not know anything or had limited information, these voices are only a part of the answers and we should use caution if we assume that if the system is not well known it does not need to exist.

In particular, at this time, attention needs to be given to strengthening the networking opportunities. In this time of discernment (see resolution below), provinces will be able to determine how best to

use their function of connectors and communicators. Recognizing the existence of coordinators whose purpose is to be that connector in the province offers the province the ability to expand the networking experiences to include not only those networks already formed, but to discern those ministry/mission issues that may be emerging and in need of an intentional nurturing in order to grow. There may be an assumption that networks will function on their own given the technologies allowing expanded communications that exist today. While technology today certainly enhances the connection opportunities for some, it also may limit many from being part of a network due to geographical inconsistencies and other barriers that prevent wide spread access to all the technology. The provinces are in a position to prophetically keep the Church aware of the mission and ministry needs throughout the whole Church providing a picture and map that will guide the whole Church in its wide response to the culture. This opportunity may be missed because of the assumption that networks will automatically happen. The intentionality required for this wide spread communication and connecting will most likely take the form of someone being responsible for network organization. Each province needs to explore the idea of funding for this connecting and communicating work. For several years this work has been the responsibility of the provincial coordinator/executive director and was completed with varying degrees of effectiveness. The Episcopal Church tried to establish regional staff offices throughout The Episcopal Church and while this format was not long lived, it did indicate the desire on the part of the Church wide level to have some sort of “regional” coordinator/communicator. For close to fifteen (15) years, the provincial coordinators have been providing this kind of connecting and communicating across the Church. The coordinators worked among themselves in order to build capacity for this connecting and communicating and to provide the support for the prophetic, grassroots networking. It seems wise to delve more deeply into this part of the organization already in place in order to nurture growth in this part of the system.

Until The Episcopal Church is able to undertake a thorough review of the whole system, the recommendation will be to leave the provincial structure in place and to focus on how the provincial system can be supported and encouraged to be the best it can be in fulfilling its role in the larger system of The Episcopal Church.

FURTHER RECOMMENDATIONS

The Task Force encourages those entities, already using the Provincial system to support its ministry and mission, to continue to use the Provincial system as well as seek ways to enhance their work and share ideas and resources throughout the Provincial system.

The Task Force has tried to approach all the work with a positive viewpoint, coming from an attitude of abundance rather than scarcity. All parts of the Church are encouraged to seek what is positive and how the positive aspects can be supported and encouraged rather than focusing on the perceived inadequacies of one part of the system.

Geographical boundaries do not have to inhibit mission. Dioceses, congregations and individuals should seek others who share their passions and work together on that passion. The main role of provinces is to connect and communicate with those people sharing like passions.

Provinces must work on their funding issues. While the numbers on the survey indicate that many do not recognize that funding is an issue at this time; if the Church is prepared to strengthen all parts of the system, funding issues may become more pronounced. This is a collaborative effort involving the member dioceses as well as The Episcopal Church at the Church wide level. As we move toward a more collaborative system, it is too limiting to treat a complex issue such as financial resources in an either/or manner meaning either the dioceses support the provinces or The Episcopal Church supports the provinces. The Task Force encourages the continual dialogue concerning how the Church resources its mission. If the Church is going to be strong, all parts of the system need to be strong; therefore, one part cannot say to another part that they are not important.

The Task Force is recommending that the current process of selecting a nominating committee for the election of a Presiding Bishop be changed so that provinces do not figure into the process as they currently do. This will necessitate a change in Title I Canon 2 Of the Presiding Bishop. The Task Force on Provinces has collaborated with the [Task Force on Review of Presiding Bishop Election and Transition Process](#).

The Task Force recommends that the Presiding Bishop be free to choose his/her own Council of Advice and not be bound by current Rules of the House of Bishops Article 27.

Proposed Resolutions

RESOLUTION A071: PROVINCIAL VITALITY

Resolved, The House of _____ concurring, that the Provincial Leadership Conference articulate characteristics that would indicate a vital, fruitful provincial system contributing to strengthening the mission of The Episcopal Church and the wider Church. The indicators must take into account the diversity inherent in the provinces and those dioceses they serve, and they must be applicable across The Episcopal Church; and be it further;

Resolved, That the Provincial Leadership Conference report annually to the Executive Council on the progress of this work; and be it further;

Resolved, That each province determine its ways of moving toward vitality based on the articulated indicators, reflecting regularly on the outcomes of any changes/shifts and reporting outcomes to the annual Provincial Leadership Conference gathering.

Explanation

The goal of this resolution is for each province to become the best it can be. The Provincial Leadership Conference is constituted to do the oversight of this work each province must undertake. It also holds the space for accountability of each province.

RESOLUTION A072: PROVINCIAL GEOGRAPHICAL BOUNDARIES

Resolved, The House of _____ concurring, that in the 2018-2021 triennium, dioceses review, consider and align with whichever province best serves their identity and needs, as the Constitution and Canons allow.

Explanation:

Over the years, there are dioceses that identify more readily with a province other than the one in which they geographically find themselves. The Task Force on Provinces recognizes that it may be important as The Episcopal Church commits to reviewing the provincial system, that each diocese review and commit to a particular province. The Constitution and Canons both comment on the option dioceses have of shifting to a different province.

ARTICLE VII

Dioceses may be united into Provinces in such manner, under such conditions, and with such powers, as shall be provided by Canon of the General Convention; provided, however, that no Diocese shall be included in a Province without its own consent.

Title I Canon 9 Sec.3 (b)

By mutual agreement between the Synods of two (2) adjoining Provinces, a Diocese or Area Mission may transfer itself from one of such Provinces to the other, such transfer to be considered complete upon approval thereof by the General Convention. Following such approval, Canon I.9.1 shall be appropriately amended.

RESOLUTION A073: MANDATES TO PROVINCES

Resolved, The House of _____ concurring, that prior to enacting legislative actions involving provinces, governing bodies, including General Convention and Executive Council, review the action in order to determine if all provinces have the capacity to enact these actions and make adjustments in the legislation to allow for diversity in responses.

Explanation:

Recognizing that provinces vary, sometimes widely, in their capacity to respond to requests/actions given in a general statement or mandate for the whole church, it is important that those requests/mandates be carefully reviewed prior to their issuance in order to ensure success. The province being asked needs to have the ability to respond and if it does not, it will ensure failure. Each province may have the intent of carrying out the requests, but may not have the capacity to do so which leads to frustration for both the province and the body issuing the request. There are a variety of factors determining capacity in each province such as population, financial resources, geographical issues and organizational structures.

RESOLUTION A074: THE PROPHETIC VOICE OF PROVINCES

Resolved, The House of _____ concurring, that in the 2018-2021 triennium, each province exercise its prophetic vision and voice for The Episcopal Church, in calling forth and nourishing the ministry and mission networks throughout the province; and be it further

Resolved, That the Provincial Leadership Conference help to build the collaborations across the provincial boundaries, and with the ministry offices at The Episcopal Church noting particularly the resources used and additional resources that would benefit the networks, submit this data to Executive Council at the end of each budget year.

Explanation:

The provincial work of connecting and communicating is best exemplified by the functioning of networks – those mission and ministry groups that seek to respond to God’s call in their places. The prophetic work of provinces is to support those functioning networks in keeping God’s dream in front of the people and just as importantly to call networks into being when the need for the network begins to emerge. The province, due to its broader view, is in a unique position to detect the emerging areas that need response from the Church. By nurturing the relationship with both the member dioceses and The Episcopal Church, provinces are able to voice concerns and responses.

RESOLUTION A075: EXECUTIVE COUNCIL REPRESENTATIVES FROM PROVINCES

Resolved, The House of _____ concurring that the Standing Commission on Nominations develop a process for ensuring diverse representation on Executive Council including qualified persons from all the provinces in The Episcopal Church; and be it further

Resolved, That the election of these qualified people be held at General Convention rather than as part of provincial elections.

Explanation:

The Task Force on Provinces is recommending that the provinces focus their energy on the mission of the Church and relax their focus on the polity of The Episcopal Church. Because of advances in communication, it is easier for the whole church to review qualifications of people willing to serve on Executive Council and who have the skills needed at any particular time. The focus will necessitate determining the skills and abilities needed for a particular time and then seeking people who have those skills and abilities. There is an element of trust being placed in the Standing Commission on Nominations to strive to search for people who relate to all parts of our Church. With their energy devoted to the mission of the Church and to communication and coordination, the provinces will be able more and more to strengthen their part of the whole system.

RESOLUTION A076: AMEND CANON I.1.14(C)

Resolved, The House of _____ concurring, that Canon I.1.14 (c) of the Canons is hereby amended to read as follows:

(c) From the sites approved by the General Convention, the Joint Committee, with the advice and consent of a majority vote of the following: The Presidents and the Vice-Presidents of both Houses of Convention, ~~the Presidents of the Provinces~~ and the Executive Council, shall determine the site for such General Convention and proceed to make all reasonable and necessary arrangements and commitments for that meeting of the General Convention. The site and date thus selected shall be deemed to have been appointed by the General Convention, as provided in the Constitution.

Explanation:

The Task Force on Provinces is recommending that provinces focus on the mission of the Church and remove themselves from all the canonical responsibilities that may be necessary for the organization but that don't apply to furthering the mission of the Church. The task of approving the site of General Convention does not seem to relate to the mission of the Church.

RESOLUTION A077: AMEND CANON I.7.1 (A)

Resolved, The House of _____ concurring, that Canon I.7.1 (a) of the Canons is hereby amended to read as follows:

Sec. 1. In every Province, Diocese, Parish, Mission and Institution connected with this Church, the following standard business methods shall be observed:

(a) All accounts of Provinces shall be audited annually by an independent certified public accountant, or independent licensed accountant, or such audit committee as shall be authorized by the ~~Provincial Council~~ Province. The Audit Report shall be filed with the Provincial-Council Leadership and the Executive Council not later than September 1 of each year, covering the preceding calendar year.

Explanation:

Recognizing that Provinces may differ in the names of their governing body, the language is being changed to allow the flexibility in language. The Executive Council has been included in the notification.

RESOLUTION A078: AMEND CANON I.9.2-13

Resolved, The House of _____ concurring, that Canon I.9.2 of the Canons is hereby amended to read as follows

Sec 2. The primary purposes of the Provinces are to facilitate inter-diocesan collaboration to further the mission of the Church and achieve Diocesan and Episcopal Church goals, and to enable more effective communications and regional advocacy of significant programmatic efforts. General Convention may not mandate work to be completed by the Provinces. However, Provinces may choose to work collaboratively on General convention resolutions; and be it further

Resolved, That Canon I.9.3 (a) is hereby amended to read as follows:

Sec. 3 (a) When a new Diocese or Area Mission shall be created wholly within any Province, such new Diocese or Area Mission shall be included in such Province. In case a new Diocese or Area Mission shall embrace territory in two (2) or more Provinces, it shall be included in ~~and form part of the Province wherein the greater number of Presbyters and Deacons in such new Diocese or Area Mission shall, at the time of its creation, be canonically resident.~~ the Province of its choice as allowed by the Constitution and Canons. Whenever a new Diocese or Area Mission shall be formed of territory not before included in any Province, the General Convention shall designate the Province to which it shall be annexed; and be it further

Resolved, That Canon I.9.3 (b) is hereby amended to read as follows:

(b) By mutual agreement between the ~~Synods~~ of two (2) adjoining Provinces, a Diocese or Area Mission may transfer itself from one of such Provinces to the other, such transfer to be considered

complete upon approval thereof by the General Convention. Following such approval, Canon I.9.1 shall be appropriately amended; and be it further

Resolved, That Canon I.9.4 is hereby amended to read as follows:

Sec. 4. For the purpose of the Province the ~~Synodical~~ rights and privileges of the several Dioceses within the Province shall be such as from time to time shall be determined by the ~~Synod~~ governing documents and Leadership of the Province; and be it further

Resolved, That Canon I.9.5 is hereby amended to read as follows:

Sec. 5. ~~There shall be in each Province a Synod consisting of a House of Bishops and a House of Deputies, which Houses shall sit and deliberate either separately or together. The Synod shall meet on a regular basis as determined by each Province for the purpose of organizing and carrying out the responsibilities of the Province as provided in the Canons. Provinces must choose a President, who can be of any order, and they shall otherwise organize themselves as they see fit, with by-laws subject to approval by Executive Council. The Executive Council is responsible for ensuring that the by-laws serve the interests of both clerics and laity; and be it further~~

Resolved, That Canon I.9.6 is hereby amended to read as follows:

Sec. 6. ~~Every Bishop Diocesan of this Church, having jurisdiction within the Province, every Bishop Coadjutor, Bishop Suffragan, and Assistant Bishop, and every Bishop whose episcopal work has been within the Province, but who by reason of advanced age or bodily infirmity has resigned, shall have a seat and vote in the House of Bishops of the Province. Each Diocese and Area Mission within the Province shall be entitled to representation in the Province by Bishops, Presbyters or Deacons canonically resident in the Diocese or Area Mission, and Lay Persons, confirmed adult communicants in good standing of a Church in this province, but not necessarily domiciled in the Diocese or Area Mission, in such number as the Province may provide. Each Diocese and Area Mission shall determine the manner in which its members shall be elected; and be it further~~

Resolved, That Canon I.9.7 is hereby amended to read as follows:

Sec. 7 (a) ~~The President of each Province may be one of the Bishops, Presbyters, Deacons, or Lay Persons of the Province, elected by the Synod. The method of election and term of office shall be determined by the rules of the Synod.~~

~~(b) When the person elected is not a Bishop, a Vice-President shall be elected who shall be a Bishop member of the Province. In this event the Bishop so elected shall serve, ex officio, as President of the House of Bishops of the Synod, and shall represent the Province in all matters requiring the participation of a Bishop. The Province shall have power: (a) to enact Ordinances for its own regulation and government; (b) to deal with all matters within the Province; provided, however, that no Province shall have power to regulate or control the internal policy or affairs of any constituent Diocese; and provided, further, that all actions and proceedings of the Province shall be subject to and in conformity~~

with the provisions of the Constitution and the Canons for the government of this Church; (c) to adopt a budget for the maintenance of any Provincial work undertaken by the Province, such budget to be raised in such manner as the Province may determine; and be it further

Resolved, That Canon I.9.8 is hereby amended to read as follows:

Sec. 8. ~~Each Diocese and Area Mission within the Province shall be entitled to representation in the Provincial House of Deputies by Presbyters or Deacons canonically resident in the Diocese or Area Mission, and Lay Persons, confirmed adult communicants of this Church in good standing but not necessarily domiciled in the Diocese or Area Mission, in such number as the Provincial Synod, by Ordinance, may provide. Each Diocese and Area Mission shall determine the manner in which its Deputies shall be elected. The Provinces shall work with the Leadership of The Episcopal Church to nominate individuals to serve the mission needs of the wider church; and be it further~~

Resolved, That Canon I.9.9 is hereby amended to read as follows

Sec. 9. ~~The Provincial Synod shall have power: (a) to enact Ordinances for its own regulation and government; (b) to perform such duties as many be committed to it by the General Convention; (c) to deal with all matters within the Province; provided, however, that no Provincial Synod shall have power to regulate or control the internal policy or affairs of any constituent Diocese; and provided, further, that all actions and proceedings of the Synod shall be subject to and in conformity with the provisions of the Constitution and the Canons for the government of this Church; (d) to adopt a budget for the maintenance of any Provincial work undertaken by the Synod, such budget to be raised in such manner as the Synod may determine; (e) to create by Ordinance a provincial Council with power to administer and carry on such work as may be committed to it by the General Convention, or by the Presiding Bishop and the Executive Council, or by the Synod of the Province. Each Province shall keep minutes, journals or other records of its meetings, and shall transmit one (1) copy of the records to the Secretary of the House of Deputies, and one (1) copy to The Archives of The Episcopal Church. The Province shall also transmit copies of any unpublished inactive records to the Archives. The President of each Province shall annually submit to the Executive Council a written report on the ministries, programs and other work of the Province, including a description of how funds (if any) appropriated by the General Convention have been used, and shall report on their work to the Executive Council, on the date and in the form specified by the Executive Council; and be it further~~

Resolved, That Canon I.9.10 is hereby amended as follows:

Sec. 10. ~~The Synod of a Province may take over from the Executive Council, with its consent, and during its pleasure, the administration of any given work within the Province. If the Province shall provide the funds for such work, the constituent Dioceses then members of, and supporting, such Province shall receive proportional credit therefor upon the quotas assigned to them for the support of the Program of the Church, provided that the total amount of such credits shall not exceed the sum appropriated in the budget of the Executive Council for the maintenance of the work so taken over; and be it further~~

Resolved, That Canon I.9.11 is hereby amended as follows:

~~Sec. 11. Within sixty days after each session of the General Convention, the Presidents of the two Houses thereof shall refer to the Provincial Synods, or any of them, such subjects as the General Convention may direct, or as they may deem advisable, for consideration thereof by the Synods, and it shall be the duty of such Synods to consider the subject or subjects so referred to them at the first meeting of the Synod held after the adjournment of the General Convention, and to report their action and judgment in the matter to the Secretary of the House of Bishops and to the Secretary of the House of Deputies at least six months before the date of the meeting of the next General Convention.; and be it further~~

Resolved, That Canon I.9.12 is hereby amended as follows:

~~Sec. 12. Each Provincial Synod shall keep minutes, journals or other records of its meetings, and shall transmit one copy of the records to the Secretary of the House of Deputies, and one copy to The Archives of The Episcopal Church. The Synod shall also transmit copies of any unpublished inactive records to the Archives.; and be it further~~

Resolved, That Canon I.9.13 is hereby amended as follows:

~~Sec. 13. The President of each Province shall annually submit to the Executive Council a written report on the ministries, programs and other work of the Province, including a description of how funds appropriated by the General Convention have been used, and shall report on their work to the Executive Council, on the date and in the form specified by the Executive Council~~

Explanation:

The Task Force on Provinces recommends the simplification of the Canons regarding Provinces based on the guiding principles the Task Force established for its work. The Task Force sought to focus the work of the Province on supporting the mission of the Church rather than on maintaining parts of the system focused only on the organization of the system itself. Energy given to maintaining a system is energy taken from supporting the mission or work of the system. The language also enables provinces to organize themselves as they determine is best for their needs, geography and resources. In keeping with the sense of diversity apparent in the provinces at this time, it is not helpful to bind them to a system of “synods” with the assumption that each province is identical to the others. Hopefully, these changes create a more flexible system, able to respond as able to the mission needs of the Church.

RESOLUTION A079: AMEND CANON I.11.3 (c)

Resolved, The House of _____ concurring, that Canon I.11.3 (c) is hereby amended to read as follows:

(c) In every Missionary Diocese there shall be an annual Convention, composed of the Bishop or Bishops, the other Clergy of the Diocese, and Lay Delegates from the organized Congregations. Such Convention shall elect a Standing Committee, in accordance with the diocesan Canons, which shall have the powers and duties set forth for Standing Committees in Canon I.12 and in other Canons of the General Convention. It shall also elect Clerical and Lay Deputies and alternate Deputies to the General Convention, in accordance with its diocesan Canons, and the provisions of Article I.4 of the Constitution. If the Missionary Diocese is a member of a Province of this Church, it shall also provide for ~~Clerical and Lay Deputies and alternate Deputies to the Synod~~, *representation in the Province* in accordance with the diocesan Canons and the provisions of the Ordinances of the Province.

Explanation:

The changes represent bringing language into consistency with other proposed changes.

RESOLUTION A080: A SEASON OF PROVINCIAL DISCERNMENT

Resolved, The House of _____ concurring, that during the 2018-2021 triennium, The Episcopal Church commit to a season of discernment focused on identifying and strengthening the work of the provinces in the whole system of The Episcopal Church; including but not limited to: visioning for the kinds of collective aspirations for dioceses within a province as well as between provinces and articulating how these aspirations and efforts support the mission of The Episcopal Church and the wider Church; building the capacity for resource sharing between dioceses within a province as well as across the provinces; articulating the funding issues associated with the collaborative communications and networking and finding ways to support these funding issues (including the use of compensated staff); and be it further;

Resolved, This work be initiated by the provinces, but expanded to include the dioceses and the larger Episcopal Church offices in the work and deliberations; and be it further;

Resolved, The information articulated and developed be collected by the Provincial Leadership Conference and presented with recommendations for any system changes to the 80th General Convention.

Explanation:

From the research of the Task Force on Provinces, it has become clearer that possibilities for collaboration and communication through the provincial system are being missed. There is a need to make sure all parts of a large, complex system are functioning to their potential in order for the entire

system to function optimally. The provincial system is only one part of the larger system of The Episcopal Church and finding the ways to strengthen one part of the system will impact the rest of the system. It is difficult to determine the effects prior to actual changes. It will be necessary to collate all the changes and then to identify how the larger system is affected. The Provincial Leadership Conference is constituted to be able to do this work. Hopefully by committing to an intentional effort of strengthening the provinces for the triennium, opportunities for the entire system will emerge.

TASK FORCE TO UPDATE SEXUAL MISCONDUCT POLICIES

Membership

Ms. Robin Hammeal-Urban, <i>Chair</i>	Connecticut, I	2018
The Rev. Canon Carol Cole Flanagan, <i>Vice-Chair</i>	Washington, D.C., III	2018
The Rev. Canon Julia McCray-Goldsmith, <i>Secretary</i>	California, VIII	2018
Ms. Judith Andrews	Olympia, VIII	2018
Ms. Cookie Cantwell	East Carolina, IV	2018
Mr. Eric Travis	Michigan, V	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018

Mandate

This Task Force is charged with fulfilling the mandates of two (2) General Convention [GC] resolutions -- one (1) to update safe church policies, and the other to update safe church training materials. Both resolutions require updated policies and materials to reflect the experience of The Episcopal Church [TEC] in using the 2004 Model Policies and Safeguarding training materials, and to cover topics such as social media, mission trips, pilgrimages, camp and conference center programs, and other overnight events, as well as experiences of LGBTQ persons.

While the focus of Resolution 2015-A073 is limited to children and youth (Update Model Policies for Protection of Children and Youth), the scope of Resolution 2015-A074 (Update the Safeguarding Materials) is broader, encompassing both vulnerable adults, and children and youth. The “Safeguarding Materials” referenced in Resolution 2015-A074 include both *Safeguarding God’s People* and *Safeguarding God’s Children*. Given that effective updated training must reflect updated policies, the Task Force first needed to update policies for the protection of vulnerable adults, and children and youth, before envisioning effective updated training materials.

The fourth resolve in Resolution 2015-A073 requires that the updated model policies “be promulgated after they are approved by the Special Task Group,” thereby granting the Task Force authority and responsibility to approve the updated model policies and promulgate them across TEC.

No funds were budgeted in this triennium to update training materials.

Summary of Work

MEETINGS

As of this writing, the Task Force has met regularly for over two (2) years; beginning in November of 2015. At the invitation of the GCO, the Task Force convened five (5) in-person meetings: 11/18-21/2015 in Baltimore, MD; 5/2-4/2016 in Nashville, TN; 11/5-8/2016 in Chicago, IL; 3/27-30/17 in Baltimore, MD; and 9/27-30/2017 in Renton, WA. The bulk of these in-person meetings were dedicated to reviewing precedents and responses to surveys, consulting experts, designing updated training and drafting Updated Model Policies.

In addition to the five (5) in-person meetings, the Task Force met regularly by telephone, primarily to set goals for our work between in-person meetings and to assess progress. To date, the Task Force has had eighteen (18) phone meetings: 4/4/16, 7/28/16, 12/8/16, 1/10/17, 2/9/17, 3/9/17, 4/17/17, 5/8/17, 6/5/17, 7/6/17, 8/3/17, 8/17/17, 9/7/17, 10/12/17, 11/9/17, 11/16/17, 11/28/17 and 11/30/17. In order to complete our mandate, we anticipate additional phone meetings, four (4) of which are scheduled for 12/7/17, 12/15/17, 1/11/18 and 2/15/18. Ms. Bronwyn Clark Skov participated in many of these meetings as the Domestic and Foreign Missionary Society [DFMS] staff liaison to the Task Force.

PROCESS TO UPDATE MODEL POLICIES

Before beginning substantive work, the Task Force resolved to ground all model polices and training materials in theology and our Baptismal Covenant, which calls all baptized members of TEC to the highest standards of behavior when interacting with vulnerable populations. In addition, the Task Force committed to providing model polices that are accessible to anyone on a parish, diocesan or provincial level by providing sufficient detail and guidance to enable anyone to fully embrace and adhere to the standards set forth.

The Task Force analyzed the 2004 Model Policies for the Protection of Children and Youth from Abuse as published by the Church Pension Group [CPG], conducted an informal review of policies in a number of dioceses and explored the challenges to compliance with the 2004 policies. In addition, the Task Force reviewed the Model Policy for the Prevention of Sexual Exploitation of Adults, also published by CPG.

The Task Force's initial draft of updated model policies was informed by the experience of Task Force members, and the formal and informal networks with which they interact. The Task Force took into account not only the need to address social media, mission trips, pilgrimages, camp and conference center programs, other overnight events and the experiences of LGBTQ persons (as delineated in the resolutions), but also the challenges presented by the diversity of contexts in which such policies will be implemented in TEC; resourced parishes and dioceses and those with fewer financial and human

resources, as well as those with a history of complying with all safe church policies and training and those without such history and experience.

The Task Force created two (2) initial, draft model policies-- one (1) for the protection of children and youth, and two (2) for the protection of vulnerable adults. In May 2017, through the GCO, these draft model policies were circulated to over fifty (50) individuals and networks across TEC for review and comment. Reviewers included bishops, diocesan staff members responsible for or experienced with safe church related matters, paid and unpaid parish staff responsible for implementing safe church policies, subject matter experts on aging, those engaged in Hispanic ministry and those engaged in LGBTQ+ advocacy.

All comments submitted by reviewers were analyzed by the Task Force. Some reviewers were interviewed to better understand and appreciate their unique perspectives. All comments submitted were considered by the Task Force in the final revision of the approved Model Policies.

The Model Policies attached to this report as Supplementary Materials were approved by the Task Force on November 28, 2017. Pursuant to these Model Policies, each diocese is to adopt policies in accordance with these Model Policies by January 1, 2019.

CONTENT OF UPDATED MODEL POLICIES

Both updated Model Policies (for the Protection of Children and Youth, and for the Protection of Vulnerable Adults) are grounded in theology and our Baptismal Covenant. Our care for all of God's creation is built upon this foundation. Therefore, the Updated Model Policies begin with a theological statement.

Recognizing that dioceses and parishes have familiarity and experience with the 2004 Model Policies as promulgated by CPG, the Task Force sought to retain the major components of those policies, namely, definitions, application and screening, education and training, monitoring and supervision, and responding to concerns. The segments of the Update Model Policies include:

- I. Theological and Ethical Foundations
- II. Expectation and Local Implementation
- III. Definitions
- IV. Application and Screening
- V. Education and Training
- VI. Monitoring and Supervision
- VII. Responding to Concerns
- VIII. Policy Adoption, Implementation, and Audit

Appendix A — Screening and Training Protocols (a chart that clearly delineates the level of screening and type of training required to participate in specific ministry functions).

Appendix B — Recommended Practices and Guidelines for Social Media and Electronic Communications for Children and Youth OR Vulnerable Adults

Both Model Policies (one for ministry with Children and Youth, the other for ministry with Vulnerable Adults) are constructed to be as similar to each other as possible; the structure is identical, as are many of the provisions. This will facilitate learning and familiarity with standards set out in the Model Policies. Provisions vary in each Model Policy only as necessary to address specific needs of each vulnerable population.

The Model Policies include provisions for mission trips, pilgrimages, camp and conference center programs, and other overnight events. They include definitions that reflect our current understanding of gender identity and sexuality, including Cisgender, Gender Non-binary, LGBTQ+ and Transgender, as well as provisions to enhance the understanding, welcoming and safety of all gender identities and expressions.

The Model Policies also set out a new vision for safe church training as reflected in the chart in Appendix A — Screening and Training Protocols, and as described below.

VISION & DESIGN TO UPDATE SAFE CHURCH TRAINING

The Updated Model Policies reflect a new vision for safe church training that fosters a culture of safety and inclusion for all people and includes specialized training tailored to ministry roles and functions. Accordingly, the Task Force created a plan for written and web-based training materials that includes responsive and multilingual online web-based resources, a modern content management system that will allow various users to easily access the Model Policies as well as training opportunities and resources.

The web-based site will provide *Universal Training* accessible to all congregants and ministry participants that foster a culture of safety and inclusion for all people. This will include a broad overview of issues of vulnerability, power imbalance and healthy boundaries; designed to equip all people to live out their Baptismal Covenant. For those who oversee a ministry or program, or who supervise others engaged in a ministry with a vulnerable population, there will also be easily accessible *Specialized Training* consisting of discrete modules on topics directly related and tailored to each role and ministry function in a congregation or diocese. *Universal Training* and *Specialized Training* are defined in the text of Updated Model Policies and referred to in Screening and Training Protocols, as set out in Appendix A of the Model Policies.

The Task Force envisions the architecture and layout of the safe church training website to automatically guide users through the applicable training modules. By way of illustration, a chaperone

on a youth mission trip need only access the website, identify their role in the upcoming mission trip, and the website will automatically identify and guide them through the modules relevant to that role, omitting modules that are not directly relevant to the specific ministry. In this example, there would be no need for training on how to conduct public records checks, interview applicants or supervise others.

The envisioned website design is similar to that currently being constructed to provide TEC with training on clergy disciplinary processes as set out in Title IV of the Constitution and Canons. This work is overseen by the Standing Commission on Structure, Governance, Constitution and Canons. The Task Force consulted with Polly Getz, *Chair* of the Standing Commission, and Craig Wirth, an employee with the Diocese of Utah who is designing and implementing the web-based product that the Commission is creating for Title IV training materials. Ideally, the safe church training website and the Title IV training website will be linked so the user can seamlessly explore options and responsibilities under Title IV and the Model Policies.

The website should also allow congregations and dioceses to track successful completion of training modules for each individual trainee. Additional support to dioceses and congregations could be provided through this website by including online offerings for forum discussions and/or private messaging tools with designated persons serving as resources on sexual misconduct issues that can assist church leaders in fostering discussions needed for resolution of issues in their church or diocese.

The Task Force envisions a fine tuned and reoriented safe church training program with each training module reflecting our call to treat all with dignity and respect. It is out of this call that trainees will be equipped to take action when there is reason to suspect abuse, neglect or exploitation or other violation of the Model Policy. The images and texts contained in all training modules will need to be carefully reviewed to ensure they promote respect for the dignity of all vulnerable populations including LGBTQ+ individuals. The content will not be fear based and will be designed so as not to trigger emotional distress or re-victimize trainees who may have been abused in a church or other setting. One outcome of this training based on the Model Policies will be to reduce risk and resulting litigation; even though the training program is not focused on fear of liability and harm.

The Task Force is not recommending a specific provider for training modules or website design and architecture. The Task Force envisions that there may be a number of varied providers for training modules that will be included in the website. It is anticipated that much of the content of the modules can be curated from already existing resources. Some modules will need to be created to reflect the needs and context of TEC at this time. The Task Force could not implement the vision for updated training during this triennium as there was no funds that were budgeted for such work. This is some of the work that will need to be completed during the next triennium.

WORK REMAINING FOR THE NEXT TRIENNium

The web-based vehicle will need to be constructed, and training content will need to be curated and/or created in the next triennium. Plans for publicizing and promoting the Model Policies and website need to be drawn up and carried out, and plans for ongoing curation and maintenance of the site will need to be designed. (Ongoing curation will allow materials to reflect the latest research and trends, reducing the likelihood of the need for a significant revision/update of training materials in the future.) In addition, arrangements will need to be made to produce some written training materials as required by GC Resolution 2015-A074.

Resolutions to support this work appear below.

Proposed Resolutions

RESOLUTION A048: ESTABLISH COMMITTEE TO OVERSEE CREATION OF TRAINING MATERIALS

Resolved, the House of _____ concurring, that this 79th General Convention direct the Executive Council to establish a committee of the Council to oversee the creation and implementation of new safe church training materials to be developed during the next triennium to reflect the approved 2017 Model Policies for the Protection of Children and Youth and the approved 2017 Model Policies for the Protection of Vulnerable Adults, such committee to be comprised of not more than nine (9) people who reflect the diversity of The Episcopal Church, which should include youth ministers, those working with vulnerable adults, educators for adults, and those experienced in the prevention of sexual abuse; membership should also include at least three (3) persons from the Task Force to Update Sexual Misconduct Policies appointed in 2015; and be it further

Resolved, That such safe church training materials for the prevention of sexual misconduct include written and web-based training materials that include responsive and multilingual online web-based resources, a modern content management system and a curated resource list, such training to provide Universal Training accessible to all congregants and ministry participants that fosters a culture of safety and inclusion for all people and Specialized Training consisting of discrete modules on topics directly related to ministry roles and functions; and be it further

Resolved, That this 79th General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$50,000 for the implementation of this resolution.

Explanation: A strong training program is essential for the effective implementation of and compliance with the Model Policies. The establishment of a working group of members with related experience and expertise will ensure that the training materials fill this role.

RESOLUTION A049: HOST MODEL POLICIES ON DFMS WEBSITE .

Resolved, the House of _____ concurring, that this 79th General Convention direct the Domestic and Foreign Missionary Society [DFMS] to host on its website the Model Policies for the Protection of Children and Youth and the Model Policies for the Protection of Vulnerable Adults for

the prevention of sexual misconduct approved in 2017, the safe church training materials for such prevention including a comprehensive list of resources and to institute a procedure to update the training materials and curate the resources listed; and be it further

Resolved, That this 79th General Convention direct the Office of the General Convention [GCO] to oversee such hosting, updating and curation responsibilities.

Explanation: In order to be used by dioceses, congregations and members of the Church, the Model Policies, safe church training materials, and resources must be readily available and accessible. The website maintained by DFMS is the natural site for the wide access needed for implementation and compliance. In addition, the website, as envisioned, will require curation to keep the training materials and resources up to date and relevant.

RESOLUTION A050: FUNDING FOR SAFE CHURCH TRAINING

Resolved, the House of _____ concurring, that this 79th General Convention of The Episcopal Church commits itself to the financial support of developing and maintaining safe church training materials to reflect the Model Policies for the Protection of Children and Youth, and Model Policies for the Protection of Vulnerable Adults approved in 2017, and the prevention of sexual misconduct, to be developed during the next triennium, to advance clergy wellness and reduce liability, with costs to be shared equally by the Domestic and Foreign Missionary Society [DFMS], and the Church Pension Group [CPG], and requests that the Joint Standing Committee on Program, Budget and Finance provide a budget allocation for half the cost, \$245,000 and directs the Church Pension Group [CPG] to provide the matching \$245,000 to provide safe church training materials to implement the Model Policies.

Explanation: An updated, easily accessible safe church training program is essential for the effective implementation of and compliance with the Model Policies for the Protection of Children and Youth, and Model Policies for the Protection of Vulnerable Adults as approved in 2017. Such safe church training programs will also support the reduction of liability, enhancement of wellness of clergy and laity, and furtherance of all members' ability to more fully live out their Baptismal Covenant. Safe church training materials will consist of written and web-based training materials that include responsive and multilingual online web-based resources, a modern content management system and a curated resource list. The Model Policies set out Universal Training accessible to all congregants and ministry participants that fosters a culture of safety and inclusion for all people, and Specialized Training consisting of discrete modules on topics directly related to ministry roles and functions.

The Task Force created a detailed report of these anticipated costs which was provided to the Joint Standing Committee on Program, Budget and Finance in April 2017.

RESOLUTION A051: MODIFY PAROCHIAL REPORT

Resolved, the House of _____ concurring, that this 79th General Convention request the Committee on the State of the Church to consider adding the following with respect to parish and congregation *Safe Church Self-Audits* as required by the Model Policies for the Protection of Children and Youth and the Model Policies for the Protection of Vulnerable Adults approved in 2017: (1) the total number of parish and congregation Safe Church Self-Audits expected to be submitted to the diocese,

- (2) the number of self-audits received by the diocese, (3) the number of outstanding self-audits, and (4) the date when outstanding self-audits are expected to be received.

Explanation: Including the status of parish and congregation safe church self-audits on the diocesan parochial report is the basis for tracking accountably with the Model Policies for the Protection of Children and Youth and Model Policies for the Protection of Vulnerable Adults as approved in 2017. Such accountability will serve to identify those dioceses and locations that would benefit from enhanced support to fully live into the Model Policies.

Supplementary Materials

MODEL POLICY FOR THE PROTECTION OF CHILDREN AND YOUTH

This model policy includes the following segments:

- Theological and Ethical Foundations
- Expectations and Local Implementation
- Definitions
- Application and Screening
- Education and Training
- Monitoring and Supervision
- Responding to Concerns
- Policy Adoption, Implementation, and Audit
- Appendix A — Screening and Training Protocols
- Appendix B — Recommended Practices and Guidelines for Social Media and Electronic Communications for Children and Youth

Theological and Ethical Foundations

“And the Word became flesh and dwelt among us, full of grace and truth; we have beheld the Word’s glory, glory as of the only Child from God.”

— John 1:14 (*An Inclusive Language Lectionary*)

God expressed the fullness of humanity in Jesus of Nazareth, whom we worship as the Word made flesh. To be human is to live with God and the whole of creation in the fullness of freedom and the challenge of responsibility. The pattern of Jesus’ life, death, and resurrection resonates unreservedly with God’s call to perfect freedom and responsibility.

In baptism, God, speaking through the Church, claims us in Christ. We become in Christ the community of God’s final purpose: justice and peace, love and plenty for the whole creation. This new community lives in Eucharistic fellowship with God and Creation, as a sign and instrument of God’s reconciling purpose in the world.

The Church is called to embody and advance God’s mission. Ministry is the vocation of the whole community: laypersons, deacons, priests, and bishops who together represent Christ and the Church in the world.

The obligation to seek and serve Christ in all persons and to respect the dignity of every human being is binding for all the baptized. The authority with which **leaders** — ordained persons and adults who minister with minors (**children** and **youth**), and youth in leadership roles — are entrusted, creates an inherent power imbalance in the **pastoral relationship**. This power imbalance derives from the leadership role and, in the case of clergy, the symbolic authority of an ordained person. Christian leadership is intended to provide occasions for guidance and grace, and its abuse is always and unequivocally wrong.

Ministry involves a necessary tension between a Gospel-based integrity and a Gospel-based intimacy as modeled by the life of Christ. A rigid adherence to a system of rules leads to an unproductive legalism. Yet, without the framework of the law, the intimate relationships into which Christ calls us risks distortion and harm. All the people of God are called to minister attentively within this tension. These model policies are intended to provide a pattern for attentive practice of ministry.

This document is a statement for the Episcopal Church, setting forth expectations for its leaders in their relationships with children and youth. The purpose of these model policies is to foster the highest standards of behavior in ministry settings. The document includes:

- a. *Screening and Training Protocols* (Appendix A), which explains the level of screening and training required before engaging in ministry with children and youth;
- b. a description of requisite training that is specialized and tailored to ministry role and function;
- c. behavioral standards designed to ensure that children and youth and all who engage in ministry with them are treated with dignity and respect in all settings;
- d. *Recommended Practices and Guidelines for Social Media and Electronic Communications* (Appendix B);

Expectations and Local Implementation

This model policy sets forth statements of general expectations and guidelines of behavior for ordained and lay people in the church when engaged in ministry with children and youth. This policy is mandated for all such activities sponsored by every congregation, institution, organization, school and agency of each diocese. The purpose of these policies is to create a safe and welcoming space for all children and youth in our communities; and those engaged in ministry with children and youth and to prevent sexual abuse.

This policy is a model and, as such, it presents best practices for creating such safe space. Circumstances in many localities may make some of these best practices difficult to implement or even unworkable. As a result, local entities may make additions or revisions in developing local policy so long as they meet or exceed the requirements of these policies. This requires that local leadership understand this policy thoroughly enough to make appropriate judgments about local circumstances.

Any such additions or revisions must be submitted in writing for the approval of the Bishop. No provisions may be omitted from a local policy.

Church governing bodies and all leaders should understand these policies and all local requirements thoroughly enough to make appropriate judgments, and should consult with the Office of the Bishop when unanticipated situations arise.

No policy can foresee every possible circumstance to which it may be applied. Whenever applicable, questions of civil, criminal, and/or ecclesiastical discipline and employment offenses should be addressed with the relevant authorities immediately. Please contact the Office of the Bishop for consultation and resources if assistance is needed.

DEFINITIONS

NOTE: These definitions reflect our understanding of terms describing gender identity and sexuality, which are evolving as these model policies are being written.

Adult: Anyone who is 18 years or older and not in high school.¹

Bullying: Behavior that intimidates, humiliates, offends, degrades or harms another person, whether verbal, psychological, social, physical or otherwise.

Child: Anyone under the age of 12 years.¹

Child Protective Services: A social services program provided by state and local governments serving children and their families who are in need of assistance. Child Protective Services receive and investigate reports of suspected abuse, neglect and exploitation.

Cisgender: An adjective describing a person whose sense of personal identity and gender corresponds with their gender or sex assigned at birth. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Gender Non-binary: An umbrella term for people who identify their gender as neither male nor female. These people might identify as both ("bigender"), neither ("agender"), a mix between the two ("genderfluid"), or they can be unsure of their gender ("genderqueer"). This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Intake Officer: The person(s) designated by each diocese to receive information regarding an offense for which a member of the clergy may be held accountable under *Title IV of the Constitution and Canons of The Episcopal Church*, which sets out the disciplinary process for clergy. Anyone may contact an Intake Officer to report concerns.

Leader: A person, adult or youth, who, for the benefit of another, engages in ministry without responsibility for oversight of others engaged in that same ministry. Examples include Sunday school teachers, camp counselors and program teams.

LGBTQ+: An acronym for Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, and others. It refers to people whose gender identities vary from their gender or sex assigned at birth, or whose sexual orientations differ from the heterosexual majority. The “+” is an effort to include additional gender identities. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Mandated Reporter: A person who is required by state law to report reasonable suspicions of abuse, neglect and/or exploitation of vulnerable populations to the appropriate state agency. State laws vary greatly. Generally, state law mandates that either all adults or adults in certain professions report suspected abuse of children and/or youth. It is imperative to know the requirements of applicable state laws. Typically, individuals who are not mandated to report suspicion of abuse may make a report to the appropriate state agency, even though not legally required to do so.

Off-site: Any location other than the sponsoring Episcopal church, institution, facility, or campus.

Organizations: All institutions for which the Diocese or congregations have legal or fiduciary responsibility (examples: diocesan departments, commissions, conference & retreat centers, adult day care centers, retirement communities, religious orders, congregations, schools, etc.).

Overnight: Any event that starts on one calendar day and ends on a different calendar day.

Pastoral Relationship: Any relationship (1) between a Member of the Clergy and any person to whom the Member of the Clergy provides or has provided counseling, pastoral care, spiritual direction or spiritual guidance, or from whom such Member of the Clergy has received information within the Rite of Reconciliation of a Penitent, or (2) between a lay minister and any person to whom the lay minister is offering prayer, ministry, and/or any person from whom the lay minister has received sensitive, personal or confidential information in the course of offering ministry.

Programs: Official activities and programs sponsored by The Episcopal Church and its Provinces, Dioceses and congregations (examples include: The Episcopal Youth Event, Provincial Youth Events, Happening, Teens Encounter Christ, Pilgrimages, Mission Experiences, New Beginnings, camp programs, Acolyte Festival, etc.).

Public Records Check: A search of documents and data available to the public including criminal and civil court records, credit reports, and driving records from the Department of Motor Vehicles [DMV]. Typically, such searches are conducted by a third party with expertise in this area.

Responsible Person: The person designated as being accountable for compliance with this policy for an event or program.

Sacramental Use: Consecrated or unconsecrated wine used in the setting of Eucharist.

Sexual misconduct: A broad term encompassing any behavior of a sexual nature that is committed without consent or capacity for consent or by force, intimidation, coercion, or manipulation. Sexual misconduct can be committed by a person of any gender, and it can occur between people of the same or different gender.

Supervisor: A person who has oversight responsibilities for a ministry program and/or Leaders in a ministry program.

Title IV: A section of the Constitution and Canons of The Episcopal Church pertaining to clergy professional standards, accountability and ecclesiastical discipline.

Transgender: An adjective describing a person whose sense of personal identity and gender does not correspond with the gender or sex assigned to them at birth. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Training: Organized activity designed to provide information and/or instructions to strengthen and enhance the recipient's understanding, capacity and exercise of ministry.

- **Universal Training:** A standard of training that will foster a culture of safety and inclusion for all people that includes a broad overview of issues of vulnerability, power, and healthy boundaries. This training is designed to equip all people to live out their Baptismal Covenant.
- **Specialized Training:** A standard of additional training that equips people who participate in or have oversight responsibility for ministries. In addition to Universal Training, a person will have access to training that is specialized and tailored to their role and ministry function.

Youth: Anyone who is at least twelve (12) years old, but not yet eighteen (18) years old. A youth may also be an individual who is eighteen (18) years old or older, and still in high school.¹

Application and Screening

Dioceses, congregations and other organizations are required to screen all persons according to the standards in the **Screening and Training Protocols** (Appendix A). For some positions, screening consists only of a Public Records Check. For other positions there are additional screening requirements of a written application, interview and reference verification.

A. Public Records Checks

1. Congregations and other organizations shall use a provider approved by the diocese to conduct public records checks. Such checks must be completed before the employee or volunteer begins interacting with children and youth;
2. Criminal public records checks shall include all available criminal records and sex offender registries;
3. A Department of Motor Vehicles [DMV] records check is needed if transporting children and youth as part of, or an extension of, ministry of the church or for a church-sponsored event;
4. A credit check is required with check signing authority; and
5. Public records checks must be updated at least every five (5) years.

¹ Ages established in accordance with generally accepted definitions in the United States. These ages may vary across the wider Episcopal Church.

B. Written application, interview and reference verification are required before serving in certain roles and ministries as specified in the **Screening and Training Protocols** (Appendix A). Where required, these components are generally conducted in the following order:

1. Submission of a completed written application to serve in a specified role with a clearly defined written “job description.” The application includes verifiable personal information;
2. Personal interview;
3. Reference verification conducted by congregations and other organizations to verify personal information and check references listed in the application (people who know but are not related to the applicant); and
4. Maintenance of these records as described below.

Potential Leaders or Supervisors must be known and active in the congregation for at least six (6) months before engaging in ministry with children and youth unless they are required to have public records checks and reference checks pursuant to the **Screening and Training Protocols** (Appendix A).

Dioceses, congregations and other organizations must keep and maintain all application and screening records secure and confidential in the Diocese, congregation’s or organization’s office. This includes a signature by each applicant verifying receipt of a copy of this policy, including any local procedures or variations.

Education and Training

Training shall be appropriate to each person’s function according to the **Screening and Training Protocols** (Appendix A).

All Leaders shall have Universal Training that fosters a culture of safety and inclusion for all people and covers a broad overview of issues of vulnerability, power, and healthy boundaries. Universal Training is designed to equip all people to live out their Baptismal Covenant. All members of the Episcopal Church shall have access to this training.

In addition to Universal Training, all Supervisors and those with oversight responsibilities for ministry programs and/or other adults who engage in ministry with children and youth shall have Specialized Training that is tailored to their role and ministry function.

Depending on role and responsibility, Specialized Training should include:

- the prevention, identification and response to all forms of abuse and neglect;
- vulnerability within the pastoral relationship;
- an introduction to gender non-binary;
- the needs of LGBTQ+ children and youth;
- the ways that children and youth can engage in self-advocacy; and
- the needs of differently-abled children and youth.

Certification of training shall be renewed every three (3) years.

Dioceses, congregations and other organizations with responsibility for programs with, or services or ministries to children and youth shall keep records sufficient to evidence compliance with this policy.

Monitoring and Supervision of Programs

A Responsible Person shall monitor and supervise the behavior of adults, children and youth to ensure appropriate behavior and healthy boundaries.

All people who minister to children and youth must have ongoing supervision. Ongoing supervision should consist of regular check-ins by the Supervisor who may be parish clergy or a team leader. Such supervision shall review the scope, accountability and responsibility of the ministry with the person engaged in the ministry. Each person engaged in such ministry should know who supervises their ministry and how to contact the Supervisor at all times.

Dioceses, congregations and organizations shall ensure that all people who minister to children and youth receive prior training as to the scope, accountability and responsibility of the ministry.

Dioceses, congregations and organizations shall maintain an up-to-date list of persons with their contact information approved to minister to children and youth. This list shall be kept in the organization's office or other place where records are kept.

Unrelated Adults Required

There shall be at least two (2) unrelated adults (at least two (2) years older than the eldest participant) present at ministry settings and events designed for children and youth. If unanticipated circumstances result in an adult being alone with children or youth, that adult shall report those circumstances to the Supervisor, Clergy in charge, senior warden, or Responsible Person as soon as possible.

Only one (1) adult may be sufficient in well-monitored, visually accessible program space on the church grounds, such as a Sunday School classroom, provided that another adult can maintain visual contact with the adult program leader. This can be accomplished by designating an individual to conduct frequent random checks of classrooms and unlocked spaces throughout the building(s). These exceptional circumstances must be specifically described in a written document and approved by the governing body of the congregation. See also sections on *Overnight Programs* and *Transportation*.

Creating Safe Space for Children and Youth

To create a safe space, it is necessary to anticipate and avoid circumstances in which children and youth are exposed to inappropriate consumables, materials, unmonitored adult contact or unsupervised peer contact.

For example:

1. Alcoholic beverages. Alcohol (sacramental or otherwise) shall not be stored in publicly accessible areas of the church buildings.

2. Computers and electronic devices. Children and youth shall have adequate supervision when using electronic devices belonging to Dioceses, congregations and other organizations. Devices shall have adequate password protection. Each user shall have their own account and password. See Appendix B — Recommended Practices and Guidelines for Social Media and Electronic Communications.
3. Persons with keys and access to locked spaces. Anyone with keys or electronic access to church buildings shall meet all the requirements for screening and training according to the Screening and Training Protocols (Appendix A).
4. Unused spaces. Spaces not in use should not be readily accessible. Given the vast differences in facilities, each Diocese, congregation, and other organization should determine how best to meet this standard.

One-to-One Conversations with Children or Youth

- A. When one-to-one conversations occur between an adult and a child or youth, another unrelated adult is either to be present or capable of visually monitoring the conversation. Examples include:
 1. Planned or unplanned on-site conversations can take place in a public location, away from where others can hear but in view of other adults.
 2. Planned off-site conversations/meetings can take place in a public place (such as a coffee shop or restaurant) in view of other adults. A Responsible Person shall be informed about the appointment or plans in advance.
- B. Confidentiality cannot be guaranteed if a child or youth discloses a situation pertaining to abuse, neglect, self-harm or exploitation because of mandatory reporting laws.
- C. Impulsive, secluded or secretive activity, online or in person with children or youth, may foster a high-risk situation, and is therefore to be avoided. See Appendix B — Recommended Practices and Guidelines for Social Media and Electronic Communications.

Basic Needs

No one is to be deprived of the basic human needs of food, drinking water, shelter, sleep, access to restrooms, safety and clothing at any event.

Exceptions may be made for programs intended to teach children or youth about poverty, need, and hunger, such as an intentional fasting program. In these cases, children and youth must agree to participate in writing, and parents or guardians must give written permission that includes certification that the youth or child does not have a medical condition that would put the participant at risk by fasting or missing sleep. Participants who wish to withdraw or who are unable to complete the program must have their basic needs met immediately.

Inclusiveness

No one shall be denied rights, status or access to an equal place in the life, worship, and governance

of any program or activity because of race, color, ethnic origin, national origin, marital status, sex, sexual orientation, gender identity and expression, differing abilities or socio-economic class. To the extent possible, all spaces and settings for programs, activities and ministry shall be accessible.

The Episcopal Church seeks to support all children and youth by providing reasonable alternative arrangements regardless of state law to address safety and comfort.

Transgender, genderqueer or gender non-binary children or youth who express the need or desire for increased privacy should be provided with reasonable alternative arrangements. Reasonable alternative arrangements may include the use of a private area, or a separate changing schedule, or use of a single stall restroom. Any alternative arrangement should be provided in a way that protects the child or youth's ability to keep their transgender status confidential. They should not be required to use a locker room or restroom that conflicts with their gender identity.

Safe bathroom/shower facilities will be provided by gender or specific times will be assigned to use of a single facility.

Adults should either have separate shower facilities or shower at other times than the youth. Separate dressing facilities should also be provided. See section on *Overnight Programs*.

Violence and Weapons:

- No one is to strike, hit or otherwise physically threaten or harm anyone at any time.
- Bullying of any kind by anyone is prohibited.
- Children and youth shall not have weapons of any kind at any event or program for children or youth. Exceptions to this restriction may be made for camp programs or other specific programs with prior approval.
- Report suspected violations immediately. See *Suspected Violations of this Policy*.

Behavioral Standards for Adults in Ministry with Children or Youth:

Adults who work with children and youth are expected to model the patterns of healthy relationships that children and youth deserve in all settings. Interactions should meet all requirements outlined above, and adults should be discouraged from initiating a private relationship with any unrelated child or youth from the church away from sanctioned church activities.

DOs

Adults are encouraged to:

1. Have ongoing spiritual practices, which might include: daily prayer, regular participation in corporate worship and Bible study;
2. Spend time with and listen to children and youth, and advocate for their ministry within the Body of Christ;

3. Offer appropriate physical expressions of care, which may include:
 - a. high fives and fist bumps;
 - b. hand-holding while walking with small children or in prayer;
 - c. brief touching of shoulders, hands, or arms;
 - d. “laying on of hands” under appropriate pastoral supervision;
 - e. brief hugs and arms around shoulders; and
4. Model appropriate affection with other adults and be accountable to the community for behavior.

DON'Ts

Adults shall not under any circumstances:

- A. Provide children or youth with non-sacramental alcohol, marijuana, drugs, cigarettes, tobacco products, e-cigarettes, vapes or pornography;
- B. Arrive under the influence of alcohol, illegal drugs or misused legal drugs at any children’s or youth event or when they are responsible for children or youth at an event;
- C. Consume non-sacramental alcohol or illegal drugs or misuse legal drugs at any children’s or youth event or when they are responsible for children or youth at an event;
- D. Engage in illegal behavior or permit other adults or children or youth to engage in illegal behavior;
- E. Engage in any sexual, romantic, illicit or secretive relationship or conduct with any child or youth; or
- F. Apart from planned pre-approved educational programs, discuss their own sexual activities, fantasies or their own use or abuse of drugs or alcohol with children or youth.

Anyone who suspects a violation of these policies shall take steps as outlined in *Section VII Responding to Concerns*.

Special Considerations for Off Site Programming

Off-site programs, trips and events are a welcome and often necessary means for spiritual, social, and emotional development of children and youth. They also present additional challenges for maintaining best practices for safe and healthy ministry. The expectations for safe space, as described above, should be observed off-site.

In the event of uncertainty about application of the policy, the Responsible Person should contact their Supervisor with the relevant queries.

Because of the unique risks that can't always be anticipated, it is important to obtain permissions and manage documentation as described below.

1. *Prior Approvals*

- Prior approval by the governing body and the member of the clergy in charge is required; and that approval shall be reflected in the minutes of the governing body. Diocesan sponsored programs, trips or events shall receive prior Diocesan approval.

Written parental approval is required prior to viewing any movie, whether off-site or on-site, rated “PG-13” or above or participating in any conversation or program containing sexually explicit or violent content.

- These same prior approvals are required when the site is a private residence, hosting such events as cook outs, pool parties, progressive dinners, etc.

2. *Registration, waiver and release forms*

- A. All children, youth, and adults shall complete and sign a registration form and a waiver and release form before participating in any programs. Confidentially must be preserved with respect to medical and other sensitive information in the forms. Such forms can encompass a program year.
 1. There must be a parent/guardian's signature on all release and waiver forms for minors. Please check with your bishop's office concerning whether digital signatures are acceptable in your state.
 2. Completed release and waiver forms shall be maintained in a secure location on-site or online. Please check with your bishop's office concerning whether such forms may be saved electronically and the length of time the forms must be saved.
- B. Permission slips shall be provided for each off-site event and shall be signed by the parent/guardian.
- C. Prior permission for a minor to be photographed or recorded on film, videotape, audiotape, or other electronic media is required from a parent/guardian.

3. *First Aid and Medications*

- Current certification in First Aid, Cardiopulmonary Resuscitation [CPR] and Automated External Defibrillator [AED] is strongly encouraged for those who work with children and youth.
- A first aid kit, appropriately stocked for the event and participants, shall be available in an easily accessible location.

- A record must be kept for all medication or first aid given to a participant. This record shall include the participant's name, the date and time of service, the name of the person administering medication or treatment, and a description of the medication, dosage and/or treatment given.
- All medications (prescription and over the counter) belonging to minors shall be given to the Responsible Person, unless otherwise agreed upon by the parents and the Responsible Person. Exceptions may include inhalers, Epi-pens and birth-control pills.
- Only the Responsible Person, or their adult designee, shall administer medications.

4. Supervision

- A. At any gathering of children or youth, there shall be at least two (2) unrelated adults with one being age twenty-five (25) or older, preferably reflecting the sex and gender identity of the participants.
- B. Minimum ratios of adult to child/youth shall be in accordance with American Camp Association (ACA) guidelines as follows:
 - 1. Five (5) years & younger — One (1) adult for each five (5) overnight-participants and one (1) adult for each six (6) day-participants
 - 2. Six (6) to eight (8) years — 1:6 for overnight, and 1:8 for day
 - 3. Nine (9) to fourteen (14) years — 1:8 for overnight and 1:10 for day
 - 4. Fifteen (15) to eighteen (18) years — 1:10 for overnight and 1:12 for day
- C. Additional adults can provide skills, mentorship, support, encouragement, spiritual guidance and joy.
- D. When you have new leaders-in-training, the leadership teams should also have a reasonable number of experienced adult leaders to provide support.

5. Insurance

All trips to off-site destinations must have adequate insurance in case of emergency. For more information, contact your insurance broker.

Overnight programs

In overnight programing, particular attention will be given to historically excluded or unrecognized people, such as LGBTQ+ and differently-abled individuals. In a situation of unequal power and safety, preferences of these individuals merit additional consideration, accommodation and action to ensure:

- Participant privacy;
- Maximization of social integration of all participants;

- Minimization of stigmatization of any participants;
- Equal opportunity to participate; and
- Safety of all participants.

Other guidelines for overnight programs:

- A. The safe use of restrooms and showers by all participants requires Dioceses, congregations and other organizations to consider numerous factors, including, but not limited to: age, sex, gender identity and expression, and privacy. Adults should have separate showers or separate times for showers.
- B. Overnight programs shall provide safe, supervised sleeping arrangements.
 - 1. No bed, cot or sleeping bag shall have more than one (1) person sleeping in it.
 - 2. Supervision by two (2) unrelated adults is required in any space where one (1) or more youth are sleeping.
 - 3. It is acceptable for all participants to sleep in the same open area when dressing rooms and bathrooms provide appropriate privacy.
- C. Participants shall have access to three (3) substantial meals each full day and access to sufficient water.
- D. Participants shall be given the opportunity for at least seven (7) hours of sleep each twenty-four (24) hour period, except for programs where parental/guardian permission is given to miss sleep. In these cases, children and youth must agree to participate in writing, and parents or guardians must give written permission that includes certification that the youth or child does not have a medical condition that would put the participant at risk by missing sleep.
- E. Participants shall have some time set aside each day for rest or free time.

Best practice guidelines for hotel stays:

- A. One (1) child or youth per bed, including cots, pullouts or hide-a-beds, and rollaway beds;
- B. At least two (2) children or two (2) youth in each room.
- C. Adult supervisors or chaperones have rooms on the same floor, scattered among the rooms with children or youth and at least one adult room is by the stairs or elevators;
- D. Adult leader assigns rooms and room occupants;

Transportation

For the health and safety of all participants, the following practices shall be followed:

1. For events that originate and/or terminate at the Diocesan, congregation or organization's facility, all drivers must be at least twenty-one (21) years of age and provide proof of insurance and a current driver's license, a completed volunteer driver information form, and have a satisfactory DMV records check.
2. All drivers and riders must comply with state laws including seat belt and cell phone usage.
3. Parents/guardians are responsible for the transportation and safety of their children and/or youth to and from the event. This responsibility includes the transportation of any other passengers in their vehicle.

Camps and Retreat Centers

All camps, camping programs and retreat centers of the diocese shall follow the guidelines for off-site programming established in this policy. In addition, camps should aim to follow American Camp Association standards to the best of the camp's ability.

Travel

Travel with children and youth presents amazing opportunities for participants to experience the church and the world on a larger scale with vastly different perspectives of faith communities and their contexts. It also presents challenges to normal safety protocols and opportunities for creativity if managed well. The following policies will help groups prepare for a variety of potential scenarios, as well as for domestic and international travel.

A. Adult Leaders and Chaperones

1. Minimum ratios of adult to youth need to be greater due to the possibility of leaving an adult behind with a participant in the event of a medical emergency.
 - a. Nine (9) to fourteen (14) years — 1:5
 - b. Fifteen (15) to eighteen (18) years — 1:7
2. Regardless of group size, no group should travel with fewer than three (3) adult chaperones.
3. One (1) adult, minimum age twenty-five (25), should serve as the travel administrator who is responsible for all aspects of the trip, including carrying all necessary documentation, contacts and forms including:
 - a. medical releases;
 - b. media releases;
 - c. community covenant;
 - d. emergency contacts;
 - e. itineraries; and
 - f. cash and/or credit card capacity to address emergencies.

4. It is a best practice that, one (1) adult, minimum age twenty-five (25), should hold a current medical certification to manage administration of necessary and permissible medications, administer immediate and necessary first aid, and triage medical situations to determine if care of an individual needs to be taken to a higher level of care. When this is not possible, one person should be designated to supervise the administration of medications as instructed on medical release forms, and a clinic near your destination should be identified ahead of time in order to respond to health emergencies as rapidly as possible.

Acceptable medical certifications include:

- a. Wilderness Medical Response
- b. Outdoor Emergency Care
- c. Emergency Medical Technician/Paramedic
- d. Nurse — RN/LPN/Nurse Practitioner
- e. Physician's Assistant
- f. Medical Doctor

5. Best practice is to designate an adult to serve as back-up to the travel administrator, and as back-up for simple first aid and administration of prescriptions. These could be the same person.
6. A copy of all documents should be left with an accountable person at the Diocesan, congregation or organization's office. That person should also serve as the local emergency contact person for communications between the traveling group and families at home.

B. Insurance for Travel

1. Short-term trip or supplemental insurance, available through most church and organization's policies as an added rider, must be secured at-least one month prior to travel.
2. It is recommended that all travelers carry evidence of personal health insurance by virtue of a copy of the actual card provided to the insured person.
3. Because not all individuals have access to affordable and adequate health insurance, it is recommended that health insurance be added to trip insurance.

C. International Considerations

1. Check in with the U.S. Department of State on travel requirements, including visas.
2. Make certain that every traveler's passport is valid for at least six (6) months beyond your return date.

3. Determine whether or not vaccinations are required and/or recommended for entry into specific countries.
4. Arrange to have at least two (2) cell phones with the group that will have active coverage in your destination(s). Make a back-up plan for communication with your responsible person at home.
5. A more thorough list of international travel considerations with links to U.S. and global organizations can be found in the **Youth in Mission Manual** on The Episcopal Church website here: http://www.episcopalchurch.org/files/7-traveling_7.pdf

Responding To Concerns

A. Suspected Abuse, Neglect, or Exploitation of Children and Youth

Any adult who has reason to suspect that abuse, neglect or exploitation of children or youth has taken place, is strongly encouraged, and all mandated reporters are required to contact the state's Child Protective Services.

In addition, anyone who has reason to suspect that abuse, neglect or exploitation of children or youth has taken place within a facility or program of the Diocese, congregation or other organization, should immediately inform one (1) or more of the following:

- The bishop or the bishop's office in the case of a Diocese;
- Member of the clergy in charge or the senior warden in the case of a congregation;
- The director, head, or other governing officer in the case of other organizations; and/or
- The Intake Officer in case a member of the clergy is suspected of abuse, neglect and/or exploitation.

B. Suspected Violations of this Policy

Anyone who suspects a violation of these policies shall immediately report the violation to the Responsible Person, member of the clergy in charge and senior warden.

Clergy in charge receiving reports of violations of this policy shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/or disciplinary action up to and including termination of employment or unpaid ministry with the Church. If the Responsible Person is a lay person, they are responsible to ensure that appropriate pastoral care is provided for all.

Anyone who suspects a violation of these policies by a member of the clergy shall immediately report the violation to the bishop's office and/or the Intake Officer. Anyone can make a report to an Intake Officer.

The bishop, hearing reports of violations by clergy, or by laity at diocesan events, shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/ or disciplinary action, up to and including canonical disciplinary action, as provided by Title IV of the Constitutions and Canons and/or termination of employment or unpaid ministry with the Diocese.

C. Local Resources for Response

Each Diocese, congregation or Organization shall provide a list of local resources that can give information and assistance to anyone concerned about circumstances that may violate this policy. Such resources with contact information shall include:

- Responsible Person(s) for programs and ministries with children and youth;
- clergy in charge of a congregation;
- wardens;
- bishop;
- Intake Officer(s); and
- Child Protective Services.

Policy Adoption, Implementation and Audit

A. The Episcopal Church Adoption and Implementation

The Episcopal Church shall ensure that all programs and events of the Episcopal Church involving children and youth comply with the standards set out in this model policy.

The Episcopal Church shall also ensure that each diocese adopts a ***Policy for the Protection of Children and Youth*** in accordance with this model policy by January 1, 2019.

B. Diocesan Adoption, Implementation, and Audit

Dioceses shall adopt a ***Policy for the Protection of Children and Youth*** that is consistent with and/or exceeds the requirements in this model policy.

Dioceses may adopt site-specific variations from this model policy, where permitted by their governing body, which shall be described in detail, including the circumstances under which those variations are to be permitted and their rationale. This approval shall be recorded in the minutes of the governing body.

The bishop or ecclesiastical authority for each diocese shall inform congregations and other organizations within the diocese of the contents of the diocesan policy, the requirement that each congregation or organization adopt a policy in accordance with the diocesan policy, and the vendor(s) approved by each diocese to conduct Public Records Checks.

Each diocese is required to conduct a **Safe Church Self-Audit** every three (3) years to confirm compliance with diocesan safe church policies.

Procedures to be confirmed by audit will include (but are not limited to):

- existence of a diocesan policy that is consistent with and/or exceeds the requirements of this model policy;
- provision of accessible and appropriate training for all those who work with children and youth in accordance with **Screening and Training Protocols** (Appendix A). Such training shall include, at a minimum, topics identified in this model policy;
- verification that each congregation and/or organization within the diocese has adopted a policy that is consistent with and/or exceeds the diocesan policy; and
- verification that each congregation and/or organization has a process to ensure members access training and conduct public record checks.

C. Congregation and Organization Adoption, Implementation, and Audit

Congregations and Organizations must adopt a **Policy for the Protection of Children and Youth** that is consistent with and/or exceeds the requirements in this model policy and the diocesan policy.

Congregations and Organizations may adopt site-specific variations from diocesan policies, where permitted by vestries or governing bodies, which shall be described in detail, including the circumstances under which those variations are to be permitted and their rationale. This approval shall be recorded in the minutes of the vestry or governing body.

The **Policy for the Protection of Children and Youth** shall be posted in an area where activities take place, and shall be given to all adults, guardians, and all paid and unpaid persons who minister to children or youth. These policies shall include the names and phone numbers of the member of the clergy in charge, the senior warden, and a contact person in the bishop's office.

Each congregation and organization is required to conduct a **Safe Church Self-Audit** annually to confirm compliance with safe church policies, and to report such audit to the bishop's office.

Procedures to be confirmed by audit will include (but are not limited to):

- public record checks, application forms, records of screening and reference verification of paid and unpaid persons;
- records of compliance with **Screening and Training Protocols** (Appendix A);
- procedures for responding to concerns and incidents; and
- evidence of compliance with 'safe space' requirements.

Appendix B — Recommended Practices and Guidelines for Social Media and Electronic Communications for Children and Youth

Social Media & Digital Communications Policy - Children and Youth

Social media shapes the lives of young people, and has the potential to empower ministry. Behavior in the digital sphere is never private. Posted content may be used out of context and out of the control of the originating individuals and organizations, putting them at risk. In addition, these powerfully connective tools are subject to the same dynamic of unequal power and potential for abuse that present a risk in all ministry relationships. Churches face the challenge of identifying and proactively addressing areas of potential risk in social media use in the midst of rapidly evolving technology. The following recommended practices and guidelines are designed to be a flexible template for developing policies and covenants governing the safe use of social media and digital communication in ministry settings.

General Information about Digital Communications

- All communications sent digitally (e-mail, social networking sites or platforms, notes, texts or posts, etc.) are NOT CONFIDENTIAL and can be shared or reposted to others.
- Interactions in the virtual world need to be transparent; that is, occurring in such a way that it is easy for others to see what actions are performed.
- In the virtual world, healthy boundaries and safe church practices must be adhered to as they are in the physical world.
- In the virtual world, “friend” can mean anyone with whom you are willing to communicate through that medium. In the physical world, friend can mean much more in terms of intimacy, self-disclosure, mutuality and expectations for relationship.
- Laws regarding mandated reporting of suspected abuse, neglect or exploitation of children or youth apply in the virtual world as they do in the physical world. Check your local applicable laws.

Recommended Practices and Guidelines for Churches and Organizations:

- Establish a policy that outlines professional and institutional standards for profiles and interactions on social networking sites and platforms.
- Establish a policy of transparency regarding Social Media accounts. The best practice is to have the Diocese, congregation or organization create and “own” the Social Media accounts representing the Diocese, congregation or organization respectively and have multiple administrators and/or supervisors with access. If personal accounts are used, a system of monitoring should be established.
- Establish a policy regarding the identification or “tagging” of individuals in online photos or videos. For example, on Facebook, “tagging” someone in a photo or video creates a hyperlink to that person’s profile page that can be clicked by anyone. The best practice is for the Diocese, congregation or organization not to identify or “tag” individuals. The “tagging” of children and youth should be prohibited. When written permission is provided by a

parent/guardian, the captioning of photos or videos of minors may be permitted. The caption should not include the minor's full name, nor should it create a clickable link to someone's personal profile. A policy of whether or not an individual can "self-tag" in a Diocese, congregation or organization's online photo or video should also be established.

- A Diocese, congregation or organization does not have a responsibility to review or monitor the personal pages or groups that are not sponsored by that Diocese, congregation or organization, except as described in #2 above. The preceding statement should be included in the Diocese, congregation or organization's Social Media Policy.
- E-mail can be a good method of communication, and it also has the opportunity to be misunderstood. Having a clear understanding and procedure for responding to digital communication that raises concern is prudent for all. Best practices can include not responding immediately and sharing the communication with a supervisor before responding. Phone and face-to-face meetings are preferred when responding to emotionally driven communications or pastoral emergencies.
- When using photos and videos for ministry purposes, obtain a media release for each person and only post images that respect the dignity of every person depicted.
- Dioceses, congregations or organizations must inform participants when they are being videoed because church buildings are not considered public space. Signs should be posted that indicate a service or activity will be broadcast when worship services or activities are streamed or distributed on the web or via other broadcast media.

Recommended Practices and Guidelines for Interactions with Children and Youth:

1. Prudent judgement should be used in the time of day a child or youth is contacted through social media. Under normal circumstances, refrain from contact or exchanging texts, chats, or e-mails before 8:00 am or after 10:00 pm, unless it's an emergency.
2. Privacy settings and personal boundaries should be implemented.
 - a. Create and use profiles on social networking sites that meet professional and institutional standards.
 - b. Do not submit connection requests (such as friend requests on Facebook or "Add Me" on Snapchat) to children or youth for personal interactions. Youth may not be able to decline such requests due to the disparity of power between youth and adults. Youth may ask to be "friends," and adults should discern the nature of contact appropriate for healthy ministry.
 - c. Apply privacy settings that are consistent with all children and youth, across all social networking sites and platforms. Avoid playing favorites or the appearance of playing favorites.

- d. Establish a regular ongoing and consistent system of review that focuses on settings, accessible content, photos and videos to ensure compliance with professional and institutional standards.
 - e. Inform parents of children and youth of social networking sites and platforms used within the ministry.
 - f. When possible, send communication (1) to entire groups, (2) on an individual's "wall" or (3) in public areas, rather than in private messages. This includes photos, images and videos.
 - g. When sending emails to a child or youth that contain personal or private information regarding that child or youth, a copy should be sent to the parents or guardians as well. Examples of these types of e-mails include: payment due information, specific medical requests or questions, etc. Mass e-mails sent to an entire group are not required to be copied to parents or guardians.
 - h. Disclose **ongoing** digital pastoral communications (i.e.: e-mails, Facebook messages, texting, etc.) with children and youth to a parent and/or a supervisor to determine when a referral to a professional provider or resource is needed.
3. Create covenants to govern digital groups, which include:
 - a. appropriate and inappropriate behavior of members (bullying, pictures that depict abuse, violence, illegal activities, sexual acts, etc.) and the consequence for inappropriate behavior;
 - b. who may join and/or view group activity, when participants should leave the group and when/if the group will be disbanded;
 - c. description of content that can be posted or published on the site or page;
 - d. a prohibition of "tagging" photos and videos of children and youth. However, the captioning of photos and videos is permissible with written permission from a parent or guardian;
 - e. notification that mandatory reporting laws will be followed; and
 - f. consequences for breaking the covenant.
 4. Delete inappropriate material posted in digital groups, address the behavior and report it, if necessary, in accordance with legal and institutional requirements.
 5. In video calls, follow the same criteria used in telephone calls. In addition, prudent judgement regarding attire and surroundings should be observed.
 6. Comply with the following best practices regarding "Groups" on Social Networking sites:
 - a. Have at least two (2) unrelated adult administrators as well as at least two (2) youth administrators for groups that are designed for youth;
 - b. Use closed groups, but not "hidden" or "secret" groups, for youth;
 - c. Have only youth administrators invite other youth to join the online group, unless a youth previously asked an adult administrator to invite them to join;

- d. Remove any content that shows or describes inappropriate behavior outside the bounds of the established behavioral covenant;
- e. Open social networking groups for youth to parents of current members;
- f. Remove adult leaders of youth groups and youth who are no longer members, due to departure, removal from position, or are ineligible because they “aged-out” of a program from social networking sites, list serves, etc.;
- g. Observe mandated reporting laws regarding suspected abuse, neglect and exploitation.

MODEL POLICY FOR THE PROTECTION OF VULNERABLE ADULTS

This model policy includes the following segments:

- Theological and Ethical Foundations
- Expectations and Local Implementation
- Definitions
- Application and Screening
- Education and Training
- Monitoring and Supervision
- Responding to Concerns
- Policy Adoption, Implementation, and Audit
- Appendix A — Screening and Training Protocols
- Appendix B — Recommended Practices and Guidelines for Social Media and Electronic Communications for Vulnerable Adults

Theological and Ethical Foundations

“And the Word became flesh and dwelt among us, full of grace and truth; we have beheld the Word’s glory, glory as of the only Child from God.”

— John 1:14 (*An Inclusive Language Lectionary*)

God expressed the fullness of humanity in Jesus of Nazareth, whom we worship as the Word made flesh. To be human is to live with God and the whole of creation in the fullness of freedom and the challenge of responsibility. The pattern of Jesus’ life, death, and resurrection resonates unreservedly with God’s call to perfect freedom and responsibility.

In baptism, God speaking through the Church, claims us in Christ. We become in Christ the community of God’s final purpose: justice and peace, love and plenty for the whole creation. This new community lives in Eucharistic fellowship with God and Creation, as a sign and instrument of God’s reconciling purpose in the world.

The Church is called to embody and advance God’s mission. Ministry is the vocation of the whole community: laypersons, deacons, priests, and bishops who together represent Christ and the Church in the world.

The obligation to seek and serve Christ in all persons and to respect the dignity of every human being is binding for all the baptized. The authority with which leaders — ordained persons and adults who minister with vulnerable adults — are entrusted, creates an inherent power imbalance in the pastoral relationship. This power imbalance derives from the leadership role and, in the case of clergy, the symbolic authority of an ordained person. Christian leadership is intended to provide occasions for guidance and grace, and its abuse is always and unequivocally wrong.

Ministry involves a necessary tension between a Gospel-based integrity and a Gospel-based intimacy as modeled by the life of Christ. A rigid adherence to a system of rules leads to an unproductive legalism. Yet, without the framework of the law, the intimate relationships into which Christ calls us risk distortion and harm. All the people of God are called to minister attentively within this tension. These policies are intended to provide a pattern for attentive practice of ministry.

This document is a statement for The Episcopal Church [TEC], setting forth expectations for its leaders in their relationships with vulnerable people. The purpose of these model policies is to foster the highest standards of behavior in ministry settings. The document includes:

- a. *Screening and Training Protocols* (Appendix A), which explains the level of screening and training required before engaging in ministry with vulnerable adults;
- b. A description of requisite training that is specialized and tailored to ministry role and function;
- c. Behavioral standards designed to ensure that vulnerable adults and all who engage in ministry with them are treated with dignity and respect in all settings;
- d. *Social Media and Digital Communications Policy – Vulnerable Adults* (Appendix B); which contains recommended Practices and Guidelines for Social Media and Electronic Communications

Expectations and Local Implementation

This model policy sets forth statements of general expectations and guidelines of behavior for ordained and lay people in the church when engaged in ministry with vulnerable adults. This policy is mandated for all such activities sponsored by every congregation, institution, organization, school and agency of each diocese. The purpose of these policies is to create safe and welcoming space for all vulnerable adults and those engaged in ministry with vulnerable adults and to prevent sexual abuse.

This policy is a model and, as such, it presents best practices for creating such safe space. Circumstances in many localities may make some of these best practices difficult to implement or even unworkable. As a result, local entities may make additions or revisions in developing local policy so long as they meet or exceed the requirements of these policies. This requires that local leadership understand this policy thoroughly enough to make appropriate judgments about local circumstances.

Any such additions or revisions must be submitted in writing for the approval of the Bishop. No provisions may be omitted from a local policy.

Church governing bodies and all leaders should understand these policies and all local requirements thoroughly enough to make appropriate judgments and should consult with the Office of the Bishop when unanticipated situations arise.

No policy can foresee every possible circumstance to which it may be applied. Whenever applicable, questions of civil, criminal, and/or ecclesiastical discipline and employment offenses should be addressed with the relevant authorities immediately. Please contact the Office of the Bishop for consultation and resources if assistance is needed.

NOTE: These definitions reflect our understanding of terms describing gender identity and sexuality, which are evolving as these model policies are being written.

Definitions

Adult: Anyone who is eighteen (18) years or older and not in high school.

Adult Protective Services: A social services program provided by state and local governments serving vulnerable adults and their families who are in need of assistance. Adult Protective Services receives and investigate reports of suspected abuse, neglect and exploitation.

Bullying: Behavior that intimidates, humiliates, offends, degrades or harms another person, whether verbal, psychological, social, physical or otherwise.

Cisgender: An adjective describing a person whose sense of personal identity and gender corresponds with their gender or sex assigned at birth. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Gender Non-binary: An umbrella term for people who identify their gender as neither male nor female. These people might identify as both ("bigender"), neither ("agender"), a mix between the two ("genderfluid"), or they can be unsure of their gender ("genderqueer"). This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Intake Officer: The person(s) designated by each diocese to receive information regarding an offense for which a member of the clergy may be held accountable under *Title IV of the Constitution and Canons of The Episcopal Church*, which sets out the disciplinary process for clergy. Anyone may contact an Intake Officer to report concerns.

Leader: A person who, for the benefit of another, engages in ministry without responsibility for oversight of other adults engaged in that same ministry. Examples include: Eucharistic Visitors and members of pastoral care teams.

LGBTQ+: An acronym for Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, and others. It refers to people whose gender identities vary from their gender or sex assigned at birth, or whose sexual orientations differ from the heterosexual majority. The "+" is an effort to include additional gender identities. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Mandated Reporter: A person who is required by state law to report reasonable suspicions of abuse, neglect and/or exploitation of vulnerable populations to the appropriate state agency. State laws vary greatly. Generally, state law mandates that either all adults or adults in certain professions report suspected abuse of elders, vulnerable and/or dependent adults. It is imperative to know the requirements of applicable state laws. Typically, individuals who are not mandated to report suspicion of abuse may make a report to the appropriate state agency, even though not legally required to do so.

Off-site: Any location other than the sponsoring Episcopal church or institutional facility or campus.

Organizations: All institutions for which the Diocese or congregations have legal or fiduciary responsibility (examples: diocesan departments, commissions, conference & retreat centers, adult day care centers, retirement communities, religious orders, congregations, schools, etc.).

Overnight: Any event that starts on one calendar day and ends on a different calendar day.

Pastoral Relationship: Any relationship (1) between a Member of the Clergy and any person to whom the Member of the Clergy provides or has provided counseling, pastoral care, spiritual direction or spiritual guidance, or from whom such Member of the Clergy has received information within the Rite of Reconciliation of a Penitent, or (2) between a lay minister and any person to whom the lay minister is offering prayer, ministry, and/or any person from whom the lay minister has received sensitive, personal or confidential information in the course of offering ministry.

Programs: Official activities and Programs sponsored by the Episcopal Church and its provinces, dioceses and congregations.

Public Record Check: A search of documents and data available to the public including criminal and civil court records, credit reports, and driving records from the department of motor vehicles. Typically, such searches are conducted by a third party with expertise in this area.

Residential Facility: Any institutional or group home setting where a vulnerable adult resides on a permanent or temporary basis such as a nursing home, rehabilitation center, assisted living facility, treatment center or memory care facility.

Responsible Person: The person designated as being accountable for compliance with this policy for an event or program.

Sacramental Use: Consecrated or unconsecrated wine used in the setting of Eucharist.

Supervisor: A person who has oversight responsibilities for a ministry program and/or leaders in a ministry program.

Title IV: A section of the Constitution and Canons of The Episcopal Church pertaining to clergy professional standards, accountability and ecclesiastical discipline.

Transgender: An adjective describing a person whose sense of personal identity and gender does not correspond with the gender or sex assigned to them at birth. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Training: Organized activity designed to provide information and/or instructions to strengthen and enhance the recipient's understanding, capacity and exercise of ministry.

- **Universal Training:** A standard of training that will foster a culture of safety and inclusion for all people that includes a broad overview of issues of vulnerability, power, and healthy

boundaries. This training is designed to equip all people to live out their Baptismal Covenant.

- **Specialized Training:** A standard of additional training that equips people who participate in or have oversight responsibility for ministries. In addition to Universal Training, a person will have access to training that is specialized and tailored to their role and ministry function.

Vulnerable Adult:

- a. any adult at or older than the age designated as an elder by applicable state law;
- b. any adult who is infirm or diminished in capacity due to age, illness or disability;
- c. any adult who is ministered to in their home (by Eucharistic Visitors, Pastoral Care Visitors, Stephen Ministers, or others);
- d. any adult who is wholly or partially dependent upon one (1) or more other persons for emotional, psychological or physical care or support, such dependency may be temporary as in the case of an accident, illness, or birth of a child; and
- e. any adult who by virtue of a crisis, experiences vulnerability leading to dependency on another or lacks agency in a pastoral relationship as in the wake of death of a family member or job loss.

Application and Screening

Dioceses, congregations and other organizations are required to screen all persons according to the standards in the *Screening and Training Protocols* (Appendix A). For some positions, screening consists only of a Public Records Check. For other positions there are additional screening requirements of a written application, interview and reference verification.

A. Public Records Checks

1. Congregations and other Organizations shall use a provider approved by the diocese to conduct public records checks. Such checks must be completed before the employee or volunteer begins programmatic interaction with vulnerable adults;
2. Criminal public records checks shall include all available criminal records and sex offender registries;
3. A Department of Motor Vehicles [DMV] records check is needed if transporting vulnerable adults as part of, or an extension of, ministry of the church or for a church-sponsored event;
4. A credit check is required of treasurers and those with check signing authority; and
5. Public records checks must be updated at least every five (5) years.

B. Written application, interview and reference verification are required before serving in certain roles and ministries as specified in the *Screening and Training Protocols* (Appendix A). Where required, these components are generally conducted in the following order:

1. Submission of a completed written application to serve in a specified role with a clearly defined written “job description.” The application includes verifiable personal information;
2. Personal interview;

3. Reference verification conducted by congregations and other organizations to verify personal information and check references listed in the application (people who know but are not related to the applicant); and
4. Maintenance of these records as described below.

Potential leaders or supervisors must be known and active in the congregation for at least six (6) months before engaging in ministry with vulnerable adults unless they are required to have public records checks and reference checks pursuant to the *Screening and Training Protocols* (Appendix A).

Dioceses, congregations and other organizations must keep and maintain all application and screening records secure and confidential in the Diocese, church or organization's office. This includes a signature by each applicant verifying receipt of a copy of this policy, including any local procedures or variations.

Education and Training

Training shall be appropriate to each person's function according to the *Screening and Training Protocols* (Appendix A).

All Leaders shall have Universal Training that fosters a culture of safety and inclusion for all people and covers a broad overview of issues of vulnerability, power, and healthy boundaries. Universal Training is designed to equip all people to live out their Baptismal Covenant. All members of the Episcopal Church shall have access to this training.

In addition to Universal Training, all Supervisors and those with oversight responsibilities for ministry programs and/or other adults who engage in ministry with Vulnerable Adults shall have Specialized Training that is tailored to their role and ministry function.

Depending on role and responsibility, Specialized Training should include:

- a. the prevention, identification and response to all forms of abuse and neglect including financial exploitation;
- b. mandated and voluntary reporting of suspected abuse, neglect and exploitation of vulnerable adults;
- c. vulnerability within the pastoral relationship;
- d. an introduction to gender non-binary;
- e. the needs of aging LGBTQ+ individuals who often struggle to find care or residential facilities adequately equipped to meet their needs; and
- f. the ways that vulnerable adults can engage in self-advocacy.

Certification of training shall be renewed every three (3) years.

Dioceses, congregations and other organizations with responsibility for programs with, or services or ministries to vulnerable adults shall keep records sufficient to evidence compliance with this policy.

Monitoring and Supervision of Programs

All people who minister to vulnerable adults and/or have pastoral relationships with others must have ongoing supervision. Ongoing supervision should consist of regular check-ins by the Supervisor who may be parish clergy or a team leader. Such supervision shall review the scope, accountability and responsibility of the ministry with the person engaged in the ministry. Each person engaged in such ministry should know who supervises their ministry and how to contact the Supervisor at all times.

Dioceses, congregations and organizations shall ensure that all people who minister to vulnerable adults receive prior training as to the scope, accountability and responsibility of the ministry.

Dioceses, congregations and organizations shall maintain an up-to-date list of persons with their contact information approved to minister to vulnerable adults and/or engage in pastoral relationships with others. This list shall be kept in the organization's office or other place where records are kept. It is best practice for those ministering to vulnerable adults to document their visits, including time, place and any observations or concerns. Such documentation is reviewed by the Supervisor. Confidentiality among clergy and lay ministers is required and all documentation is kept confidential. This documentation promotes continuity of care and transparency in ministry.

All new activities that include pastoral relationships and/or ministry to vulnerable adults shall have a Responsible Person to monitor and supervise all events to ensure appropriate behavior and healthy boundaries.

A. Presence of Unrelated Adults Suggested

While not required, it is best practice for those ministering to vulnerable adults, or in the homes of others, to do so with another trained adult minister present. Those engaged in such ministries should minister in pairs.

If a Diocese, congregation, or organization's policy requires that there be two (2) unrelated adults present and if circumstances result in a minister being alone with a vulnerable adult, that minister shall report this to the Supervisor, clergy, senior warden or Responsible Person as soon as possible.

B. Creating Safe Space for Pastoral Relationships and/or Ministry with Vulnerable Adults

To create a safe space, it is necessary to anticipate and avoid circumstances that could result in exposure of vulnerable adults to undue influence or exploitation. On-site and off-site settings for ministry with vulnerable adults and pastoral relationships and conversations should:

- A. Be in places where casual monitoring by others is convenient; and
- B. Convey safety and comfort.

C. Inclusiveness

No one shall be denied rights, status or access to an equal place in the life, worship, and governance of any program or activity because of race, color, ethnic origin, national origin, marital status, sex, sexual orientation, gender identity and expression, differing abilities, socio-economic class or age. To the extent possible, all spaces and settings for programs, activities and ministry shall be accessible. The Episcopal Church seeks to support all persons by providing reasonable alternative arrangements regardless of state law to address safety and comfort.

Transgender, genderqueer, or gender non-binary adults who express the need or desire for increased privacy should be provided with reasonable alternative arrangements. Reasonable alternative arrangements may include the use of a private area, or a separate changing schedule, or use of a single-stall restroom. Any alternative arrangement should be provided in a way that protects the adult's ability to keep their transgender status confidential, if they so desire.

Transgender, genderqueer or gender non-binary adults should not be required to use a locker room or restroom that conflicts with their gender identity. Safe bathroom/shower facilities will be provided by gender (or specific times will be assigned for the use of a single facility).

D. Violence

1. No one is to strike, hit, or otherwise physically threaten or harm anyone at any time.
2. No one is to control or attempt to control another by bullying, intimidation, threats, verbal/emotional abuse or isolation from others. Bullying of any kind by anyone is prohibited.
3. Report suspected violations immediately. See *Suspected Violations of this Policy*.

E. Behavioral Standards for Ministry with Vulnerable Adults

All who work with vulnerable adults are expected to model the patterns of healthy relationships. To this end, lay and ordained ministers working with vulnerable adults shall:

- a. Take care not to unduly influence a person to whom they minister;
- b. Accept only token gifts from those to whom they minister. Ministers given gifts shall report those gifts in writing to their Supervisor, clergy, senior warden, or Responsible Person;
- c. Decline to accept loans of any kind from those to whom they minister;
- d. Decline to agree to be named as a beneficiary or to act as an administrator or executor in a will of anyone to whom they minister; and
- e. Inform Supervisor, clergy, senior warden, or Responsible Person of anything that causes concern for the safety or wellbeing of those to whom they minister.

DO's

All who minister to vulnerable adults are encouraged to:

- a. have ongoing spiritual practices, which might include daily prayer, regular participation in corporate worship and Bible study;
- b. spend time with and listen to vulnerable adults, and advocate for their ministry within the Body of Christ;
- c. offer appropriate physical expressions of affection, as long as they are welcomed by the recipient. These may include:
 1. brief hugs;
 2. pats on the shoulder or back;
 3. kisses on the cheek;
 4. handshakes;
 5. holding hands during prayer; and
- d. maintain healthy boundaries when sharing personal information.

DON'Ts

Adults shall not under any circumstances:

- a. provide vulnerable adults with non-sacramental alcohol, marijuana, illegal drugs, cigarettes, e-cigarettes, vapes, or pornography;
- b. arrive under the influence of alcohol, illegal drugs, or misuse of legal drugs when they are responsible for or ministering to a vulnerable adult;
- c. consume non-sacramental alcohol or illegal drugs or misuse legal drugs when they are responsible for or ministering to a vulnerable adult;
- d. engage in illegal behavior or permit others to engage in illegal behavior; or
- e. engage in any sexual, romantic, illicit or secretive relationship or conduct with any vulnerable adult.

F. Visits to Private Residences

The safety of all persons and healthy boundaries are essential when visiting a vulnerable adult in a private home.

- Avoid situations that might compromise privacy; common examples include:
 - Visiting behind closed bedroom doors;
 - Sitting on the bed of the person being visited; or
 - Visiting a person while they are not fully clothed.
- The best practice is to visit in teams of two (2) or more. If it is not possible for another adult minister to be present, a member of the vulnerable adult's household should be present. If neither is possible, documentation of the time, duration of visit, general matters discussed, and any pastoral concerns shall be provided to the Supervisor as soon as possible after the visit.

G. Visits to Residential Facilities

The safety of all persons and healthy boundaries are also essential when visiting a vulnerable adult in a Residential Facility. Best practices include:

- a. Facility staff should be informed of the visitor's presence;
- b. If a visit takes place out of sight of staff, they should be notified in advance and informed when such meeting is concluded.;
- c. The door to a resident's private room must remain open during visits;
- d. Visitors should be mindful that LGBTQ+ residents may not be safe to express their sexual identity or orientation, as staff members may not yet have been trained; and
- e. In the event of uncertainty about application of this policy, the visitor is encouraged to contact their Supervisor with the relevant queries.

H. Off-site Visits, Events, and Programs

Off-site programs, trips and events are a welcome and often necessary means for spiritual, social, and emotional wellbeing of vulnerable adults. They also present additional challenges for maintaining best practices for safe and healthy ministry. The expectations for safe space, as described above, should be observed off-site.

In the event of uncertainty about application of this policy, the Responsible Person should contact their Supervisor with the relevant queries.

Because of the unique risks that can't always be anticipated, it is important to obtain permissions and manage documentation as described below.

5. Prior Approvals

- Prior approval by the governing body and the member of the clergy in charge is required; and that approval shall be reflected in the minutes of the governing body. Diocesan sponsored programs, trips or events shall receive prior Diocesan approval.
- These same prior approvals are required when the site is a private residence, hosting such events as cook outs, progressive dinners, etc.

In the event of uncertainty, the Responsible Person should contact the bishop's office with the relevant information.

2. Registration, Waivers, and Release Forms

Due to the unique risks of off-site visits, events and programs that cannot always be anticipated, it is important to obtain permissions and manage documentation as described below.

- A. All participants shall complete and sign a registration, waiver and release before participating in any program. Confidentiality must be preserved with respect to medical information.

1. There must be a signature on all release and waiver forms. If a person is unable to consent due to impairment or lack of agency then the signature of that person's guardian, spouse or other trusted family member is required. Applicable state law determines whether digital signatures are acceptable.
 2. Completed release and waiver forms shall be maintained in a secure location on-site. Check with the bishop's office regarding whether such forms may be saved electronically and how long they must be retained.
- B. Permission slips shall be provided for each event and shall be signed by the vulnerable adult, guardian, spouse, or other trusted family member.
 - C. Prior permission for an individual to be photographed or recorded on film, videotape, audiotape, or other electronic media is required.

3. First Aid and Medications

Current certification in First Aid, Cardiopulmonary Resuscitation [CPR] and Automated External Defibrillator (AED) is strongly encouraged for those who work with vulnerable adults.

- A first aid kit, appropriately stocked for the event and participants, shall be available in an easily accessible location.
If a vulnerable adult requires assistance with medications of any type, then a record must be kept for all medication or first aid given to a participant. This record shall include the participant's name, the date and time of service, the name of the person administering medication or treatment, and a description of the medication, dosage and/or treatment given.
- All medications (prescription and over the counter) belonging to vulnerable adults requiring assistance with medications shall be given to the Responsible Person, unless otherwise agreed upon.
- Only the Responsible Person, or their adult designee, shall administer medications.

I. Transportation

For the health and safety of all participants, the following practices shall be followed:

- a. For events that originate and/or terminate at the Diocesan, congregation or organization's facility, all drivers must be at least twenty-one (21) years of age and provide proof of insurance and a current driver's license, a completed volunteer driver information form, and have a satisfactory DMV records check;
- b. A list of those approved to provide transportation to vulnerable adults shall be maintained in the office of the organization;
- c. Anyone being transported must consent to such transportation beforehand. If a person is unable to consent due to impairment or lack of agency then prior approval by that person's guardian, spouse or other trusted family member is required; and
- d. All drivers and riders must comply with state laws including seat belt and cell phone usage.

J. Insurance for Overseas Pilgrimages and Mission Trips

- a. Short-term trip or supplemental insurance, available through most church and organization's policies as an added rider, must be secured at-least one month prior to travel.

- b. It is recommended that all travelers carry evidence of personal health insurance by virtue of a copy of the actual card provided to the insured person.
- c. Because not all individuals have access to affordable and adequate health insurance, it is recommended that health insurance be added to trip insurance.

K. International Considerations

1. Check in with the U.S. Department of State on travel requirements, including visas.
2. Make certain that every traveler's passport is valid for at least six (6) months beyond your return date.
3. Determine whether or not vaccinations are required and/or recommended for entry into specific countries.
4. Arrange to have at least two (2) cell phones with the group that will have active coverage in your destination(s). Make a back-up plan for communication with your responsible person at home.

L. Conference and Retreat Centers

All conference and retreat centers of the Diocese, congregations and organizations shall follow the guidelines for off-site Programming established in this policy.

Responding To Concerns

A. Suspected Abuse, Neglect, or Exploitation of a Vulnerable Adult

Anyone who has reason to suspect that abuse, neglect or exploitation of a vulnerable adult has taken place, is strongly encouraged, and all mandated reporters are required to contact the state's Adult Protective Services.

In addition, anyone who has reason to suspect that abuse, neglect or exploitation of a vulnerable adult has taken place within a facility or program of the Diocese, congregation or other organization, should immediately inform one (1) or more of the following:

- The bishop or the bishop's office in the case of a Diocese;
- Member of the clergy in charge or the senior warden in the case of a congregation;
- The director, head, or other governing officer in the case of other organizations; and/or
- The Intake Officer in case a member of the clergy is suspected of abuse, neglect and/or exploitation.

B. Suspected Violations of this Policy

Anyone who suspects a violation of these policies shall immediately report the violation to the Responsible Person, member of the clergy in charge and senior warden.

Clergy in charge receiving reports of violations of this policy shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/or disciplinary action up to and including termination of employment or unpaid ministry with the Church. If the Responsible Person is a lay person, they are responsible to ensure that appropriate pastoral care is provided for all.

Anyone who knows of a violation of these policies by a member of the clergy shall immediately report the violation to the bishop's office and/or the Intake Officer. Anyone can make a report to an Intake Officer.

The bishop, hearing reports of violations by clergy, or by laity at diocesan events, shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/or disciplinary action, up to and including canonical disciplinary action, as provided by Title IV of the Constitutions and Canons and/or termination of employment or unpaid ministry with the Diocese.

C. Local Resources for Response

Each Diocese, congregation or Organization shall provide a list of local resources that can give information and assistance to anyone concerned about circumstances that may violate this policy. Such resources with contact information shall include:

- Responsible Person(s) for programs and ministries with vulnerable adults;
- clergy in charge of a congregation;
- wardens;
- bishop;
- Intake Officer(s); and
- Adult Protective Services.

Policy Adoption, Implementation and Audit

A. The Episcopal Church Adoption and Implementation

The Episcopal Church shall ensure that all programs and events of The Episcopal Church involving vulnerable adults comply with the standards set out in this model policy.

The Episcopal Church shall also ensure that each diocese adopts a ***Policy for the Protection of Vulnerable Adults*** in accordance with this model policy by January 1, 2019.

B. Diocesan Adoption, Implementation, and Audit

Dioceses shall adopt a ***Policy for the Protection of Vulnerable Adults*** that is consistent with and/or exceeds the requirements in this model policy.

Dioceses may adopt site-specific variations from this model policy, where permitted by their governing body, which shall be described in detail, including the circumstances under which those variations are to be permitted and their rationale. This approval shall be recorded in the minutes of the governing body.

The bishop or ecclesiastical authority for each diocese shall inform congregations and other organizations within the diocese of the contents of the diocesan policy, the requirement that each congregation or organization adopt a policy in accordance with the diocesan policy, and the vendor(s) approved by each diocese to conduct Public Records Checks.

Each diocese is required to conduct a **Safe Church Self-Audit** every three (3) years to confirm compliance with diocesan safe church policies.

Procedures to be confirmed by audit will include (but are not limited to):

- existence of diocesan policy that is consistent with and/or exceeds the requirements of this model policy;
- provision of accessible and appropriate training for all those who work with vulnerable adults in accordance with **Screening and Training Protocols** (Appendix A). Such training shall include, at a minimum, topics identified in this model policy;
- verification that each congregation and/or organization within the diocese has adopted a policy that is consistent with and/or exceeds the diocesan policy; and
- verification that each congregation and/or organization has a process to ensure members access training and conduct public record checks.

C. Congregation and Organization Adoption, Implementation, and Audit

Congregations and Organizations must adopt a **Policy for the Protection of Vulnerable Adults** that is consistent with and/or exceeds the requirements in this model policy and the diocesan policy.

Congregations and organizations may adopt site-specific variations from diocesan policies, where permitted by vestries or governing bodies, which shall be described in detail, including the circumstances under which those variations are to be permitted and their rationale. This approval shall be recorded in the minutes of the vestry or governing body.

The **Policy for the Protection of Vulnerable Adults** shall be posted in an area where activities take place, and shall be given to all adults, guardians, and all paid and unpaid persons who minister to vulnerable adults. These policies shall include the names and phone numbers of the member of the clergy in charge, the senior warden, and a contact person in the bishop's office.

Each congregation and organization is required to conduct a **Safe Church Self-Audit** annually to confirm compliance with safe church policies, and to report such audit to the bishop's office.

Procedures to be confirmed by audit will include (but are not limited to):

- public record checks, application forms, records of screening and reference verification of paid and unpaid persons engaged in ministry with vulnerable adults;

- records of compliance with **Screening and Training Protocols** (Appendix A);
- procedures for responding to concerns and incidents; and
- evidence of compliance with ‘safe space’ requirements.

Appendix A — Screening and Training Protocols

Screening and Training Chart	Ministry Function	Public Records	App/Inter/Ref	Universal Training	Leader	Supervisor
Staff & Contracted Ministers (not covered below)	Church Employees	X	X	X		X
	Diocesan contractors (1099)	Depends		X	X	
	Clergy	X	X	X		X
	Church contractors (1099)	Depends		X		
	Diocesan Employees	X	X	X		X
	Diocesan Staff - unpaid	X	X	X		X
Program Supervisors						
	Child/Youth Choir Director	X	X	X		X
	Choir Director	X	X	X		X
	Commissioned Ministry Teams	X	X	X		X
	Director of Religious Education	X	X	X		X
	Camp Director	X	X	X		X
	Youth Minister	X	X	X		X
Program Participants (non-supervisory)						
	Acolyte Mentor	X		X	X	
	Choir parents			X		
	Church School Teacher	X		X	X	
	Counselor in Training	X- 18 and over	X	X	X	
	Nursery Worker - unpaid	X		X	X	
	Parish Nurse	X	X	X		X
	Teenage assistants			X	X	
	Musicians who work with youth	X	X	X		X
*Off-site	Camp Counselor	X	X	X		X
	Confirmation mentors	X	X	X	X	
	Lay Chaplains	X	X	X		X
	Pastoral Care Teams	X	X	X	X	
*Overnight	Youth Group Leaders	X	X	X		X
Drivers	Drivers	DMV		X		
Governance	Church Elected			X	X	
	Treasurer	Criminal & Credit		X	X	
	Vestry			X	X	
	Wardens	Criminal & Credit		X		X
Key Access	Altar Guild	Recommended		X		
	Building Hosts	Recommended		X		
Home Visitors	Eucharistic Visitors	X	X	X	X	
	Home Visitors	X	X	X	X	
	Stephen Ministers	X	X	X	X	
	Church Staff- unpaid	X	X	X		X
*Off-site: Any location other than the sponsoring Episcopal church, institution, facility, or campus.						
*Overnight: Any event that starts on one calendar day and ends on a different calendar day.						

Appendix B — Recommended Practices and Guidelines for Social Media and Electronic Communications for Vulnerable Adults**Social Media & Digital Communications Policy - Vulnerable Adults**

Social media is an ever increasing part of adult lives, and has the potential to empower ministry. Behavior in the digital sphere is never private. Posted content may be used out of context and out of the control of the originating individuals and organizations, putting them at risk. In addition, these powerfully connective tools are subject to the same dynamic of unequal power and potential for abuse that present a risk in all ministry relationships. Churches face the challenge of identifying and proactively addressing areas of potential risk in social media use in the midst of rapidly evolving technology. The following recommended practices and guidelines are designed to be a flexible template for developing policies and covenants governing the safe use of social media and digital communication in ministry settings.

General Information about Digital Communications

- All communications sent digitally (e-mail, social networking sites or platforms, notes, texts or posts, etc.) are NOT CONFIDENTIAL and can be shared or reposted to others.
- Interactions in the virtual world need to be transparent; that is, occurring in such a way that it is easy for others to see what actions are performed.
- In the virtual world, healthy boundaries and safe church practices must be adhered to as they are in the physical world.
- In the virtual world, “friend” can mean anyone with whom you are willing to communicate through that medium. In the physical world, friend can mean much more in terms of intimacy, self-disclosure, mutuality and expectations for relationship.
- Laws regarding mandated reporting of suspected abuse, neglect or exploitation of vulnerable adults apply in the virtual world as they do in the physical world. Check your local applicable laws.

Recommended Practices and Guidelines for Churches and Organizations:

1. Establish a policy that outlines professional and institutional standards for profiles and interactions on social networking sites and platforms.
2. Establish a policy of transparency regarding Social Media accounts. The best practice is to have the Diocese, congregation or organization create and “own” the Social Media accounts representing the Diocese, congregation or organization respectively and have multiple administrators and/or supervisors with access. If personal accounts are used, a system of monitoring should be established.
3. Establish a policy regarding the identification or “tagging” of individuals in online photos. For example, on Facebook, “tagging” someone in a photo or video creates a hyperlink to that person’s profile page that can be clicked by anyone. The best practice is for the Diocese,

congregation or Organization not to identify or “tag” individuals. The “tagging” of vulnerable adults should be discouraged. The captioning of photos or videos may be permitted when written permission is provided by a vulnerable adult (or the person’s guardian, spouse or other trusted family member when the vulnerable adult is unable to consent due to impairment or lack of agency). The caption should not include the individual’s full name, nor should it create a clickable link to someone’s personal profile. A policy of whether or not an individual can “self-tag” in a Diocese, congregation or organization’s online photo should also be established.

4. A Diocese, congregation or organization does not have a responsibility to review or monitor the personal pages or groups that are not sponsored by the Diocese, congregation or organization respectively, except as described in #2 above. The preceding statement should be included in the Diocese, congregation or organization’s Social Media Policy.
5. E-mail can be a good method of communication, and it also has the opportunity to be misunderstood. Having a clear understanding and procedure when responding to digital communication that raises concern is prudent for all. Best practices can include not responding immediately and sharing the communication with a supervisor before responding. Phone and face-to-face meetings are preferred when responding to emotionally driven communications or pastoral emergencies.
6. When using photos and videos for ministry purposes, obtain a media release for each person and only post images that respect the dignity of every person depicted.
7. Dioceses, congregations or organizations must inform participants when they are being videoed because church buildings are not considered public space. Signs should be posted that indicate a service or activity will be broadcast when worship services or activities are streamed or distributed on the web or via other broadcast media.

Recommended Practices and Guidelines for Vulnerable Adults:

1. Prudent judgement should be used in the time of day a vulnerable adult is contacted through social media. Under normal circumstances, refrain from contact or exchanging texts, chats, or e-mails before 8:00 am or after 10:00 pm, unless it’s an emergency.
2. Privacy settings and personal boundaries should be implemented.
 - a. Create and use profiles on social networking sites that meet professional and institutional standards.
 - b. Apply privacy settings that are consistent with all vulnerable adults, across all social networking sites and platforms. Avoid playing favorites or the appearance of playing favorites.
 - c. Establish a regular ongoing and consistent system of review that focuses on settings, accessible content and photos and videos to ensure compliance with professional and institutional standards.

- d. When possible, send communication (1) to entire groups, (2) on an individual's "wall" or (3) in public areas, rather than in private messages. This includes photos, images and videos.
 - e. Disclose **ongoing** digital pastoral communications (i.e.: e-mails, Facebook messages, texting, etc.) with a vulnerable adult to a supervisor to determine when a referral to a professional provider or resources is needed.
3. Create covenants to govern digital groups, which include:
 - a. appropriate and inappropriate behavior of members (bullying, pictures that depict abuse, violence, illegal activities, sexual acts, etc.) and the consequence for inappropriate behavior;
 - b. who may join and/or view group activity, when participants should leave the group and when/if the group will be disbanded;
 - c. description of content that can be posted or published on the site or page;
 - d. discourage "tagging" photos and videos of vulnerable adults. However, the captioning of photos and videos is permissible with appropriate written permission as described above;
 - e. notification that mandatory reporting laws will be followed; and
 - f. consequences for breaking the covenant.
 4. Delete inappropriate material posted in digital groups, address the behavior and report, if necessary, in accordance with legal and institutional requirements.
 5. In video calls, follow the same criteria used in telephone calls. In addition, prudent judgement regarding attire and surroundings should be observed.
 6. Comply with the following best practices regarding "Groups" on Social Networking sites:
 - a. Have at least two (2) unrelated administrators.
 - b. Use closed groups, but not "hidden" or "secret" groups, for vulnerable adults;
 - c. Remove any content that shows or describes inappropriate behavior outside the bounds of the established behavioral covenant; and
 - d. Observe mandated reporting laws regarding suspected abuse, neglect and exploitation.

OTHER REPORTS TO THE 79TH GENERAL CONVENTION

Board for Transition Ministry

Board of Episcopal Relief and Development

Board of the Archives of The Episcopal Church

Board of Trustees of the Church Pension Fund

Board of Trustees of the General Theological Seminary

Disciplinary Board for Bishops

Forward Movement

General Board of Examining Chaplains

Investigation of Prison Conditions

Response to Racial Injustice (2015-C019)

THE BOARD FOR TRANSITION MINISTRY

Membership

Ms. Judith A. Stark, <i>Chair</i>	Southwest Florida, IV	2018
The Rev. Canon Stuart Wright, <i>Secretary</i>	Maryland, III	2018
The Rev. Paula Clark	Washington, DC, III	2021
The Rev. Canon Elizabeth Easton	Nebraska, VI	2021
The Rt. Rev. Douglas Fisher	Western Massachusetts, I	2021
The Rt. Rev. Ann Elliott Hodges-Copple	North Carolina, IV	2018
Canon Jill Mathis	Pennsylvania, III	2021
Mrs. Denise Obando	California, VIII	2021
The Rev. Canon James H. Pritchett, Jr.	Western North Carolina, IV	2018
The Rt. Rev. Allen Shin	New York, II	2021
The Rt. Rev. Kirk Stevan Smith	Arizona, VIII	2018
Mr. Michael P. Spencer	Eastern Michigan, V	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018

CHANGES IN MEMBERSHIP

No changes in membership.

Representation at General Convention: Bishop Douglas Fisher and Ms. Judy Stark are authorized to received non-substantive amendments to this Report at General Convention.

Mandate

Canon III.16.1 - 2

Sec. 1 (a) There shall be a Board for Transition Ministry of the General Convention consisting of twelve (12) members, four (4) of whom shall be Bishops, four (4) of whom shall be Presbyters or Deacons, and four (4) of whom shall be Lay Persons. (b) The Bishops shall be appointed by the Presiding Bishop. The Priests or Deacons and Lay Members shall be appointed by the President of the House of Deputies. All appointments to the Board shall be subject to the confirmation of the General Convention. (c) The Members shall serve terms beginning with the adjournment of the meeting of the General Convention at which their appointments are confirmed, and ending with the adjournment of the second regular meeting thereafter. The members shall not serve successive terms. (d) At each regular meeting of the General Convention one-half of the membership shall be appointed to serve full terms. (e) Vacancies shall be filled by appointment by the Presiding Bishop or by the President of the House of Deputies, as

appropriate. Such appointments shall be for the remaining unexpired portion of the members' terms, and, if a regular meeting of the General Convention intervenes, appointments for terms extending beyond such meetings shall be subject to confirmation of the General Convention. Members appointed to fill the vacancies shall not thereby be disqualified from appointment to full terms thereafter.

Sec. 2. The duties of the Board shall be: (a) To oversee the Office for Transition Ministry. (b) To provide support for the training of bishops and diocesan personnel in the transition ministry processes. (c) To study the transition ministry needs and trends in the Episcopal Church and in other Christian bodies. (d) To issue and distribute such reports and information concerning transition ministry as it deems helpful to the Church. (e) To cooperate with the Centers for Mission and the other Boards, Commissions, and Agencies which are concerned with transition ministry, and particularly with the Executive Council. (f) To report on its work and the work of the Office for Transition Ministry at each regular meeting of the General Convention. (g) To report to the Executive Council annually as a part of its accountability to the Council for the funding which the Office for Transition Ministry receives. (h) To work in cooperation with the Church Center Staff. (i) To fulfill other responsibilities assigned to it by the General Convention.

SPECIFIC MANDATE FROM GC78

Resolution 2015- A031 Continue Development of the Clergy Search Toolkit:

Resolved, That the 78th General Convention direct the Office of Transition Ministries, the Office of Pastoral Development and the Executive Council Committee on the Status of Women to continue development of search toolkit resources for female clergy and Church leadership discernment committees through the 2016-2018 triennium; and be it further

Resolved, That the 78th General Convention extend appreciation for support of the search toolkit at the 77th General Convention, and call on bishops and other diocesan leaders to urge the search toolkit's use by search committees and transition ministries and to promote its availability for use among female clergy; and be it further

Resolved, That the 78th General Convention request the Joint Standing Committee on Program Budget and Finance to allocate \$20,000 to continue to develop the search toolkit and for resources such as expanded development of online materials, Spanish translation and videography.

Resolution 2015- A031 calls for the continued development of search toolkit resources for female clergy and Church leadership discernment committees. It also calls on bishops and other diocesan leaders to urge the search toolkit's use by search committees and transition ministries.

Summary of Work

MEETINGS

The Board met in person at the Maritime Center in Linthicum Heights, MD, in November 2015; at the Oak Ridge Conference Center in Chaska, MN, October 5-7, 2016; and again at the Maritime Center in March 2017. The board also held Adobe Connect teleconferences in January, April, and July of 2016 and in January, August and November of 2017.

This has been a triennium of extraordinary progress, accomplishment and health for the Board for Transition Ministry. In both concrete actions and in thoughtful conversation we have addressed the needs of a changing church.

We have come to think of transition ministry as a pipeline: from those who first begin to feel a call to ordained ministry, to diocesan Commissions on Ministry that listen for that call; to the seminaries that train prospective clergy, or the formation that occurs within the diocese; and on to the first calls and succeeding careers and retirement.

At every step, all of us are challenged to acknowledge the evolving needs of the church; the skills clergy must possess today and tomorrow -- which may be very different from what was needed in the past; and the expectations of what a career in the church will look like -- which may be very different from what was promised in the past. We wondered aloud whether each part of the pipeline is aware of how the other parts view the world and how we are preparing clergy to deal with reality.

When we gathered at the Maritime Center in November 2015 for our first meeting as a newly constituted board; we thought out loud about what the priests of tomorrow might look like. Here are some notes from our flip chart about what they might have/do/be: “Tattoos ... an online dating profile ... a first language other than English ... a first vocation ... a second job ... a same-gender spouse ... a way of relating to the community other than through church (be in a band).”

Now that we think of it, that describes many of our clergy today. Our point (and recent Church Pension Group information supports this): The old model of being a priest (full-time, for one church at a time, with uninterrupted service as he — and in the old days it was always “he” — moved up the ladder with regular salary increases) is rapidly fading.

As we thought more about what we are transitioning from ... and transitioning to ... one of our members, Bishop Doug Fisher of Western Massachusetts, proposed an “Invitation to the Church” -- to wonder and ponder with the Board, an opportunity to engage the wider church in a conversation about the trends and challenges we see. We don’t have the answers. The wisdom comes from all around the church. Since we released the Invitation in Spring 2017, we have had positive feedback. The Invitation has been used to start conversations at clergy days, at diocesan conventions, and in other contexts around the church. The “Invitation to the Church” is posted on the Episcopal Church website (www.episcopalchurch.org/page/invitation-church). We hope to gather and share more feedback with the wider church.

The specific points we called out -- which are echoed in the reports of many other interim bodies -- are: the aging church (both clergy and parishioners), dual-call couples, energy beyond the parish (non-traditional, non-parochial ministry), diversifying clergy, interim ministry, part-time clergy leadership, full-communion partners, effective ministry in multicultural settings, the call process now, and the facts about transition ministry today.

We are all part of the pipeline. The fact that these topics come up again and again in various contexts and from various viewpoints suggests that these are, indeed, the conversations we need to be having. The end of this triennium does not mean the end to the conversations.

CURRENT DEVELOPMENTS

The board recognizes a number of trends in transition ministry, many of which overlap. As the availability of full-time clergy positions declines, the need for part-time and bi-vocational ordained leadership grows. That raises questions about formation, time, compensation, stewardship of resources, and expectations for the congregation and its spiritual leader. Both must learn to live into the opportunity for spiritual growth and renewal available through a different kind of leadership model.

Women clergy, clergy of color and LGBTQ clergy continue to face conscious or unconscious bias in the calling process. Women are disproportionately represented in part-time, interim, supply and non-stipendiary calls. That impacts their career-long earning capability and their ultimate pension. (CPG has documented an earnings gap of nearly twenty (20) percent between men and women.) Compensation parity is a justice issue for the Church, and the Board has voted to support Proposed Resolution A091: Amend Canon III.9 Equity in Clergy Hiring and Appointment Practices, put forward by the Standing Commission on Structure, Governance, Constitution & Canons, urging pay parity.

We have established a relationship with the Church Pension Group this triennium. Their Executive Vice President, the Rev. Anne Mallonee, and their Senior Vice President for Research and Data, Matthew Price, were our guests on one of our quarterly conference calls, and the board chair was an invited responder at the “Insights and Ideas” Centennial Conversation in New York City in September 2017. This is a relationship we are eager to cultivate.

PERMANENT MISSIONER

In May 2016 the Presiding Bishop named the Rev. Meghan Froehlich to the permanent position of Missioner for Transition Ministry, a position she had held on an acting basis since January 2015. Her thorough knowledge of the transitions process, her strong relationships with diocesan transition ministers and others throughout the church, and her technical “under-the-hood” abilities made her an ideal choice. The Office for Transition Ministry has grown, strengthened, and made itself even more valuable to the wider church under our new missioner’s leadership and with the strong backup at the Church Center of Sabrina Nealy, Systems Coordinator and Associate for the Office for Transition Ministry. Together they present a positive, helpful, and professional face to the constituents we serve.

OFFICE FOR TRANSITIONAL MINISTRY [OTM] PORTFOLIO DATABASE

The Office for Transition Ministry Portfolio database is a service of the Episcopal Church to assist churchwide in search and call processes for clergy, lay leaders, and worshipping communities. The Office for Transition Ministry [OTM] staff offer individualized assistance to all users through telephone, video, and email support.

As technology has changed rapidly in recent years, the database is in the process of updating and improving. The Board for Transition Ministry, Diocesan Transition Ministers, bishops, and other Portfolio users highlighted areas for improvement. Updates are under way in the areas of:

- * User experience improvement, including ease of use
- * Stability and full functionality on mobile, tablet, laptop, and desktop platforms
- * Cross-platform reliability (use on PC, Mac, Linux, all website browsers)
- * Search functions
- * Strengthening information security

In the next triennium, with input from users, improvements can be expected in the areas of:

- * Simplifying compensation information pages
- * Mapping available positions
- * Specialized search and output options
- * Any needed data security
- * Changes identified by primary users and others, with guidance from the Board

NATIONAL GATHERING OF DTMS

Another important accomplishment of this triennium is the decision -- in response to great demand from diocesan transition ministers [DTMs] -- to facilitate a churchwide gathering of DTMs, the first since a meeting in conjunction with the 2011 CODE conference in Minneapolis. This is now scheduled for March 26-29, 2019, at the conference center in the Diocese of Utah.

This gathering will respond to our mandate to provide training, support and professional development for those involved in transition ministry and to educate DTMs and others about the resources available through the Office for Transition Ministry (website, mobile tools) and the changing nature of transition ministry (much of which is highlighted elsewhere in this report).

EXPANDING THE TOOL KIT

Resolution 2015-A031, approved by the 78th General Convention, called on the board to expand the online search tool kit created in 2015 in response to a previous General Convention resolution (www.episcopalchurch.org/page/cast-wide-net).

We are doing so by:

- refreshing and updating existing material (new CPG compensation report, for example);
- adding material on dual-call couples (of which there are now five hundred (500) in the Episcopal Church) created by the Rev. Diane Vie as part of her doctoral work;
- offering new material on how to read a parish or diocesan profile
- providing a list of “Do’s and Don’ts” for women seeking the episcopate

We expect this new material will be posted by the first quarter of 2018.

TRAINING

The most visible work of Diocesan Transition Ministers (DTMs) involves collaborating, as a member of the bishop's staff, with clergy and congregations as they discern new clergy leadership for a worshipping community. This process is implemented differently in each diocese and is tailored to meet the needs of each congregation.

DTMs must be imaginative leaders who educate their diocesan staffs, their searching congregations and their candidates about the changing expectations, needs and creative challenges we face as a church, as we've discussed above.

For new Transition Ministers, developing the required relational and technical skills for this complex responsibility takes time -- time that is mostly in short supply, as position openings do not follow any schedule. The board seeks to offer options for training new DTMs and supporting their ongoing work.

Diocesan Transition Ministers [DTMs] serve in an increasing variety of configurations on bishops' staffs. Some are full-time with transition ministry as their only responsibility; some are part-time with compensation; some serve as DTMs while also serving as rectors and are uncompensated, and many also serve as Canon to the Ordinary with multiple areas of responsibility. Some new DTMs have their predecessor available as a resource; others do not. Some new DTMs have prior experience with transitions; others are new to this specialized ministry area. In some dioceses the bishop is the transitions minister and may require unique training.

Training for new DTMs comes from three (3) major sources. Over the last triennium, the two (2) staff members of the Office for Transition Ministry have provided individualized training and ongoing support for new DTMs. Other training and support come from other DTMs, often from a neighboring or similar diocese. A third source is the regional transition ministry groups consisting of one or more provinces. These groups typically meet twice a year and offer formal or informal training and for new DTMs.

Our national gathering of DTMs, proposed for 2019, will add a fourth opportunity for leaders in transition ministry to strengthen their skills. Given that much of the work of finding good candidates involves networking and relationships, the value of this time together should not be underestimated.

The board is considering developing a checklist of skills and questions that acknowledges the differences among diocesan processes and insures that DTMs receive training in all necessary areas. The OTM missionary attends many of the regional meetings and can share best practices regarding training among the regional groups.

WIDER CONVERSATIONS

As trends in transition ministry are showing increasing changes across the church, several groups have convened conversations that include Bishops, Diocesan Transition Ministers, Commissions on Ministry, and theological formation leaders.

Province III has convened a “Calling the Future Church” conversation annually for the last two (2) years, and has addressed topics that included diversity, how people are called into ministry, whether formation leads to the kinds of leadership that the church needs, how to better equip lay leadership for the changing church, creative ways to offer collaborative formation, ways to more deeply engage collaboration among Episcopal churches and beyond Episcopal churches. Other regional groups have hosted similar conversations and plans are increasing to have future similar discussions.

EPISCOPAL RELIEF & DEVELOPMENT BOARD

Membership

Mr. Daniel McNeel ‘Neel’ Lane, <i>Chair</i>	West Texas, VII	2018
Ms. Shirley Stover Allen	Texas, VII	2020
Ms. Rosalie Simmonds Ballentine	The Virgin Islands, II	2018
Mr. Franklin Berger	New York, II	2016
Ms. Meredith Brown	Long Island, II	2017
Ms. Lindsay Coates	Washington, III	2017
Mr. Mark D. Constantine	Virginia, III	2019
The Rt. Rev. Mary Gray-Reeves	El Camino Real, VIII	2019
Ms. Meg L. DeRonghe	Olympia, VIII	2019
Ms. Josephine Hicks	North Carolina, IV	2016
Ms. Sophie Hollingsworth	Ohio, V	2018
The Rev. David C. Killeen	Florida, IV	2018
The Rt. Rev. Jeffrey D. Lee	Chicago, V	2020
Mr. John A. ‘Jock’ MacKinnon	New York, II	2018
Dr. Robert McCouch	Long Island, II	2020
Dr. Chiseche Salome Mibenge	California, VIII	2020
Ms. Judith Morrison	Washington, III	2017
Ms. Laura Ellen Muglia	Olympia, VIII	2018
The Rev. Steven Paulikas	Long Island, II	2020
Ms. Constance Perry	Massachusetts, I	2016
The Rt. Rev. Wilfrido Ramos-Orench	Puerto Rico, IX	2019
The Rev. Canon Genevieve Razim	Texas, VII	2020
The Rt. Rev. Prince Singh	Rochester, II	2016
The Rev. Canon E. Mark Stevenson	Louisiana, IV	2017
Mr. Thomas W. Stoevers, Jr.	Colorado, VI	2020
Mr. N. Kurt Barnes, <i>Ex-Officio</i>	New York, II	
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
Dr. Robert W. Radtke, President, <i>Ex-Officio</i>	New York, II	
The Rev. Geoffrey T. Smith, <i>Ex-Officio</i>	New Hampshire, I	

Key Staff:

Ms. Mary Carr, Manager of the Executive Office & Director of Special Projects

Ms. Esther Cohen, Chief Operating Officer

Ms. Abigail Nelson, Senior Vice President for Programs

Representation at General Convention:

Dr. Robert Radtke is authorized to receive non-substantive amendments to this report at General Convention.

Mandate

Episcopal Relief & Development is a compassionate response of The Episcopal Church to human suffering in the world. Hearing God's call to seek and serve Christ in all persons and to respect the dignity of every human being, Episcopal Relief & Development serves to bring together the generosity of Episcopalians and others with the needs of the world.

Episcopal Relief & Development faithfully administers the funds that are received from the Church and raised from other sources. It provides relief in times of disaster and promotes sustainable development by identifying and addressing the root causes of suffering.

Episcopal Relief & Development cherishes its partnerships within the Anglican Communion, with ecumenical bodies, and with others who share a common vision for justice and peace among all people.

Our mandate comes from Jesus' words found in Matthew 25:

Lord, when was it that We saw you hungry and gave you food?
We saw you thirsty and gave you something to drink?
We saw you a stranger and welcomed you?
We saw you sick and took care of you?
We saw you in prison and visited you?
'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'

– Matthew 25:37-40 (NRSV)

Summary of Work

CORE VALUES

As part of the Episcopal branch of what our Presiding Bishop, The Most Reverend Michael B. Curry, calls The Jesus Movement, seeking and serving Christ in all people near and far, everything we do and the way in which we do it is inspired by five (5) core values:

Faith

Faith in Jesus is at the center of our mission as an organization. It gives us the power and the courage to follow Jesus' example by reaching out in compassion to serve the most

marginalized and respond to human suffering.

Dignity

We respect the dignity of every human being, seeking and serving Christ in all people as they, in turn, empower themselves and transform the communities in which they live and work.

Relationship

Our relationships are the foundation upon which all our work is built. As we accompany and serve our partners, we nurture and sustain our relationships, thereby unlocking abundance wherever it may be.

Leadership

We lead through learning and collaboration, inspiring creativity and innovation in all aspects of our work, and cherishing the many gifts God has given to our partners and to us.

Excellence

Being, doing, and giving our very best is how we are good stewards of God's abundance.

Every action we take is measured against these core values.

SUSTAINABLE DEVELOPMENT GOALS

The Sustainable Development Goals [SDGs] also known as the Global Goals, build on the work of the Millennium Development Goals [MDGs]. Established by the international community in 2000, the MDGs were eight (8) goals focused on reducing the number of people who live in extreme poverty by the end of 2015. The MDGs targeted a range of development issues such as poverty, hunger, disease, gender inequality and access to clean water and sanitation. Inspired by these global goals, all of Episcopal Relief & Development's international development programs seek to mobilize local resources and expertise toward sustainable, community-led programs that address poverty, hunger and disease.

OUR PROGRAM APPROACH

Episcopal Relief & Development's international partnerships address challenges in some of the most remote areas of the world, as well as in urban environments where extreme poverty persists. In many of these places, the Church is often one of the few institutions people trust and turn to for help in the absence of government systems and services.

Instead of imposing "one-size-fits-all" solutions, we support unique, local long-term initiatives that address the effects of poverty, disaster and disease. Through our Asset-Based Community Development methodology, we work with communities to recognize their existing skills, gifts and resources. Thus, we empower and work alongside local leaders and residents who are best equipped to identify and address the most pressing needs.

Working with local church partners around the Anglican Communion as well as local organizations and ecumenical agencies, our integrated programs use local resources and expertise to help communities transform themselves. We partner with three (3) million people in close to forty (40) countries.

COMMITMENT TO DISASTER PREPAREDNESS AND RESPONSE

Since our founding in 1940, as the Presiding Bishop's Fund for World Relief, in the midst of World War II we have been committed to providing disaster relief. We are committed to responding to disasters and rebuilding communities by reaching those at risk of falling through the cracks, and accompanying them through a full and sustained recovery.

To this end, Episcopal Relief & Development is working with global Anglican partners to better prepare for and respond to disasters, whether natural or human-made. At the core of this goal is our Disaster Risk Reduction and Management Initiative and new "Pastors and Disasters" tool-book of core competencies and standards, best practices and case studies.

Our U.S. Disaster Program connects, equips and inspires leaders of U.S. dioceses to prepare for hazards that might affect their communities, to mitigate the impact of disasters and to help vulnerable people make a full and sustained recovery. We have a full on-line resource library, network of diocesan coordinators, expert volunteer consultants and regional trainings.

NEW STRATEGIC PLAN

Unlocking Abundance: A Strategic Plan to Serve Communities and Families Around the World is our theme for 2019-2021. It is taken from John 10:10, "I came that they may have life, and have it abundantly."

In late 2015, as we were concluding our 75th Anniversary Celebration, Episcopal Relief & Development began a deep and searching strategic planning process. We engaged the entire staff, the board, and stakeholders across The Episcopal Church, the Anglican Communion, and around the world in a discernment process to identify the key priorities of the organization for its next strategic period. The work was guided by an ad-hoc committee of the board under the leadership of The Right Reverend Prince Singh.

Over the course of the planning process, several questions guided our discernment process:

- What makes Episcopal Relief & Development unique?
- Are there any distinctive competencies or strengths that set the organization apart?
- Compared to other relief and development organizations what does Episcopal Relief & Development do that other organizations cannot or do not do as well?
- Looking forward, in the next three (3) to five (5) years, where do you think Episcopal Relief &

Development's biggest opportunity to make a difference will be?

The answers to these questions shaped the plan and the priorities, goals and objectives that we have identified as we, on behalf of The Episcopal Church, work to end extreme poverty. Out of this process our work will focus on three (3) programmatic priorities:

Early Childhood Development

Thanks to our work at the household level, Episcopal Relief & Development and our partners are uniquely placed to reach children (who are usually the most vulnerable members of communities) and to support life-saving behaviors and improve lives.

All the evidence across multiple indicators shows that early interventions, starting at conception and up to sixty (60) months, lead to healthier children and better outcomes for a lifetime. In this work, health interventions target the prevention and treatment of malaria, diarrhea and pneumonia along with the key drivers of wellbeing, including water, sanitation, hygiene and nutrition.

Furthermore, in this work we have the opportunity to build on the foundation of our award-winning NetsforLife® program partnership, through which we have trained thousands of community health workers, and our current work focused on helping children impacted by HIV/AIDS. We should seize it, sharing our experience and knowledge broadly, to drive change beyond the footprint of our own work.

Combatting Gender-Based Violence

Combatting Gender-Based Violence [GBV] is a ministry of reconciliation that is vital to our work. GBV is both traumatic and an expression of trauma. Furthermore, it is deeply entrenched in the communities where Episcopal Relief & Development and its partners are present, particularly in post-conflict societies.

Faith leaders and communities have a unique role to play in addressing GBV and healing individuals and communities. Often people suffering from GBV turn to the Church for help. At the same time, the Church and faith leaders are sometimes part of the problem in communities. Educating and equipping faith leaders and their communities to recognize, address and fight GBV is something that Episcopal Relief & Development can do that others are less able to do. The initial results of this work hold the promise of changing not only individual lives, but the way the world addresses this critical challenge.

Resilience & Climate Change

Churches and church communities have an important role to play in building resilience and helping those around them reduce the risk of and prepare for disasters on their own behalf and on behalf of vulnerable members of their communities. Houses of worship are the first place that people turn to in times of disaster. Furthermore, faith communities remain essential actors long after the television cameras have been turned off and attention moves on. Episcopal Relief & Development is unique

amongst organizations in the United States and throughout the Anglican Communion in equipping faith leaders for ministry in preparation for and in times of disaster.

Moreover, we have learned from our work in the international context that there is a close relationship between disaster risk reduction and climate change adaption and mitigation. In the United States, we are already responding to the increase in natural disasters brought about by climate change. However, we do not yet have the answers to how we should address climate change adaption and mitigation from a strategic perspective as part of our U.S. program. We will study and reflect on how we can move from being reactive to being proactive in this emerging area in the United States.

Holistic Approach

These three (3) programmatic priorities, Early Childhood Development, Combatting Gender-Based Violence and Resilience & Climate Change, are high-leverage opportunities for Episcopal Relief & Development. We have unique capacities in these areas and, if we can use them effectively and holistically, the communities we serve will be better off. Furthermore, we can provide leadership in the relief and development community, sharing our knowledge and experience and driving change above and beyond our own programmatic reach.

At the same time, it is important to emphasize that while the organization will continue focus on these three (3) priorities and leveraging its expertise to drive change both where we work and more broadly, we will continue to offer a rich menu of programs that complement and support these priorities.

We are not abandoning our work in micro-finance, clean water, or climate-smart agriculture. Indeed, success in these areas is essential to accomplishing our goals in the three (3) priorities named above and are vital to the overall viability of our programs. Nothing sustainable can be achieved with respect to our three (3) priorities without a fully integrated and holistic approach to development.

“Go with the people. Live with them. Learn from them. Love them. Start with what they have. Build on what they know. But with the best leaders, when the work is done, the task accomplished, the people will say, ‘We have done this ourselves’.”

– Lao Tsu, Chinese Philosopher, 700 B.C.

THE BOARD OF THE ARCHIVES OF THE EPISCOPAL CHURCH

Membership

Ms. Pan Adams-McCaslin, <i>Chair</i>	Western North Carolina, IV	2021
The Rt. Rev. R. William Franklin, <i>Vice Chair</i>	Western New York, II	2021
The Rev. Dr. Brian K. Wilbert, <i>Secretary</i>	Ohio, V	2021
Ms. Anne E. Bardol	Northwestern Pennsylvania, III	2021
Ms. Kay Bishop	California, VIII	2021
Dr. Frederick W. (Ted) Gerbracht, Jr.	Long Island, NY II	2021
Mr. Lawrence R. Hitt II, Esq.	Colorado, VI	2018
The Rev. Dr. Robert F. Pace	Northwest Texas, VII	2018
The Hon. Byron Rushing	Massachusetts, I	2018
The Rev. Robert L. Sessum	Lexington, Kentucky, IV	2018
The Rt. Rev. G. Porter Taylor	Western North Carolina, IV	2021
Mr. Mark J. Duffy, <i>Canonical Archivist, Ex-Officio</i>	Texas, VII	
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	

CHANGES IN MEMBERSHIP

The Rev. Jennifer Baskerville-Burrows, Chicago, resigned in 2016. The Rt. Rev. Gary R. Lillibridge, West Texas, resigned in 2017.

Mandate

The Board of the Archives of the Episcopal Church is authorized under Canon I.5.3, which states that the Board has the duty to set policy for the Archives, elects the Archivist of the Episcopal Church, gives direction to and sets forth the terms and conditions for the work of the Canonical Archivist. The Board meets annually or more often as required, elects officers, and creates committees as necessary. The Archive Board adopts procedures consistent with the Constitution and Canons and reports to the General Convention, and the Executive Council, through the office of the Executive Officer of General Convention. The expenses of the Board and the Archives are shared by the General Convention and the Executive Council.

Summary of Work

MEETINGS

The Board met twice in person and three (3) times by teleconference in this triennium. The Executive Committee (comprising the three (3) officers, Board member at large Larry Hitt, and the Archivist) conferred in telephone conference nine (9) times. The Chair communicated regularly with the Canonical Archivist to provide counsel, coordinated his annual performance review, and assisted in weighing strategic priorities in light of the many demands of the building program, fund-raising, and operations. The Archivist has attended meetings of Executive Council and reported to its committees on behalf of the Board.

The Board's membership and officers underwent an unusually high turnover in this triennium due to transitions and resignations, which required the new members to do some fast learning as we discerned our way through an organization in transition. The Board's time together was spent examining four areas of concern. These were: (1) the work of the Archives and the Archivist, (2) progress on the evolving building enterprise, (3) the first truly serious focus on fund raising and development; and (4) governance responsibilities and clarity of authority. The building and fund raising are obviously linked and are discussed together below. We list them as separate concerns to emphasize the additional responsibilities and expectations they have on staff, and the unexpected insights we have gained from exposure to a wider stakeholder community within the Church. The Board's education about the potential for evangelism and reconciliation in the Archive's mission has been an eye-opening and rewarding experience for all the officers and members.

OVERSIGHT AND DIRECTION

An important part of every meeting with the Archivist is a review of the work and future direction of the archival program and its staff. The Archivist's report, which is attached, speaks to the scope of the duties and accomplishments in the triennium. The detail is a summary, however, and does not do full justice to the enthusiasm and dedication of our talented staff and their commitment to the mission of The Episcopal Church.

The Board has noted in its discussions with the Archivist several areas of shared concern. With the loss of staffing during the economic downturn, he was asked to identify the impact on program and these impacts have occurred, specifically in the area of records intake and processing, cataloging, and inventory management. These basic archival functions began falling behind just at the time when electronic media and advanced technology tools became the principal and routine way of keeping records. The added responsibility of digital records management has strained the staff who must continue to pay attention to the accumulated records of our analog past.

In response, the Board supported a 2019-2021 budget request to restore the Archives staff to a full complement by adding a technical specialist position. Acting on initial feedback for budgetary restraint from the Executive Council's finance committee, we revised our request and opted for less costly use

of consultants. We are convinced, however, that temporary worker contracts beyond their current limited use are not conducive to consistent quality and steady management of specialized archival operations. A positive development in 2017 was the change in the Episcopal Church Center's IT office, which could help bridge major gaps that the Archivist has identified in the organization's electronic records systems.

ARCHIVES BUILDING AND FUND RAISING

The Board has greeted with enthusiasm Presiding Bishop Curry's endorsement of the Archives building project. Together with President Jennings's long-time support of the Archives, we have in place a team of leaders to assist the Archivist in achieving a favorable outcome for this long-delayed goal. The Archivist's attached report gives specifics on the recent benchmark events.

The Board's role has been to receive reports from our diligent and innovative project consultant, the Rev. Lang Lowrey, and to evaluate our progress in achieving the best archival repository the Church can construct to safeguard our past. We have pressed the consultant to hold fast in his negotiations to accomplish several priorities:

- Obtain the fullest possible utilization of square footage for the storage *and* educational program of the Archives as the central repository for the historical records of The Episcopal Church.
- Provide sufficient additional space to augment archival functions with meeting and exhibit areas that are welcoming to the community of Episcopal visitors and the public.
- Negotiate property development that sheds light on the needs of and does no harm to the local population, many of whom are citizens without homes and permanent shelter.
- Provides sufficient amenities for staff and sponsored research such as parking, transportation, and accommodations to make it amenable to easy access and staff recruitment.
- Create a sustainable building project by utilizing environmentally sound building materials and providing endowment funds to support maintenance and upkeep of the building and its systems.

Sustainability of program and operation has been a guiding mantra since the first building design plans were drawn in 2009. The Archives Board and the several committees tasked to guide this development have been faithful in pressing for a plan that does not financially burden the future Church. While the General Convention and Executive Council have generously funded the programmatic budget of the Archives, we recognize the need for endowment to carry the costs of a bricks and mortar operation.

What has been interesting to the Board is the information the Archivist and fundraising staff have received in interviews with major donors in the early phase of fund raising in 2016-2017. We learned that donors are highly concerned that their dollars not only go towards a project that will make a difference, but also that the Domestic and Foreign Missionary Society [DFMS] will use the funds now

and in the future exclusively for the Archives. They want to know that the Archives is governed appropriately and that the Church has the structures in place that guarantee a professional operation. These are goals the Archives Board shares and which compelled us to look seriously at our governance responsibilities and oversight accountability.

The Church is likely to begin construction of a 64,000 sq. ft. state-of-the-art archives building with meeting space in a highly visible urban setting. The facility will have a realized value in excess of \$30 million at opening – with no capital expenditure by the Society. It will become a more valuable asset in years to come. The management, care, and planning for a facility of this magnitude has heightened awareness among Board members and others in the organization. A positive partnership with the DFMS Development Office has led to the first professional and hopeful measure of progress in meeting a fund-raising goal of \$12 to \$15 million for endowment.

The challenge remains, therefore, for the Board and Church to imagine a stable future in which the Archives Board can attract ongoing financial support from Episcopalians and granting agencies for its specific area of historical mission. The General Convention's authorization in resolution in 2012–A162 to establish a foundation-type, nonprofit DFMS subsidiary received careful independent legal review. The proposal would assure a governance relationship in which full control over property and general direction could be retained by the parent organization, the Domestic and Foreign Missionary Society (DFMS), while enhancing gifts and effective management of assets. It would be extremely valuable if Executive Council and the administration endorse the wisdom of this plan or an alternative model of long-term sustainable support.

FURTHER STRENGTHENING OF GOVERNANCE

The Board devoted much time in the triennium addressing a concern expressed at times by Executive Council members, donors and management about the Archives Board as a self-governing entity within the General Convention and the DFMS. At moments of institutional change such as occurred with Presiding Bishop Curry's election, questions of clarification in direction and accountability are expected. The Board is also highly sensitive to the impact of a center for The Episcopal Church that is dedicated to advancing its identity and visibility outside the administrative headquarters in New York.

The Archives Board's Executive Committee, in consultation with the Canonical Archivist and Director, has explored these matters at some length and shared its thinking with the Presiding Bishop. The result is a clearer understanding of the Board's stewardship responsibilities, which are framed in the 1985 Canon on Archives. The Archivist, serving as the professional and fiduciary agent, is both a member of the Board and an employee of the Domestic and Foreign Missionary Society [DFMS]. As executive director, the Archivist brings the interests of all the principals in the organization into a creative balance to achieve the mission of the Archives and the Church.

The Archives of the Episcopal Church exists in an ecclesiastical government that is historically a blend of hierarchical and mutual interdependence. Since its inception, the Archives has been located under

the oversight of a body that has exercised its historical mandate with some degree of independence from the administrative bodies of the Church. This once-removed distance from corporate management control is similar to civil governmental archives. It is also typical of institutional archives in religious bodies (as opposed to special collections libraries). The Episcopal, Presbyterian, Methodist and Southern Baptist archives all operate with board structures that oversee the operation in close cooperation with their mission and administrative units. The General Convention's Archives Board underscores the broad interpretation of, and accountability to, "the Church".

The Canonical Archivist has executive responsibility for the curatorial operation, policy development and implementation, staff oversight and administration of the Church's archives and its records management program. While the Archivist reports to the Board in the exercise of the office, he or she is the designated custodian of the corporate records and acts as a DFMS employee. Thus, the Archivist has a legal and fiduciary accountability to the Chief Executive Officer (the Presiding Bishop) or his or her designee. As a member of the Board, the Archivist also reports to the appropriate Standing Committee of Executive Council on matters of importance affecting the archives or the management of DFMS records.

These multi-directional reporting relationships are critical to ensure confidence, trust, loyalty, and support for an operation that oversees records of high confidentiality across the organization, protection of privileged corporate communication, and professional management of the intellectual assets of the Society and The Episcopal Church. They have also proved helpful in key administrative decisions, particularly affecting finance, budget, and information management. The Board's independence from internal political influence and protection of the Archives' professional program from interference are further buffered by the Board's reporting channel to Executive Council and General Convention, which is strengthened by the position of the Executive Officer of General Convention, through whom it reports to these bodies.

The Presiding Bishop's vision to bring The Jesus Movement and evangelism into all aspects of the Church's ministry has called for flexible organizational structures. Developing a consensus on an understanding of the Archives' unique position in the governance structure of The Episcopal Church in a descriptive way to capture its multi-directional accountability has been a point of continued effort and tested relationships even during this triennium. The Board is committed to working with Executive Council and the presiding officers to realize future structures for the Archives that will serve the life-giving mission of the Church.

Budget

BUDGET APPROPRIATION REQUEST, 2019–2021 TRIENNIUM

Archives and Records Management	
Salaries and Benefits	\$2,664,226
Rent and Storage	210,000
Operations	475,035
Information and IT Services	73,776
Digital Archives/Electronic Records	<u>375,000</u>
Total	\$3,798,037
 Board of the Archives	
Board Meetings	\$36,000

Report of The Canonical Archivist

Solid progress can be reported in this triennium towards achieving the goal of a home repository for the Church's archives. It is an accomplishment that occurs appropriately at a time when much good is happening for The Episcopal Church. Adversarial and broken relationships have receded in the flood of energy that has accompanied the call for a Christ-centered evangelism that embraces all and repositions the Church and its bodies toward repairing the worn fabric of Creation. The call to heal and serve others makes the inward-dwelling struggles over structure, authority, and position seem like time-worn vestments of another age. This is a gift to all those who, like the Archives Board and staff, are engaged in the reconciling mission of the General Convention and the Domestic and Foreign Missionary Society [DFMS]. Even as we approach a moment when the Archives' physical security and visibility are within our grasp, our efforts in education, preservation, and institutional support are more extensive than at any time in the recent past.

When the General Convention enacted the new canon on the Archives and established an oversight Board in 1985, it recommitted the Church to the care of its institutional history. That carefully crafted canon echoed a bold 1835 precedent when the nascent Episcopal Church first claimed its history by naming a conservator of archives to shape an identity fit for a new nation. In shaping its mission in the 1990s, the Archives Board adopted two (2) visionary goals. The first was to renew the entire collection management, acquisition, and research program to capture the undocumented voices of The Episcopal Church and to acquaint Episcopalians with a part of their history that had been marginalized by writers, scholars and story tellers. The second, more daunting goal was to elevate the Archives

from a best kept secret to a place of prominence, visibility and voice. A team came together in 2006 to create a visionary but achievable plan to build the Church's first archival repository. The ups and downs of the ensuing decade did not thwart galvanizing leadership of key individuals on the Board, the Executive Council, and from other quarters of the Church. Big picture thinkers, supported by thoughtful experts, took a measured risk on a reasonable plan based on institutional sustainability and a belief in the historical record as essential to the Church's culture of evangelism.

We expect to find fruition in 2018 with the start of construction on a new and permanent facility for The Archives of The Episcopal Church. The Archives ability to realize the potential of its historical and educational programming will be greatly leveraged by bringing all the historical collections together for the first time. A building designed to function as an archives rather than a storage box will allow us to effectively manage and preserve the Church's holdings, which date from the 18th century and earlier. We will also be able to welcome Episcopalians and other visitors to a highly visible public venue where our world-wide story can be prominently featured. The year ahead requires us to raise an endowment for the future support of the building and historical activities for the whole Church.

If this report were only a measure of the time and energy of the past triennium, it would be largely a report on the progress we have made with the building and development program. Much more has been accomplished, however, in our historical and information management duties. Our hope is that the next triennial report will bring to a conclusion this long journey to achieve the most basic archival requirement: an actual place called "the archives." It will be a significant accomplishment to have obtained a research center for The Episcopal Church at virtually no required cost to the DFMS or the General Convention.

RESEARCH SERVICES

The Research Services desk responded to one thousand (1000) research questions in 2015, eight hundred and two (802) in 2016, and five hundred and fifteen (515) in 2017. The annual counts show a steady decrease from previous years. The difference owes to the use of a more precise contact form on TEC's website and the Archives' site (<http://episcopalarchives.org>), which improved filtering of ephemeral questions. New staff expanded use of digital resources on the Archives' website; and adherence to a free research time limit of thirty (30) minutes also account for these smaller numbers.

Institutional Research

The raw totals above belie the scope of the priority research that we perform for internal governance, administration and legal inquiries. Church agency and interim body requests involve considerable original research, digitization, and consulting and although they amount to just 20% of the requests, they account for about 70% of the time. Internal requests typically result in a formal Archives Research Report and it is not unusual that they are accompanied by a digital library of resources for interim bodies. Institutional requests during the three (3) year period 2015–2017 led to forty-three (43) research reports for bodies or officers of the DFMS. This activity is supplemented by the many

numerous research reports prepared in 2015 leading up to General Convention. The range of topics is indicated by the following partial list of research products.

- Episcopal Indian Boarding Schools were researched for a compilation in support of Native American ministry reconciliation around the institutional practice of racism.
- A website and report on anti-racism efforts informed a Convention resolution to restore a canonical mandate on multicultural training in preparation for ministry.
- A web microsite and digital library was created for the Task Force on the Episcopacy.
- A status report was prepared on the trial liturgies for the Church Calendar over the past decade affecting *Lesser Feasts and Fasts*, *Holy Women*, *Holy Men*, and *Great Cloud of Witnesses*.
- The history and agreements on the source and use of United Thank Offering [UTO] trust funds was reported including the historical relationship of UTO, ECW, and the Women's Triennial.
- Digitization and case history research was conducted for the White and Dykman Revision Committee on Ecclesiastical Discipline and included a website for future data sharing.
- The relationship of General Theological Seminary to General Convention was reported.
- A white paper and research data on GC resolution 2015–D037 addressed best practices for when amending names and identity in parish and other Church records.
- The genesis of the office of Bishop Suffragan was detailed noting periodic reexaminations of the purpose and jurisdictional standing of the office.
- The Archives commented in detail for the Standing Commission on Liturgy and Music's proposal to analyze church service data to prepare for Prayer Book revision.
- A history of the Church's ethnic and social service ministries and the related interim bodies was completed for the Structure Commission.
- Staff traced the history of the Government Relations Office for a self-study. The report covered the 1978 origins through its most active development during the 1980s to the early 2000s.
- Historical reports and some websites were prepared on the following topics:
 - Election and installation practices of Presiding Bishops
 - Episcopal Church's Response to the Treatment/Care of Alcoholism and Alcoholics
 - Funding system for the Budget of The Episcopal Church
 - Intention, use, and management of the Conant Fund Trust
 - Authorized agreements and texts of ecumenical dialogues and consultations
 - General Convention's provincial governance system
 - DFMS's minority bank investment program
 - The Episcopal Church in Cuba

External Research

Among the external inquiries were several that entailed extensive use of the holdings including: the Episcopal Church's oversight commission for Native Americans; Martin Luther King, Jr.'s relationship with the Episcopal Society for Cultural and Racial Unity [ESCRU]; the Church's historic stance on slavery; the early missions in the Philippines; the Cape Palmas mission in Liberia; Cathedral Films; Hudson Stuck's Alaskan diaries; the Protestant response to immigration in the early 20th century; the history of Psalter revision; the life and work of James DeKoven; Paul Rusch and The Episcopal Church in Japan; William Stringfellow; St. Paul's Normal School in Virginia; Mary Elizabeth Wood and The Boone Library; the history of the ministry to the deaf; the Liberian Church after 1980; the Japanese Episcopal Mission in Los Angeles; and the Church's expansion of Christian social relations ministry.

Website Research

The Archives' website presents a compelling indication of the reach of our information services. Principally through the Digital Archives (over 40% of current web use), historical data can be easily searched for use in parish education, advocacy on public issues, Church-wide documentation standards and public inquiry. The number of unique URL hosts (or individual users) served by the Archives' website grows incrementally:

- 102,278 unique individual users in in 2015
- 113,751 in 2016
- and a dramatic increase to 229,763 as of December 1, 2017.

Another surprising statistic is a new count of document downloads from the website, which amounted to 193,571 digital objects in 2017. The recent jump in users and downloads is highly likely the result of newly published data and the release of a refreshed Drupal-based website.

DIGITAL ARCHIVES AS EVANGELISM

Digital content publication is the main vehicle by which the Archives communicates important themes in its historical holdings and collaborates with Episcopal agencies, offices, and donors to create special exhibits and corpora for publication. The curators are intent on achieving high quality control when authenticating published records as the Digital Archives are used as trusted surrogates for the originals in historical research. Digital projects for the period 2015–2017 include the following:

Website Redesign. No sooner had the Archives created its first content managed website in May 2016 then we recognized its limitations. A Drupal site re-design resulted in version two (2) in November 2017. The site is now conveniently accessible by mobile devices, full website search capability, intuitive navigation and client contact through a query interface.

The Acts of Convention 2015, Digital Archive. The Archives completed an update to the *Acts of Convention, 1976–2015* database in October 2016, adding three hundred and fifteen (315) proofed and

authenticated resolutions from the 2015 General Convention. Analysis of user statistics led to an enhanced database for this edition by retrospectively linking all “A” resolutions to the related *Blue Book Reports* for the years 1982–2006.

Reports to General Convention (The Blue Book) 2015, Digital Archive. The Archives completed data migration, validation and indexing of the *Blue Book* reports from the 2015 edition. The reports are the most frequently downloaded documents as interim bodies prepare for General Convention.

Constitution, Canons and Rules of Order 2015. The Archives assisted the General Convention Office at a time of staff transition to edit the *Journal* minutes in the fall of 2015. This work made it possible to produce a timely edition of the *Constitution and Canons* in January 2016. The Archives completed a retrospective review of all three hundred and four (304) internal references and citations, missing one reference and only two (2) other verifiable errata. The 2015 edition will be the last volume edited by the Archives, which has overseen this work since 2003. Archives staff prepared a manual to guide future editorial work.

The Resolves of Council, 2012–2016, Digital Archive. The curators updated and expanded the *Resolves* database with the addition of three hundred and eighty-six (386) resolutions adopted over the course of fifteen (15) Executive Council meetings. Council resolutions were verified and standardized with Archives metadata. Council-approved policy statements were attached as a new supplement to the 2012–2016 votes.

Venture in Ministry: John Maury Allin Web Exhibit. In May 2016, the Archives published a major exhibit on the 23rd Presiding Bishop. *Venture in Ministry* weaves historical text and rich media into an exploration of Bishop Allin’s leadership as he attempted to navigate the Church through arguably its greatest period of institutional change in the 1970s and 1980s. Exhibit curators negotiated the historical role of a conservative, mission-oriented leader who found his best instincts and experience outpaced by events. The project was funded in part by a 2011 grant from the Allin Foundation.

The Senior House: House of Deputies and Women’s Ordination Web Exhibit. The Archives published a history of the House including biographies on the presidents and a chapter celebrating the 40th anniversary of the vote to ordain women. The 2016 exhibit explores the history of women in the House of Deputies from their seating at General Convention to the priesthood.

Thy Will Be Spoken: A Ministry of Preaching: John Rowan Claypool Web Exhibit. In 2016 the Archives published an exhibit on the influential career of this preacher, teacher, and spiritual counselor. The exhibit features photographs, writings, and audio recordings from selected sermons. The Archives received The John Claypool Papers from his family in 2011.

The Church Awakens: African Americans and the Struggle for Justice (2017 edition). Technological obsolescence required that the Archives migrate this popular 2008 web exhibit to a more stable web

application. Using an open source system (Omeka), the curators revised the site, added search functions, and updated content throughout. Twenty (20) verified additions were made to the list of Historically Black Parishes and five (5) biographical profiles were created for the leadership gallery.

Ecclesiastical Trial Court Records Digitization Project. The primary audience of the digital archive of case records is Church attorneys, chancellors and canonical advisors who litigate disciplinary cases. It is a backbone resource to the committee revising the standard White and Dykman annotated canons. The Archives developed an electronic library, located “lost” cases and created extensive standards for future work including a rigorous protocol to redact and manage sensitive personal information.

DIGITAL ACQUISITION AND PRESERVATION OF ELECTRONIC RECORDS

Archives staff developed the beginnings of a trusted digital repository to house permanent electronic data stores. Intake workstations have been installed in both the Austin and New York offices and connectivity between the two (2) offices was implemented with the recruitment of new IT staff in NY. Storage servers were configured for a local data repository, which must accommodate a current capacity of approximately seventy-six (76) TB of original and preservation copy data. Open source software programs were customized to create high quality metadata during acquisition, and the code was shared with the wider archiving community with credit to The Episcopal Church Archives.

The curators developed new accessioning standards for electronic records with defined minimum metadata requirements. These new tools were implemented in New York in March 2017 and will be implemented in Austin at the start of 2018. An obstacle for archival management of electronic records has been a recalcitrant headquarters IT department. Management introduced a dramatic change in that area at the end of 2017, which coincided with an Archives decision to adopt an open source software system (Arkivum) to automate the storage, integrity control, and dissemination of our permanent digital records. These developments allow us to make the first optimistic forecast for preserving DFMS historical records since the organization went fully electronic in 2008.

Extranet Data Acquisition Project

In February 2016, the Archives procured a secure transfer of the General Convention Executive Office’s Extranet (Rails) application of vital Church records. The Extranet is custom-built software that operates as a low-scale document collection and sharing tool. It has not been coded to standards for data retention or to act as a certified record-keeping system. Core data dictionaries and internal documentation were not created for the system. This essential metadata had to be created retroactively at a cost of several thousand dollars. In addition, multiple applications and third-party code necessary to run the Extranet were outdated, resulting in security issues and an added sense of urgency to establish a fixed operational instance of the program and data. The Archives managed to capture the Extranet with all software dependencies in a virtual machine environment, which will allow experimentation in data migration and processing. Data appraisal began in 2017 to determine permanent content. New system development is scheduled for 2018 to create linked data tables and a simple database container with a new search interface for permanent access to public information.

This application is an exemplar of severely flawed customized software that is not created for long-term data retention and does not follow common information governance standards including Executive Council's 2009 software guidelines.

Digital Preservation of Primary Historical Records

Archival standards of replication, fidelity, and redundancy are used to reproduce records on a case-by-case basis, utilizing a menu of technology options to control for costs. Selection is typically driven by a combination of historical value, user demand, media obsolescence and the fragility or rarity of the original. Each new digital collection is accompanied by a finding aid and metadata. These materials will eventually find their way to internet publication. Preservation digitization of the following archival records occurred in 2015–2017.

Cathedral Films, 1949, illustrated scrapbook and motion picture film, 769 GB
 Coalition 14 Records, 1972–1995, audio interviews, 2 GB
 Communications Office, Hurricane Katrina video, TEC response, 2015, 525 GB
Constitutions and Canons of The Episcopal Church, 1964–1997, 11 volumes, 47.3 GB
 Ecclesiastical Trial Court Records, 1852–2011, 8.19 GB
Forth (Magazine), 1940–1960, 1.2 TB
General Convention Daily, 1958–2009, 88.4 GB
 General Convention, video recordings, 2009, 2012, 18 TB
 House of Bishops and House of Deputies, audio recordings, 1979, 325 GB
 John Maury Allin, audio and video recordings, 1961–1973, 2.85 TB
 John Eldridge Hines, 64th General Convention address, audio recording, 1973, 361 MB
 John Rowan Claypool IV, 1976–2002, audio and video recordings, 1.4 TB
 Liberia Mission, Records of the Order of the Holy Cross, 1920–1961, approximately 75 GB
 St. Louis Fellowship of Concerned Churchmen Congress, audio recording, 1977, 1.4 GB

NOTABLE ACQUISITIONS OF HISTORICAL RECORDS

From 2015 to 2017, the Archives acquired approximately two hundred and eighty (280) cubic feet of paper records and 27.72 TB of digital data. Formal accessioning of incoming records is approximately 5.75 years in arrears due to a shortage of staff for processing. An unusual note in this report is the deaccessioning and return of an eighty (80) cubic foot archive held on temporary deposit since 1976 for the Order of the Holy Cross. This was an unplanned one hundred (100) hour time commitment that served to illustrate why archival agencies do not generally accept materials on deposit. The following list is a sample of noteworthy historical acquisitions beyond those records typically received from the DFMS.

(2015)

Papers of the Rev. Edward T. Adkins, re. Selma and Montgomery, 1965, .01 c.f., gift of the family
 Records of the American Committee for Kiyosato Educational Experiment Project, ca. 1940–1992, 6 c.f.
 Records of the Association for Episcopal Deacons, 2014, 1 c.f.

Records of the Association of Anglican Musicians, 2014–2015, 1 c.f.
 Records of Cathedral Films, ca. 1950–1970, 3.5 c.f.
 Records of the Committee on Sexual Exploitation (1991-B052a), 1991–1997, 3 c.f.
 Records of the Consortium of Endowed Episcopal Parishes, ca. 1982–2009, 2 c.f., gift of James Calloway
 Records of the Episcopal Church Building Fund, 1972–2007, 5.5 c.f.
 Records of the Episcopal Conference of the Deaf, 2010–2013, 1 c.f.
 Papers of Lucy Germany, ca. 1976–2007, 12 c.f., gift of the family
 Records of the Girls' Friendly Society, 2009–2014, 1 c.f.
 Letters of Frederic Dan Huntington, 1850–1872, .1 c.f., gift of Richard Mammana,
 Records and Historical Collections, National Episcopal Historians and Archivists, 1839–2001, 47 c.f.
 Publications and Curriculum of Seedlings, Inc., ca. 1978–2011, 5 c.f.
 Records of the Standing Commission on Liturgy and Music, ca. 2005–2015, 1.5 c.f.

(2016)

Records of the Association of Diocesan Liturgical Commissions, ca. 1980–2002, 3 c.f.
 Records of the Episcopal Church Building Fund, ca. 1889–1998, 34.5 c.f.
 Episcopal Church Flag of St. James Episcopal Church, Standing Rock, n.d., donated by John Floberg
 Records of Episcopal Women's History Project, Oral history of Olive Mullea, 1989, .1 c.f.,
 Research Papers of the Rev. Susanne Watson Epting, ca. 1979–2002, 1 c.f., gift of author
 Records of the Secretary of the House of Bishops, 2001–2015, 3 c.f.
 Papers of the Rev. Daisuke Kitagawa and Family, 1920–2012, 1 c.f.
 Papers of Deaconess Gertrude Mosher, 1869–2004, 1.25 c.f., gift of Sylvia Knight
 Records of the National Episcopal Church Women, Secretary/Treasurer, 2009–2012, 1.5 c.f.
 Records of President of the House of Deputies: Bonnie Anderson, ca. 2009–2014, 0.3 c.f.
 Records of the President of the House of Deputies: the Rev. George Werner, 2000–2006, 2 c.f.
 Papers of Dr. Krystyna Sanderson, photos of 9/11 Chaplains-Boots Project, 2001, .1 c.f., gift of artist
 Papers of a Tennessee Clergyman, manuscript dairies, 1880s, .1 c.f.

(2017)

Records of Bishops Executive Secretaries Together, 2017–2017, <1 GB
 Papers of the Rt. Rev. Edmond Browning, ca. 1970–2015, 8 c.f., gift of the family
 Records of Episcopal Church Publishing (*The Witness*), 1990–2005, .5 c.f.
 Records of the Episcopal Network for Economic Justice (ENEJ), 2009–2016, 3 c.f.
 Records of Episcopal Women's Caucus and Province IV, 1993–2000, 1 c.f.
 Records of the Girls' Friendly Society, c. 1928–2014, .35 c.f.
 Papers of Dr. Charles R. Lawrence, II, ca. 1939–1985, 16 c.f., gift of the family
 Records of Leader Resources, ca. 1997, 1 c.f.
 Papers of the Rt. Rev. John Shelby Spong, ca. 1998–2015, 11 c.f., gift of the author
 Records of the Standing Liturgical Commission, Prayer Book Revision, 1969–1976, .35 c.f.

Canonical Deposit of Journals and Annual Reports

Only forty (40) dioceses deposited their annual journal in 2015; thirty-eight (38) in 2016, and thirty-two (32) in 2017. Journals are increasingly published in electronic format and some of the deposits noted in the above numbers are received as electronic publications: ten (10) dioceses in 2015, thirteen (13) in 2016, and fifteen (15) in 2017. The Archivist has reported to Executive Council that diocesan journals and annual reports, which are required for an accurate view of the state of the Church, have become far less comprehensive and standard than at any time in the past.

Records Center (NYC) Intake

The Records Management Office manages the noncurrent records of the DFMS. It received a total of six hundred and sixty-nine (669) cubic feet of paper records in the 2015–2017 period. Electronic records amounted to 7.284 TB over the same period. Among the notable accessions were video files from the Episcopal News Service's staff, legacy data from the Government Relations Office in Washington, and a substantial transfer of records from the Presiding Bishop's Office, including Presiding Bishop Katharine Jefferts Schori's electronic records. Most of the DFMS electronic data is unstructured text files and represents records of terminated employees who continued to keep personal stores of data on laptops and remote offices. A number of legal holds limited the destruction of obsolete records in the three (3) year period to one hundred and sixty-two (162) c.f. versus the typical four hundred and seventy-five (475) c.f.

ACCESS TO PROCESSED HOLDINGS

As the horizon closes in on the physical relocation of the holdings, staff concentrated attention on a continuing audit of holdings and organizing a number of important or large collections of material. Archivists completed review of legacy finding aids (created since 1960s) to standardize data and create electronic record copies for all three hundred and forty-four (344) fully processed record groups. The Finding Aids Reconciliation Project involved a retrospective conversion of paper inventories, the repair of poor descriptive information and updates from accrued notations over time. Restricted and confidential collections were reviewed and standard access language was applied to each record group to alert the reference staff. Alongside this project, the curators teamed up to create one hundred and seventy-five (175) new holdings profiles for the historical collections described in the browsable section of the website.

In 2016 and 2017, the staff prepared full archival finding aids for 141.3 cubic feet and 10.55 GB of historical records. Inventory-level guides were produced for an additional one hundred and sixty-one (161) cubic feet, resulting in an overall total of three hundred and five (305) cubic feet of organized records. This extraordinary quantity of arrangement and description occurred during a staff vacancy in the collection management position, which speaks to a team of talented part-time archival assistants. Finding aids were created for the following holdings:

Archives Prayer Book and Liturgy Collection, 1695–2011, 22.5 c.f.

Records of Cathedral Films, 1938–1999, 40 c.f.

Papers of the Rev. John Rowan Claypool IV, 1947–2011, 26 c.f.
 Records of the DFMS, Specialized Ministries and Social Welfare Office, 1964–1982, 2 c.f.
 Records of the DFMS, Stewardship Office, 1960–1989, 3 c.f.
 Records of the Ecclesiastical Trial Courts, 12 cases, 1852–2011, 9.8 c.f. and 8.19 GB.
 Episcopal Church Publications Collection, c. 1986–2004, 2 c.f.
 Papers of the Rev. William Baillie Green, 1952–2011, 31 c.f. and 2.36 GB
 Papers of the Rt. Rev. Everett Holland Jones, 1925–1984, 13.25 c.f.
 Papers of the Rev. James Milton Richardson, 1934–1965, 1 c.f.
 Records of the Rev. Malcolm Riker, 1963–1995, 8 c.f.
 Records of the Standing Commission on Church Music, 1940–1981, 1 c.f.
 Papers of the Rt. Rev. Albert and Elizabeth Swift, 1878–2002, 1.75 c.f.
 Records of the United Thank Offering, 1971–1988, 2 c.f.
 Papers of William White, 1764–1835, and Family, 1643–1939, 2.5 c.f. (a calendared collection)

The Archives obtained several fine book and pamphlet collections to augment its special library collection. These included gifts of Episcopal works deaccessioned by Sewanee University’s duPont Library and Church Publishing’s Morehouse imprint library. As Episcopal libraries winnow their collections to emphasize current works, the Archives is invited to select historical publications on polity, historiography, biography and provinces of the Anglican Communion. Approximately eight hundred and twenty (820) volumes were acquired in the three (3) year reporting period.

DFMS RECORDS ADMINISTRATION

The Archives’ Records Management Office at the New York headquarters responded to three hundred and forty (340) office consultation requests in 2015, three hundred and forty-six (346) consultations in 2016 and three hundred and sixty-five (365) in 2017. These included assistance with electronic records, filing systems, data retention and transfer, and general information management. The office has been routinely integrated in new staff orientations and data transfer at the point of employee terminations. The New York-based archivist conducted three (3) major office surveys for Government Relations, Federal Ministries Chaplaincy and the flagship Miami Office of Episcopal Migration Ministries, which was closed on short notice. Other notable DFMS projects include:

- Content management of the online Employee Resources and Information Center
- Office 365 file system development for the Presiding Bishop’s office
- Consolidated DFMS grants database as an online application
- Payroll data migration to a new external vendor
- Episcopal News Service data conversion, capture and transfer
- Appraisal of Basecamp software applications
- Conscientious Objector Registration Standards for the Young Adult/Campus Ministries Office
- Data management, retention and privacy for Episcopal Migration Ministries
- Data privacy and retention for event registration for the Youth Ministries Office

Corporate Information Loss and Risk Assessment

The central offices operate in a decentralized information ecology with no reliable consensus on information governance rules. The Archives is required to maintain a high-level map of the Society's distributed e-records, which are held in cloud-computing applications, a variety of personal email accounts, and vendor business software. The map is woefully incomplete due to the lack of inter-departmental data coordination. Especially concerning is data loss and confidential data storage on local computer drives (remote offices, laptops). Lack of software training leaves employees looking for work-arounds outside the DFMS systems. Such practices have been inimical to both archival retention and data destruction protocols for sensitive electronic records. We are hopeful in the next triennium to address these concerns at an organizational level with the recent appointment of a new COO and changes in IT staffing.

OUTREACH

The Archives responded to two hundred and thirty (230) requests for individual consultations from parishes, dioceses, and Episcopal Church organizations between 2015 and 2017. The consultations relate to a variety of questions on the management, retention, and preservation of organizational records. Managing electronic records is a frequent issue raised by stakeholders affecting privacy, digitization standards, copyright, and third party reproduction. The Archives used Facebook for social medial outreach. The three (3) year period led to a marginal increase in fans, or "likes," from 1,493 (2015) to 2,530 (2017). An effort was made to create posts that showcase the Archives' unique holdings as they relate to events in the Church and community, including several series to highlight General Convention themes, Refugee Day and the Episcopal Church's history of refugee aid, the House of Deputies, and women's ordination anniversary.

A SUSTAINABLE BUILDING PROJECT

A third and hopefully final round of development planning for an archives building in Austin emerged with vitality in this reporting period and represents a considerable investment of staff time. Beginning in 2015, Consultant the Rev. Lang Lowery of Verta Group was engaged to examine feasibility of a development plan to attract a high-end investment partner or purchaser of the DFMS-owned lot in Austin. The lot was originally purchased in 2009 on a line of credit loan of \$9.5 million. In a May 2015 meeting, the DFMS COO stated his opposition to fund-raising opportunities for the additional expenses associated with a new building and invoked the Executive Council's permission to sell the land if values warranted that outcome. A marketing proposal was circulated in September and received positive developer response into January 2016. In this same month, a change in the DFMS management opened the way for Executive Council's re-commitment to the Project, and in March, it voted to pursue the Austin building and a fund-raising plan in preference to a sale. The Canonical Archivist became actively involved with the consultant in overseeing the project and fund raising on behalf of the DFMS and the Archives Board.

With Executive Council's and Presiding Bishop Curry's support, the project has moved steadily in a positive direction. By October 2016, a revised building program was prepared with the architects of

choice (Studio 8 of Austin) within a revised footprint of approximately sixty thousand (60,000) square feet of net useable space. In February 2017, the DFMS signed a purchase and sales agreement with the selected Austin-based developer. Since then, the DFMS has worked with the developer and the City of Austin to obtain crucial land use accommodations to offset the known constraints of a public alleyway and a view corridor that bisect the lot. A positive recommendation on these allowances was made by city officials in December 2017, setting the stage for finalizing all financing and common area agreements in 2018. Parking lot revenue continues to support the DFMS's share of these preliminary operational costs. The consultant has been diligent to protect the Church's interest by stipulating a withdrawal of the land sale (now valued at about \$28 mil) if DFMS stipulated conditions are not met before the end of 2018.

Fund Raising for Development

The DFMS will be relieved of all construction costs by trading the land investment made a decade ago. Securing the building for the future is critical, however, to prevent an impact on future Church budgets. Beginning in October 2016, a significant Archives staff commitment was made to fund raising with an endowment goal of \$12–15 million for future care and enhanced programming amenities. Working with Director of Development Tara Holley, the Archivist reworked the case statement, developed marketing materials, met with project staff, prepared prototype renderings with the architects, and met with many dozens of contacts and potential donors while developing the first useful donor data base for the DFMS. The professionalism of the current Development Office staff and dedication to this Executive Council priority is unparalleled compared to any previous DFMS effort. The campaign schedule calls for us to broaden our appeal beyond the silent phase of major gift solicitation to a nation-wide appeal in the second half of 2018. From 2015 to 2017, the Archives acquired approximately two hundred and eighty (280) cubic feet of paper records and 27.72 TB of digital data.

ACKNOWLEDGMENTS

The Archives curatorial and technical support team accomplished an enormous amount of work in this triennial period, from assisting with unanticipated post-General Convention publications, to maintaining a high level of research for Church bodies, to gearing up archival operations in preparation for a possible move. Special mention is owed to Administrative Deputy David Hales for his diligent and tireless assistance in regular tasks and the supplementary tasks pertaining to the building plans and fund raising. Our curators have excelled in meeting the challenge of electronic records archiving and preservation: Corrinne Collett who directs the Records Management Office in New York and Whitney Hughes who, as Digital Archivist, directs our digital content management. In April 2016, we added a new staff member in Chris Paton who dedicated herself to a year of learning as Archivist for Research and Institutional Services. After eight (8) years of superior service as our Collections Manager, Lauren Kata took her career in new directions in March 2017. The open position is due to be filled in January 2018.

We are able to accomplish an ambitious set of intentional and unplanned projects because the regular curatorial staff can reliably depend on expert technical support from our consultants, part-time project archivists and interning students who add fresh knowledge and skills to our increasingly specialized professional duties. We are grateful to the following archives assistants: Jamila Davey, Keely Drummond, Amy FitzGerald, Rachael Gilg, Patrick Goetz, Delia Gray, Scott Jordan, Nikole Koelhert, Ellie Miller, Kate Orazem, Angela Perkins, Sarah Sauri, Win Scarlett, and Drew Schmitz.

This triennial reporting period was a particularly challenging one for the Archives Board as their authority was often challenged and their leadership potential stymied. In some sense this derives from a failure to appreciate the distinctly different kind of ministry that the Archives brings to The Episcopal Church. It is as much a cultural institution of the Church as it is an administrative arm and its value lies in its credibility as an independent source of historical interpretation and information management. As executive director of the Archives, this writer depends enormously on the Board's counsel in setting the mission and direction of the Archives. For the gifts of the Holy Spirit, which they and our other advisors embody, we are profoundly thankful.

Mark J. Duffy
Canonical Archivist
December 15, 2017

THE CHURCH PENSION FUND

Membership

Barbara Creed, <i>Chair</i>	El Camino Real, VIII	2018
The Rev. Dr. Timothy Mitchell, <i>Vice-Chair</i>	Kentucky, IV	2021
Ms. Sandra Swan, <i>Vice-Chair</i>	East Carolina, IV	2021
Ms. Martha Alexander	North Carolina, IV	2021
The Rev. Thomas Brown	Massachusetts, I	2021
The Rt. Rev. Diane M. Jardine Bruce	Los Angeles, VIII	2018
Mr. Vincent Currie Jr.	Central Gulf Coast, IV	2018
The Rt. Rev. Clifton Daniel	New York, II	2018
Mr. Gordon Fowler	Pennsylvania, III	2018
Dr. Delbert Glover	Rhode Island, I	2018
Mr. Ryan Kusumoto	Hawaii, VIII	2018
The Very Rev. Tracey Lind	Ohio, V	2021
Mr. Kevin Lindahl	Colorado, VI	2021
Canon Kathryn McCormick	Mississippi, IV	2018
Ms. Sandra McPhee	Chicago, V	2021
Ms. Margaret Niles	Olympia, VIII	2021
Mr. Sleiman (Solomon) Owayda	Massachusetts, I	2018
Ms. Diane Pollard	New York, II	2018
The Rt. Rev. Brian N. Prior	Minnesota, VI	2021
The Rt. Rev. Gregory Rickel	Olympia, VIII	2021
Canon Rosalie Simmonds Ballentine	the Virgin Islands, II	2018
Ms. Anne Vickers	Southwest Florida, IV	2021
The Rev. Canon Sandye Wilson	Newark, II	2021
Ms. Mary Kate Wold	New York, II	
Mr. Cecil Wray	New York, II	2018

Summary of Work

OVERVIEW — ONE HUNDRED (100) YEARS OF SERVICE TO THE EPISCOPAL CHURCH

The Church Pension Fund (CPF) provides retirement benefits to eligible clergy and lay employees of the Episcopal Church. CPF also oversees a number of affiliated companies, including Church Life Insurance Corporation, The Episcopal Church Medical Trust, The Church Insurance Companies, and Church Publishing Incorporated (collectively, the Church Pension Group or CPG).

CPF's relationship with the Episcopal Church (the Church) began over a century ago. The large population of clergy with inadequate resources to support a dignified retirement had long been a concern of the

Church. In 1910, Bishop William Lawrence advocated for, and the General Convention approved, the creation of the Joint Commission on the Support of Clergy to study the feasibility of a mandatory pension system for Episcopal clergy.

In response to the recommendation of the commission, the General Convention of 1913 authorized the commission members to create a separate corporation, The Church Pension Fund, to take the necessary steps to establish a clergy pension fund. The General Convention of 1916 also enacted a canon (now Title I, Canon 8) of the Constitution and Canons of the Church to give CPF the authority to administer pensions and other benefits for Episcopal clergy and to collect assessments to fund such benefits.

After securing initial funding, CPF opened its doors in 1917 and sent out its first pension check on March 1 of that year. Thus began CPF's mission of serving the Church by providing retirement and other employee benefits to its clergy, and eventually to lay employees.

CPG is observing its 100th anniversary from March 1, 2017, through March 1, 2018. One hundred years on, CPG's vision remains the same: to provide its clients with the highest possible level of financial security in retirement that is consistent with exemplary financial stewardship on CPF's part and with the evolving needs of the Church. CPF's dedication to its vision has enabled its work and its close collaboration with the Church over the past century.

Today, CPG has the following three lines of business: employee benefits, property and casualty insurance, and publishing. Each year, CPG hosts hundreds of educational programs, answers more than 75,000 client calls, visits over 3,000 congregations and other institutions, and welcomes 320,000 visits to its website. CPG is a complex business with three core values that guide everything it does: professionalism, compassion, and trustworthiness.

Typical of most pension funds, the legal and governance structure of CPF is designed to protect CPF's assets for the benefit of its participants. CPF trustees are elected by General Convention, but once elected, they are bound first and foremost by a legal, fiduciary duty to CPF and, indirectly, its participants.

This Blue Book Report reviews the work of CPG during the past triennium and describes major areas of focus during that time.

CPF BOARD AND GOVERNANCE

Governance of CPF is provided by a twenty-five (25) member board of trustees that consists of twenty-four (24) trustees elected by General Convention and the CPF Chief Executive Officer and President.

The Church Pension Fund Board of Trustees	
<p>Terms Ending in 2018:</p> <p>Canon Rosalie Simmonds Ballentine, Esq.* Attorney, Law Office of Rosalie Simmonds Ballentine, P.C. St. Thomas, U.S. Virgin Islands</p> <p>Barbara B. Creed, Esq. Chair, The Church Pension Fund Board Of Counsel (retired), Trucker Huss, APC Portola Valley, California</p> <p>The Rt. Rev. Dr. Diane M. Jardine Bruce* Bishop Suffragan, Diocese of Los Angeles Irvine, California</p> <p>Vincent C. Currie, Jr. Administrator (retired) Diocese of the Central Gulf Coast Pensacola, Florida</p> <p>The Rt. Rev. Clifton Daniel III* Acting Dean, The Cathedral Church of St. John the Divine New York, New York</p> <p>Gordon B. Fowler, Jr.* President, CEO, and Chief Investment Officer Glenmede Trust Company Bryn Mawr, Pennsylvania</p> <p>Delbert C. Glover, Ph.D.* Vice President (retired), DuPont Providence, Rhode Island</p> <p>Ryan K. Kusumoto* President and CEO Parents and Children Together Honolulu, Hawaii</p> <p>Canon Kathryn Weathersby McCormick* Canon for Administration & Finance (retired) Diocese of Mississippi Jackson, Mississippi</p> <p>Solomon S. Owayda* Founding Partner, Mozaic Capital Advisors Arlington, Massachusetts</p> <p>Diane B. Pollard Independent Benefits/Human Resources Consultant New York, New York</p> <p>Cecil Wray, Esq. Partner (retired), Debevoise & Plimpton LLP New York, New York</p> <p><i>*(Board members who are up for re-election in 2018)</i></p>	<p>Terms Ending in 2021:</p> <p>The Rev. Dr. Timothy J. Mitchell Vice Chair, The Church Pension Fund Board Rector, Church of the Advent Louisville, Kentucky</p> <p>Sandra S. Swan, D.L.H. Vice Chair, The Church Pension Fund Board President Emerita Episcopal Relief and Development Chocowinity, North Carolina</p> <p>Martha Bedell Alexander Former Legislator North Carolina House of Representatives Charlotte, North Carolina</p> <p>The Rev. Thomas James Brown Rector, The Parish of the Epiphany Winchester, Massachusetts</p> <p>The Very Rev. Tracey Lind Dean (retired), Trinity Cathedral Cleveland, Ohio</p> <p>Kevin B. Lindahl, Esq. General Counsel Fire and Police Pension Association Denver, Colorado</p> <p>Sandra F. McPhee, Esq. Law Offices of Sandra Ferguson McPhee Wilmette, Illinois</p> <p>Margaret A. Niles, Esq. Partner, K&L Gates LLP Lake Forest Park, Washington</p> <p>The Rt. Rev. Brian N. Prior Bishop, Episcopal Church in Minnesota Minneapolis, Minnesota</p> <p>The Rt. Rev. Gregory H. Rickel Bishop, Diocese of Olympia Seattle, Washington</p> <p>Canon Anne M. Vickers, CFA Canon for Finance and Administration Episcopal Diocese of Southwest Florida Tampa, Florida</p> <p>The Rev. Canon Dr. Sandye A. Wilson Rector, The Episcopal Church of St. Andrew and Holy Communion South Orange, New Jersey</p> <p>Mary Katherine Wold CEO and President The Church Pension Fund New York, New York</p>

The Work of the Church Pension Fund [CPF] Board

The CPF Board makes major policy decisions affecting investment strategy, pensions, and other benefits and services. It oversees the strategic direction of a broad and varied consortium of businesses. The CPF Board must address complex issues faced by the organization, both recognizing the need for compassion and flexibility and ensuring financial accountability. As a result, the trustees have the challenge of balancing sometimes-conflicting social and fiduciary responsibilities.

The CPF Board is enriched by the counsel of lay and ordained leaders as well as experienced investment managers, attorneys, accountants, and business and financial professionals. It is essential to bring to the board's deliberations the most expert and thoughtful advice available to the Church. The complexity of CPG's business places special emphasis on CPF's fiduciary responsibilities and the need for experienced and engaged trustees.

The Election Process and the Current CPF Board

As set out in the Episcopal Church's Canons, General Convention will elect 12 trustees in 2018, selecting from the slate of nominees presented by the Joint Standing Committee on Nominations.

Eight trustees — Canon Rosalie Simmonds Ballentine, Esq., the Rt. Rev. Dr. Diane M. Jardine Bruce, the Rt. Rev. Clifton Daniel III, Gordon B. Fowler, Jr., Delbert C. Glover, Ph.D., Ryan K. Kusumoto, Canon Kathryn Weathersby McCormick, and Solomon S. Owayda — are eligible and have agreed to stand for re-election. The following four trustees are retiring from the CPF Board in 2018, having faithfully served the two consecutive six-year terms allowed by the Canons of the Episcopal Church: Barbara B. Creed, Esq., Vincent C. Currie, Jr., Diane B. Pollard, and Cecil Wray, Esq. The remaining 13 trustees will continue to serve.

REVIEW OF THE PAST TRIENNium

Financial Strength of CPF

The single most important job of the CPF Board is monitoring the financial strength of CPF, including the critical component of investment performance. Even though CPG collects assessments for each individual enrolled in one of its defined benefit pension plans, the collected assessments do not cover the cost of benefits under its plans. For example, in the fiscal year ended March 31, 2017, CPF received approximately \$97 million in assessments and paid out nearly \$377 million in pension and related benefits to Episcopal clergy and lay employees. Strong, consistent investment performance is needed to fill the gap between the amount of assessments collected and the amount of benefits paid every year. CPF's investment performance is critical to fulfilling its mission, which is why CPF places so much emphasis on active management and careful decision-making.

CPF invests primarily in funds run by outside managers, and it currently has over 200 such managers across stocks, bonds, and other asset classes. Through its managers, CPF is invested in almost five hundred (500) different funds, which in turn hold a wide array of individual investments. These managers and funds bring unique insights and approaches to identifying attractive investments that CPF believes will generate desired long-term returns. CPF relies on its managers to select the individual stocks, bonds, and other

assets that comprise their portfolios. The exception is a relatively small TIPS (Treasury Inflation Protected Securities) portfolio that CPF manages directly. The work of CPF's internal investment team includes sourcing, recruiting, and hiring its outside managers, who are some of the most highly regarded managers from around the world in each asset class, and providing ongoing oversight and evaluation of their performance.

CPF remains in solid financial condition due to both good investment results and strong financial stewardship, which includes stress-testing its assets to determine whether CPF is appropriately funded today to have a high level of confidence that it will be able to meet future needs. Stress- tests of the Clergy Pension Plan over the past few years have shown that CPF has an appropriate level of assets to honor its obligations over the upcoming decades, but Clergy Pension Plan assets are in a cautionary zone. This means there are not sufficient assets in the Clergy Pension Plan (i) to make any significant enhancements of benefits or (ii) to make any significant reduction in the level of assessments without revisiting the level of benefits that it currently offers. In the past triennium, the CPF Board did approve discretionary cost of living adjustments (COLAs) to retired beneficiaries of the Clergy Pension Plan in every year that the Social Security Administration offered a COLA for its beneficiaries. COLAs were not granted to retired beneficiaries of The Episcopal Church Lay Employees' Retirement Plan (Lay DB Plan) because the CPF Board determined that granting a COLA would put too much of a strain on the financial strength of the Lay DB Plan. See www.cpg.org/COLA for details.

As of September 30, 2017, CPF assets stood at \$13.2 billion (unaudited). Assets Available for Benefits in the Clergy Pension Plan stood at \$12.3 billion (unaudited) and Assets Available for Benefits in the Lay DB Plan stood at \$199.6 million (unaudited). These numbers are improvements over previous years.

Results for the fiscal year ended March 31, 2018, will be available at the General Convention in July and will also appear in the 2018 Church Pension Group Annual Report, which will be published online at www.cpg.org.

New Chief Operating Officer

In 2016, Francis P. Armstrong succeeded Jim W. Morrison as chief operating officer of CPG. Armstrong has a long history with the organization, having served as CPG's Chief Actuary and Senior Vice President of Benefits Policy prior to Morrison's retirement. Even before joining CPG, Armstrong had a connection to the organization. His past experience includes serving as a managing principal and practice leader for the Eastern Region for Hewitt Associates' Health Management Practice, where CPG was his client.

I. Employee Benefits

CPG provides a broad array of employee benefits and related services to the Church. When appropriate and financially feasible, CPG considers changes to benefits policy to respond to changing needs of the Church.

CPF administers the following retirement plans for eligible clergy and lay employees:

A. Defined Benefit (DB) Plans

The Church Pension Fund Clergy Pension Plan (Clergy Pension Plan) is a defined benefit plan providing retirement and death benefits to eligible clergy of the Episcopal Church. It currently provides pension and related benefits for more than eighteen thousand (18,000) active and retired clergy and eligible surviving spouses or other named beneficiaries. Clergy Pension Plan benefits include monthly pension payments, a Christmas benefit, a resettlement benefit, and a pre-retirement survivor's benefit. Additional benefits are offered to eligible participants in the Clergy Pension Plan through separate plans, including short- and long-term disability benefits, life insurance, child benefits, and a discretionary subsidy toward the cost of a Medical Trust Medicare Supplement Health Plan.

After a four-year study of clergy deployment and demographic trends, CPG proposed a comprehensive set of changes to the Clergy Pension Plan and related plans to drive greater flexibility, consistency, and simplicity. The revisions were vetted in conversations with more than one thousand five hundred (1,500) individuals and were approved by the CPF Board in December 2016. Please see CPF's response to General Convention Resolution 2015-A177 in this Blue Book Report for details.

The Episcopal Church Lay Employees' Retirement Plan (Lay DB Plan) is a defined benefit pension plan that was established in 1980. Lay DB currently provides benefit coverage for approximately three thousand nine hundred and five (3,905) active, retired, and terminated, but vested, participants. Lay DB Plan benefits include monthly pension payments and a disability retirement benefit for eligible participants. Death benefits are also included for eligible participants and are paid out of The Episcopal Church Lay Employee's Death Benefit Plan. Eligible participants in the Lay DB Plan are also entitled to a pre-retirement survivor's benefit, which is paid to their eligible surviving spouse if the participant dies on or after attaining age fifty-five (55) but prior to retirement. The required assessment of nine (9) percent in the Lay DB Plan is lower than the required assessment of eighteen (18) percent in the Clergy Pension Plan. As a result of this difference, the benefits provided under the Lay DB Plan are not equal to those provided under the Clergy Pension Plan.

International Plans — CPF administers a group of unique defined benefit pension plans on behalf of current and certain former dioceses of the Episcopal Church that are located outside the fifty (50) United States.

B. Defined Contribution (DC) Plans

CPF offers the following two defined contributions plans:

The Episcopal Church Lay Employees' Defined Contribution Retirement Plan (Lay DC Plan) provides individual retirement savings accounts to approximately sixteen thousand (16,000) active, retired, and terminated, but vested, participants. Fidelity Investments is the record keeper of the Lay DC Plan and offers a wide range of investment options and tools to support retirement savings planning.

The Episcopal Church Retirement Savings Plan (RSVP) is a defined contribution retirement savings plan meant to supplement the retirement benefits available to clergy and eligible lay employees who are

enrolled in one of CPF's defined benefit pension plans using their own tax-deferred contributions. Participants have their own accounts and direct the way their money is invested. As with the Lay DC Plan, Fidelity Investments is the record keeper for the RSVP, and the investment options in the plan are the same as those in the Lay DC Plan.

Changes to CPF's Defined Contribution Plans — In the past triennium, as assets in its defined contribution plans grew, CPF was able to reduce participant investment fees by moving to lower-cost Fidelity funds that are only available to larger defined contribution plans. CPF replaced the Domini Fund with the DFA U.S. Sustainability Core 1 Portfolio Fund, a high-performing socially responsible fund with lower fees. Historically, participant selection of the socially responsible options available via the Fidelity platform has been low. A 2016 survey administered by CPF's Research and Data team revealed that most lay employee and clergy investors prioritize strong returns over positive social impact when making investment choices. Still, CPF decided to make another socially responsible investment option available to individuals who are interested in investing their own savings while considering social issues.

The changes to CPF's defined contribution offerings include replacing the previous money market fund with the lower-cost Fidelity Investments Money Market Government Portfolio - Institutional Class fund, and replacing the previous 500 Index Fund with the lower-cost Fidelity 500 Index Fund - Institutional Premium Class. The changes apply equally to the Lay DC and RSVP plans.

Update on the Lay Pension System — The Lay Pension System, which was established by General Convention Resolution 2009-A138, and later amended by General Convention Resolution 2012-Co42, requires dioceses, parishes, and other Church institutions subject to the authority of the Church to enroll their lay employees scheduled to work a minimum of one thousand (1,000) hours annually in the Lay DB Plan, the Lay DC Plan, or certain pre-existing pension plans. As mandated by General Convention, the required contribution to the Lay DB Plan is nine (9) percent of the employee's compensation, and the required contribution to the Lay DC Plan is five (5) percent of the employee's compensation, with an institutional match of at least four (4) percent of the employee's contributions to the Lay DC Plan.

Participation in the Lay Pension System has been strong, and at this point CPG estimates that approximately ninety (90) percent of employers with lay employees that are required to participate are complying. Most employers have chosen to enroll their eligible lay employees in the Lay DC Plan; only about 11.6% of eligible lay employees participate in the Lay DB Plan. As a reminder, CPF has no enforcement power with respect to the Lay Pension System but has pursued a rigorous ongoing campaign since 2009 to educate Episcopal employers with respect to the requirements of the Lay Pension System and to enroll their eligible lay employees in its plans.

For a variety of reasons, retirement benefits for clergy and lay employees are not equal. To achieve parity, the Church could mandate that all lay employees participate in the Lay DB Plan (rather than only in the Lay DC Plan), and the assessment rate for lay employees would have to be raised from the current nine (9) percent to eighteen (18) percent. Even then, it would take some years for the assets of the Lay DB Plan to grow sufficiently to afford the full menu of benefits offered by the Clergy Pension Plan.

In addition to retirement benefits, CPG provides other benefits and programs, described below.

C. Healthcare

The Episcopal Church Medical Trust (Medical Trust) is the sponsor of The Episcopal Church Clergy and Employees' Benefit Trust, a Voluntary Employees' Beneficiary Association (VEBA) established in 1978. The Medical Trust offers meaningful health benefits choices that are designed to meet the needs of clergy, lay employees, and retirees of the Church and their eligible dependents. Working with world-class health networks like Cigna, Anthem BlueCross and BlueShield, and Kaiser Permanente (and UnitedHealthcare for the Medical Supplement Health Plans), the Medical Trust offers nineteen (19) different plan designs that include preferred provider and consumer-directed health plans across all four Affordable Care Act [ACA] required tiers of plan coverage (i.e., platinum, gold, silver, and bronze). These plans all include mental health, vision, employee assistance program, and health advocacy benefits at no additional charge. Dental care plans are also available. The Medical Trust relies on multiple carriers to serve one hundred (100) domestic dioceses and forty-three (43) other institutions in the United States. The Medical Trust offers multiple carriers to ensure adequate network coverage.

The Medical Trust is the Church's selected health benefits provider under the Denominational Health Plan (DHP). The DHP, which was created by General Convention Resolution 2009-A177, and later reaffirmed and amended by General Convention Resolution 2012-Bo26, has two (2) distinct and independent goals: to achieve cost containment for the Church in light of continually rising healthcare costs, and to provide equal access to and parity of funding for healthcare benefits for eligible clergy and lay employees in the domestic dioceses.

In addressing the cost containment goals of the DHP, the Medical Trust has focused on three primary objectives:

- **Slower Increases in Cost:** Slowing the increase in healthcare costs for the Church compared to the increase in such costs outside the DHP.
- **Local Price Competitiveness:** Ensuring that the actual cost of healthcare plans offered by the DHP are competitive with the cost of comparable plans offered in each local market.
- **Reduced Disparity Among Dioceses:** Reducing the disparity in the cost of healthcare plans offered by the DHP from one diocese to another while still remaining competitive in the local market of each diocese.

Slower Increases in Cost — From 2010 to 2014, U.S. employers' health insurance premiums increased an average of five (5) percent to eleven (11) percent annually, while the Medical Trust's increases averaged four (4) percent to six (6) percent for the same years. In 2015 and 2016, the ACA exchanges increases averaged from seven (7) percent to ten (10) percent, while the Medical Trust's increases averaged from five (5) percent to six (6) percent. For the 2017 plan year, the Medical Trust was able to deliver a single-digit average rate increase of six (6) percent, a very favorable result as compared to rate increases that averaged twenty-four (24) percent on the ACA exchanges. The Medical Trust expects this trend to continue

in 2018 as early signs point to high double-digit increases again on the ACA exchanges compared to the Medical Trust's 2018 single-digit average rate increase of six (6) percent.

Local Price Competitiveness — For the Denominational Health Plan [DHP] to be successful, the Medical Trust must be able to slow the growth in healthcare costs for the Church and offer plans to the Church that are priced competitively compared to alternative options. Again, the Medical Trust has been able to produce favorable results.

In 2016, the average cost of healthcare plans under the DHP was approximately four (4) percent less than the average cost of comparable plans on the ACA exchanges. That position improved in 2017, with the Medical Trust average cost at nineteen (19) percent below the average cost of comparable plans on the ACA exchanges, and CPG expects that advantage to increase materially again in 2018. On a region-by-region basis, Medical Trust rates in 2017 are more competitive than the comparable plans on the ACA exchanges in eighty-nine (89) percent of dioceses, and CPG expects that number to grow to ninety-eight (98) percent in 2018. With respect to the remaining two (2) dioceses, the Medical Trust expects rates in 2018 to be no more than seven (7) percent above the average comparable exchange rates on the ACA exchanges. The Medical Trust is particularly pleased about this result given that its plans cover a population that, on average, is older than the populations that participate on the healthcare exchanges and the plans offered provide broader networks — not to mention the fact that the Medical Trust offers additional benefits not offered on the exchange, including the employee assistance program, Vision, and Health Advocate.

Reduced Disparity Among Dioceses — As has been evident from the pricing on the various ACA state exchanges, the cost of healthcare varies greatly from one area of the country to another. Notwithstanding that reality, the Medical Trust has been responding to concerns with cost differences raised by past General Conventions by working diligently to reduce the disparity in healthcare costs from one (1) diocese to another.

For 2017, seventy-five (75) percent of diocesan rates for the same plans are clustered near the average rate offered by the Medical Trust — that is, they are within a band of ten (10) percent below to five (5) percent above the average rate. The remaining twenty-five (25) percent of the dioceses have rates that are ten (10) percent (or more) below the average Medical Trust rate for the same plans. Offering lower rates in those dioceses has been necessary for the DHP to remain competitive with comparable rates on the ACA exchanges. The Medical Trust expects similar results in 2018.

Ongoing Efforts — The Medical Trust remains committed to continuing to contain cost increases while providing comprehensive healthcare benefits and compassionate service. In order to provide the lowest possible premium rates while maintaining competitive levels of coverage for its members, the Medical Trust continues to do the following:

- Evaluate its plan designs for quality and value.
- Reduce the number of plans in each category (i.e., platinum, gold, silver, and bronze) to consolidate purchasing power with fewer vendors while still maintaining meaningful participant choice and robust access to healthcare providers.

- Leverage purchasing power in negotiations with key vendors to achieve maximum savings on plan administration fees.
- Participate in the Express Scripts group purchasing coalition for pharmacy benefits (contract negotiations in 2016 reduced future prescription drug costs over three (3) years by approximately \$37 million).
- Remain self-insured (i.e., the Medical Trust bears the financial risk of medical and prescription drug claims), with limited and judicious use of reinsurance for only the very largest claims.
- Manage its internal operations to drive continued cost efficiencies.
- Explore additional cost-saving opportunities that develop in the emerging healthcare marketplace.

CPF administers the Denominational Health Plan [DHP] to be of service to the Church by providing a superior aggregate level of healthcare benefits, both in cost and quality, then is otherwise readily available in the market. CPF notes, however, that providing healthcare coverage to the Church is ancillary to its principal focus, which is providing secure retirements for its pension plan participants. CPF remains optimistic that it can continue to be successful in its objectives as long as participation in the DHP remains mandatory. However, if the Medical Trust were no longer able to provide a better overall solution to the Church than it could access elsewhere, CPG management would readily work with the Church to help it consider and understand other options.

Regarding parity of funding, General Convention Resolution 2009-A177, which was later reaffirmed and amended by General Convention Resolution 2012-B026, required each diocese to set a minimum healthcare cost-sharing policy that would apply equally to eligible clergy and lay employees by December 31, 2015. Based on information available to CPG in 2016, seventy-five (75) percent of dioceses have an approved cost-sharing policy in place that applies equally to clergy and lay employees. The Medical Trust continues to work closely with the remaining dioceses to assist them in establishing the minimum required employer cost-sharing policy for their clergy and lay employees.

It is important to note that the Medical Trust has no authority by which to enforce General Convention's cost-sharing policy. Rather, it must rely on the dioceses to ensure that parity in medical coverage between clergy and lay employees ultimately is achieved.

For more information, please read the 2017 DHP Annual Report, which is available on CPG's website at www.cpg.org/dhp-annual-report.

The Fund for Medical Assistance — CPF continues to support clients in the non-domestic dioceses through the Fund for Medical Assistance, which offers financial assistance to eligible clergy, lay employees, and dependents facing healthcare expenses that are not otherwise covered by public or private insurance programs. CPF granted \$27,400 in 2015, \$27,005 in 2016, and \$35,900 in 2017 (through August 2017) out of the Fund for Medical Assistance, and has continued to communicate the availability of the program.

D. The Fund for Special Assistance

The Fund for Special Assistance provides grants to retired clergy, surviving spouses, and dependents receiving benefits and experiencing a specific, extraordinary financial challenge. CPF granted \$68,450 in 2015, \$112,750 in 2016, and \$56,400 through August 2017 from the Fund for Special Assistance, and has continued to communicate the availability of the program.

E. Life Insurance

Church Life Insurance Corporation (Church Life) has provided life insurance protection and retirement savings products to the clergy and lay employees of the Church and their families since 1922. Church Life provides life insurance protection to all eligible active and retired Episcopal clergy through the group life plan sponsored by CPF. In addition, more than ninety (90) percent of Episcopal dioceses choose to provide group life and disability insurance to their employees through Church Life. Church Life also provides group annuity funding for CPF to offer a stable value option in both the Lay DC Plan and the RSVP. For clergy and lay employees seeking retirement savings and income products on an individual basis, Church Life offers an array of deferred and immediate annuities and Roth and traditional individual retirement annuity products. Since 2010, Protective Life Corporation's full portfolio of innovative individual life insurance products has been available through Church Life agents at affordable rates. Protective Life is one of the nation's leading insurance companies, rated A+ Superior by A.M. Best.

II. Property and Casualty Products

The Church Insurance Companies (CIC) consist of several affiliate entities that offer churches, dioceses, and institutions property and liability coverage as well as risk management tools and strategies. Together they have been providing property and casualty insurance and related services to Episcopal churches and institutions since 1929, including access to the insurance products of outside product partners (e.g., Liberty Mutual for workers' compensation insurance).

In 2017, William (Bill) F. Murray succeeded Dale Roderick Webster as Senior Vice President and General Manager of CIC. Murray joined CIC with more than thirty (30) years of insurance industry experience, including Chief Underwriting Officer, Casualty/Public Risk at Houston Casualty Company, and sixteen (16) years at General Star Insurance Company, now owned by Berkshire Hathaway. Murray is passionate about CIC's mission to provide competitive property and casualty coverage to Episcopal institutions in a financially sustainable way.

CIC representatives visit over three thousand (3,000) client locations each year and publish a popular risk management e-newsletter, *The Good Steward*. Two (2) CIC affiliates provide insurance to eligible institutions using a captive insurance structure that is more cost-effective and flexible than other alternatives. All claims, billing, and underwriting activities are performed in Bennington, Vermont, where CIC is headquartered. While Episcopal churches and other institutions are able to purchase their property and casualty insurance from any insurer they choose, ninety-five (95) percent of churches buy it from CIC.

From the beginning, CIC has provided a vital service to the institutions that have enrolled in its programs. CIC continues to explore options to improve its financial sustainability while continuing to provide comprehensive coverage so it can continue being of service in the century ahead.

III. Publishing

Church Publishing Incorporated (CPI), which was founded in 1918 as the Church Hymnal Corporation, is the official publisher of worship materials and resources for the Episcopal Church and is a multifaceted publisher and supplier to the broader ecumenical marketplace. CPI produces about fifty (50) new books and resources each year and manages a portfolio of more than one thousand five hundred (1,500) active titles, many sold worldwide.

In 2017, Mark Dazzo succeeded Davis Perkins as Senior Vice President and Publisher at CPI. Prior to becoming publisher, Dazzo served as chief marketing officer for the firm. He has a deep understanding of the Church and of the publishing industry.

The exhibit below provides a summary of the clients served and services provided by CPF and each of the major affiliates.

The Church Pension Fund and Affiliated Companies Services and Clients

The Church Pension Fund

Clergy DB Pension Plan	18,484
Lay DB Plan	3,905
Lay DC Plan	16,012
RSVP Plan	5,045

The Episcopal Church Medical Trust

Clergy

Not-Yet-Retired	3,883
Retired and Surviving Spouses	5,049

Lay Employees

Not-Yet-Retired	9,052
Retired and Surviving Spouses	2,416

Family Members

Not-Yet-Retired	11,595
Retired and Surviving Spouses	2,413

34,408

Church Life Insurance Corporation

Group Life Insurance	23,515
Individual Life Insurance	1,310
Annuities	4,840

The Church Insurance Companies

The number/percentage of Episcopal churches and dioceses that purchase their property and casualty insurance from CICVT or CICONY

Episcopal Churches	6,200 / (95%)
Episcopal Dioceses	96 / (96%)

Church Publishing Incorporated

Books in Print	961
Church Supplies	538
Christian Education Resources	345
eBooks	705
eProducts	42

As of October 31, 2017

RESPONSES TO GENERAL CONVENTION

I. Revise Benefits for Alternative Forms of Ministry Service (Resolution 2015-A177)

Resolution 2015-A177 directed the Church Pension Fund to continue to work actively toward revision in how benefits may possibly be determined, in order to be responsive to the changing nature of Church leadership in order to serve the leadership of this renewed Church God is calling us to be. Particularly, alternatives are sought for bi-vocational, non-stipendiary, interrupted continuity of service, and those serving in interim ministries. The resolution required CPF to report its findings to the Executive Council.

After several years of study and consultation around the Church, CPG finalized revisions to the Clergy Pension Plan and related plans. Over four (4) years ago CPG commenced a comprehensive series of listening events around the Church hosted by CPG management and trustees. These listening events included focus groups with clergy in different demographic groups, such as second-career, part-time, bi-vocational, non-stipendiary, recently ordained and recently retired clergy. The events also included larger regional meetings and webinars involving benefits administrators and lay leaders. With the benefit of insights from these meetings as well as from its day-to-day presence around the Church, the CPF Board affirmed that the objectives of the Clergy Pension Plan revision should be three (3) fold: (i) increased flexibility to reflect evolving models of ministry; (ii) consistency to ensure that all clergy are treated equitably; and (iii) simplicity to ensure that the benefits under the plan are more easily communicated and administered.

Once CPG began the work of actually designing the new pension plan to meet the foregoing objectives, it adopted an iterative approach of testing ideas with groups of clergy, bishops, administrators and lay leaders, refining ideas to reflect the feedback and then repeating that testing. With this process, in approximately fifteen (15) months CPG was able to obtain direct input from over one thousand five hundred (1,500) individuals around the Church. Pursuant to the resolution, Mary Kate Wold, CEO and President of CPF, met with Executive Council on February 7, 2017, to describe proposed changes to the Clergy Pension Plan.

Bi-vocational and Part-Time Clergy — A number of revisions to the Clergy Pension Plan are intended to benefit part-time clergy. Examples include the following: (i) revisions to eligibility requirements that make it easier for clergy at lower compensation levels to become participants in the plan; (ii) revisions that make it easier for part-time and lower-paid clergy to earn a full year of credited service, as opposed to fractional years, for twelve (12) months of work; (iii) revisions that create more flexibility for making personal payments into the plan during breaks in service; (iv) removal of the “consecutive year” requirement for determining the Highest Average Compensation, thereby making it easier for clergy to risk leaving higher-paid service to take lower-paying positions; (v) increase in the life insurance benefit from four (4) times Highest Average Compensation to six (6) times Highest Average Compensation; and (vi) revisions that increase the minimum pensions for many clergy at the lowest compensation levels.

Non-Stipendiary Clergy — The CPF Board has determined that CPF cannot offer benefits to clergy who are not paid by the Church. While recognizing emerging trends in deployment and compensation around the Church, the Board has affirmed the original purpose of the Clergy Pension Plan, which is income

replacement. CPF is required by Canon to base assessments “upon salaries and other compensation paid to Clergy.” Recent revisions to the Clergy Pension Plan make it easier for an employer to establish a cleric’s eligibility for benefits. Assessments paid into the Clergy Pension Plan also underwrite all other benefits and programs (e.g., Education and Wellness programs) offered by CPF. An employer who wishes to offer a cleric benefits or access to CPG programs can accomplish this by meeting the minimum requirements for eligibility under the revised rules. CPF has already begun to educate and encourage employers and clergy to understand and leverage the revised Clergy Pension Plan rules to give clergy access to pension and ancillary benefits whenever they feel it is appropriate. Also, a recent study shows that thirty-two (32) percent of the clergy who are currently non-stipendiary were compensated at some point in their Church careers and have vested benefits under the Clergy Pension Plan.

Interrupted Continuity of Service — A number of revisions to the Clergy Pension Plan are intended to benefit clergy with interrupted continuity of service. Examples include the following: (i) revisions that make it easier for part-time and lower-paid clergy to earn a full year of credited service, as opposed to fractional years, for twelve (12) months of work; (ii) revisions that create more flexibility for making personal payments into the plan during breaks in service; (iii) revisions that remove the “consecutive year” requirement for determining the Highest Average Compensation, thereby making it easier for clergy to risk leaving higher-paid service to take lower-paying positions; and (iv) revisions allowing clerics to achieve a full target benefit after twenty-five (25) years of credited service (a change from thirty (30)), whether the cleric is active or inactive at retirement.

Interim Ministries — A number of revisions to the Clergy Pension Plan are intended to benefit clergy serving in interim ministries. Examples include the following: (i) revisions that make it easier for part-time and lower-paid clergy to earn a full year of credited service, as opposed to fractional years, for twelve (12) months of work; (ii) revisions that create more flexibility for making personal payments into the plan during breaks in service; and (iii) revisions that remove the “consecutive year” requirement for determining the Highest Average Compensation, thereby making it easier for clergy to risk leaving higher-paid service to take lower-paying positions; and (iv) provisions for any cleric to retire and collect a pension provided the cleric does not work for the same Church employer from which he or she retired and the cleric doesn’t earn more than a specified amount, currently \$37,400.

Second-Career Clergy — Revisions that particularly benefit second-career clergy include: (i) more liberal vesting requirements so that older clergy with less than five (5) years of service can still receive benefits by the time they are of retirement age; (ii) a lump-sum payment provision for those clergy who would otherwise receive very small pensions; and (iii) relaxed requirements for clergy to perform compensated service in retirement above the compensation threshold or for the same employer for up to two (2) years, thereby allowing second-career clergy to enhance their retirement income notwithstanding shorter tenure in the Church.

CPG has had positive reactions from most individuals who have accepted its invitation to give input with respect to these changes. For a more detailed overview of this work, including a description of all of the revisions, please visit CPG’s website at www.cpg.org/CPPR.

II. Study Costs of Pension Benefits in Foreign Dioceses (Resolution 2015-A181)

Resolution 2015-A181 instructed the Church Pension Group to conduct a study of compensation and costs and fees for all employee benefits (e.g., retirement, healthcare, short-term and long-term disability) etc., for clergy and lay employees in the dioceses of Province IX, the Diocese of Haiti, the Episcopal Church in Cuba, and Covenant Partners, to provide to the CPF Trustees information and guidance on alternative programs and strategies, such as employee contribution plans, that will improve clergy and lay pension plans in these areas, to discuss their findings with diocesan leaders, and to report their findings back to the 79th General Convention.

The purpose of this study would be to provide appropriate information and costs about employee benefit coverages to diocesan leaders and to provide the Church information on the current state of employee benefits in those areas. CPG management also expanded the scope of the study to include the Diocese of the Virgin Islands.

Since the last General Convention, CPG has been studying the cost and competitiveness of employee benefit offerings in non-domestic dioceses and discussing its findings with each of the dioceses involved in the study. More specifically, CPG has worked with bishops and lay leaders to collect benefits information and has retained a third-party expert to compare the benefits offered by employers to clergy and lay employees in these non-domestic dioceses and churches with appropriate benchmarks in every country.

Pension benefits are the central feature of clergy benefits packages in the non-domestic dioceses. With the exception of Puerto Rico, pension benefits are not available to lay employees. Furthermore, each local diocese takes responsibility for evaluating and determining the need for the health and welfare benefits packages for clergy and lay employees. This may include benefits for healthcare, wellness, group life insurance, short- and long-term disability, paid time off, and meals. CPG's research included an evaluation of all of these benefits, including an evaluation of the retirement benefits provided by the International Clergy Pension Plan.

Research Findings

CPG's initial findings from this study include:

- Retirement, life, and disability benefits provided through the International Clergy Pension Plan exceeded the benefits available to similar professionals in the local markets.
- The International Clergy Pension Plan is a primary feature of the clergy benefits package in most non-domestic dioceses. The current formula provides one hundred (100) percent income replacement for full-career (twenty-five (25) years of credited service) clerics with a Highest Average Compensation of \$10,000 or less and also provides death and disability benefits.
- Private employer-provided pension plans are not common. As a result, retirement benefits for non-domestic clergy are significantly above market.
- Compensation for international clergy is low compared to local markets where similar types of responsibilities are involved.
- Pension benefit amount is somewhat dampened by lower compensation.

- Compensation data for lay employees is generally unavailable.
- Some dioceses provide additional group life insurance coverage, including coverage for lay employees.
- Retirement benefits are not typically offered to the lay employees of the Episcopal Church.
- Healthcare benefits determined and provided by the local diocesan leadership are below market in most countries.
- Clergy and lay employees' differing levels of health and welfare benefits coverage vary by diocese, specifically with regard to eligibility criteria and cost-sharing guidelines.
- Retirement benefits for International Clergy Pension Plan beneficiaries are provided in U.S. dollars. Inflation impact and local currency variability affect purchasing power, with the U.S. dollar exerting a positive impact compared to local currencies over the past five (5) years.
- Inflation negatively impacted nearly all the countries studied.
- Credible inflation data for Venezuela and Cuba was not available.

CPG's study of governmental social security benefits in these dioceses brought additional insights:

- All of the countries studied offer social security benefits.
- Governmental social security programs are less generous than the U.S. Social Security program.
- Half the countries surveyed have no regular process for indexing social security benefits.
- Church employer participation is lacking or inconsistent because clergy and lay worker participation is not always mandatory.
- Clerics who opted to participate in social security benefits voluntarily found the enrollment process difficult and hard to do on their own.
- Limited participation in governmental social security programs may increase the need for a robust private employer pension plan that provides adequate levels of income replacement in retirement for clergy and lay workers.

Alternative Strategies and Topics for Future Discussion

CPF's final report to General Convention provides cost and fee data and when complete will be available at www.cpg.org/GC2018. Strategic considerations relating to the benefit gaps identified by Resolution A181 research, including the possible need for further research regarding local social security participation, the establishment of additional retirement savings programs to address the needs of lay workers, and the development of enhanced health and welfare benefit programs through aggregate purchasing tactics, will also be available once complete at www.cpg.org/GC2018. CPG plans to review its Resolution A181 research and findings with the bishop for each non-domestic diocese before the 79th General Convention.

III. Divest From Private Corporations in the Prison Business (Resolution 2015-Do67)

Resolution 2015-Do67 directed the Episcopal Church to continue a no-buy policy with respect to corporations that own or operate for-profit prisons and encouraged CPF to institute a similar no-buy policy.

CPF does not own direct investments in for-profit prisons. However, to the extent possible, it is committed to leveraging its shares in other companies to address human rights violations wherever they occur, which may include public and for-profit prison systems.

IV. Strengthen the Relationship with the Episcopal Church of Cuba (Resolution 2015-B003)

Resolution 2015-B003 established a team, which included CPF, to continue strengthening the relationship between the Episcopal Church and La Iglesia Episcopal De Cuba with the goal of fostering better understanding and fellowship.

The resolution directed the establishment of a team to facilitate collaboration and, accordingly, the Task Force on the Episcopal Church in Cuba was created. CPG served a supporting role on the Task Force. Specifically, CPF worked with its own actuaries to calculate and describe the financial impact of allowing active Cuban clergy to participate in the International Clergy Pension Plan. CPG's chief operating officer attended two (2) meetings of this Task Force and explained the responsibilities of CPG as plan sponsor and plan administrator.

V. Instruct CPG to Study Disability Plan for Lay Employees (Resolution 2015-B016)

Resolution 2015-B016 instructed CPF to study the feasibility of a mandatory, short-term disability (STD) plan for all lay employees of the Episcopal Church and to report its findings to the Executive Council.

Identifying Patterns and Attitudes Toward Short-Term Disability Coverage

In 2016, CPG analyzed its own data on short-term disability and conducted a survey to identify gaps in coverage. CPG's analysis revealed that approximately fifty (50) percent of congregations with benefit-eligible employees offer some form of short-term disability coverage. Of the congregations that do not offer coverage, sixty-five (65) percent cited cost as a blocker, 27.5% confessed that they had not thought about it, and 7.5% simply did not see the need.

Survey respondents were asked to indicate a price level at which short-term disability coverage would be attractive. Thirty (30) percent indicated that coverage would be too expensive at any price, thirty-five (35) percent said they would be willing to pay a premium of \$15–\$35 per employee per month, and thirty-five (35) percent would be willing to pay a premium of only \$5–\$15 per employee per month.

Estimating the Cost to Provide Coverage to Those Who Do Not Have It

CPF estimated the cost of providing standard short-term disability coverage to lay employees to be approximately \$15 per employee per month.

These results and others were presented to the Executive Council in October 2016. A copy of the full report is available at WWW.CPG.ORG/GC2018.

While CPG identified gaps in short-term disability coverage and in general product awareness among those surveyed, it did not find significant support for mandating short-term disability coverage for lay employees.

In fact, concerns about cost suggest that a mandate might not be well received by many, at least absent further education and knowledge.

VI. Extend Pension Benefits to Same-Gender Couples (Resolution 2015-Do47)

The CPF Board was directed to continue to review and revise the pension plan rules so that participants in the plan with same-gender spouses and their spouses are treated the same as participants with opposite-gender spouses in all respects, to avoid discriminating against same-gender couples, who in the past were not able to marry under civil law. The revisions also include the addition of a transition period to provide equal benefits to married couples, including special provisions for surviving partners of deceased participants in the plan.

CPF revised its Clergy Pension Plan and Lay DB Plan rules to achieve equality for same-gender spouses in 2011, long before this resolution. At that time, CPG offered a transition period that allowed same-gender married couples to qualify for benefits under relaxed rules. Subsequently, CPG extended the transition period a second and a third time, with the final transition period ending on December 31, 2017. For more information, please visit www.cpg.org/active-clergy/retirement/pensions/benefits/survivors-benefits/.

VII. Authorize for Trial Use Marriage and Blessing Rites Contained in "Liturgical Resources I" (Resolution 2015-A054)

Church Publishing Incorporated has published the revised edition of *I Will Bless You and You Will Be a Blessing* in direct response to Resolution [2015-A054](#). See Resolution [2015-A054](#) in the Episcopal Archives for details and context.

VIII. Establish Church-Wide Parental Leave Policy and Practices (Resolution 2015-Do30)

Resolution 2015-Do30 strongly urged all dioceses, congregations, and other church-related offices and agencies/contexts to establish and make available parental leave policies for birth and adoptive parents, both clergy and lay, in their employ. The 78th General Convention further directed CPG to increase publicity and knowledge about the provisions provided through short-term disability, and directed the Executive Council in consultation with CPG to prepare a church-wide model policy on parental leave for both birth and adoptive parents for consideration by the 79th General Convention.

CPG stands ready to assist the Executive Council with this work when requested to do so.

CHURCH PENSION FUND [CPF] AND SOCIALLY RESPONSIBLE INVESTING (SRI)

Socially Responsible Investing [SRI] was a major topic of discussion at the 78th General Convention, and it continues to be an important topic around the Church. For this reason, CPF decided to summarize its efforts in the Blue Book. Additional information can be found on its website at www.cpg.org/SRI.

CPF has been committed to SRI for decades. In that time, it has leveraged the following high-impact strategies to significant effect:

- Investing for Positive Impact: proactively seeking out and investing with managers who deliver both strong returns and positive social outcomes;

- Shareholder Engagement: using CPF's position as an institutional investor to influence the behavior of companies in its investment portfolio; and
- Thought Leadership: sharing CPF's experience and its industry relationships to create awareness of modern, effective strategies for using capital to achieve positive social impact.

Each of these strategies is summarized below.

I. Investing for Positive Impact

As a fiduciary, CPF's SRI strategy remains focused on working with external investment managers who possess expertise in identifying investment opportunities that offer fully competitive risk-adjusted returns while providing a positive social impact. Importantly, the primary objective of its Socially Responsible Investing [SRI] approach is to earn returns that are sufficient to ensure that benefits promised to current and future beneficiaries are available when needed. Three (3) areas where CPF actively invests include environmentally responsible, economically targeted and women- and minority-owned firms.

Environmentally Responsible

The sustainability of the environment is important to CPF. For that reason, it continues to seek managers who possess expertise in environmentally responsible investments. CPF has investments in a number of funds that support and promote sustainable forestry, clean technology and green buildings.

Sustainable Forestry

CPF has invested in several sustainable forestry-related initiatives, including investments in sustainable forest funds managed by The Forestland Group, which promotes and employs sustainable forestry practices and has captured and stored four hundred and eighteen thousand (418,000) tons of carbon dioxide.

Clean Technology

CPF has made investments in more than one hundred (100) clean technology projects. These investments generate or promote the use of solar energy, wind, hydro, geothermal, and biomass fuels or provide solutions for photovoltaic cells and refrigerants. CPF has also funded cutting-edge technologies and has investments with companies that manufacture electric vehicles and produce lithium batteries.

CPF served as an anchor investor in the Developing World Market's Off-Grid, Renewable and Climate Action Impact Note (ORCA Note). The ORCA Note provides renewable energy finance loans to socially responsible businesses in Ecuador, Guatemala, India, Kazakhstan, Kenya, Mongolia, Nicaragua, Rwanda and Tanzania and is composed of eleven (11) underlying loans made to inclusive financial institutions and operating companies.

Green Buildings

CPF supports sustainable construction principles and has made real estate investments in more than sixty-five (65) LEED (Leadership in Energy and Environmental Design) certified buildings and more than ten (10) BREEAM (Building Research Establishment Environmental Assessment Method)

certified buildings. In addition, CPG's headquarters is a Gold-certified LEED space in recognition of the implementation of environmentally sustainable practices in the construction and operation of its New York City office.

Economically Targeted

CPF's economically targeted investments have traditionally focused on microfinance-related initiatives, affordable housing, sustainable farming and urban redevelopment.

Microfinance

CPF served as an anchor investor through its investment in the Essential Capital Consortium, a social enterprise fund managed by Deutsche Bank's Global Social Finance Group. This investment will finance approximately twenty (20) enterprises that are focused on providing debt financing to companies in the energy, health, and microfinance sectors in developing countries.

Affordable Housing

CPF's investments have enabled the construction or preservation of nearly fifty-four thousand (54,000) affordable housing units throughout the United States. The demand for affordable housing units is expected to increase in the coming years, as the Urban Institute has reported that for every one hundred (100) extremely low-income renter households in the United States only twenty-nine (29) affordable and available rental units are available.

Sustainable Farming

CPF's investment in Silverlands, a private equity fund managed by SilverStreet Capital, supports indigenous farmers in sub-Saharan Africa. Silverlands' efforts have been instrumental in improving the lives of thousands of people in the region.

Urban Redevelopment

CPF has funded more than three hundred and twenty (320) urban redevelopment projects in cities around the world. These projects have had a positive impact on local communities in reducing crime, improving housing stock, and increasing economic vibrancy. These included retrofitting buildings and constructing new housing.

Women and Minority Owned Firms

CPF continually seeks managers who provide access to investments that offer competitive risk-adjusted returns. Over the years, CPF has been fortunate to work with a number of woman- and minority-owned fund managers. CPF currently has investments in twenty-five (25) funds that are women or minority owned.

II. Shareholder Engagement

Productive Dialogues

CPF uses its position as a large institutional shareholder to engage companies on social and environmental issues that have long-term investment implications. It looks to promote productive dialogue and, if necessary, file shareholder resolutions to encourage these companies to conduct their business in a manner that addresses important social and environmental concerns of the Episcopal Church.

For decades CPF has collaborated with the Committee on Corporate Social Responsibility [CCSR] of the Executive Council of the Episcopal Church and the Domestic and Foreign Missionary Society of the Protestant Episcopal Church (the “DFMS”) — as well as with other faith-based organizations and investors — to discuss its shared concerns and develop strategies for addressing those concerns. CPF is also a member of various investor groups, including the Interfaith Center on Corporate Responsibility and the CERES Investor Network; and coordinates its shareholder engagement efforts with other investors having similar interests.

CPF has focused its attention, in particular, on encouraging companies in its investment portfolio to address issues related to the environment, human rights violations, and corporate board diversity. Shareholder engagement efforts often require years of dialogue, but CPF believes it has made great progress with companies in addressing its concerns.

CPF is very proud of its shareholder engagement efforts, which support its commitment to corporate social responsibility and the values of the Episcopal Church while allowing CPF to pursue its own vision of providing the highest possible level of financial security in retirement for the clergy and lay employees of the Church.

Voting Proxies

Every publicly traded company conducts an annual meeting during which its shareholders cast votes on a variety of issues, ranging from the election of corporate directors and approval of auditors to various issues proposed by shareholders. Shareholders generally vote on these issues in advance of the annual meeting by submitting a completed proxy to the company.

CPF works with CCSR and the DFMS to decide how to vote proxies for the shares it holds. As a result of this joint effort, CCSR established a set of proxy voting guidelines for the Episcopal Church several years ago, and these guidelines were approved by the Executive Council. To view these guidelines, please refer to the following url: <http://www.episcopalchurch.org/page/socially-responsible-investing>.

CPF follows the proxy voting guidelines of the Episcopal Church when voting proxies for the investments in its portfolio to the extent consistent with its fiduciary responsibilities. In this way, it supports important social, ethical, and environmental concerns of the Episcopal Church while striving to achieve the highest possible level of financial security in retirement for clergy and lay employees of the Church.

III. Thought Leadership

CPF has operated in the Socially Responsible Investing [SRI] space for several decades and has garnered a reputation for being an experienced and respected impact investor. CPF uses its thought leadership to convene people and connect investors with SRI fund managers and opportunities.

As part of CPF's ongoing commitment to increase the awareness of SRI and foster relationships among those interested in the topic, it periodically hosts roundtable discussions to share ideas and discuss the opportunities and challenges of social investing. CPF's New York City roundtable with Equilibrium Capital, a global asset manager focused on sustainability-driven real asset strategies, funds and products; brought together individuals from various investment firms, pension funds, faith-based organizations, consulting agencies, research institutes and family foundations to share ideas and discuss the opportunities and challenges that SRI presents.

In London, CPF co-hosted a roundtable discussion with Bridges Fund Management, a specialist fund manager dedicated to using an impact-driven investment approach to create superior returns for both investors and society at large. The event brought together individuals from a number of investment firms and pension funds as well as representatives from Trinity Wall Street and the Church Commissioners for England. The group shared ideas on SRI opportunities around the globe and the growing interest among institutional investors in SRI.

CPF executives regularly attend and speak at SRI conferences around the world. These conferences are designed to elevate the industry's shared understanding and approach to SRI. Attendees often include other institutional investors, government officials and non-profits focused on advocacy. In addition to building relationships with leading SRI-management firms, these events offer CPF the opportunity to share its perspectives on SRI-related issues and provide a forum to identify positive impact investment opportunities.

As part of its centennial celebration, CPG is hosting a series of conversations around the Church called Insights & Ideas: Centennial Conversations. Each event includes a robust discussion on the topic of positive impact investing. To facilitate discussion, CPG has recruited third-party experts in this space, senior members of its own investment team and members of the CPF Board to share information, insights, and ideas on the topic of positive impact investing. The goal of these events is to give institutions of varying sizes inspiration and actionable ideas about how to use capital to have a positive social impact while realizing competitive returns. Each event has been videotaped and a compilation video will be available on CPG's website this spring.

CPF remains committed to sharing its views on the topic of SRI more broadly and has developed a series of Executive Q&A and investment case study videos, which can be viewed at www.cpg.org/SRIvideos.

CONCLUSION

The past triennium has been a productive time at CPG. CPG has undertaken a comprehensive review of the Clergy Pension Plan, a study of benefits offered in the non-domestic dioceses, a study of disability benefits, and a study of clergy deployment trends. CPG did all of this while constantly monitoring the financial strength of the organization, continuing its essential investment activities, including socially responsible investing, and delivering a high standard of care to the individuals and institutions that depend on it for help.

One hundred (100) years into its service, CPG remains committed to providing its clients with the highest possible level of financial security in retirement that is consistent with exemplary financial stewardship on our part and with the evolving needs of the Church. This Blue Book Report describes some of CPG's work in this regard, but additional useful information can be found on CPG's website, at www.cpg.org, including CPG's report to the State of the Church Subcommittee on the Church Pension Group.

BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY OF THE EPISCOPAL CHURCH

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Mandate

Educating and Forming lay and ordained leaders for the church in the changing world.

[Adopted by the Board of Trustees in 1999; reaffirmed October 23, 2015.]

Summary of Work

HISTORY

Established by resolution in 1817, the General Theological Seminary was the first seminary of The Episcopal Church and the only one founded by the General Convention. In 1827, General moved to its current location on farm land given by Clement Clarke Moore, who was a parishioner at Trinity, Wall Street. The establishment of General Seminary gave rise to the neighborhood of Chelsea, currently one of the most vibrant neighborhoods in New York City. It was the express decision of the Convention that the Seminary be in New York City, and General's location remains an essential aspect of its character and mission.

Throughout our two hundred (200) years, General Seminary has always had a two (2) part mission: education *and* formation. In order to achieve those equally important missional goals, we have three (3) foci of sustainability and are building upon Four Strategic Pillars.

THREE FOCI FOR SUSTAINABILITY

In order for General Seminary to continue into the next two hundred (200) years of our life, we must be sustainable three (3) ways: financially, missionally and culturally.

Financial sustainability means that on a mid and long term basis, we must only spend the resources we have available. Plainly put, sooner rather than later, the proverbial lines must meet. At the time of our

last General Convention report, we had a structured annual budget deficit of almost \$3 million. In the most immediate fiscal year (2016-17), we ended with a bottom line surplus, even after accounting for depreciation and maintaining a responsible five (5) percent endowment draw. This past year, we welcomed our largest entering class in recent times, over doubling the number of new students from several years' past. We pay attention to every revenue source (annual giving, five (5) percent endowment draw, housing, tuition and ancillary income), none of which account for over twenty (20) percent of our total operating income. We are ever-vigilant on spending. With a myriad of factors determining the bottom line each year, our trajectory is highly favorable and the 2012 *Plan to Choose Life* is being fulfilled. General Seminary is embracing realistic financial sustainability.

Simply put, missional sustainability means that we must do something that the Church wants and needs. The 2014 *Way of Wisdom* and its capstone, *The Wisdom Year*, was a specific response to a near-universal plea across constituencies that General Seminary educate and form leaders ready to “hit the ground running.” Now in its fourth full year, the *Way of Wisdom* is producing those desired results by giving ordination-track graduates the intellectual grounding and sophistication – paired with real life training and decision-making – to prepare them for ministry in the 21st century. We continue to respond to the Church’s desires by creating new degree and certificate programs, ever improving our provision for ordination-track leaders and providing accredited degrees and other offerings for lay leaders alike.

Similarly, educational excellence continues to be embraced by General Seminary. We have twenty-five (25) faculty members of all classes, the vast majority of whom possess terminal degrees and all of whom are actively engaged in scholarship and service within the Church and the Academy. The Christoph Keller Library has maintained its preeminence as a leading center of Anglican Studies for the entire Church, with a collection that serves as a resource to Anglicans throughout the Communion. Beginning with a self-study in 2016, our accreditation through ATS was reaffirmed (without notation) through spring/Easter 2024. General Seminary is embracing missional sustainability by responding to the Church’s present-day needs.

Finally, cultural sustainability is embodied by our common vision. With agreement across constituencies, we are able to devote resources efficiently and effectively to the shared goal set forth in our Mission Statement. Stakeholders and evaluators alike have observed our steadfast commitment to a shared vision. As an entire community we are invested in educating and forming leaders for the Church. We are culturally sustainable and continue to work to embrace systemic health and wholeness.

FOUR STRATEGIC PILLARS

To live into our Mission Statement and keeping our eye on the above three (3) foci of sustainability, we are building on four (4) Strategic Pillars:

Strategic Pillar I:

Continue to refine our traditional ordination-track Master of Divinity program with responsive attention to the evolving needs of the Church and the world.

Continuation of General Seminary's two (2) centuries old commitment to academic excellence together with renewed attention on formation reflect the Church's expressed desire for preparation of ordained leaders for the 21st century church. *The Way of Wisdom* integrates all disciplines of seminary education to provide an enriching, integrated, and contemporary multidisciplinary experience combining our traditional rigorous academics; hands on experience in Chapel service and parish ministry; and practical training in a wide range of subjects, from pastoral leadership to financial stewardship. This approach culminates in *The Wisdom Year*, in which seniors will have the opportunity to synthesize all they have learned by serving in real-word paid, part-time positions in ministry settings.

Strategic Pillar II:

Develop substantially more non-ordination track, non-residential, vocationally-focused Master of Arts and Certificate programs in related areas, useful to the wider Church and the world.

Through its recently accredited MA in Ministry and its well established MA in Spiritual Direction, General Seminary is positioned to offer a wide range of degree programs that prepare laypersons for careers in such areas as spiritual direction, pastoral care, pastoral counseling and youth and young families ministries and chaplaincies. These programs significantly benefit the Episcopal Church and other denominations and support our efforts to achieve each of the three (3) foci of sustainability. Preparation for vocationally-focused lay ministry preparation is an important part of General Seminary's next two (200) hundred years.

Strategic Pillar III:

Seek out and embrace partnerships and affiliations of all types.

By joining forces with other seminaries and educational institutions, students at each these institutions will be able to tap into an even wider range of world-class learning experiences at a time when financial pressures are limiting the ability of all of these institutions to expand their curricula. Our New York City presence, compelling integrated offerings and the world class faculty we can attract from throughout the tristate area will make us a key beneficiary of these alliances and provide the basis for exploring even deeper partnerships. Fellow Episcopal and other Christian seminaries are also natural partners for relationships of all kinds.

Strategic Pillar IV:

Engage in a successful capital campaign for preservation, renovation and refreshment of the Chapel of the Good Shepherd, together with a major gifts initiative for endowment of scholarship, programs and faculty positions.

The repair, refurbishment and endowment of the Chapel of the Good Shepherd is a key priority at General, and will be the goal of a major gifts initiative tower the next five (5) years. A planned Capital Campaign will also focus on permanent support for positions, programs and scholarships. Funding for entrepreneurial ventures will also be included. This major-gifts initiative is set to correspond to our two hundred (200) years of anniversaries (establishment, incorporation, matriculation of first class, appointment of first faculty, first graduation and establishment on Chelsea Square).

AN IMPORTANT CHALLENGE FOR GENERAL SEMINARY AND THE 2018 GENERAL CONVENTION

With ongoing success in embracing financial, missional, and cultural sustainability and building upon the Four Strategic Pillars, General Seminary is addressing a fifty (50) year challenge head on: board size.

For Fifty (50) years, The Association of Theological Schools has urged governance changes.

Beginning nearly fifty (50) years ago, our accrediting agency, the Association of Theological Schools, on every successive comprehensive re-accreditation visit has made the same observation evolving into clear recommendations: address the board size and revise the structure to be more nimble. The following are excerpts of nearly fifty (50) years of ATS decennial reports chronicling those recommendations:

1968: It might be wondered whether ecclesiastical control of this kind [election of two-thirds of trustees by General Convention] could serve to hamper the effective development of a seminary in terms of the internal dynamics appropriate to an educational institution. The long history of the school appears to offer no significant evidence of this having occurred. Indeed, if there is a problem at all it may well be of the contrary nature, namely, a question as to whether this method of election of Trustees promises to bring as much involvement in the life and work of the Seminary as might be desired. But, this is only a passing observation. [1968 Accreditation Report (April 21-15, 1968 Comprehensive Visit) Excerpt from page 3]

1977: Structure. A. Governance and Administration. The Board of Trustees of General Theological Seminary is composed of competent and dedicated people, including a large number of clergy and some lay people. We commend the Board for its interest in the Seminary and for its recent action in restructuring the Board. We recommend, however, that: 1) the Board be reduced in size to make it

an even more effective instrument... [1977 Accreditation Report (November 6-9, 1977 Comprehensive Visit) *Excerpt from page 6*]

1984: Governance and Administration. It cannot be stated strongly enough that the role of the Board of Trustees is crucial to the future well-being of the General Theological Seminary. This report wishes to single out the Board as the single most important element in the structure of General Theological Seminary during the period of 1984-1990. The reason is the role that only an active, vigorous Board of Trustees can play in institutional advancement. ...

The issues and concerns that such a project might encompass should include the following:

- a) Initiation of the following areas of inquiry is in order: a review of the relationship of the Board to the General Convention of the Episcopal Church; various discussions of its merits; and a decision as to its value for General by 1987...
- d) The manner of electing members to the Board, particularly the need for GTS to have a role and/influence on the selection of nominees to insure that genuine interest to serve the Seminary is keenly present and that the classic roles of Trusteeship are understood and actively embraced.
- e) If these issues are adequately addressed, then the issue of the right working size of the Board will receive the review it merits. [1984 Accreditation Report (November 13-16, 1983 Comprehensive Visit) *Excerpt from pages 3-4*]

1994: Governance and Administration. Board. The Board of Trustees of GTS is made up of forty-two (42) members, with the usual set of committees. Currently a special Board Committee has the task to review Board mission, structure and functioning. It has not yet finalized its recommendations. The likely outcome is some streamlining and downsizing in order to make possible more “ownership” of the school by board members and an outcome which appears desirable. [1994 Accreditation Report (November 13 – 16, 1994 Comprehensive Visit) *Excerpt from pages 3-4*]

2004: Authority and Governance. In response to long-standing concerns about the ineffectual structure of the Board of Trustees and a general lack of “ownership” by a number of individual trustees, in 2001 GTS contracted with Malcolm Warford of the Lexington Seminary to consult with the Board and administration, conduct a survey and prepare a report. [2004 Accreditation Report (November 14-17, 2004 Comprehensive Visit) *Excerpt from pages 10-11 (unnumbered)*]

[N.B. The Warford report recommended the “Commission” system, significantly increasing the number of participants in board governance. During the lead-up to the financial crisis beginning in 2010 and continuing through the governance consulting of In Trust President Dr. Douglass Lewis in 2014, this increased diffusion of decision-making was widely recognized as one of the significant contributing factors of the lack of financial and missional oversight from 2004 onward.]

2016: Authority and Governance... Based on rules set forth in the Constitution, the Board of Trustees is unusually large (42) and its membership is elected by various sources; its own nominations, alumni elections, the General Convention of The Episcopal Church and others by virtue of the offices they hold. The school has worked around its cumbersome size and election process by empowering its Executive Committee to function between board meetings. Although the board has become decidedly more transparent in the last two (2) years, the Executive Committee functions almost as a “Board within the Board.”

Every trustee who was interviewed stated that the Board of Trustees was too large to be fully effective in governing a school that is intent on meeting the challenges of contemporary theological education. This may be especially true in the case of GTS, whose board will be required to oversee the establishment of a new culture of planning, evaluation and financial sustainability. In these times, such work requires a board that is nimble, that has a steadfast adherence to mission, and that exercises its authority only as one body.

The evaluation committee understands that board composition and structures of election can be amended only by mutual agreement of the Board of Trustees and the General Convention of The Episcopal Church and that GTS is limited in its ability to influence the Convention. With that fact in mind, we encourage that attention be given during the next period of accreditation to the size and complexity of the school’s unusually large board (forty-two (42) trustees elected by four (4) different bodies and, until recently, an additional twenty-four (24) non-voting representatives), and how it can be reduced and simplified for greater nimbleness and self-direction so that it may continue to most effectively meet the demands of 21st century theological education (Standard 7, section 7.3.1.10). [emphasis in the original] [2016 Accreditation Report (November 14-17, 2016 Comprehensive Visit) Excerpt from pages 10-11]

[N.B. The “additional twenty-four (24) non-voting representatives” referred to the ill-advised expansion of the board under the “Commission” system instituted after the 2004 Warford recommendations.]

[End of 1968 – 2016 ATS reaccreditation report quotations]

The ATS has been clear for nearly fifty (50) years: General Seminary’s forty-two (42) person board is too large to be as effective as necessary in the 20th and 21st century.

For 150 years, General Convention has struggled with how to establish a seminary for the whole Church.

General Convention has similarly struggled with how to help General Seminary create effective governance. In 1814, the relatively new Episcopal Church began to discuss and debate how to educate and form ordained leaders for what it hoped would be growth less. This was less than forty (40) years after the near death of our Anglican faith following the American Revolution. By 1817, the debate

ended and the Church chose national training for priests rather than local, diocesan training. The General Theological Seminary was encouraged to be born. A little later, by act of the New York Legislature, sponsors separately incorporated General Seminary under New York law and that institution continues to this day.

Despite conclusion in 1817, the debate about local vs. national training did not end. By the next General Convention, Virginia had its own seminary and General Seminary had not yet coalesced as the general expression which General Convention had desired. A little later, with the financing of Jacob Sherred and the gift of land by Clement Clark Moore, General Seminary then had a permanent home and funding, yet, regional desires for seminary training continued. Other seminaries were being formed in other areas of the rapidly expanding United States.

The next ninety (90) years were an effort by General Seminary to live into its role as a seminary for the whole Church by using the vehicle of governance. A complex system was devised whereby each diocese had certain seats on an ever-expanding Board of Trustees, all based on what amounted to the level of diocesan monetary contributions. This House of Representative approach - with donated money as the electorate - was balanced by a Senate-esque appointment of each and every bishop in The Episcopal Church to the General Seminary board. Clerical and lay trustees appointed by dioceses served alongside every bishop in The Episcopal Church. Though unicameral, the almost-hundred year's experiment of General Seminary was to embrace the whole Church through governance.

The written annals of General Convention frequently chronicled the growing dis-ease of a board of that size. For the three (3) successive conventions of 1871 in Baltimore, 1874 in New York City, and 1877 in Boston, General Convention struggled with the size of the governing board of General Seminary. In Philadelphia in 1883, General Convention acknowledged a need for change as the "number of trustees is almost 400 and growing." In Richmond in 1907, the convention journal stated that the "present method prescribed for the government of the Seminary in the selection of Trustees is cumbrous, antiquated, and unsatisfactory." By 1913, the New York City General Convention finally passed resolutions, to which the General Seminary Board of Trustees agreed, to reduce the over four hundred (400) members to a then-lithe forty-two (42).

Current attention to size of board membership

In response the fifty (50) years of ATS urging and one hundred and fifty (150) years of General Convention struggles, we have collaborated with the Resolution 2015-Do75 General Convention Task Force Regarding the Relationship between General Convention and General Seminary regarding our board size. Now, General Seminary needs the help of the 2018 General Convention.

The board size is set forth in our Constitution. Neither General Convention nor General Seminary may unilaterally change it; both must agree. Board size and composition is something both have struggled with for our two hundred (200) years of history together. The conclusion is that the fond memories

of history should never dictate future acts. That is, history is history; forward movement is its own initiative. Good forward movement changes the future.

The usefulness of the current relationship is also important. As chronicled above, the nature of the relationship between General Seminary and General Convention is about the struggles with governance and how it may have served in ages past, but it neither serves the 21st century Church nor Seminary. The noble undertaking of using governance to (a) keep close ties between General Seminary and General Convention, and (b) create a “representative type” of governance, however well meaning, never achieved its goal. The birth of almost all of the other seminaries in The Episcopal Church occurred during this time and General Seminary was increasingly not *general*. Throughout the decades of debate about General Seminary’s governance, the *quality* of the plethora of board members was never challenged; the *quantity* was always recognized as the functional challenge.

The current size of forty-two (42) trustees with various constituencies electing members was born out of that crash diet of the 1913 General Convention. Over the next one hundred (100) years, the way the forty-two (42) members were chosen continued to be refined, but each version always defaulted to four (4) independently-elected groups: trustees, General Convention, the seminary alumni, and three (3) individuals (elected by three (3) different bodies on their own) *ex-officio*. In 1994, the current constitutional structure was approved by both General Convention and General Seminary, not reducing the total number of trustees, but redistributing the way they are elected. Now, twenty-four (24) members are elected by the board itself, nine (9) members are elected by the alumni, six (6) members are elected at each General Convention (two (2) bishops, two (2) priests/deacons, and two (2) laity), and three (3) members serve *ex-officio*, each elected by another body altogether. Forty-two (42) board members elected by five (5) different bodies!

Never - literally *never* - has anyone described the size and electoral complexity of our Board of Trustees to anyone and received the response, “now that’s a good idea.” No one has ever expressed even the remotest thought that a forty-two (42) member board elected by five (5) independent bodies is either efficient or useful. No one has ever even hinted that with a blank piece of paper, this is the governance system which would be created.

No one has made a single argument - ever - that our current governance structure is as effective as it should be. Just like the forty (40) plus years of debate from 1871-1913 to re-structure the Board from over four hundred (400) members to forty-two (42), there was never any question that each of the members were of high quality. Rather, it was then as it is now, an issue of size. No other Episcopal seminary has anywhere close to forty-two (42) board members: they range from twelve (12) to thirty-one (31) with a wide range in between. No other ATS accredited theological school has forty-two (42) board members from five (5) independent bodies either.

The lack of utility and efficiency of the current constitutional structure has been borne out by history and reviewed by well-qualified outsiders. For over *almost fifty (50) years of analysis*, ATS has recommended a change in governance size and flexibility, including our most recent accreditation report: “every trustee who was interviewed stated that the Board of Trustees was too large to be effective in governing a school that is intent on meeting the challenges of contemporary theological education.” The 2016 report even bluntly said that attention must be given to “the size and complexity of the school’s unusually large board (forty-two (42) trustees elected by four (4) [actually, five (5)] different bodies...) and how it can be reduced and simplified for greater nimbleness and self-direction so that it may continue to most effectively meet the demands 21st century theological education.”

In addition to the ATS and historic General Conventions, the former Presiding Bishop provided a 40,000-foot perspective of Church governance. Less than a decade ago, the Most Rev. Katherine Jefferts Schori announced at General Convention that “the watch word of the Church today must be ‘alacrity.’” While she may not have been speaking directly about General Seminary, she was referencing Church structures in general. In summary: we must be nimble!

A forty-two (42) member board with a constitutional structure able to change every three (3) years and only upon identical agreement of both General Seminary and General Convention is the antithesis of ‘alacrity.’ We are distinctively not nimble *because of* the structure of our governance. When constitutional changes can only happen during one ten (10) day period in July or August every three (3) years by getting almost one thousand (1,000) deputies to agree with over two hundred (200) bishops and at the same time be in concord with forty-two (42) board members who do not meet concurrently with General Convention; creates structural impediments to needed constitutional change. The legislative record shows how often it has been debated vs. how often it has happened.

Our own recent history has demonstrated the difficulty of our cumbersome governance structure. For example, in the most recent financial crisis of 2009-2011, the accepted lore is that a decade ago, the board as a whole was caught off guard that General Seminary had amassed over \$42 million in mortgage-secured debt and was rapidly running out of cash. No one person was at fault in that crisis and the board as a whole was comprised of well-meaning, devoted bishops, priests and laity, all elected from various constituencies. Rather, the system failed itself. With forty-two (42) members all elected from those various constituencies, many former board members reported that it was easy to feel detached and that “someone else” would fix the myriad problems. The almost fifty (50) years of ATS analysis had come to life.

An overly large board encourages lack of ownership (ATS’ word) or in other words, buy-in. Further, the appointment/election mechanism of four (4) independent and separate bodies transmit a constant, albeit incorrect, reminder to board members that they have a duty to their electing constituents. Well-recognized non-profit law conversely requires a duty of loyalty by serving board members to General Seminary alone and never to the electing/sending bodies. Often times, as board

members feel they are “representatives” of who elected them, the myriad issues of fiduciary duty are clouded. Devoted, well-meaning members’ actions are defeated by the size and complexion of a governance system designed over one hundred (100) years ago in 1913. Again, no one person fits the failing; the structure promotes failure.

The 1871, 1874, 1877, 1883, 1907 and 1913 General Conventions, the ATS reports of 1968, 1977, 1984, 1994, 2004 and 2016, a multitude of Church and governance leaders, and our own living history are all unanimous on the need for change. Each has addressed how the size and complexity of the General Seminary board has had a direct effect on the quality of governance. The General Seminary board and its constituents all agree that a change is necessary.

This General Convention now has the opportunity to positively affect the future.

THE WAY FORWARD: A PROPOSED RESOLUTION FOR AN EFFECTIVE AND EFFICIENT 21ST CENTURY SEMINARY.

Sheer size and election-complexity has held General Seminary’s board from working at maximum efficiency and effectiveness for over one hundred (100) years. But, fortunately, the 2018 General Convention can help remedy that.

The General Seminary may be considered an “interim body” as it is listed on the General Convention web-site as such. In addition to that ability to submit an “A” resolution, we understand that groups of bishops (“B” resolutions), dioceses (“C” resolutions), and individual deputies (“D” resolutions) intend to propose identical resolutions regarding reduction of the General Seminary board size. As such, on October 19, 2017, the General Seminary board unanimously passed the following resolution to be submitted to the 79th General Convention in July, 2018 in Austin, Texas. The Alumni Board also has given its full support. Further, the 2015-D075 Committee has expressed full support for the following resolution:

[Beginning of Resolution]

Resolution A083 Implementation of The Way Forward - Establishing an effective and efficient 21st Century Seminary

Resolved, the House of _____ concurring, That the 79th General Convention concur with the October 19, 2017 unanimous resolution of the Board of Trustees of The General Theological Seminary of The Episcopal Church that Article III of its Constitution be amended as follows:

ARTICLE III

The Board of Trustees shall be constituted as follows: The Presiding Bishop of the Church; the Bishop of the Diocese in which the Seminary is located; the Dean of the Seminary; the President of the Alumni Board; one (1) Bishop chosen by the House of Bishops; one (1) presbyter or deacon and one (1) lay person chosen by the House of Deputies; three (3) persons chosen by the Alumni of the Seminary; and the remaining Trustees shall be elected by the Board of Trustees. The Board of Trustees shall fix by

Resolution from time to time at its Annual Meeting the total number of Trustees, which number of Trustees shall be not less than nineteen (19) nor more than thirty (30) members. The Presiding Bishop, the Bishop of the Diocese, the Dean of the Seminary, and the President of the Alumni Board shall be members *ex-officio*. The Bishop elected by the House of Bishops and the persons elected by the House of Deputies of the General Convention shall be elected at each convention for a term of three (3) years. The three (3) Trustees elected by the Alumni (excluding the President of the Alumni Board who shall serve *ex-officio* while holding that office) shall be elected annually by the Alumni Board for staggered terms of three (3) years. The persons elected by the Board of Trustees shall be elected at the Annual Meeting or other duly called meetings of the Board of Trustees for staggered terms of three (3) years;

And be it further

Resolved, That this shall be effective January 1, 2019, provided that it shall then have been ratified and approved by the Board of Trustees and provided further that all members of the Board of Trustees holding office on such effective date shall continue to hold office until the expiration of their respective present terms of office.

EXPLANATION

The effect of this Resolution is:

- Reduction in the board size from forty-two (42) to between nineteen (19) and thirty (30), depending on current need of the seminary and the Church, giving flexibility and speed to such annual decisions;
- Continuation of election of trustees in roughly equivalent proportions as currently provided: General Convention, alumni, the board, and the *ex-officio* electing bodies;
- Recognition of the significance of the alumni executive board by provision of its President/Chair as a new *ex-officio* member of the board; and
- Because of natural attrition, all current trustees are able to fulfill their current term and current term limits would be recognized. In other words, no current trustees would lose their place nor have to resign with implementation of this Resolution in January, 2019.

The proposed Resolution addresses the fifty (50) years of General Seminary's outside, independent accreditation body, ATS, urgings for flexibility and overhaul, one hundred and fifty (150) years of General Convention's own struggles with empowering General Seminary to be responsive to the Church's needs for the current time, and legions of Church leaders' direct and oblique comments about governance. It continues to recognize the multi-layered constituencies of The Episcopal Church's original seminary and gives it the flexibility and effectiveness needed for the rapidly evolving changes of the 21st century Church.

General Seminary needs the help of the 2018 General Convention to continue to move forward on this important trajectory. This is an opportunity for the Church to embrace a solution for an adaptive challenge rather than default to a technical fix.

[End of Resolution]

CONCLUSION

General Seminary's mission and the mission of The Episcopal Church align. The three (3) foci of financial, missional and cultural sustainability are universally applicable to all holy undertakings. Our Four Strategic Pillars are creating a flexible, responsive place for equally training lay and ordained leaders for the 21st century Church. We are pleased with our progress over the past three (3) years and have outlined a clear, broadly-supported path for adaptively addressing the governance challenges of a 21st century seminary, a seminary of the *whole* church.

Faithfully submitted,

The Rt. Rev. Clifton Daniel, III
Chair, Board of Trustees

The Very Rev. Kurt H. Dunkle
Dean and President

Proposed Resolution

RESOLUTION A083 IMPLEMENTATION OF THE WAY FORWARD - ESTABLISHING AN EFFECTIVE AND EFFICIENT 21ST CENTURY SEMINARY

DISCIPLINARY BOARD FOR BISHOPS

Membership

The Rt. Rev. Catherine M. Waynick, <i>president</i>	Indianapolis, V	2021
The Hon. A. Joseph Alarid	Rio Grande, VII	2018
The Rev. Canon Carol Cole Flanagan	Washington, III	2018
The Rt. Rev. Ian T. Douglas	Connecticut, I	2018
Mr. William Fleener, Jr.	Western Michigan, V	2018
The Rt. Rev. Dena Harrison	Texas, VII	2018
The Rt. Rev. Dorsey F. Henderson, Jr.	Florida, IV	2021
The Rev. Canon Suzann V. Holding	San Diego, VIII	2021
The Rt. Rev. Herman Hollerith IV	Southern Virginia, III	2018
The Rt. Rev. W. Nicholas Knisely SOSc	Rhode Island, I	2021
The Rev. Erik Larsen	Rhode Island, I	2021
The Rt. Rev. J. Scott Mayer	Northwest Texas, VII	2018
The Rt. Rev. Robert J. O'Neill	Colorado, VI	2021
The Rev. Dr. Angela F. Shepherd	Maryland, III	2018
The Rt. Rev. Prince G. Singh	Rochester, II	2018
Mr. Marcellus L. Smith, Jr.	Alabama, IV	2021
Ms. Deborah J. Stokes	Southern Ohio, V	2021
The Rev. Peggy Tuttle	Minnesota, VI	2018

Reference Panel:

The Rt. Rev. F. Clayton Matthews, *intake officer*
The Rt. Rev. Todd Ousley, *intake officer*
The Most Rev. Michael Bruce Curry, *presiding bishop*
The Rt. Rev. Catherine M. Waynick

General legal counsel has been provided by David Beers and Mary Kostel

CHANGES TO MEMBERSHIP

With the resignation of Bishop Clay Matthews as of June 30, 2017, the former Intake Officer, his successor in the Office of Pastoral Development, Bishop Todd Ousley, has taken on the responsibilities of Intake Officer and will serve on our Reference Panel.

Mandate

The purpose and goal of Title IV is to help clergy and members “resolve disputes in ways that promote healing, repentance, forgiveness, restitution, justice, amendment of life, and reconciliation among all involved or affected.” (IV. 1) Often this process is aided by maintaining confidentiality, therefore the Disciplinary Board for Bishops does not keep written records of its proceedings unless and until a case reaches the point of being assigned to a Hearing Panel. The proceedings of a Hearing Panel are extensive and public, and are included in the archives of The Episcopal Church.

Summary of Work

During the triennium beginning in 2015 the Disciplinary Board met in conference calls.

November 23, 2015 we convened and re-elected the Rt. Rev. Catherine Waynick president. We also agreed at that time to arrange a conference call training session for all members concerning the work of Conference Panels.

January 11, 2016, we held a conference call training on the work of Conference Panels.

In the spring of 2016 (exact date eludes me) we voted to fill a vacancy on the Board with Bishop Michael Smith of North Dakota.

In June of 2016 it became necessary for me to appoint two Hearing Panels, one to consider complaints against the Rt. Rev. Zache Duracin of Haiti, and another to consider complaints against the Rt. Rev. J. Jon Bruno of Los Angeles.

Haiti: The Rt. Rev. Rob O'Neill
 The Rt. Rev. Prince Singh
 The Rt. Rev. Dorsey Henderson
 The Rev. Peggy Tuttle
 Mr. Mark Smith

The Church Attorney for this case was Ms. Josephine Hicks. (Rev. Peggy Tuttle needed to resign her place on this panel for reasons of health, and was replaced by the Rev. Dr. Angela Shepherd. Rev. Tuttle has since recovered and continues her membership on the Board.)

Los Angeles: The Rt. Rev. Holly Hollerith
 The Rt. Rev. Nicholas Knisely
 The Rt. Rev. Michael Smith

Ms. Deborah Stokes

The Church Attorney for this case was Bradford Davenport, and due to the volume of paperwork I appointed a documents manager to help coordinate their work.

The Haiti case was settled by agreement (Accord) with the Presiding Bishop. The records of that agreement were distributed according to the requirements of the canons and are enshrined in the archives of The Episcopal Church.

The Los Angeles case proceeded to a formal Hearing. Following the Hearing, and during the time of deliberation, the Panel found it necessary to pronounce a Sanction against Bishop Bruno. That Sanction was appealed, and I therefore convened the Board, according to the canons, to rule on that appeal.

We met by conference call on July 5, 2017, to deliberate. The Board (minus members of the Hearing Panel) was unanimous in dismissing the appeal – upholding the Sanctions.

The Hearing Panel has issued an Order, but as of this writing the time has not come for the President of the Board to pronounce it as a Sentence, and the filing of an appeal is still possible. Gentle readers of these minutes must watch official communications for further news of this case, which will, eventually, be enshrinedEtc.

Respectfully submitted,

+Catherine M. Waynick
President, Disciplinary Board for Bishops

FORWARD MOVEMENT

Membership

BOARD

Ms. Anne Rudacille Schmidt, <i>Chair</i>	Texas, VII
Ms. Julie Thomas, <i>Treasurer</i>	Southwest Florida, IV
Mr. Miguel Escobar, <i>Secretary</i>	New York, II
Ms. Liz Bartenstein	Washington, VIII
The Rev. James Harlan	Central Florida, IV
Mr. Carlos de Jesus	Southern Ohio, V
Ms. Lynne Jordal Martin	New York, II
The Rt. Rev. Daniel Martins	Springfield, V
Ms. Mimi Murley	Chicago, V
The Rev. Yejide Peters	New York, II
Ms. Pamela Wesley Gómez	Connecticut, I
The Rt. Rev. Thomas Breidenthal, <i>Ex-Officio</i>	Southern Ohio, V
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV

STAFF

The Rev. Canon Scott Gunn, *Executive Director*
 Ms. Richelle Thompson, *Deputy Director/Managing Editor*
 Mr. Jason Merritt, *Marketing Director*
 Ms. Miriam McKenney, *Development Director*
 Ms. Jane Lyman Paraskevopoulos, *Director of Business Operations*
 The Rev. Jay Sidebotham, *Director of RenewalWorks*
 Ms. Tania Z. Jones, *Executive Assistant*

Mandate

Forward Movement is an agency of the Episcopal Church chartered by the 51st General Convention in 1934 “to reinvigorate the life of the church and to rehabilitate its general, diocesan and parochial work.”

Forward Movement’s mission is “Inspire disciples. Empower evangelists.” An agency of the Episcopal Church, Forward Movement was chartered by the 51st General Convention in 1934 “to reinvigorate the life of the church and to rehabilitate its general, diocesan, and parochial work.” From its inception, Forward Movement has understood that for the Episcopal Church to be healthy, its congregations

must be healthy. For congregations to be healthy, they must be filled with disciples rather than habitual Christians. Our work, then, is to encourage discipleship and evangelism.

Over twenty-five (25) full and part-time staff members manage Forward Movement's work, some stationed in offices in downtown Cincinnati and others around the United States. Together, we edit and design the publications, market them, fill orders and respond to the diverse concerns of those who call and write with comments and questions. We welcome suggestions from congregations and readers on how we can be of more use and offer better service.

Summary of Work

Today, Forward Movement carries out this work in widely varied ways. We organize conferences, including Discipleship Matters and Evangelism Matters (offered in partnership with the Presiding Bishop's Office). We offer free online resources, such as Grow Christians (www.growchristians.org), which encourages faith at home. For several years, we have worked with the Rev. Tim Schenck to offer Lent Madness (www.lentmadness.org), a fun, informative, and inspiring Lenten devotional. Thanks to a grant from the Constable Fund, we have offered high-quality free curricula in English and Spanish for all ages, most notably three (3) one-year courses for congregations: *Exploring the Bible*, *Celebrating the Saints*, and *Practicing Our Faith*. We have offered seasonal apps for iOS and Android to encourage full participation in Advent and Lent. We have a full-time social media missionary on staff, part of whose responsibilities include posting inspiring and informational content on our social media channels and others.

During Lent/Easter 2018, Forward Movement will work with many organizations across the church to encourage Episcopalians to read the Gospel of Luke and the Book of Acts. The Presiding Bishop has invited us all to go on this journey through Jesus' life and ministry into the work of the Holy Spirit in the Church. Visit the Good Book Club website (www.goodbookclub.org) for free resources and details about how this project invites all Episcopalians and their congregations to take part.

In the print realm, our focus has moved to books, many of which offer opportunities for small group discussion and reflection. We seek to offer resources that encourage discipleship, whether through daily meditation or engagement with the richness of our prayer book tradition. We continue to offer some pamphlets, the cutting-edge technology of our founding era in the 1930s, which continue to be useful in many congregations.

Material for Latino/Hispanic Episcopalians and seekers is an important part of Forward Movement's ministry. We have offered free resources, such as a guide for multi-cultural congregations who wish

to celebrate *Las Posadas*. We have created new print and online resources. Our flagship devotional is available in Spanish as *Adelante Día a Día* in print, as an e-book, on social media, and in other channels.

Our first publication was a Lenten devotional focused on discipleship in 1935. *Forward Day by Day* was the immediate successor to that first publication and has been published continuously since then. Today *Forward Day by Day* is published as a print quarterly with a circulation of about 300,000 copies per quarter, over ninety (90) percent of which is in The Episcopal Church. We have subscribers in nearly every province of the Anglican Communion, over sixty (60) nations, with the largest number outside the U.S. going to the Anglican Church of Canada. In addition to print, the devotional is available as a podcast, in Braille, as an e-book, on a smartphone app, by e-mail, and through our social media channels (Facebook and Twitter). More than one hundred thousand (100,000) copies of *Forward Day by Day* – along with other literature – are distributed free of charge each year to prisons, military bases, hospitals and nursing homes.

We enjoy working with our partners. This work enables us and them to focus on core mission, collaborating for greater effectiveness. We now carry out work in collaboration with the Center for Biblical Studies, ChurchNext, the Episcopal Church Center, the Episcopal Church Foundation, The Episcopal Network for Stewardship, and Episcopal Relief & Development, among others.

Forward Movement operates RenewalWorks, a donor-funded ministry aimed at encouraging congregations to assess their spiritual health and vitality and to respond based on what they learn in their assessment. To date nearly two (200) Episcopal congregations have undertaken this work, and a good deal of data on the spiritual health — and challenges — of The Episcopal Church have been amassed. Some early insights have been published in a book called *Footsteps: Making Spiritual Growth the Priority* (Forward Movement, 2014). Led by the Rev. Jay Sidebotham, RenewalWorks is expanding to offer more resources to congregations.

Forward Movement's offices are located in Cincinnati, OH, as they have been since inception. The Executive Director, the Rev. Canon Scott Gunn, oversees a staff of thirteen (13) full-time and eight (8) part-time people. While most staff are based in Cincinnati, there are also staff based in Illinois, North Carolina, Louisiana, and elsewhere in Ohio. In addition to Canon Gunn, the leadership team comprises Ms. Richelle Thompson (Deputy Director and Managing Editor), Mr. Jason Merritt (Marketing Director), Ms. Miriam McKenney (Development Director), Ms. D. Jane Lyman Paraskevopoulos (Director of Business Operations), the Rev. Jay Sidebotham (Director of RenewalWorks), and Ms. Tania Z. Jones (Executive Assistant).

The Forward Movement Board of Directors meets twice each year, most often in Cincinnati. The Presiding Bishop serves as president of the Board and appoints its members. Current members include the Ms. Anne Schmidt (Dallas, TX; *Chair*), the Rev. James Harlan (Palm Beach, FL; *Vice Chair*), Ms. Julie Thomas (Valrico, FL; *Treasurer*), Mr. Miguel Escobar (New York, NY; *Secretary*), Ms. Pamela Wesley

Gomez (New Haven, CT), Mr. Carlos de Jesus (Lebanon, OH), the Rt. Rev. Daniel Martins (Springfield, IL), Ms. Mimi Murley (Lake Forest, IL), Ms. Lynne Jordal Martin (New York, NY), Ms. Liz Bartenstein (Seattle, WA), the Rev. Yejide Peters (Briarcliff Manor, NY), and the Rt. Rev. Thomas Breidenthal (Bishop of Southern Ohio; *Ex-Officio*).

To learn more about Forward Movement and its work, please visit <https://www.forwardmovement.org/>. Early in its history, a collect for the ministry of Forward Movement was written, and we hope you will use it to pray for our ministry in the church and beyond.

O God, we ask your guidance and blessing for the Forward Movement of your church. Use it, we pray, to open our eyes to your glory and to the opportunities that lie before the church to reach people everywhere with the good news of Christ. Grant that the leaders of Forward Movement may be both wise and daring disciples, and stir up in us the will to share joyfully in this work with our prayers and gifts. Let not our purpose grow slack, that the nations of this world may become one holy people under the kingship of God and of our Lord Jesus Christ. This we ask in His name. Amen.

Budget

The current combined annual budget is about \$3 million. Forward Movement is self-sustaining. Funding comes from sales, donations, grants and investment income. The largest expense is personnel costs. Other major expenses include printing and publication purchase, warehousing and shipping, donations of materials, marketing and general & administrative. No funding is requested from the General Convention budget.

GENERAL BOARD OF EXAMINING CHAPLAINS

Membership

Bishops:

The Rt. Rev. Dr. Larry R. Benfield, <i>Chair</i>	Arkansas, VII	2021
The Rt. Rev. Dr. R. William Franklin, <i>Vice Chair</i>	Western New York, II	2018
The Rt. Rev. Laura J. Ahrens	Connecticut, I	2021

Clergy with Pastoral Responsibilities:

The Very Rev. Canon Michael A. Bamberger	Los Angeles, VIII	2021
The Rev. Dr. Canon Dr. Katharine C. Black	Massachusetts, I	2021
The Rev. Canon Dr. Stephen C. Holmgren	Western Michigan, IV	2018
The Rev. Dr. Adam P. Kradel	Pennsylvania, III	2021
The Rev. Dr. Danielle E. Tumminio	Massachusetts, I	2018
The Rev. Peter T. Vanderveen	Pennsylvania, III	2018

Members of Faculties:

The Very Rev. Dr. Thomas C. Ferguson	Massachusetts, I	2021
The Rev. Dr. Paula D. Nesbitt	California, VIII	2018
The Rev. Dr. Hugh R. Page, Jr.	Northern Indiana, V	2021

Lay Persons:

Dr. Elizabeth L. Anderson	Los Angeles, VIII	2021
Dr. Frederick W. Gerbracht, Jr.	Long Island, II	2018
Dr. Norma N. Givens	Upper South Carolina, IV	2021
Ms. M. Anne LeVeque	Maryland, III	2021
Ms. Janet Powers Roth	Oregon, VIII	2018

Appointments:

The Rev. Dr. J. Barrington Bates	Newark, II	2021
Dr. Barbara A. Allison-Bryan	Virginia, III	2021

Ex-Officio:

The Most Rev. Dr. Michael Bruce Curry
The Rev. Gay Clark Jennings

Executive Director, Secretary to the Board and GOE Administrator:

Duncan C. Ely, Holy Cross Episcopal Church, 150 Melrose Avenue, Tryon, NC 28782-3327

CHANGES IN MEMBERSHIP

Resignations in 2015:

The Rev. Dr. Frank G. Kirkpatrick (Connecticut, 2018)

The Very Rev. Dr. Patrick L. Malloy (New York, 2018)

Dr. Sandra D. Michael (Central New York, 2018)

Resignation in 2017:

The Rev. Dr. Duane A. Smith (Lexington, 2021)

Appointments (under Canon III.15.1) in 2016:

The Rev. Dr. J. Barrington Bates (Newark, 2021)

Dr. Barbara A. Allison-Bryan (Virginia, 2021)

The Rt. Rev. Larry R. Benfield and the Rev. Canon Michael A. Bamberger are authorized to receive non-substantive amendments to this report.

Mandate

The General Board of Examining Chaplains' [GBEC] canonical mandate [Canon III.15.2 (a)] reads: "The General Board of Examining Chaplains, with professional assistance, shall prepare at least annually a General Ordination Examination covering the subject matter set forth in Canon III.8.5 (g) and (h), and shall conduct, administer and evaluate it in respect to those Candidates for Holy Orders who have been identified to the Board by their several Bishops."

Summary of Work

The GBEC's 2016-2018 triennium has been one of carrying out its canonical responsibilities:

- Continued long-range reimagining, restructuring and transforming of its processes and structures under the guidance of its board, staff, professional educational testing consultant, technology professional, and others to:
 - Improve efficiency and volunteer training;
 - Lower costs;
 - Provide a General Ordination Exam [GOE] reflecting TEC's changing needs;
 - Adhere to the latest and most professional psychometric standards for question creation and answer evaluation.

- Administered electronically an annual General Ordination Exam [GOE] at all Episcopal seminaries and at more than fifty (50) additional locations throughout the United States and abroad to:
 - 165 candidates in 2016
 - 191 in 2017
 - 175 (estimated) in 2018
- Evaluated those answers and reported the examination results and recommendations to:
 - candidates
 - diocesan authorities
 - seminary deans (about results and how their candidates compared with those from other seminaries)
- Met at:
 - Annual Meetings of October 4-7, 2016; October 3-6, 2017; and October 2-5, 2018, at Kanuga Conferences, Inc., Hendersonville, NC, to finalize and approve the GOE questions and scoring rubrics and transact other business;
 - Evaluation Meetings of February 29-March 3, 2016; February 20-23, 2017; and February 19-22, 2018, at Kanuga Conferences, Inc., Hendersonville, NC, to write evaluations of GOE answers.
- Fostered communication with constituents via website and other electronic means such as:
 - Through GBEC Chair annually to the House of Bishops;
 - Visits by Executive Director annually to nearly all Episcopal seminaries and other educational institutions with Episcopal students to meet with students, administrators and faculty.
- Managed volunteers corps by:
 - Recruiting, training, supervising and assisting volunteers in each annual cycle.
 - Utilizing annually about one hundred volunteers working electronically on:
 - Question Writing Teams
 - Field Testing Teams
 - Evaluation Teams
- Evaluated the GBEC's administration and processes (including question writing and answer evaluating) to:
 - Adapt and improve subsequent exams and procedures;
 - Improve volunteer administration and training.
- Received feedback from constituents, consultants, staff, board, other volunteers and people from the wider Church evidencing:
 - Timely distribution of GOE results;

- High level of consistency in evaluations;
- Efficient management;
- Responsive communication.
- Continued to improve a dedicated website to:
 - Impart information about the GBEC and its ministry and the GOEs;
 - Receive nominations of people to take the GOE;
 - Transmit GOE questions, receive GOE answers and supply results to candidates, bishops and seminary deans;
 - Improve communication and reduce to a minimum postage and printing costs;
 - Maintain an extensive set of Frequently Asked Questions for electronic and print distribution to:
 - Describe the GBEC's history and purpose;
 - Explain the GOE and its administration and evaluation;
 - Post tips for taking the exam;
 - Provide the past fifteen years of GOEs;
 - Make available to candidates interactive practice GOE questions.
- Maintained Standards for each of the six canonical areas:
 - Widely distributed them throughout TEC for feedback;
 - Published them on the GBEC website.
- Collected and published extensive annual statistics, a very basic example of which is:

2016 Trained Candidates	Overall				<u>M.Div.</u> (Current/Former)				Dioc. or Locally			
	165				128				26			
	Proficient/Not Proficient				Proficient/Not Proficient				Proficient/Not Proficient			
Holy Scriptures	146	88%	19	12%	119	93%	9	7%	19	73%	7	27%
Church History	146	88%	19	12%	115	90%	13	10%	22	85%	4	15%
Christian Ethics	138	84%	17	16%	110	86%	18	14%	19	73%	7	27%
Practice of Min.	130	79%	35	21%	105	82%	23	18%	18	69%	8	31%
Christian Theol.	135	82%	30	18%	109	85%	19	15%	17	65%	9	35%
Christian Worsh.	130	79%	35	21%	104	81%	24	19%	17	65%	9	35%
Totals	825	83%	165	17%	662	86%	106	14%	112	72%	44	28%

2017 Trained Candidates	Overall				M.Div. (Current/Former)				Dioc. or Locally			
	191				153				22			
	Proficient/Not Proficient				Proficient/Not Proficient				Proficient/Not Proficient			
Holy Scriptures	145	76%	46	24%	122	80%	31	20%	15	68%	7	32%
Church History	176	92%	15	8%	42	93%	11	7%	18	82%	4	18%
Christian Ethics	99	52%	92	48%	81	53%	72	47%	10	45%	12	55%
Practice of Min.	160	84%	31	16%	129	84%	24	16%	16	73%	6	27%
Christian Theol.	160	84%	31	16%	132	86%	21	14%	16	73%	6	27%
Christian Worsh.	157	82%	34	18%	131	86%	22	14%	17	77%	5	23%
Totals	897	78%	249	22%	737	80%	181	20%	92	70%	40	30%

2018 (not available by date of submission of this report)

Comments: The GBEC and its testing consultant consider a seventy-five (75) to eighty (80) percent proficiency rate an indication of a good GOE. The actual overall average proficiency rate is eighty-three (83) percent for 2016 and seventy-eight (78) percent for 2017.

- Accepted the resignations of the Rev. Dr. Frank G. Kirkpatrick, the Very Rev. Dr. Patrick L. Malloy, Dr. Sandra D. Michael and the Rev. Dr. Duane A. Smith.
- Welcomed the Rev. Dr. J. Barrington Bates (Newark, 2021) and Dr. Barbara A. Allison-Bryan (2021).

GOALS AND OBJECTIVES FOR THE 2019-2021 TRIENNIUM

The GBEC's principal objectives during the next triennium will be to continue to fulfill its canonical responsibilities:

- Develop annually a General Ordination Examination [GOE];
- Administer it;
- Evaluate the answers;
- Report the results to candidates, their diocesan authorities and their seminary deans;
- Collate and report statistics and analysis.

In addition, the GBEC plans to continue to:

- Create examinations that will provide diocesan authorities with useful information for diagnosis and assessment of their candidates;
- Provide seminaries and dioceses with statistics about performance on the annual GOE;

- Reduce costs, leverage resources, improve efficiency, increase use of electronic technology, and respond to the needs of TEC with a professionally designed and administered GOE;
- Refine and update the GBEC website to:
 - Reflect the GBEC's transparency about its work;
 - Allow easy access to information about the GBEC and the GOE;
 - Make the electronic administration of the GOE as user-friendly as possible.
- Build relationships by:
 - Committing to board development and training;
 - Collaborating with other church-wide, provincial and diocesan groups;
 - Working with Episcopal and other seminaries and educational institutions;
 - Communicating with bishops, students and their dioceses.
- Maintain detailed and extensive statistics for every annual cycle.

Budget

The General Board of Examining Chaplains has been challenged to be self-sustaining during the current triennium. Based on actual results in 2016 and 2017 and expected results during 2018, it plans to meet that challenge. The GBEC has reduced its meetings and their attendees by eighty (80) percent and overall GBEC expenses by eighty (80) percent (and office expenses by ninety (90) percent) since the 2007-2009 triennium. In 2016, the GBEC raised the GOE fee from \$500 to \$750.

Description	2016-2018 GC	2016 Actual	2019-2021 Rev.	2018 Rev.	2016-2018
Rev.	Adopted Budget		Sept 2017	Sept 2017	Sept 2017
Income	(556,729)	(123,000)	(144,000)	(127,500)	(394,500)
Non-Staff	399,550	30,584	53,000	53,000	136,584
Staff	222,179	85,543	85,585	92,927	268,055
Total		(6,873)	(1,415)	(18,427)	(10,139)

Description	2016-2018 GC	2016-2018 Rev.	2019-2021
	Accepted Budget	Oct 2017	Working Draft
Income	(556,729)	(394,500)	(395,000)
Non-Staff	399,550	136,584	178,747
Staff	222,179	268,055	305,377
Total		10,139	89,124

BOARD TRAVEL AND MEETINGS

The General Board of Examining Chaplains will meet three (3) times during the next triennium, requiring \$20,000 for 2019, \$20,000 for 2020 and \$20,000 for 2021, for a total of \$60,000 for the triennium.

INVESTIGATION OF PRISON CONDITIONS

Submitted by the Office of Government Relations and the Office of the Bishop Suffragan for the Armed Forces and Federal Ministries

Membership

OFFICE OF GOVERNMENT RELATIONS

Ms. Rebecca Linder Blachly, Director, Office of Government Relations

Ms. Lacy Broemel, Refugee and Immigration Policy Analyst

Mr. John Cobb, Domestic and Environmental Policy Analyst

Ms. Patricia Kisare, Legislative Representative for International Issues

Mr. Alan Yarborough, Office Manager and Communications Coordinator

OFFICE OF THE BISHOP SUFFRAGAN FOR ARMED FORCES AND FEDERAL MINISTRIES

The Rt. Rev. Carl Wright, Bishop Suffragan for Armed Services and Federal Ministries

The Rev. Canon Leslie Steffensen, Canon to the Bishop Suffragan for Armed Services and Federal Ministries

Ms. Maggie Mount, Administrative Assistant to the Bishop Suffragan

Mandate

Resolution 2015-Do62 Investigation of Prison Conditions

Resolved, That the 78th General Convention call on the Bishop for the Armed Forces and Federal Ministries and the Office of Government Relations to investigate conditions of prisoners, parolees and probationers in the criminal justice systems of the countries which are represented in The Episcopal Church and develop a report outlining areas for advocacy and reform to the 79th General Convention.

Summary of Work

The purpose of this report is to fulfill the request in Resolution 2015-Do62 to investigate “conditions of prisoners, parolees and probationers” in the United States and in other regions where the Episcopal Church has a presence in order to outline “areas for advocacy and reform.” The report provides a brief overview of incarceration trends in the U.S. followed by advocacy recommendations that would address many of the most needed changes to the U.S. criminal justice system. The report also provides basic information about some of the challenges faced by non-U.S. Episcopal dioceses regarding

criminal justice and incarceration and provides recommendations where advocacy at the federal level and at the United Nations could address the systemic concerns in non-U.S. dioceses.

Over the years, General Convention has expressed strong support for criminal justice reform, in particular highlighting the need to address racial injustices throughout the system. General Convention Resolutions call for an end to mass incarceration, urge alternatives to the school-to-prison pipeline, highlight the need to ensure that disabled persons are not denied proper treatment and accommodations, encourage the removal of barriers to full and fair reentry after serving sentences and ask for support for families of the incarcerated. Resolutions also call for an end to immigrant and family detention, and call for divestment from private prisons and a moratorium to construction of maximum control prisons.

These resolutions demonstrate a clear commitment to ending mass incarceration and reforming many aspects of a broken system. Their call to action has allowed the Office of Government Relations to take on meaningful and powerful evangelism in this arena, advocating the Church's positions and goals to Members of Congress and Presidential Administrations. Individuals, parishes, and dioceses working within their communities and states complement and reinforce the work of the Office of Government Relations, particularly concerning state and municipal angles to criminal justice reform.

This report identifies areas for new General Convention resolutions that would allow Episcopalians throughout the Church to engage in advocacy to support meaningful reform efforts on mass incarceration. These recommendations are framed primarily from the federal perspective but could be adapted to subnational efforts. State and local reforms will be critical in affecting nationwide change, but the strategies, tactics and solutions will vary considerably throughout different municipalities and states. The overarching aim of these recommendations is to encourage reforms that help to create a more just and equitable system, in particular recognizing the role that racism and racial disparities play in current incarceration trends. In short, the Church seeks criminal justice reform that is aligned with our broader dedication to the creation of the Beloved Community.

Even within the narrow focus of this report, issues relating to incarceration, criminal justice, and systematic reform are often contested, requiring specialization, in-depth expertise, and resources to carry out extensive and detailed research and to understand the nuances of the debates. While the Office of Government Relations engages in advocacy and the Office of the Bishop Suffragan for Armed Services and Federal Ministries supports prison chaplaincy, the offices are not structured or mandated to undertake a comprehensive review of issues related to mass incarceration. As a result, this report is limited to a high-level overview of key issues, whenever possible, highlighting resources from universities, think tanks, public policy research centers and advocacy groups that have career experts devoted exclusively to criminal justice reform efforts.

U.S. PRISONS AND CRIMINAL JUSTICE SYSTEM

The U.S. criminal justice system is a highly decentralized patchwork of federal, state and municipal jails and prisons, governed by a Venn diagram of federal, state, and local laws, regulations, courts and correctional bureaucracies. According to the Bureau of Justice Statistics, “Jails are locally operated short-term facilities that hold inmates awaiting trial or sentencing or both, and inmates sentenced to a term of less than one year, typically misdemeanants. Prisons are longer-term facilities run by the state or the federal government that typically hold felons and persons with sentences of more than one (1) year.”¹ Conditions vary widely across states and municipalities. Different municipal, state, and federal laws and regulations lead to different impacts on incarceration, conditions, parole, and probation.

General Convention has highlighted the racial disparity in incarceration rates, and called for an end to all forms of discrimination. Indeed, minorities are incarcerated at much higher rates than whites at the national level (Figure 1), with African Americans and Hispanics making up approximately fifty-six (56) percent of the total incarcerated population in 2014². In 2016, these two (2) demographics made up slightly less than one third of the U.S. population. The disparity between rates of whites and African Americans is particularly high, with African Americans being five (5) times more likely to be incarcerated than whites.³ In addition, numerous studies have demonstrated the uneven sentences given to people of color compared to white offenders who commit the same crimes.⁴

Resolution 2015-A183 urges Episcopalians to study Michelle Alexander’s 2010 book, *The New Jim Crow: Mass Incarceration in the Age of Color Blindness*. In her work, Alexander, a former civil rights lawyer, gives a powerful portrayal of what it means to be African American in the criminal justice system. Alexander demonstrates that African American communities (particularly in urban areas⁵) have been disenfranchised and denied basic rights through interactions with the criminal justice system. Alexander concludes that while “it is no longer socially permissible to use race explicitly as a justification for discrimination...it is perfectly legal to discriminate against convicted criminals.” These forms of discrimination mirror forms of discrimination during the period of Jim Crow laws.⁶ The recommendations emerging from General Convention in 2015 have highlighted many of the critical insights from Alexander’s work, and those dioceses, congregations, schools, and other faith communities who have not yet studied the book would benefit from doing so. Given the extent of resolutions that already incorporate many of Alexander’s recommendations, this report identifies new areas for advocacy, with the understanding it is imperative Episcopalians continue to advocate for the reforms laid out by General Convention, in particular Resolution 2015-A011. This Resolution includes fourteen (14) possible initiatives, including the following advocacy recommendations:

- Advocating for alternatives to incarceration for those who are addicted, and increased funding for treatment programs;

- Advocating for alternatives to incarceration for those who are mentally ill, and increased funding for treatment programs;
- Advocating for protection of the civil rights and provision of appropriate support and accommodation for people with disabilities who are arrested and incarcerated;
- Advocating for funding for job training and apprentice programs for those who are at risk of incarceration and those who are formerly released from prison;
- Advocating for the repeal of mandatory-minimum sentences for nonviolent offenses;
- Calling for the abolition of the sentencing disparity between crack-cocaine and powder-cocaine offenses and, as an intermediate step, urging the U.S. Congress, in accordance with the recommendation of the U.S. Sentencing Commission, to make retroactive the 2010 Fair Sentencing Act, which reduces the disparity in sentencing from previous levels;
- Advocating to eliminate “three strikes” sentencing protocols;
- Joining local “Ban the Box” campaigns to remove questions about arrest records in on-line and written job application forms;
- Opposing the creation of “for profit” prisons and immigration detention centers, and, where they exist, organizing against guaranteed nightly numbers of prisoners and detainees, and advocate for access to education and rehabilitation programs for those being incarcerated or detained;
- Reforming monetary bail bond systems, which rely upon often-unlicensed and unregulated bail bond agents and on conditioning release from pre-trial incarceration solely on the ability to pay;
- Advocating for immediate return of the right to vote for those who have served their sentences and left prison;
- Calling for the exploration and creation of restorative justice programs to transform juvenile justice systems.

These continue to be critical areas in need of reform, and Episcopalians, parishes, dioceses, and Church center staff should continue to reference and advocate on these issues that have already been identified as priorities.

SCHOOL-TO-PRISON PIPELINE

The Episcopal Church has sought to address the negative impacts of the school-to-prison pipeline, an effort highlighted in General Convention Resolution 2015-Do68. The trend of children encountering the criminal justice system at a young age means that many will have a higher likelihood of incarceration, often with highly disproportionate impact on communities and children of color. If schools respond to, in some cases, routine adolescent misbehavior by children and teenagers through

a law enforcement lens, children are not well served. Zero tolerance policies for fighting or the criminalization of truancy turn fairly routine teenage misdeeds into criminal matters. Rather than working to teach, mentor and transform misbehaving teenagers into productive adults, these policies start a domino effect that often ends in prison. While there are tragically serious threats and justifications for law enforcement to be in schools, communities must be careful not to criminalize school disciplinary issues, as these decisions can have a profound impact on a child's future.

Disciplinary issues should be addressed as much as possible through mediation, counseling, and education. Schools should focus on educating and reforming children rather than criminalizing their adolescent mistakes. Criminalization sets a chain of events that leads to children missing their education and as a result facing a future that too often follows cyclical problems that lead to incarceration. This cycle disproportionately affects children of color in public school systems. Due to the strong policies of General Convention, Episcopalians are engaged in advocacy on this critical topic, though considerable work remains at state capitols and on school boards across the country.

POVERTY AND INCARCERATION

Incarceration also disproportionately affects low-income Americans. Indeed, the Prison Policy project determined that, “in 2014 dollars, incarcerated people had a median annual income of \$19,185 prior to their incarceration, which is 41% less than non-incarcerated people of similar ages.”⁷ This divide also cuts across race, ethnicity, and gender—all incarcerated groups had lower pre-incarceration incomes than their non-incarcerated peers in the same demographics. This demonstrates that the criminal justice systems often traps people in a cycle of poverty, not just as they come out of prison and struggle to find work, but prior to incarceration as well. General Convention policies that call on the Church to address poverty – through access to healthcare, progressive taxation and a social safety net, are also a critical component of reducing incarceration rates and helping communities with the highest rates of incarceration. The Church is already aware of the need to provide support to the most vulnerable – when it comes to incarceration, this is not only those who are formerly incarcerated, but low-income people who are also at risk.

PRE-TRIAL DETENTION AND BAIL

Pre-trial detention is a significant component of the U.S. correctional system, estimated to be around seventy (70) percent of the entire local jail population (see figure 2). Pre-trial detention is the “detaining of an accused person in a criminal case before the trial has taken place, either because of a failure to post bail or due to denial of release under a pre-trial detention statute.”⁸ Many see pre-trial detention as unjust and contrary to the Constitution's Presumption of Innocence clause in the Sixth Amendment, which declares that individuals be presumed innocent until proven guilty. Pre-trial detention can negatively affect almost all aspects of an accused individual's life such as employment, housing, child custody or access to adequate healthcare. While crime rates are at historic lows⁹, the number of accused in pre-trial detention has steadily increased, contributing to a consensus among

criminal justice professionals - including the American Bar Association, the International Association of Chiefs of Police, the Association of Prosecuting Attorneys, and the American Council of Chief Defenders - that reform must take place.¹⁰

Traditionally, it is argued that those who present a flight risk or who pose a threat to public safety should not be released on bond or bail. However, reports¹¹ have noted that many inmates detained could be released as they pose neither a flight risk nor real threat to public safety. Furthermore, many studies have shown African Americans and Hispanics are “more likely to be detained pretrial than white defendants and less likely to be able to post money bail as a condition of release.”¹² Critics note that excessive bail levels can prove to be disastrous for defendants, causing cyclical financial devastation on them and their families. In addition to loss of income, employment, inability to pay rent and associated impacts on their families; those detained prior to trial face the stigma of being incarcerated, even if found innocent, well after they are released.

Consensus has grown around the understanding that a monetary-based bail system is unjust and discriminatory. The Church formally recognized this through General Convention Resolution 2015-A011. The Resolution calls for reform of “monetary bail bond systems, which rely upon often-unlicensed and unregulated bail bond agents and on conditioning release from pre-trial incarceration solely on the ability to pay.”¹³ Many within the Episcopal Church have advocated for the urgent need to reform this system, which discriminates against low-income Americans and people of color, resulting in a two (2) tiered system of justice: one for the wealthy and another for those without sufficient means to make payments.

SENTENCING REFORM

Sentencing reform, in particular eliminating mandatory minimum sentences for nonviolent drug offenders, is often seen as the primary way to reduce prison populations. Historically, sentencing and mandatory minimums have disproportionately impacted people of color and lower socioeconomic status. Perhaps most notably, the Fair Sentencing Act [FSA], passed in 2010, sought to ease the disparity of sentencing between crack and powder cocaine. The American Civil Liberties Union [ACLU] reported that before the FSA was instituted, the disparity between crack and powder cocaine was 100:1 and after FSA’s implementation is 18:1.¹⁴ Critics frequently characterized the disparity as an example of structural racism as the vast majority of those imprisoned for crack-cocaine use are African American while those imprisoned for powder cocaine are predominately white. There have been ongoing efforts since the FSA’s inception to make the bill retroactive, most recently being the Smarter Sentencing Act of 2017, which is, as of September 2017, in the Senate Judiciary Committee. Ultimately, due to the majority of prisoners being held below the federal level, these efforts, while critically important, will affect only a small portion of the total population across the various prison systems in the U.S.

Some researchers have highlighted that nonviolent drug offenses and mandatory minimum sentences are not the sole reason for the growth in the U.S. prison population and critique narratives that overemphasize mandatory minimums and private prisons as the cause for growing incarceration rates. For instance, drug offenders make up roughly twenty (20) percent of the prison population¹⁵ (see figure 3), while violent offenders in the prison population are roughly fifty (50) percent¹⁶. Researchers have pointed to the need to address violent crime, which is an especially politically challenging issue and area for reform. Indeed, many politicians are willing to consider reducing or eliminating mandatory minimums and to make other concessions for non-violent offenders, but only by offsetting with increased levels of sentencing for those convicted of violent crimes.

It is important to note that while violent crime is frequently reported and politicized, violent crime rates in the United States have dropped over the past quarter century. Both an annual report by the FBI and a report commissioned by the Federal Bureau of Justice Statistics confirm that there has been a “substantial drop” in the violent crime rate since the peak in the early 1990s. Nevertheless, rates remain high and are a contributing factor to high incarceration rates in the U.S.

PRISON MANAGEMENT CHALLENGES

Given the diverse and decentralized nature of prisons throughout the U.S., physical conditions vary widely and reporting is inconsistent and decentralized. For many municipalities, states and federal facilities, several common challenges emerge such as overcrowding, violence and inhumane treatment of prisoners. Across all levels of prison systems in the U.S., the most common challenge is overcrowding. Following the 2014 fiscal year, the U.S. Government Accountability Office [GAO] produced a report acknowledging the aging infrastructure of the Bureau of Prisons [BOP]. The report cited that around 1/3 of BOP’s one hundred and twenty-one (121) facilities are fifty (50) years or older.¹⁷ Additionally, the BOP was faced with a backlog of more than two hundred and twenty (220) major repair projects.¹⁸

While significant debate continues over the need for new prison construction and methods to reduce overall population within prisons and jails; the government has a moral responsibility to ensure that prisons are safe, not overcrowded, and that those who are incarcerated have services, facilities and healthcare that meet certain standards. To fulfill this, facilities must be funded to keep up with routine maintenance, operate at capacity, provide proper training and provide the services necessary to not only care for but also to rehabilitate prisoners. Resolution 2015-A011 addresses much of this in calling for sufficient funding for drug rehabilitation, disability rights, training programs and other necessary services.

MENTALLY ILL IN THE PRISON SYSTEM

Resolution 2015-A011 highlights a particularly important issue in calling for proper care and treatment for those inmates with mental health needs. One of the main concerns of prison administrators is the

lack of resources in detention facilities to treat and house the disproportionate number of prisoners that suffer from some form of mental illness. Nationally, about one third of inmates receive psychiatric treatment and some industry experts believe that number could be underreported as some go without diagnosis or treatment. With such a significant portion of inmates in need of specialized mental health treatment facilities, prisons are often under prepared in both professional staffing and specialized facilities for those requiring care.

In keeping with the Resolution, the Office of Government Relations and Episcopalians across the country recognize that the proper care for those individuals incarcerated with mental illnesses, is a critically important area for advocacy. Easily acknowledged as a contributing factor to many criminal activities, inmates are entitled to healthcare; including mental health services, while under the care of the state. The intersection of mental health and the criminal justice system is best represented by the Los Angeles County jail system, which has become the nation's largest mental health facility.¹⁹

Community advocacy cannot be limited to ensuring the appropriate treatment while inmates are wards of the state. Inmates receiving mental health treatment must be cared for during and after their re-entry into the community. While the state is responsible for treating inmates under its care, these efforts are futile if patients abruptly lose access to treatment upon release. Failure to ensure the continuation of treatment after release is not just immoral but a profound abdication of the public interest as financial investment in treatment during incarceration is lost and the potential for recidivism increased.

SUPPORT WORKFORCE DEVELOPMENT AND EDUCATION

A critical area for public investment and advocacy is the emphasis placed on workforce training and educational services provided to prisoners. Similar to mental health, preparation with the skills necessary to earn an honest and self-supporting wage are critical to allowing people the opportunity to change their lives. If a young man is incarcerated for a non-violent crime at twenty (20), taught no useful skills, not kept up to date with technological developments, and only familiar with criminal sources of income; he cannot be reasonably expected to succeed when released at age thirty-five (35). Given that the cost of community college tuition is often lower than a year of imprisonment, teaching prisoners useful skills and trades will not only prepare them for successful employment after release but also save money through lower recidivism rates.

Another area for local and state advocacy is the issue of licensing for trades and professions. In many jurisdictions, former prisoners are not allowed to be certified for positions. While some prohibitions are justified (for example, a person convicted of insurance fraud likely should not become an insurance agent) some are punitive or just contradictory. Often when wildfires require a state to seek additional staff to fight the fires, the state calls upon prisoners to provide assistance. Yet upon release, their criminal record prohibits them from servicing as regular firefighters. Felons face particular challenges

in finding employment since discrimination against them for employment is, in many cases, legal. This can lead to felons being unable to meet employment requirements of their parole or falling victim to unscrupulous employers exploiting their vulnerability. General Convention Resolution 2015-A011 established the Church's position in support of these programs and inspires significant efforts at every level of the Church and criminal justice system.

REFORM EFFORTS

Public concern and calls for reform have grown as our nation continues to grapple with the devastating impact of such high incarceration rates. Unfortunately, despite public support, Congress has not enacted the kinds of large-scale legislative reforms that we needed. The 114th Congress (2015-2016) developed significant legislation to reform 1990's era mandatory minimums and other aspects of the criminal justice, sentencing, and reintegration systems at the federal level. Unfortunately, while the legislation passed out of Committee, it was considered too controversial to take up during the 2016 election. Several pieces of legislation have been re-introduced in the 115th Congress (2017-2018), in particular, sentencing reform, corrections, and incarceration of minors may be able to move forward. Advocates, including the Office of Government Relations, began work in the summer and into the winter of 2017 to build support for these bills in anticipation of an opportunity for their passage in early 2018.

In recent years, reform efforts have focused not only on reducing the prison population but also on addressing the school-to-prison pipeline, both areas where minority populations are overrepresented. The alliance of advocates working on criminal justice reform have included fiscal conservatives, who object to the high costs; libertarians, who oppose drug laws responsible for many inmates' sentences; and those who generally seek a more restorative judicial approach.

ADVOCACY RECOMMENDATIONS

As previously noted, General Convention has spoken powerfully on various aspects of the criminal justice system and the need for reforms, from the pastoral and ministry perspective as well as highlighting areas for advocacy and systemic change. Below are recommendations where the Episcopal Church could meaningfully engage, where there is not yet General Convention policy. Given the complexity of the system, any advocacy efforts must address the issue of prison conditions and criminal justice reform more broadly at the local, state and federal level.

- Recognize the growing percentage of incarcerated women
 - While women make up less than ten (10) percent of the U.S. prison population, they are currently the fastest growing demographic of the jail population.²⁰ For reference, in 1970, only eight thousand (8,000) women were in jail, yet by 2014, that number was up to one hundred and ten thousand (110,000).²¹ The vast majority of these women are in jail for nonviolent offenses, a very different reality from the male population.²²

Because of these findings, questions have emerged surrounding how the criminal justice system is sentencing women in comparison to men as the majority of women are also behind bars with low-level offenses. Disparities in race exist amongst women too, as African American women are two (2) times more likely to be imprisoned than white women are.²³ Women are also more likely to be held in jails as opposed to prisons.²⁴

- General Convention has not addressed this issue, beyond a 1988 resolution highlighting abuses at a particular facility.²⁵ Resolutions recognizing the particular needs of incarcerated women, as well as investigation into unjust sentencing or racial disparities, could be key areas of new policy.
- Eliminate or drastically reduce the use of solitary confinement
 - Solitary confinement is cruel, inhumane and has been shown to cause mental illness in some cases.²⁶ The UN Special Rapporteur Juan Menendez has called for a ban of any form of segregation more than fifteen (15) days, and advocates the use of solitary be banned entirely for those with mental disabilities and children.²⁷ A recent report, *Seeing into Solitary*, compared the use of solitary in thirty-five (35) jurisdictions globally and found that the U.S. is among the most punitive in its use of isolation.²⁸ Estimates range between eighty thousand (80,000) to one hundred thousand (100,000) inmates are held in solitary confinement at any given time.²⁹ Efforts to eliminate and drastically reduce solitary must also recognize the safety of guards and fellow inmates, and the concerns within the corrections community about the need to cope with those who have demonstrated they have the potential to harm themselves or others.
 - While General Convention has policy condemning torture, there is not specific language on solitary confinement. The Office of Government Relations, in collaboration with the National Religious Campaign Against Torture [NRCAT], will feature a solitary confinement virtual reality experience at the exhibit hall during General Convention 2018 in Austin. Additionally, guest speakers, who were formerly in solitary, will speak at a brown bag luncheon to educate those at General Convention about the issue and experiences of those who have survived solitary and the steps that can be taken to address its pervasive use.
- Participate in local elections for judges and prosecutors.
 - In his recent book *Locked In*, Jonathan Pfaff argues that more than any other single cause, prosecutorial discretion accounts for the rise in the U.S. prison population. The political consequences for leniency are often harsh, whereas there can be few political consequences for absurdly harsh punishments and charges. Prosecutors and judges running for re-election or for higher office want to be seen as tough on crime. Engaging in your local elections are important in successfully changing this rhetoric.

- General Convention has not addressed this critical component of incarceration rates, and the consequences of politicians feeling that they need to be tough on crime, above all other concerns.
- Oppose Collateral Punishment
 - Many challenges face citizens who are attempting to rejoin society after serving their sentences. While society should have an obligation to welcome and help returning citizens adjust and become productive and positive neighbors, legal and regulatory systems that are in place often prevent this. Many of these rules can divide families even after incarceration, limit job prospects, education opportunities and result in the demoralization and eventual recidivism by those with the best of intentions upon release.
 - At the federal level, many returning citizens are barred from social welfare programs. One such example applies to those convicted of felony drug crimes. Upon release, they are not allowed to live in federally supported public housing. As a result, if a former inmate's only family live in public housing they are unable to live with them or if they cannot afford market-based rent (due to discrimination stemming from their prison sentence) they cannot live in public housing on their own. The result is that even after being released individuals can find themselves legally separated from their families. This divides them from support networks and makes the process of building a life even harder. Further federal restrictions can prevent returning citizens from accessing food assistance or some student loans further hindering their development into independent and positive members of their community.
 - Additionally, there are many employment discrimination rules that seemingly serve no purpose other than continuing to punish people after they have served their punishment. While these rules are set by state or local governments, it is not uncommon for those with certain criminal records to be prohibited from serving their communities as firefighters or working in a small business as a barber. While it is reasonable that a person convicted of insurance fraud should not be employed at an insurance agency, the idea that a criminal record makes one unfit to rescue people and homes from a fire is unjustifiable – particularly since prisoners are often called upon to assist in battling wildfires.
 - Another collateral punishment and insult returning citizens regularly face is the denial of their voting rights and having to declare their former mistakes on employment applications. The Episcopal Church has opposed such efforts, including formally declaring its position through General Convention Resolution 2015-A011, though many of the broader and indirect collateral punishments, which vary with time and location, are not covered by the specific statements of Resolution 2015-A011.
- Encourage evidence-based policies to address and reform the criminal justice system

- One of the most effective actions Episcopalians can do is to demand data, evaluations, and constant effort to improve the delivery of justice within their communities. It is too easy for bad criminal justice policy to go unnoticed, so we must actively choose to go and see it. Choosing to be engaged and to witness the implementation and impacts of our judicial system requires not only ministering to prisoners but demanding public officials become literate and engaged in criminal justice studies and constant improvement.
- Recognize the need to address violent crime
 - While a great deal of energy is focused on sentencing reform, mandatory minimums, and ending discrimination against those formerly incarcerated, the need to address violent crime is also essential, although politically challenging. Reform and advocacy efforts looking at restorative and rehabilitative justice are also a critical piece of any comprehensive reform efforts.
 - A resolution from 1985 highlights the need to address violence, but updated language on violent crime in particular, recognizing the harm it does to communities but also the need for rehabilitation, is critical.³⁰

PRISON CONDITIONS OUTSIDE OF THE U.S.

Prisons and criminal justice systems throughout the non-U.S. diocese of The Episcopal Church face many similar challenges, including needing to address systemic racism, prison overcrowding, corruption, and violence. Aging facilities, physical and emotional abuse, and in some cases lawlessness, plague many facilities across the world. Acknowledging the various complexities that are sure to exist in each facility, this section hopes to give a brief overview on some of the challenges facing prisoners across non-U.S. dioceses.

While it may be unfair to compare any specific region or territory, overcrowding is one of the primary problems that appears to be facing almost all communities ranging from the most developed communities to the least. Similar to the U.S., the availability and consistency of data and third party analysis hinders the ability to understand problems and propose solutions in many circumstances.

NON-U.S. EPISCOPAL DIOCESES

Recent studies and news reports³¹ have documented the horrifying conditions in Venezuela's prisons. Prolonged incarceration, political detention and the lack of a functioning criminal justice system mean that Venezuelans who are arrested can disappear without any communication to their families or loved ones, often languishing in prison for years. Inmates are frequently physically abused or tortured, and civilians are regularly tried by military tribunals. According to Human Rights Watch:

Corruption, weak security, deteriorating infrastructure, overcrowding, insufficient staffing, and poorly trained guards allow armed gangs to exercise effective control over inmate populations within prisons. The Venezuelan Observatory of Prisons, a human rights group, reported that 6,663 people died in prisons between 1999 and 2015. As of July, average overcrowding of 210 percent plagued Venezuelan prisons, according to the Observatory.³²

Prisons in Haiti are severely underfunded and overcrowded with inmates highly susceptible to disease. According to an AP investigative report earlier this year, eighty (80) percent of Haitian inmates are held in “prolonged pretrial detention waiting for their chance to see a judge.”³³ As a result, Haitian health experts are reporting that Haitian prisons’ “rate of preventable deaths” is at an all-time high with twenty-one (21) inmates dying in the span of just one (1) month earlier this year. The overcrowding is the worst in the world, with the University of London’s Institute for Criminal Policy Research recording a four hundred and fifty-four (454) percent occupancy level. The U.S. State Department has worked in recent years to provide support to Haitian correctional staff with training and funding. The Bureau of International Narcotics and Law Enforcement Affairs [INL] has also funded the construction of three (3) new prisons and local jails, meant to address the widespread issue of overcrowding.³⁴ These conditions are in part compounded by the loss of infrastructure resulting from the 2010 earthquake.

A report conducted earlier this year by the UN, human rights officials casted light on the overcrowding in Taiwan’s prison.³⁵ As of 2015, the prison population in Taiwan exceeds capacity by thirteen (13) percent. Since the report, the country’s Corrections Director has promised increased rehabilitation and more facilities in order to eliminate overcrowding in the short term.³⁶ The overcrowding is largely attributed to the rising number of drug offenders incarcerated each year.

Colombia has struggled to ensure humane prison conditions. In 2017, the country’s watchdog called for the closure of two (2) Colombian prisons where overcrowding had turned into a humanitarian crisis.³⁷ The two (2) respective prisons were four hundred and fifty-two (452) percent and two hundred and eighty-three (283) percent over capacity according to *El País*. The problem is attributed to the more than ninety-three thousand (93,000) hearings backlogged in a broken Colombian justice system.

Both inmates and faith-based ministries have frequently described prisons in the Dominican Republic as harsh.³⁸ As of March 2017, capacity is currently one hundred and eighty-eight (188) percent with up to sixty-four (64) percent of those prisoners being in pre-trial detention.³⁹ The Dominican Republic is also home to the prison, La Victoria, a “historically crowded” prison, where rule is frequently questioned due the consistent instances of violence.⁴⁰ Disease is prevalent and sanitary conditions are generally poor, exacerbated by the fact that inmates are frequently forced to sleep “on the floor because there were no beds available.”⁴¹ In 2015, the U.S. Embassy of the Dominican Republic reported

that while the Director General of Prisons claimed that all inmates received three (3) meals a day, many inmates turn to their families in order to be properly fed.

The government of Ecuador invested millions of dollars in 2012 for the construction of new correctional facilities to combat its historical problems of overcrowding and poor conditions. Yet, according to a human rights report conducted by the U.S. State Department, in spite of the improvements, inmates and human rights groups cited instances that inmates families were expected to deliver food and medication to the prison.⁴²

The national prison and jail complex in Honduras has an official capacity for eight thousand six hundred (8,600) inmates,⁴³ yet there are estimates that nearly seventeen thousand (17,000) inmates are currently behind bars.⁴⁴ In response to the extreme overcrowding of its prison system, the Honduran government has indicated they would like to begin the construction of “mega prisons” in rural areas of the country, which has left many advocates concerned that this will further affirm the rising rate of inmates in the country. In a 2014 report, the U.S. government, pointed to “judicial inefficiency, corruption and insufficient resources” as one of the main issues in the number of inmates in pre-trial detention (approximately fifty (50) percent).⁴⁵ As a result, many prisoners are forced to stay behind bars well after their acquittal or completed sentences because officials aren’t able to process court orders fast enough.

Many European countries have prisons with better conditions, more accountability, and lower rates of recidivism than the U.S., but many countries still suffer from racial disparities in prison populations as well as challenges with capacity and violence. Further, there have been concerns about police abuse of power in response to an uptick in terrorism. In the United Kingdom, the prison complex has been under fire after Chief Inspector of Prisons, Peter Clarke released a report detailing a significant increase in violence, and a deteriorating state of facilities lacking staff.⁴⁶

France is going through a unique issue with their prison population as they continue to deal with the fear of radicalized Islam spreading in their prison system. In recent years, many French prisons have decided to separate “radicalized” Islamists in fear of radicalized doctrine “contaminating” other inmates. While the French government is not allowed to record religious affiliations of inmates it is estimated that forty (40) to fifty (50) percent of inmates are Muslim.⁴⁷ Some have called for France to institute full-time Muslim clerics in prisons as way to combat radicalized teachings.⁴⁸

ADVOCACY RECOMMENDATIONS FOR PRISONS OUTSIDE OF THE U.S.

In terms of addressing the particular challenges facing these dioceses, extensive knowledge of the criminal justice system and understanding of the mechanisms for change is essential. Advocacy can still be a key component of making change, however, such as highlighting abuses when the international media would otherwise miss them, and bringing attention to particular cases. Further,

the following broad-based recommendations about U.S. pressure and international and multilateral institutional engagement may direct those working to advocate to improve the conditions for prisoners.

- Continue to work through multilateral international bodies to advocate for the protection of human rights for all people.
- Support organizations such as Human Rights Watch and Amnesty International that document and bring to light abuses in prisons and detention centers.
- Engage the U.S. State Department to exert diplomatic leverage to ensure foreign countries invest in reforming criminal justice systems and prisons. Encourage support for training and capacity building.
- Encourage advocacy from Episcopal bishops and companion dioceses for each respective countries
- Use preexisting companion diocese relationships to highlight candidates.

EPISCOPAL CHURCH POLICY

- Resolution 2015-A011 - Urge Advocacy for Policy Changes to End Mass Incarceration Practices
- Resolution 2015-D068 - Support Ministries Against the School-to-Prison Pipeline
- Resolution 2015-D032 - Reaffirm Disabled Persons' Rights in the Criminal Justice System
- Resolution 2015-D067 - Divest from Private Corporations in the Prison Business
- Resolution 2012-A077 - Develop a Model Prisoner Ministry
- Resolution 2012-D026 - Urge Support for Bipartisan U.S. Commission on Criminal Justice
- Resolution 2012-B004 - Promote Alternative to the School-to-Prison Pipeline
- Resolution 2012-B004 - Reaffirm Commitment to Support Camps for Children of the Incarcerated
- Resolution 2009-C075 - Assist Dioceses in Establish Camps for Children of the Incarcerated
- Resolution 2006-D012 - Establish Summer Camp for Children of Persons in Prison
- Resolution 2003-A125 - Establish Ministries to Assist Prisoners and Their Families
- Resolution 2003-A125 - Promote Juvenile Justice Reform
- Resolution 2000-B003 - Endorse the Study of Restorative Justice in the Criminal Justice System
- Resolution 2000-B055 - Reaffirm Criminal Justice System Reform
- Resolution 1994-D035 - Support Ministry to the Incarcerated
- Resolution 1994-D087 - Encourage Parishes to Minister to Newly Discharged Inmates
- Resolution 1994-D010 - Request Moratorium on Construction of Maximum Control Prisons
- Resolution 1988-C037 - Request Federal Funding of Substance Abuse Programs

FURTHER RESOURCES

- National Religious Campaign Against Torture⁴⁹
- Starter Kit for Teaching and Learning on Mass Incarceration⁵⁰
- Stop Solitary for Kids Campaign⁵¹
- National Alliance on Mental Health⁵²
- Prison Policy Initiative⁵³
- Vera: Institute of Justice⁵⁴
- Human Rights Watch⁵⁵
- The Brennan Center⁵⁶
- The Prison Fellowship⁵⁷
- Kairos Prison Ministry Fellowship⁵⁸
- Amnesty International⁵⁹

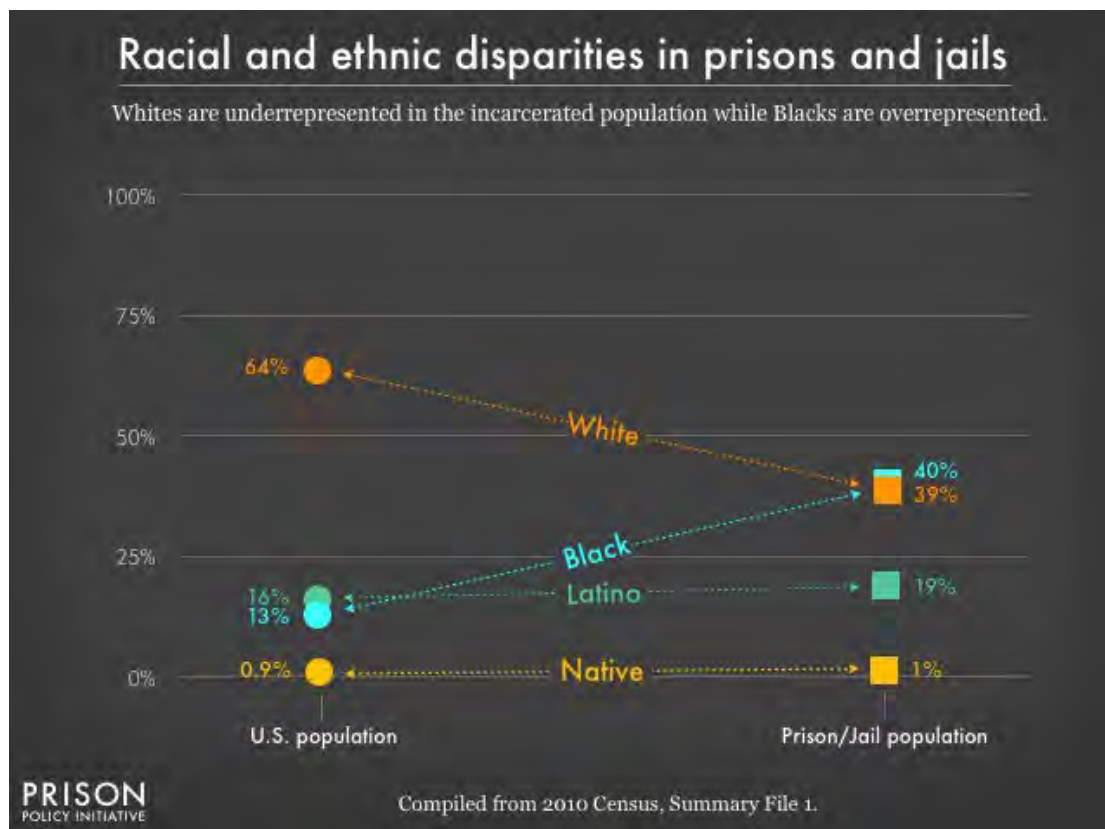


Figure 1

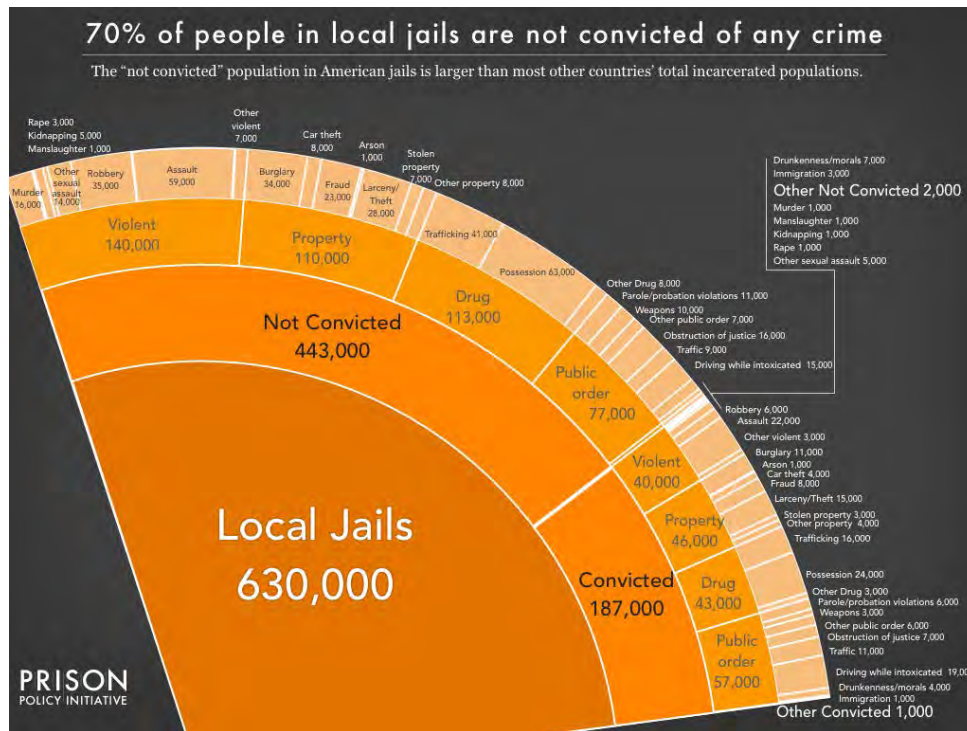


Figure 2

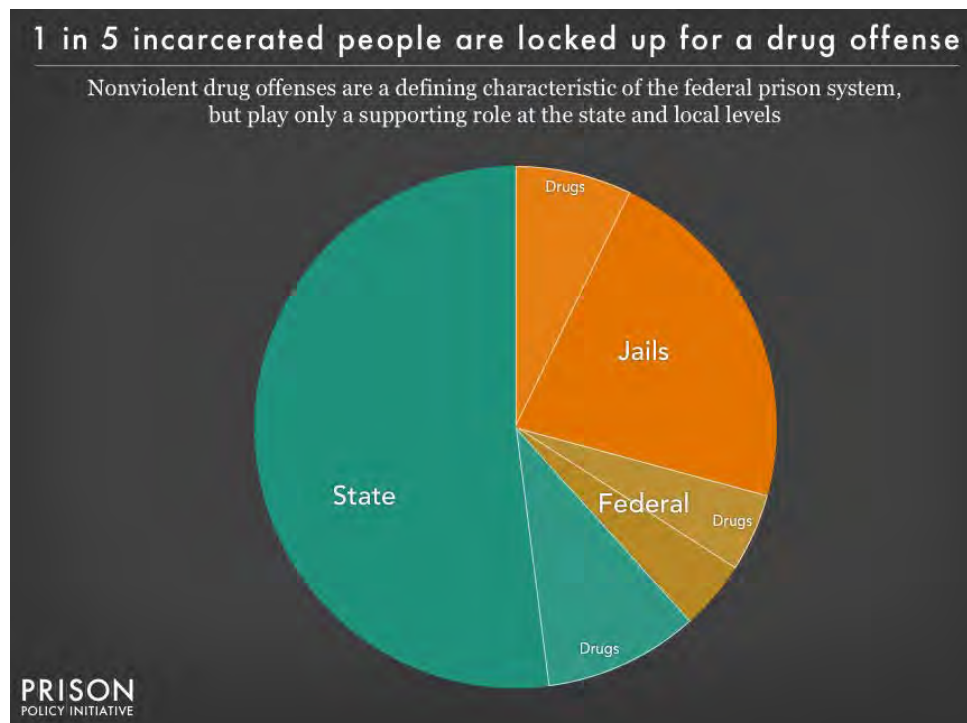


Figure 3

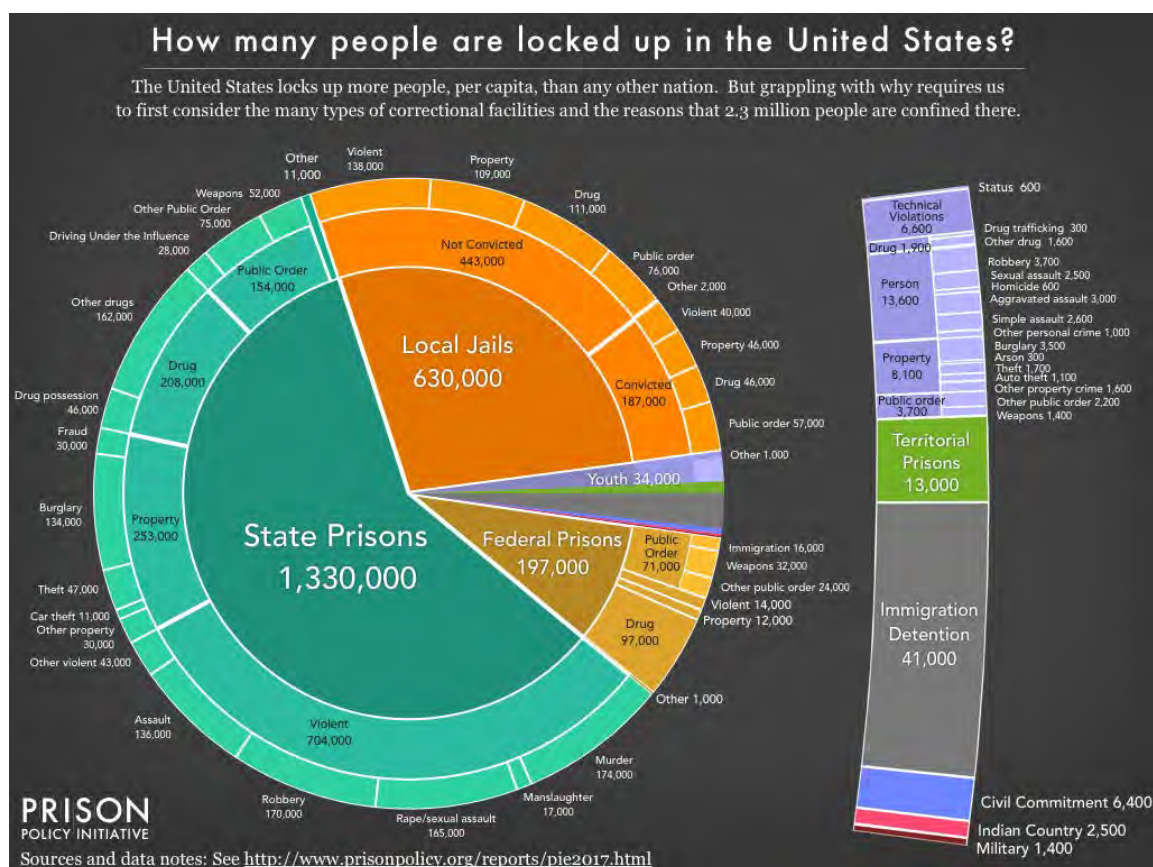


Figure 4

End Notes

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Co19 OFFICERS GROUP CHARGED WITH RESPONSE TO RACIAL INJUSTICE

Membership

The Most Rev. Michael Bruce Curry	North Carolina, IV
The Rev. Gay Clark Jennings	Ohio, V
The Rev. Canon Dr. Michael Barlowe	California, VIII
Mr. N. Kurt Barnes	New York, II
The Rt. Rev. Mary Gray-Reeves	El Camino Real, VIII
The Honorable Byron Rushing	Massachusetts, I
The Rt. Rev. Dean E. Wolfe	New York, II
Staff:	
Ms. Heidi J. Kim	Olympia, VIII
The Rev. Canon Stephanie Spellers	Long Island, NY, II
The Rev. Canon E. Mark Stevenson	Louisiana, IV
The Rev. Charles A. Wynder, Jr.	Massachusetts, I

CHANGES TO MEMBERSHIP

Secretary of the House of Deputies, the Rev. Canon Dr. Michael Barlowe was appointed immediately after General Convention. The Treasurer of General Convention, Kurt Barnes joined the group at the end of 2016. Bishop Dean Wolfe resigned his post in the House of Bishops and withdrew from the Co19 Officers Group in January 2017.

Mandate

“That the Presiding Bishop, President of the House of Deputies, Vice President of the House of Bishops, and Vice President of the House of Deputies be charged to lead, direct, and be present to assure and account for the Church’s work of racial justice and reconciliation.”

Summary of Work

With the passage of [Resolution 2015-C019 Work for Racial Injustice and Reconciliation](#), the 78th General Convention called the whole Church to take on the ministry of racial justice, reconciliation and healing. It also allocated \$2 million and – almost as important – called the Church’s top leadership to share responsibility for this critical work.

In February 2016, the Presiding Officers of the House of Bishops and House of Deputies (known hereafter as “The C019 Officers Group”) met in Austin, Texas, to follow through on that charge. Supported by staff members serving in the area of reconciliation and justice (Canon Stephanie Spellers, Ms. Heidi Kim, Rev. Chuck Wynder, as well as Canon Mark Stevenson, Ms. Tara Holley and Ms. Rebecca Blachly) and with wise counsel from Dr. Catherine Meeks, Ms. Diane Pollard, Dr. Cynthia Copeland and Brother Reginald Martin, the Presiding Officers shared their own gifts and stories, explored the Church’s historic and current activities, and began to discern a way forward. Rather than proceed with quick fixes or an instant program, they adopted two (2) essential practices: deep listening to stories and patient commitment to mutual transformation over the long haul.

The officers also paid close attention to legislation relevant to the Church’s work of racial reconciliation and justice, particularly the following:

- Resolution 2015-C019: Work for Racial Justice and Reconciliation (Establish Response to Systemic Racial Injustice)
- Resolution 2015-A011: Urge Advocacy for Policy Changes to End Mass Incarceration Practices (Recommit to Criminal Justice Reform and Study)
- Resolution 2015-A024: Direct Dioceses to Examine the Impact of the Doctrine of Discovery
- Resolution 2015-A182: Address Systemic Racial Injustice (Using Education, Community Dialogue and Internal Audit to Respond to All Forms of Racial Injustice)
- Resolution 2015-A183: Encourage Study of the Issue of Mass Incarceration (Recommended Book Study of the Triennium: “The New Jim Crow: Mass Incarceration in the Age of Colorblindness”)
- Resolution 2015-A302: Express Sorrow and Solidarity to Emmanuel AME Church, Charleston, SC (Letter of Condolences to Emanuel AME Church, Charleston, SC)
- Resolution 2015-C028: Utilize Available Background Resources in a Search Process (Disclosure of Criminal Records)
- Resolution 2015-D039 Send Delegation to AME Symposium on Race

- Resolution 2015-Do40: Develop Anti-Racism Youth Ministry Curriculum (Create Youth Anti-Racism Curricula)
- Resolution 2015-Do68: Support Ministries Against the School-to-Prison Pipeline (Dismantling School to Prison Pipeline)

On March 12, 2016, the C019 Officers Group communicated their initial direction with the House of Bishops, the House of Deputies and the wider Church. In particular, they suggested developing the following:

- Vehicles for sharing stories, developing relationships, and listening to the Other
- Age-appropriate formation and education opportunities for dismantling racism
- A summary of the Church's current ministries and gifts for racial justice and reconciliation
- A census or audit to gain a clearer understanding of the Church's demographic make-up and its historic and current participation in systems of racial injustice
- Gathering for listening with the wider Church, our neighbors and eventually including partners in the Global South

The Officers Group spent the rest of 2016 and beginning of 2017 listening, learning and discerning, again in close partnership with the Presiding Bishop's staff and in conversation with Executive Council (especially the Standing Committee on Advocacy and Networking), institutional leaders, and networks across and beyond The Episcopal Church.

In February 2017, the C019 Officers Group approved a draft comprehensive strategic vision, including a program budget detailing the \$2 million allocation. The House of Bishops and other key leaders offered feedback over the next three (3) months. The final vision – titled “Becoming Beloved Community: The Episcopal Church's Long-term Commitment to Racial Healing, Reconciliation, and Justice” – was then presented to the Church in May 2017.

Hundreds of Episcopalians participated in a May 16 webinar where the heads of the House of Bishops and House of Deputies together introduced the long-term vision and welcomed Episcopalians to join them in a comprehensive approach to racial healing and justice. That vision is presented via the following image, known as the “Becoming Beloved Community Labyrinth”:

BECOMING BELOVED COMMUNITY

THE EPISCOPAL CHURCH'S LONG-TERM COMMITMENT TO
RACIAL HEALING, RECONCILIATION AND JUSTICE

Telling Our Truth
about Our Churches and Race

Who is included and excluded?
What things have we done and left
undone regarding racial justice and
healing in the church?

via

Census and Audit

Repairing the Breach
in Institutions and Society

What social institutions and systems
are broken? How will we participate in
the repair, restoration, and healing of
institutions and systems?

via

Criminal Justice and Re-entry Ministries
Immigration and Refugee Reform
Partnership with Episcopal HBCUs



Proclaiming the Dream
of Beloved Community

What is the story of race and the vision of
Beloved Community in the wider communities
we inhabit? What collective commitments and
behaviors will foster healing, reconciliation
and justice?

via

Sacred Listening & Learning Engagements

Practicing the Jesus Way
of Healing and Reconciliation

How will each of us learn to be reconcilers,
healers, and justice-bearers? How will we
share stories and grow relationship across
dividing walls and seek Christ in the other?

via

Beloved Community Story-sharing Campaign
Multilingual, All Ages Formation and Training
Pilgrimage and Retreats
Liturgical Resources

In August 2017, the Presiding Bishop's Staff released "Becoming Beloved Community Where You Are," a practical resource for individuals, congregations and communities to apply the original Church-wide vision to their contexts. Dioceses and congregations across the Church reported the resource was especially useful for bridging the gap between Church-wide initiatives and ministry on the ground. Many dioceses, including Arkansas, El Camino Real, Iowa, Indiana/Northern Indiana, Southwestern Virginia and even more individual congregations and ministries organized their own Becoming Beloved Community sessions and shared wisdom with the wider Church.

Reconciliation and Communications staff partnered yet again in November 2017 to offer “Preparing to Become the Beloved Community,” an Advent formation curriculum with materials suited for usage any time of year. The team also launched a corresponding social media campaign with daily reflections, blog posts and/or exercises to foster racial healing, reconciliation and conversation.

The Becoming Beloved Community vision also caught the imagination of ecumenical and secular organizations. By Winter 2018, we were in partnership talks with our full communion partners the Evangelical Lutheran Church in America, which shares the Episcopal Church’s struggle to embrace and honor different cultures and races. The W. K. Kellogg Foundation also expressed strong interest in Becoming Beloved Community as a primary framework for engaging faith groups in the foundation’s \$200 million effort to end racism in America. The team also made promising presentations with the J.C. Flowers Foundation, with a pending ask for \$1 million to support an ongoing Racial Reconciliation Fund.

These overarching efforts ran alongside specific initiatives in the four (4) quadrants of the labyrinth: TELLING the Truth about Our Churches and Race, PROCLAIMING the dream of Beloved Community, PRACTICING the way of love in the pattern of Jesus; and REPAIRING the breach in society and institutions. For the most up-to-date stories and resources for work in this area, please go to The Episcopal Church’s website and click follow links for Racial Reconciliation: www.episcopalchurch.org/reconciliation:

TELLING THE TRUTH ABOUT OUR CHURCHES AND RACE

Core Questions: Who is included and excluded? What things have we done and left undone regarding racial justice and healing in the church?

a. *Census of The Episcopal Church (related to Resolution 2015-A182)*

If we seek reconciliation, healing and new life, it begins with telling the truth about The Episcopal Church’s racial composition, especially given the Church’s relationship to the complex history of race in the seventeen (17) nations we call home.

The Domestic and Foreign Missionary Society [DFMS] is contracting with Delaware-based North Star Strategies to assist in conducting a more comprehensive, multi-nation, Church-wide census and thus to gain a clearer understanding of the demographics of the Church. They are expected to begin in early 2018 with the Dioceses of Connecticut, Washington, Atlanta, Georgia, Minnesota, San Joaquin and El Camino Real (pending as of Blue Book Report deadline). Once the models and methods have been tested and improved, the process will spread to more dioceses over a three (3) year period.

b. *Audit Church’s Participation in Racial Injustice and in Reconciliation (related to Resolutions 2015-A182 and A2015-024)*

The audit process will gather information about our historic and current participation in systems of racial injustice, as well as how Episcopal groups participate in racial reconciliation and justice. The Officers Group has charged staff to engage provincial leadership, the Executive Council Committee on Anti-Racism and legal experts to design a process that accounts for 1) the make-up of major Episcopal bodies and 2) processes of recruiting, selecting, hiring and training that reinforce or transform Church committees, staff and leadership. Initial results are expected by the 79th General Convention.

PROCLAIMING THE DREAM OF BELOVED COMMUNITY

Core Questions: What is the story of race and the vision of Beloved Community in the wider communities we inhabit? What collective commitments and behaviors will foster healing, reconciliation and justice?

- a. *Regional Public Sacred Listening and Learning Engagements around Race (related to Resolution 2015-A182 and Resolution 2015-A024)*

As we speak the truth about the history and reality of race in a particular place, we can then take steps to re-imagine the dream of God in those contexts. The Church is especially well positioned to convene diverse, multi-sector circles where partners can name what Beloved Community would look like and what they will do to foster it.

The “Becoming Beloved Community Where You Are” resource offered specific steps for congregations and dioceses seeking to host regional public sacred listening and learning sessions. The team also worked closely with a few locations to create sessions, with the hope that the whole Church could join in watching and learning from one community’s reflection:

- *Washington National Cathedral:* Co-sponsored and organized series of events in 2017 and 2018 designed to engage congregation, city and wider community. Each livestreamed to a broad, extended audience.
- *Province IX:* Organized an August 2017 gathering of women leaders in the Latin American dioceses (Province IX) in Panama, led by Catherine Meeks, Ema Rosero-Nordalm and Heidi Kim
- *Diocese of Southwestern Virginia:* Supported and amplified Fall 2017 diocesan campaign featuring three (3) sessions across the diocese
- *In progress for 2018:* Episcopal Health Foundation/Diocese of Texas; Brotherhood of St. Andrew/Diocese of Atlanta; Diocese of Southern Ohio

PRACTICING THE WAY OF LOVE IN THE PATTERN OF JESUS

Core Questions: How will we grow as reconcilers, healers, and justice-bearers? How will we actively grow relationships across dividing walls and seek Christ in the other?

- a. *Beloved Community Story-Sharing Campaign (related to Resolution 2015-A182)*
Funded chiefly by a Constable Grant, the Campaign calls Episcopalians to tell and receive stories of faith, race and difference within our Churches, between diverse Churches, and

beyond the Church in community sessions and individual meetings. Led by Project Coordinator Hershey Mallette Stephens, Curriculum Consultant Day Smith Pritchett and an Advisory Group, the Campaign will release a Story-Sharing Guidebook in March 2018. Six (6) young adult interns across the Church will collect stories and train groups in story-sharing. Churches can then use the Episcopal Asset Map and other resources to link virtually and share stories across cultural/regional divides, culminating in a story-sharing event at General Convention.

b. *Multilingual, Multigenerational Formation for Dismantling Racism (related to Resolution 2015-Do40):*

- Overall, Church leaders turned from one-size-fits-all approaches to training and celebrated the breadth of trainings and programs such as Seeing the Face of God in Each Other, VISIONS Inc., Crossroads, Kaleidoscope, The People's Institute and more.
- In May 2017, DFMS entered into formal partnership with the new Absalom Jones Center for Racial Healing in the Diocese of Atlanta. The Center will be a hub for developing and sharing a new generation of resources for racial justice and reconciliation. Materials in Spanish and for youth groups are already in development or in trials.
- In November 2017, the Executive Council Committee on Anti-Racism released a white paper and new set of training guidelines for effective training to dismantle racism, with support from the Presiding Bishop's staff.

c. *Liturgical Formation (related to Resolution 2015-A182):* The Standing Commission on Liturgy and Music identified and developed a rich collection of worship resources for racial reconciliation. Upon approval they will be featured on the Episcopal Church's racial reconciliation site at www.episcopalchurch.org/reconciliation.

d. *Book Studies (related to Resolution 2015- A183):* The "Becoming Beloved Community Where You Are" resource recommended that Episcopalians organize book study groups to read a carefully curated set of books, including Michelle Alexander's *The New Jim Crow*.

e. *Reconciliation and Justice Pilgrimages:*

- Episcopalians put feet on our faith with journeys like the Young Adult Pilgrimage to Ferguson (Fall 2015), a planned Young Adult Pilgrimage to either Navajoland or Standing Rock, and various diocesan pilgrimages.
- The House of Bishops' Fall 2017 gathering in Alaska turned bishops into pilgrims who prayed, witnessed and walked closely with indigenous brothers and sisters.
- Members of the Presiding Bishops' team also joined two (2) Episcopal Relief & Development reconciliation pilgrimages to slavery-related sites in Ghana in 2017. A film and teaching tool on the pilgrimages will be available prior to General Convention.

REPAIRING THE BREACH IN SOCIETY AND INSTITUTIONS

Core Questions: What social institutions and systems are broken? How will we participate in the repair, restoration, and healing of institutions and systems?

a. *Partnership with Episcopal Historically Black Colleges and Universities (HBCUs)*

- The Co19 Officers Group is passionate about repairing the Church's relationship to St. Augustine's and Voorhees, the two (2) historically Black schools founded by the Episcopal Church. In addition to ongoing block grants to both schools, the Co19 Officers Group dedicated funding and staff time to improve essential administrative function, fundraising efforts and academic/community programming.

b. *Criminal Justice Ministries (related to Resolutions 2015- [A183](#), 2015- [D068](#), and 2015-A011)*

- The Office of Government Relations [OGR] led advocacy efforts to change federal sentencing policies that fuel mass incarceration. Many dioceses, congregations, and groups worked to block the school-to-prison pipeline (of special note is All Our Children, which hosted its first national gathering in January 2018) and to accompany people exiting prison and struggling to reenter community (note partnerships between New York City Episcopal parishes and the J. C. Flowers Foundation).
- At the Church-wide level, the Presiding Bishop's team co-sponsored two (2) convenings of prison re-entry ministries (Louisiana, March 2017; Nevada, November 2017).
- The team also assembled an Advisory Group led by formerly incarcerated people, the first step in a project to develop re-entry programs that address the spiritual, physical, economic and emotional needs of formerly incarcerated people and their families.

c. *Immigration and Refugee Reform:*

- In Summer 2017, the Co19 Officers Group took special note of the link between racism and immigration/refugee policies emerging in the United States. They welcomed Racial Reconciliation and Justice staff to join colleagues in OGR, Episcopal Migration Ministries [EMM], Ethnic Ministries and regional and local networks.
- Episcopal groups dedicated to immigration reform partnered more fully in 2017. Staff from OGR, Racial Reconciliation, EMM, Ethnic Ministries worked to support Deferred Action for Childhood Arrivals (the "Dream Act") and other programs to protect and welcome immigrant neighbors.
- The November 2017 Episcopal Revival in the Diocese of San Joaquin – titled "Called to Be a Safe Place for All God's People" – highlighted the powerful synergy between evangelism, racial justice and immigration reform.

- In January 2018, leaders from EMM, OGR and Racial Reconciliation proposed a process for sponsoring joint efforts like EMM's Love God, Love Neighbor Training and Partners in Welcome project.

2019-2021 TRIENNium

The C019 Officers Group understands that Becoming Beloved Community is a long-term commitment, and they urge the General Convention to dedicate significant funding for the effort well into the next decade. 2016-2018 budget expenditures for this ministry will amount to less than \$1 million, which means more than \$1 million will be available to continue the work in the 2019-2021 triennium. Those funds will be essential for pursuing efforts in all four (4) parts of the labyrinth, including the following:

- Further Census and Audit data gathering and analysis in dioceses, provinces, seminaries, House of Bishops, House of Deputies and other Episcopal institutions.
- More Sacred Listening and Learning Engagements will be held across the Church, many of them locally sponsored with consultation from the Church wide team.
- Beloved Community Story-Sharing Campaign will spread to even more of our neighbors and ecumenical/interfaith partners, and include more podcast and/or video components, all of which will be featured via social media and smoothly transferred to Archives.
- Dismantling Racism/Anti-Racism formation will emphasize state-of-the-art training of trainers, and the development of even more resources for understanding and dismantling racism in diverse cultural contexts.
- The Church will learn from and call upon the National Association of Episcopal Schools, an ally committed to preparing young people to forge Beloved Community.
- We will devote more resources and energy to partnerships with ecumenical and secular organizations that address the growing threat to people of color in the U.S. and around the world, especially focusing on criminal justice reform, poverty and immigration/refugee policy.

ADDITIONAL REPORTS

Report of the Staff of the Presiding Bishop

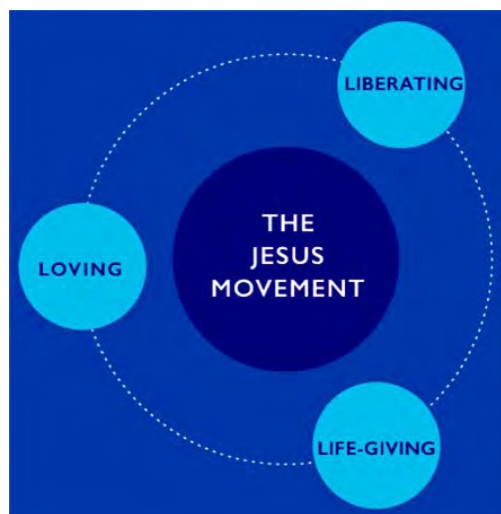
REPORT OF THE STAFF OF THE PRESIDING BISHOP

Introduction

The staff of the Presiding Bishop encourages the Episcopal Branch of The Jesus Movement, supporting Dioceses and Congregations in their ministry and enhancing their ministry by doing that work which Dioceses and Congregations need but cannot do themselves such as networking Episcopalians with each other, organizing church-wide events, connecting Episcopalians with Anglican Communion, ecumenical and interfaith partners and working with and alongside the U.S. Government to accomplish the ministry of our Church. Broadly speaking the work of the Presiding Bishop's Staff is organized in three (3) areas: work within the Episcopal Church, Ministry Beyond the Episcopal Church and Ministry in three (3) Mission Priority areas: Evangelism, Racial Reconciliation and Care of God's Creation. This report is a brief suggestion of the faithful work of the dedicated professionals who serve our Church, working on behalf of every Episcopalian to the glory of God.

The Episcopal Branch of the Jesus Movement

Throughout this triennium, Episcopalians have begun to embrace our identity as a branch of The Jesus Movement: the ongoing community of people following Jesus into *loving, liberating and life-giving relationship* with God, each other and creation. Together, we're seeking to love God with our whole heart, soul and mind *and* to love our neighbors as ourselves (Matt 22:36-40), and to restore each other and all of creation to unity with God in Christ (BCP, p. 855).

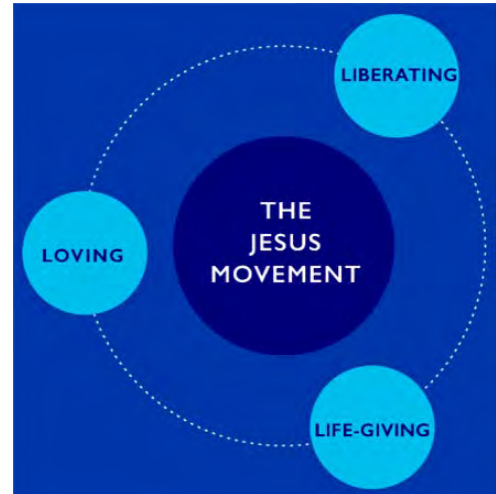


Jesus launched this movement when he welcomed the first disciples to follow his loving, liberating, life-giving Way. Today, we participate in his movement with our whole lives: our prayer, worship, teaching, preaching, gathering, healing, action, family, work, play and rest.

In all things, we seek to be loving, liberating and life-giving—just like the God who formed all things in love; liberates us all from prisons of mind, body and spirit; and gives life so we can participate in the resurrection and healing of God's world.

God is love, and God's very being is a trinity of loving relationship: Father, Son and Holy Spirit. In Christ, God invites us to share that love. Wherever there is pain or alienation, God longs to knit all people and creation back into wholeness and relationship.

As the Episcopal branch of The Jesus Movement, and followers of Jesus' Way, we seek to live like him. We're serious about moving out to grow loving, liberating, life-giving relationships with God; to grow those relationships with each other; and to grow those relationships with all of creation.



Ministry Within the Episcopal Church

OFFICE OF THE PRESIDING BISHOP

Organizing Staff for a New Presiding Bishop

A challenge which faces each Presiding Bishop is how to manage a staff of one hundred and sixty (160) plus people while traveling throughout the world on church business. The Office of the Presiding Bishop is organized to address this challenge by creating a Chiefs and Canons Round Table which supports the work of the Office of the Presiding Bishop. In addition, the Bishop in Charge of the Convocation of Episcopal Churches in Europe, the Bishop for the Armed Forces and Federal Ministries and the Bishop for Pastoral Development work directly with the Presiding Bishop.

The Ministry of the Presiding Bishop's Staff is guided by nine (9) people who report directly to him and all other members of his staff report to him through one (1) of those nine (9). There are three (3) Chief Officers, three (3) Canons to the Presiding Bishop and three (3) bishops who report to the Presiding Bishop.

Bishop Pierre Whalon is Bishop in Charge of the Convocation in Europe, Bishop Carl Wright is Bishop Suffragan for the Armed Forces and Federal Ministries, and Bishop Todd Ousley is Bishop Suffragan for Pastoral Development. Chief Operating Officer Geof Smith handles the building at 815 Second Avenue and the administrative staff including Information Technology and Human Resources. Chief Legal Officer Doug Anning handles legal matters. Chief Financial Officer Kurt Barnes handles the finances. Canon to the Presiding Bishop for Mission Priorities Stephanie Spellers supervises Evangelism and Church Planting and Racial Reconciliation including the Ethnic Missioners and Care of Creation. She is the Presiding Bishop's liaison to all efforts in these areas. Canon for Ministry Beyond

the Episcopal Church Chuck Robertson supervises the Office of Government Relations, Episcopal Migration Ministries and Global Partnerships and as the Presiding Bishop's ambassador to the Anglican Communion, ecumenical, and interfaith partners. Canon to the Presiding Bishop for Ministry within the Episcopal Church Michael Buerkel Hunn functions in a quasi-chief of staff role, is Director of the Office of Communication and supervises the Departments of Transition Ministry and Formation and is the Presiding Bishop's liaison to various groups within the church.

This management configuration is an intentional effort to flatten the hierarchy and foster collaboration among senior staff who are part of the Presiding Bishop's "Chiefs and Canons Round Table." It also allows the Presiding Bishop to manage his staff personally rather than delegating day to day management to a single person - and to do it from wherever in the world he happens to be at a given moment.

The Presiding Bishop's travel schedule means that his office needs to travel with him. As a matter of routine, Executive Coordinator Sharon Jones and one of the Canons to the Presiding Bishop travel with him. This keeps the day to day operations of his staff running smoothly wherever he happens to be at any given time. We have intentionally adopted management methods which are not location specific allowing the Presiding Bishop and members of his staff to maintain close collaboration and strategic alignment even as they travel the Church.

Nearly half of his staff are dispersed through the Church. The Finance Office, Operations, Development Office, Human Resources and the management of the 815 Second Avenue property itself are based in New York, while those supporting the mission and ministry of the Church are located elsewhere.

Culture Change

Over the past two (2) years we have been intentionally working to become a loving, liberating and life giving workplace in which all employees are focused on Engaging their work with Esteem in their hearts, always moving in the direction of Excellence. The three "E's": Engage, Esteem, Excel characterize our hoped for culture. We engaged Human Synergistics to guide our culture change work and Michael Hunn is the staff person leading that effort. In the past two (2) years every DFMS Officer, Chief, and Canon have done 360 leadership reviews and followed up with executive coaching. Every director and manager has done a 360 management review with management training and coaching by The Brighton Group. We have changed internal communication patterns and clarified job descriptions, and organizational structure and audited every salary to ensure fairness and appropriateness. We can report substantial progress in the right direction with work still to be done.

Goals

We have been focused on The Jesus Movement - encouraging loving, liberating, and life giving relationships with God, each other and all of creation. This is not a program, but an emphasis on the

lively and organic “movement” which characterized the Church in the Book of Acts and is appropriate in our time and context.

So the Presiding Bishop is partnering with local bishops to hold revivals throughout the Church. Each revival is designed to awaken and inspire local Episcopalians to spread the good news of Jesus Christ and deepen their own relationships with God. The revivals, like many of the events featuring Bishop Curry are live-streamed to an eager and growing internet audience.

Relations between The Episcopal Church and the Anglican Communion are in a time of healing and rebuilding as the Presiding Bishop works with the Archbishop of Canterbury and the Primates of the Anglican Communion to collaborate on Evangelism and partner in ministry even as disagreements about human sexuality persist.

Two thirds of the way through Presiding Bishop Curry’s first triennium, the spirit of The Episcopal Church is hopeful and enthusiastic even as we know change is on the horizon as the Church continues to face financial, vocational and demographic challenges in the 21st century.

*-The Rev. Canon Michael Buerkel Hunn
Canon to the Presiding Bishop for Ministry within the Episcopal Church*

OFFICE OF THE CHIEF OPERATING OFFICER

The scope of duties and role of the Chief Operating Officer (COO) have been revised to bring focus on the efficient functioning of the Domestic and Foreign Missionary Society [DFMS] from an operational perspective. The COO oversees the day-to-day operation and management of Human Resources, Information Technology, Buildings and Facilities, and real estate acquisitions and construction projects. In addition, the COO is actively engaged in the work begun with Human Synergistics to build a more collaborative and engaging culture among those working for the DFMS.

Some of the accomplishments of the 2015-2018 triennium, and work currently underway include:

Human Resources

- During the 2015-2018 triennium, HR executed the hiring processes for seventy (74) new hires to the DFMS, and seventy-six (76) terminations and retirements.
- In April, 2016, after months of preparation, HR and Payroll went live with a conversion from Ultipro to ADP. ADP now houses both payroll/payroll processing and HR data.
- After a twenty-eight (28) year career with the Episcopal Church, John Colón retired as Director of Human Resources on February 28, 2017. On May 1, 2017 he was succeeded by Raphaëlle Sondak. Sondak who has extensive experience in human resources, and previously was the human resource director at Catholic Guardian Services, a social services agency in the New York region.

In addition, she has been an adjunct professor teaching human resources management at Mercy College and has also served on the Board of Directors at Hudson Valley Hospital Center.

- HR has completed a review of all job descriptions within the DFMS. This work provides a basis for creating a performance assessment process based upon goal and objective achievement. The work will also be foundational to a review and organization of compensation grade levels, assuring consistency and fairness in the compensation management process. Longer term, we will provide staff training and development opportunities that support career development.
- In addition to the updated position descriptions and performance management tools being rolled out in early 2018, HR will be reviewing and updating our recruitment strategy.
- HR has provided mandatory training to all DFMS employees on harassment prevention and diversity.

Information Technology

- Through 2017, IT completed the virtualization of most servers, with a corresponding major reduction in the amount of server hardware deployed; the addition of webinar capabilities to video conferencing, and technical support for major DFMS webinars; and an expansion in support of wireless devices (phones, tablets, hotspots) for DFMS staff.
- IT completed the transition from the Office 2003 suite to Office 365, a cloud-based set of tools and technology that will further enable collaborative and more efficient project management among DFMS employees in New York City and their colleagues around the globe.
- In June, 2017, consulting firm BDO conducted a thorough risk and operational assessment of the IT Department, resulting in the development of a roadmap prioritizing projects and process improvements that will be implemented in the 2018-2021 triennium. Following this review, Richard Serota announced his retirement as Director of IT, after a twenty-seven (27) year career with the DFMS.
- On September 19, 2018, Darvin Darling joined the DFMS as Director, Information Technology. Darvin previously held the role of Director of Information Technology and Technical Services at The Riverside Church, where he was charged with providing the design, implementation, rollout, training and support of all technology systems and technical teams as well as upgrade all of Riverside's infrastructure and security systems. He also built up the services department teams to provide services, support and ongoing training to Riverside's staff, tenants and short term rental clients.
- Since September, the IT Department has steadily improved the infrastructure at 815 Second Avenue, the Office of Government Relations and the Office of Federal Ministries; while working to reduce IT costs to the DFMS.

Real Estate and Facilities Management

- The central location and proximity to the United Nations of 815 Second Avenue has led to the building being an ideal site for meetings of the United Nations Commission on the Status of

Women every year, as well as five (5) other UN conferences and meetings; plus eighteen (18) other group meetings and conferences by Episcopal and other faith-based groups.

- We maintain good landlord/tenant relationships with our principal lessees of space at 815 Second Avenue: The Children’s Defense Fund, The AdCouncil, the Permanent Mission to the United Nations of the Republic of Haiti, the Lyceum Kennedy International School; as well as affiliated partners: the Society for the Increase of the Ministry, Episcopal Relief and Development, Colleges and Universities of the Anglican Communion, and the National Association of Episcopal Schools. In August, 2017, the Permanent Mission to the United Nations of the Kingdom of Lesotho moved from the building.
- After an independent assessment of market options, the DFMS will remain at 815 Second Avenue for at least the foreseeable future. We have retained Avison Young to aggressively seek quality tenants ready to commit to leasing the unoccupied space within the building to further defray operating costs and are initiating a request for proposals from several leading commercial real estate brokers for executing this process.

OFFICE OF COMMUNICATIONS

The General Convention of 2015 tasked The Episcopal Church’s Department of Communications with supporting Digital Evangelism during this triennium by asking the department to devote \$750,000 of its existing budget to Digital Evangelism.

The approved 2013-2015 budget is here.

https://www.episcopalchurch.org/files/documents/2013-2015_five_marks_of_mission_budget_adopted_july_11_2012.pdf

The enabling Resolution 2015-B009 Develop a Digital Evangelism Initiative, is here:

https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=2015-B009 Resolution 2015-B009 calls for *“the Domestic and Foreign Missionary Society to develop and conduct a digital evangelism initiative consisting of several campaigns, with equitable representation among the domestic provinces...”*

As a result, over the past two (2) years, the Department of Communications has been transformed, with digital evangelism in the spirit of The Jesus Movement one of the top priorities. While this report cannot describe every effort, it will detail the strategy that has been engaged by the gifted team of communication professionals led by Director of Communications, The Rev. Canon Michael Buerkel Hunn, and provide examples.

In today's communication environment, people learn about The Episcopal Church online well before they darken the door of one of our churches, and in fact their relationship with The Episcopal Church and their impressions of our Church are formed online before they consider attending one of our faith communities. Digital Evangelism puts emphasis on building relationships with the people engaged online - learning about their questions and yearnings so we can provide content to make their needs and deepening our relationships with our online community members by deepening their relationships with The Episcopal Church through active online interaction with people.

Communications continues and grows on the foundation of current offerings, including Episcopal News Service, websites, newsletters, blogs and video content, Public Affairs, etc. Digital Evangelism has been effectively and seamlessly folded into the mix of communications tools.

Our Digital Evangelism efforts are already yielding results:

TEC Facebook Page

Total Likes on Jan. 1, 2017: 158,783

Total Likes on Dec. 15, 2017: 169,182 (+10,399)

Total Unique Video Views (YTD): 1,583,927

Average Daily Engaged Users (YTD): 6757

YTD Total Reach: 36,744,341

PB Curry Facebook Page

Total Likes on Jan. 1, 2017: 6,847

Total Likes on Dec. 15, 2017: 16,302 (+9,455)

Total Unique Video Views (YTD): 659,007

Average Daily Engaged Users (YTD): 718

YTD Total Reach: 3,225,749

Other key steps taken in the Office of Communications include:

- Stronger use of digital marketing tools to understand, build, and nurture relationships with our audiences.
- Jeremy Tackett was hired as the first Digital Evangelist in the church. Staff member Chris Sikkema was reassigned to assist Jeremy.

- We are exploring ways to connect Digital Evangelism with face-to-face Evangelism. A powerful example of this was The Jesus Movement Revival in Kansas City. The Digital Evangelism team arrived in Kansas City three (3) days before the event and partnered with local diocesan staff to design a digital evangelism strategy to support the revival. Country music mega-superstar Garth Brooks was scheduled to play the night of the revival in the same venue. This drew concert-goers to the parking lot for tailgating prior to the show. Immediately, the Digital Evangelist team developed hash tags and got into online conversations on the Garth Brooks fan twitter feeds to let people know about the revival. A good number of Garth Brooks fans heard Presiding Bishop Curry's sermon at the revival and were introduced to the Episcopal Church that day because of our efforts in digital evangelism.
- The learnings gathered from the Kansas City experience have not only informed our subsequent efforts, but we are also sharing those learnings with communicators church-wide through a digital evangelism blog on Episcopalchurch.org.
- Digital Evangelism also means expanding the reach of an event or program or ministry by magnifying the digital audience. Facebook Live was utilized to stream the revival in Kansas City. One thousand two hundred (1200) people attended the two (2) events in person, but over sixty thousand (60,000) people saw it online. Facebook Live is now employed for many events.
- Episcopalchurch.org was redesigned with a cleaner look and an easier to use format. Barry Merer has led the way of redesigning and rebuilding the entire site to meet the needs of The Jesus Movement as well as mobile-optimized so the content, look and feel of Episcopalchurch.org not only looks good on a cellphone or tablet but functions differently to make it user friendly on each device. Since sixty (60) percent of people now engage with Episcopalchurch.org from a mobile device, it is critical that all our Digital Evangelism content is available on the phones in people's pockets.
- The shift is underway from being a church which speaks English and occasionally translates items into Spanish or Creole to being a truly multilingual multicultural church. Releasing important information simultaneously in multiple languages is now the norm and the Communications Department is working hand-in-hand with LatinosEpiscopales to integrate digital environments and contents. Maria Pacheco was hired as the Manager of Language Services to facilitate this work and also to provide in house translation expertise.
- A visual identity consistent with The Jesus Movement was developed by graphic designer Melissa Walker who was hired with funds previously used for freelance consultant designers. Her gifts have been a great asset to our team.
- Video content is led by Mike Collins. He, Editor Olivia Greene and their video production team have provided videos of the highest quality for years. The videos tell the story of the mission and ministry of The Episcopal Church and also focus on teaching The Episcopal Church how to create video content.

- Short videos on social media have been created and edited on cellphones and are now giving the whole church behind the scenes access to the Presiding Bishop as he travels the world in the name of Jesus Christ. Snippets of his sermons and lectures, video essays about the Episcopal Youth Event, interviews with people doing ministry in local churches and “in the procession” views of Episcopal Ordinations are knitting our Church together.
- The Public Affairs work of the Department plays a critical role in spreading the good news of The Jesus Movement. Neve Rae Fox is tireless in helping connect Bishop Curry with opportunities to spread the message of The Jesus Movement beyond the Church. In addition, to the ongoing release of information and news of the Church, she also coaches bishops and candidates for bishop in effective ways to craft messages and work with the press. She has put together workshops across the Church about effective communication - taking with her other members of the department. She supports diocesan leaders in times of crisis and is now leading an effort to improve internal communication within the staff of the Presiding Bishop.
- The Episcopal News Service [ENS] examined its structure and mission under the direction of Lynette Wilson. It has rebuilt its website and has reinvigorated its reporting under the clear mandate to be the news vehicle of The Episcopal Church. ENS covers the church even through matters of church discipline or controversy. ENS reports the facts accurately when many outside media organizations misunderstand or misreport. ENS is working to learn more about its audience in order continue to grow and adapt, providing more of the kind of coverage its audience needs.
- Daily social media prayers are presented by Mary Brennan, who also designs and coordinates booths for General Convention booth and CEEP, along with giveaways like The Jesus Movement bookmarks and water bottles.

What’s Next for the Office of Communication?

In the next triennium, the Asset Map will replace our ChurchFinder on Episcopalchurch.org. The Asset Map has grown and now contains much more qualitative data than the ChurchFinder. Adding geolocation will connect the digital world to the physical world to find an Episcopal Church, soup kitchen, youth group or bible study.

Related documents:

https://www.episcopalchurch.org/page/general-convention-budget-and-diocesan-commitments?tid=2626&tid_2=All

Digital evangelism resolution

https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=2015-B009

Digital evangelism general Archives search

https://www.episcopalarchives.org/cgi-bin/digital_archives/DAssearch.pl?user_query=digital%20evangelism

OFFICE OF DEVELOPMENT

The Office of Development of the Episcopal Church identifies, cultivates and solicits prospective donors to support the ministry of The Episcopal Church. The vision of the Office of Development is a Church whose ministries and programs are fully funded and growing.

How does the Office of Development work toward this vision?

The Office of Development team is staffed by fundraising professionals who employ best practices to achieve the Church's fundraising goals. Among the services the Office provides to Episcopal Church programs and initiatives are:

- Developing strategic fundraising plans.
- Identifying donors and prospects at every level of giving and providing prospect research.
- Soliciting major gifts from donors in face-to-face meetings.
- Creating and managing direct mail appeals.
- Identifying foundation grant opportunities and providing grant writing assistance.
- Securing corporate donations and partnerships.
- Launching on-line fundraising campaigns, such as Crowdsourcing.
- Maintaining donor records and stewarding gifts through database management.
- Advising donors on planned giving vehicles and opportunities.
- Offering training in fundraising techniques to dioceses, parishes, churches and programs through on-site visits, workshops, and conferences.
- Thoughtful stewardship and cultivation of donors and their gifts.

What are the Office of Development's current priorities?

Fundraising goals of the Office of Development may change based on institutional priorities and shifts in the political and economic climate, but the commitment to growing and stewarding a core group of supporters remains constant. As directed by General Convention, through the Executive Council and the Presiding Bishop of the Episcopal Church, the 2016-2018 fundraising priorities of the Office of Development are:

- The Campaign for the Archives and Mission Research Center of The Episcopal Church
- The Diocese of Haiti, including St. Barnabas Agriculture College (CASB) and planning for the Holy Trinity Cathedral (Complex)
- The Episcopal Church in Navajoland
- The Campaign for the Episcopal Archives and Mission Research Center

- Becoming Beloved Community, including initiatives for racial reconciliation and justice, support for Historically Black Colleges and Universities (HBCUs) and a partnership with the Washington National Cathedral.
- In 2017 The Office of Development was asked to seek funding for Episcopal Migration Ministries in response to the elimination of federal funding.
- The Office of Development also provides support and technical assistance annually through Project Resource, a three (3) year old program that provides intensive fundraising training to dioceses and parishes.
- Conducting an Annual Presiding Bishop's Appeal is an on-going project in the planning stage.

The Office of Development is positioned between church leaders and those church programs that require funding, ready to provide the compelling stories, succinct data and opportunities that invite generous giving and participation from many funding sources and individual supporters.

OFFICE FOR TRANSITION MINISTRY

The Office for Transition Ministry [OTM] supports Episcopal Church search and call processes for clergy, lay leaders and worshiping communities. The two (2) members of the Office for Transition Ministry staff offer individualized assistance to all OTM Portfolio database users Church wide through telephone, video, and e-mail support. Staff also participate in and support the work of Ethnic Ministries (Nuevo Amanecer, Black Clergy Conference) Research, Communications, Episcopal News Service, New Church Starts, and other initiatives. The Office works in collaboration with the Board for Transition Ministry, and closely with Diocesan Transition Ministers in each diocese. Important Church wide conversations around call trends, diversity, bias, ordination formation options, congregational development, ecumenical cooperation, leadership and additional matters continue to develop.

As technology has changed rapidly in recent years, the database is in the process of updating and improving. The Board for Transition Ministry, Diocesan Transition Ministers, bishops, and other Portfolio users highlighted areas for improvement. Updates being currently undertaken include the areas of:

- User experience improvement including ease of use
- Stability and full functionality on mobile, tablet, laptop, and desktop platforms
- Cross platform reliability (use on PC, Mac, Linux, all website browsers)
- Search functions
- Strengthening information security

In the next triennium, with input from users, improvements can be expected in the areas of:

- Simplifying compensation information pages
- Mapping available positions
- Specialized search and output options
- Any needed data security enhancements
- Changes identified by primary users and others, with guidance from the Board

The Board is planning a church wide gathering for Diocesan Transition Ministers for March 2019.

FORMATION DEPARTMENT

Major Projects: Formation Department 2016-2018

The Formation Department serves to nurture and resource networks for youth, young adult, and campus ministry by creating and curating leadership development resources, hosting online and in-person conferences and gatherings, as well as offering professional support at the local, diocesan, and provincial level. The Formation Department assists other departments of The Episcopal Church by undertaking projects that have a component of outreach with youth and young adults. Examples include the Ferguson Pilgrimage, General Convention Official Youth Presence (GCOYP), Young Adult Service Corps (YASC) and UNCSW. The Formation Department has several regular wider church events, including the triennial Episcopal Youth Event, GCOYP, the Young Adult and Campus Ministry Leadership Conference, and the Young Adult Festival at General Convention.

Young Adult and Campus Ministry Leadership Conferences

Titled “Nourish” in 2016 and “Cultivate” in 2017, the Office of Young Adult and Campus Ministries sponsored this gathering of approximately one hundred and twenty (120) leaders from across the church for three (3) days of worship, networking, learning, and inspiration. In 2016, the event was held in at the Maritime Center in Baltimore. In 2017, it was held in St. David’s church in downtown Austin. In 2018, these leadership events will be held regionally. For more information please see url: <https://www.episcopalchurch.org/youngadult>.

Young Adult Festival

The Young Adult Festival is held in conjunction with each General Convention. In 2015, the Festival was held June 24-29, welcoming more than eighty (80). For more information please see url: <https://www.episcopalchurch.org/youngadult>.

Episcopal Youth Event 2017 [EYE17]

EYE17 welcomed more than nine hundred (900) youth and five hundred (500) adult mentors, workshop leaders, speakers, volunteers, and exhibitors to the campus of the University of Central Oklahoma from July 9-13, 2017. EYE17 was organized in partnership with the Episcopal Diocese of

Oklahoma. Presiding Bishop Michael Curry preached at the Opening Eucharist with The Very Rev. Miguelina Howell celebrating and The Rev. Winnie Varghese preached at the closing Eucharist with The Rev. Gay Clark Jennings, President of the House of Deputies, celebrating. Keynote speakers included Oklahoma City Bombing survivors and representatives from Kids 4 Peace. For more information please see url: <https://www.episcopalchurch.org/eye>.

General Convention Official Youth Presence [GCOYP]

General Convention resolutions dating back to 1982 provide for an Official Youth Presence. GCOYP is comprised of two (2) youth from each province of the Episcopal Church as well as a number of adults to act as chaperones and advisors. In 2016, the Formation Department coordinated and assisted the General Convention Office with all aspects of the planning and implementation of GCOYP.

Children's Program at General Convention

In 2015, the Formation Department coordinated the GC Children's Program, including all programming, volunteer recruitment, training, and staffing. Over nine (9) days of General Convention, the Children's Program welcomed twenty-five (25) children. The Department is collaborating with the General Convention Office and their consultants for the 2018 Convention.

Young Adult and Campus Ministry Grants

During the triennium, \$400,000 was distributed to across three (3) grant categories:

- *Leadership Grants* to establish a new, restore a dormant, or reenergize a current campus ministry.
- *Campus Ministry Grants*, which provide seed money to assist in the start-up of new, innovative campus ministries or to enhance a current ministry.
- *Young Adult Ministry Grants*, which provide seed money to assist in the start-up of new, innovative young adult ministries or to enhance a current ministry.

For more information please see url: <https://www.episcopalchurch.org/young-adult-and-campus-ministries>

Asset-Based Community Development Curriculum and Trainings

The Formation Department worked with the Domestic Poverty Office and Episcopal Relief & Development to create the curriculum and launch trainings for the "Called to Transformation" ABCD project. For more information please see url: <http://calledtotransformation.org/>.

Update Model Policies for Preventing Sexual Misconduct

In response to Resolution 2015-A073, passed by the 2015 General Convention, the Formation Department participated in the Task Force to Update the Model Policies for Preventing Sexual Misconduct "to reflect the experience of the Church in using the 2004 Model Policies and to cover

such matters as social media, mission trips, pilgrimages, camp and conference center programs, and other overnight events.” Please see the Task Force’s report for more information.

Support Network Development for Christian Formation Leadership

The Formation Department regularly participates in boards, meetings, workshops, and conferences designed to further create a network for Christian formation leaders to rely on for resources, inspiration, and support. These include:

- FORMA, the member-based network for Christian Formation for The Episcopal Church, received dedicated funding for this triennium from the Formation Department budget so that they could increase capacity. The Formation Department continues to support and participate in FORMA’s annual conference and sends a liaison to board meetings.
- Episcopal Camps and Conference Centers (ECCC) also works in partnership with the Formation Department. Staff attend their annual meeting providing workshops and training and also consult at various leadership meetings and centers throughout the year.
- Episcopal Service Corps (ESC) consults with the Formation Department regularly for support and strategic planning. Staff participate in their board meetings in an *ex-officio* liaison capacity. This organization received a major grant from the General Convention in the previous triennium.
- Older Adult Ministries is no longer funded as a General Convention Priority. However, Formation Department staff continue to leverage the dedicated Benignus Fund to convene leaders and resource this ministry in partnership with the Center for the Ministry of Teaching at Virginia Theological Seminary.
- Finally, staff attend and host meetings and collaborations throughout the triennium with our Ecumenical Partners.

Mission Priorities: Evangelism, Reconciliation and Creation Care

There is no ministry, function, or body in the Church that exists apart from The Jesus Movement. In particular, General Convention 2015 named three (3) areas for deeper engagement and investment:

- Evangelism ... grow loving, liberating, life-giving relationships with God
- Reconciliation ... grow loving, liberating, life-giving relationships with each other
- Creation Care ... grow loving, liberating, life-giving relationships with creation

Nearly every department and ministry of The Episcopal Church bears the marks of these commitments. Several departments, interim bodies, volunteer groups and ad hoc circles maintain a particular focus on these areas and the intersections between them:

EVANGELISM

Once upon a time, the average Episcopal Church had no outreach committee or global missions. Now they do. What if evangelism followed a similar path? What if every diocese designated at least two (2) evangelists, and every congregation created an Evangelism Team? What if we followed Paul's advice in Ephesians 4, and gifted evangelists helped to equip all the saints for our shared baptismal ministry of proclaiming the good news in word and deed?

With Presiding Bishop Michael Curry as our Chief Evangelism Officer, the Episcopal Evangelism Team – comprised of the Canon for Evangelism, Reconciliation and Creation Care and a shared administrative associate; three (3) consulting evangelists who served five (5) to ten (10) hours a week; two (2) Digital Evangelism staff from the Communications Department; and several volunteers and interns; – has taken on this urgent mission.

Our work has been shaped by a practical definition of Episcopal Evangelism: “We listen for, name and celebrate Jesus’ loving presence in everyone’s stories – then invite people to MORE ...” (detailed in a white paper on “The Practical Theology of Episcopal Evangelism,” Episcopal Church Foundation’s Vestry Papers, May 2017). Together, we have helped Episcopalians to claim evangelism as our common vocation, and then worked to equip, gather and send ordinary people to share the good news of Jesus’ loving presence in daily life, especially online.

This triennium, we leveraged limited staffing and resources to establish the first church-wide Episcopal evangelism ministry since 2009, including:

- Resource center and story hub on the Episcopal Church website: www.episcopalchurch.org/evangelism
- Six (6) Episcopal Revivals (www.episcopalchurch.org/revivals) leading up to General Convention, with more slated through 2021; organized by hosting dioceses in partnership with the Presiding Bishop’s staff
- Two (2) Evangelism Matters conferences and summits of evangelists – November 2016 and March 2018 – in partnership with Forward Movement; a result of General Convention 2015 Resolution 2015-A173
- Digital Evangelism strategies for Church wide and regional settings, led by the reconfigured Communications Department and the Task Force for Leveraging Social Media for Evangelism, which crafted practical and teaching resources, in response to Resolutions B009 and A172.

- Beloved Community Story-Sharing Guidebook and Campaign, to equip and organize Episcopalians to share stories of faith, race and difference with each other and with our neighbors; funded by a 2017 Constable Grant
- Multi-lingual, multi-cultural, regional trainings in evangelism for individuals, congregations and dioceses, including Episcopal Evangelism 101
- Episcopal Evangelism Grants Program to fund innovative evangelism in congregations, dioceses and regions; in collaboration with the Executive Council Standing Committee on Local Mission and Ministry
- Evangelism Charter for the Episcopal Church, drafted by the Executive Council Committee on Local Mission and Ministry in consultation with the Evangelism Team.
- Various evangelism initiatives launched via the departments of Ethnic Ministries, Youth and Young Adults and Global Mission

In particular, the Episcopal Revivals Campaign helped to light a fire for evangelism across the church. Thanks to funding allocated by Executive Council, the Presiding Bishop's Office and Episcopal Evangelism Team launched a series of Revivals across the church. More than a one-time worship festival, Episcopal Revivals are a collaborative effort between the Presiding Bishop's Office, a hosting diocese and many other partners. Each revival has aimed to stir deeper love for God and our neighbors through the following:

- advance evangelism, prayer and social media training for local leaders
- intentional development of new relationships with neighbors, especially people who have no church but wish to explore
- major gathering(s) featuring proclamation of the good news, prayer, music, commissioning, shared learning and other elements
- reconciliation and healing action to model wholeness and good news across cultural, socio-economic and racial barriers
- multiplying impact via digital evangelism that reaches tens of thousands of Episcopalians and a wider audience

In the absence of dedicated, full-time staff, the Evangelism Team has still organized revival follow-up mission and discipleship efforts, in concert with the wider circle of DFMS staff. Partners like RenewalWorks made available a spiritual vitality survey to measure spiritual growth in revival dioceses. Results were not in by the end of 2017, but will be available by the summer at the Episcopal Church revivals website: www.episcopalchurch.org/revivals.

Presiding Bishop Curry led or is scheduled to lead eight (8) revivals in 2017 and 2018 in the Dioceses of El Camino Real (pilot – January 2017 – approx. 1,000 participants), Pittsburgh (February 2017, approx.

600 participants), Western Missouri (May 2017, approx. 1,400 participants), San Joaquin (November 2017, approx. 700 participants), Georgia (January 2018), Honduras (April 2018), Austin (July 2018) and Western Massachusetts (October 2018). Planning is underway to host more Episcopal Revivals in 2019 and 2020 in locales like Michigan, Virginia, England, Washington, D.C., and Utah. Not every revival needs the Presiding Bishop's presence: the whole Diocese of Iowa and the Daughters of the King triennial in Austin – along with a host of churches and ministries spanning the globe – also trained, prayed and organized to join the revival movement.

EVANGELISM IN 2019-2021

The current triennium funded only half (1/2) of an Evangelism Staff Officer position. With at least one (1) full-time Staff Officer for Evangelism in the next triennium, the Evangelism Team could strengthen and deepen the church's still new evangelism ministry. We envision serving the church and helping to shift Episcopal culture around evangelism in these critical ways:

- Create and coach a network of diocesan evangelism catalysts (people with a unique call to promote and provoke evangelism at the local and regional level)
- Develop and/or coordinate the offering of more trainings to meet the Episcopal hunger for help practicing evangelism, including offerings in seminaries and formation programs, with an emphasis on 1) story sharing, 2) digital evangelism
- Continue organizing three (3) to four (4) Episcopal Revivals each year
- Host a third Evangelism Matters conference, including partners like the Episcopal Evangelism Society
- Robust, creative partnership with groups like Forward Movement and FORMA to link discipleship and formation with evangelism, understanding we cannot share Jesus' love with the world if his love is not at the center of our lives.

CHURCH PLANTING AND MISSION DEVELOPMENT

New and redeveloped ministries are uniquely well positioned to engage in evangelism (helping people to grow new relationships with God) and reconciliation (growing bonds across cultural/racial boundaries). With the leadership of staff as well as committed volunteers working on the Genesis Church Planting Advisory Group (formed as a result of General Convention 2015 Resolution 2015-Do05), the Church has made extraordinary progress developing not just new ministries but a church planting movement.

RACIAL RECONCILIATION

As followers of Jesus we hope to embody his loving, liberating, life-giving way with each other, especially in the face of racial injustice. Via General Convention 2015 Resolution 2015-Co19, the Church

asked its Presiding Officers to set out a vision for racial healing and reconciliation and committed \$2 million to the effort. In May 2017, the Officers shared that vision, “Becoming Beloved Community,” and since then several successful Church wide efforts have taken flight.

ETHNIC MINISTRIES

The Church’s ministries with Asiamerican and Pacific Islanders, Black, Latino, and Native communities also represent a clear intersection of evangelism and racial reconciliation. We intentionally develop the church’s witness with and by non-dominant cultural groups in order to grow loving, liberating, life-giving relationship with God and with each other.

DOMESTIC POVERTY AND UNITED THANK OFFERING [UTO]

Members of the Presiding Bishop’s staff and a broad circle of leaders and partners worked to strengthen networks dedicated to community engagement, advocacy and direct action around poverty, especially via the United Thank Offering [UTO], Jubilee Ministries and Asset-Based Community Development.

CREATION CARE

Anglicans everywhere have promised to safeguard the integrity of creation and sustain and renew the life of the earth. The Presiding Bishop’s staff worked closely with our counterparts on the Advisory Council on Stewardship of Creation (created via General Convention 2015 Resolution 2015-A030) to equip Episcopalians to extend loving, liberating and life-giving relationship to the earth. Here is a summary of action at the church-wide level;

- Creation Care Grants: An important tool for developing local eco-ministries
- Environmental Policy and Advocacy: The Episcopal Church’s Office of Government Relations spearheaded significant work to protect creation and vulnerable people, including the Arctic National Wildlife Refuge in Alaska and the Dakota Access Pipeline at Standing Rock. The Episcopal Public Policy Network helped to mobilize thousands of Episcopalians to act for justice.
- ecoAmerica: The Church entered into a partnership with ecoAmerica, a Washington, D.C.-based group that is creating a new online resource hub, bulletin inserts, and regular policy and action opportunities in concert with ecumenical partners.
- United Nations Conference of Parties: The Episcopal Church delegation brought the voice of faith to UN deliberations in Marrakech, Morocco (2016) and Bonn, Germany (2017).

CREATION CARE IN 2019-2021

Further investment is essential in the next triennium, especially introducing a full-time staff officer working alongside an Advisory Council (the 2016-2018 triennium funded only one-third (1/3) of a staff officer and one quarter (1/4) of a staff associate to support this critical ministry). A commitment like

this would enrich and sustain the Church's currently disparate efforts, making possible such ministries as:

- Care of Creation Grants Program and Network: The grants program needs far more infrastructure, so that grantees receive not only funding but also accountability, coaching and the benefit of a healthy peer network.
- Regional Care of Creation Circles: These facilitated, community-wide gatherings would bring together scholars, activists, and local civic and church leaders to share strategies, build relationships and grow impact.
- Eco-Justice Sites: Church-wide leaders have identified sites in Alaska, Louisiana and the Dominican Republic, but relationships and work are still quite fresh. Work on these sites allows the Church to make change and learn together at the intersection of creation, racial and economic justice.

--The Rev. Canon Stephanie Spellers
Canon to the Presiding Bishop for Mission Priorities

Ministry Beyond the Episcopal Church

It is well known, though not always fully understood, that The Episcopal Church is one of thirty-nine (39) national or regional Churches or Provinces that together form a global Anglican Communion, the third largest group of Christians in the world.

For much of its history, the Communion has been akin to a wheel, with the spokes all linked to one another only through the hub and its official Instruments. These include the Archbishop of Canterbury ("first among equals") the Lambeth Conference of Bishops (which meets approximately every ten (10) years), the Anglican Consultative Council (ACC, the only Instrument whose representatives are elected by their respective Churches), and the Primates Meeting (composed of the archbishops or presiding bishops of the member Churches).

In more recent years, however, the Communion has become something more like a web, with multiple unofficial and relational connections being made between the Churches directly with one another. This has occurred in the form of congregation-to-congregation links, diocese-to-diocese companion relationships, shared projects and Episcopal Church staff partnerships with other Churches, as well as diplomatic visits to other parts of the Communion.

In the past triennium, our Church has been represented officially through involvement in two (2) Primates Meetings by our Presiding Bishop and participation in the ACC by the President of the

House of Deputies, along with Bishop Ian Douglas of Connecticut and Rosalie Ballentine of the Virgin Islands. The Presiding Bishop has also served on a Primates Task Force on the Anglican Communion, while Bishop George Sumner of Dallas and Professor Robert Heaney of the Virginia Theological Seminary serve on the Lambeth Conference Planning Group.

By the time of General Convention, the Presiding Bishop will have engaged in substantive multi-provincial trips to Asia & the Pacific (2017) and Africa (2018), as well as separate trips to Jerusalem & the Middle East, West Africa, Scotland, and Canada. We also have attended the 50th anniversary celebration of the Anglican Centre in Rome. I have also traveled as an ambassador of the Presiding Bishop, to various other parts of the Communion, including Australia, New Zealand, Argentina, and various parts of Africa. I work closely with the Archbishop of Canterbury's office at Lambeth Palace, the Anglican Communion Office, and the Anglican Centre in Rome, and indirectly with these bodies through membership in the Council on Foreign Relations and various ecumenical organizations. And, of course, I work closely with our Global Partnerships Office, one (1) of the four (4) departments in our "Beyond" team, with Episcopal Relief & Development, and with Canon Michael Barlowe, Secretary of General Convention.

--The Rev. Canon C. K. Robertson, Ph.D.

Canon to the Presiding Bishop for Ministry Beyond the Episcopal Church

OFFICE OF GLOBAL PARTNERSHIPS

The Office of Global Partnerships strives to work within a mutual and interdependent model with parishes, diocese and institutions of The Episcopal Church as we nurture relationships with our partners around the Anglican Communion, ecumenical and interreligious partners and with organizations such as the United Nations [UN]. We are grateful for the collaborative work with seminaries and dioceses who have expertise and understanding of Anglican Communion relationships and issues. Moving forward we hope to continue to develop these relationships as we strengthen networking opportunities. The mission mapping project is just one example of a program that connects partners with similar interests in an interactive online map of global relationships.

- In the past three (3) years, Global Partnerships has created the space to recruit a diversity of missionaries for assignments that range from a few months to a few years with the Episcopal Volunteers in Mission program which mirrors the Young Adult Service Corp (YASC) model of service. This creates opportunities for adults age thirty (30) plus to serve for six (6) months to one (1) year. YASC continues to grow, despite the fluctuating application numbers, and the program continues to strengthen and become more respected across the Anglican Communion.
- The missionary discernment, orientation, and reentry programs have been significantly enhanced by our partnership with The Order of the Holy Cross, which hosts and participates in the programs, and colleagues who specialize in lifelong formation and racial reconciliation

- Our work with the United Nations, informed by GC Resolution 2015-A020, includes an ongoing UN presence and Church wide engagement on issues such as gender equality, sustainable development, climate change, refugees/migration, human trafficking and more.
- Our ECOSOC (Economic and Social Council) consultative status, granted in 2014, has increased our access and amplified our advocacy, enabling us to send accredited delegations and make written and oral statements at UN meetings.
- The United Nations Commission on the Status of Women (UNCSW) attracts great attention with active participation from around one hundred (100) Episcopal Church and Anglican Communion members every year. This continues to be a valued opportunity to connect with our Anglican sisters around the world.
- Since 2015, we have organized an Episcopal presence at the annual UN Climate Change Conference of Parties meetings. This has been enhanced by our application and admission in 2017 as an observer organization to the UN Framework Convention on Climate Change, enabling us to send accredited observers.

Sustainable development has been a major focus within The Episcopal Church and with many of our partners around the Anglican Communion as we continue to learn from one another.

- The Province IX Sustainability work is ongoing, with resources and support being shared from a wide range of partners as we move through this multi-triennium program together. The program continues as planned through the upcoming 2019-21 triennium.
- Theological Education grants for Latin America and the Caribbean continue to support the work of formation and training of leaders for Anglican Partners in Mexico, Central America and Brazil and for Province IX dioceses.
- We are working closely with the Anglican Church of Mexico as the funding in our Covenant Agreement comes to an end in 2019, with a sustainability conference in 2017 and funding available for sustainability programming in 2018.

Relationships with partners around the Anglican Communion continues to develop through initiatives on many levels.

- The Galatians 6:2 conferences, which grew out of a Primates gathering in New York in 2014, has brought together Primates and practitioners from five (5) Provinces to work together on issues of mutual interest including theological education, sustainability and pension planning.
- Our missionaries continue to provide a constant link with our partners.

- New initiatives include a developing focus on theological education and climate change (disaster resilience) in the Pacific Rim region as we work alongside our partners in Asia and the Pacific.
- We continue to lift up the importance of churches in the Western world, including The Episcopal Church, maintaining a relationship with the Christians who live and work in the Holy Land as a vital link to our spiritual heritage as disciples of Jesus Christ.
- The Good Friday Offering continues to be an important tangible way to actively support Christians who live in the Holy Land and throughout the Middle East. The generosity of the Episcopalians throughout The Episcopal Church has provided \$1,093,338 in the past three (3) years (2014, 2015, 2016). This is a remarkable outpouring of support and is the first time The Episcopal Church has been able to provide over \$350,000 per year for three (3) years in a row.

OFFICE OF GOVERNMENT RELATIONS

Mission Statement:

The Episcopal Church Office of Government Relations [OGR] is part of the Ministry beyond the Episcopal Church, where we represent the public policy priorities of The Episcopal Church to the U.S. government in Washington, D.C. We aim to shape and influence policy and legislation on priority issues, highlighting the voices and experiences of Episcopalians and Anglicans globally. All of our work is grounded in the resolutions of General Convention and Executive Council. As a key component of our advocacy, we maintain the Episcopal Public Policy Network (EPPN) to educate, inform, and inspire Episcopalians to engage in advocacy.

Core work:

OGR continues to engage legislators, policymakers, and the broader Washington policy community in our priority areas of care of creation, reconciliation, and evangelism. In the context of public policy, this has meant advocacy focused on **environmental stewardship** and climate change. For reconciliation, we engage on issues of **racial justice, peacemaking, and international development**, in close consultation and in support of our Anglican Communion partners. For evangelism, we understand the imperative to become the beloved community, and focus our advocacy efforts on **refugees and immigration**.

We work with ecumenical and interfaith partners in coalition, such as the Interfaith Immigration Coalition, Interfaith Working Group on Foreign Assistance, Refugee Council USA Advocacy Committee, and Creation Justice Ministries. We have built strong relationships with secular advocacy networks and NGOs on issues such as criminal justice reform, food security, immigration and LGBT rights. We regularly sign on to letters and statements, send letters to Congress and the Administration, and conduct quiet outreach to advocate for Church resolutions.

We continue to cultivate relationships with legislators and their staff and to expand relationships with officials from the White House, the U.S. Department of State, U.S. Agency for International Development and other U.S. government departments and agencies. We initiated monthly worship with Episcopal members of Congress, building close relationships with the forty (40) Episcopal member offices. We help to shape and influence policy discussions through participation in panels and workshops at think tanks and universities, and we have authored policy papers and blog posts in numerous policy and ecumenical publications.

Pray, Fast, Act Campaign:

Along with ELCA and ecumenical partners through the Circle of Protection, we launched a campaign called: For Such a Time as This: Prayer, Fasting, and Advocacy. This #PrayFastAct campaign highlights the importance of federal funding for anti-poverty programs and foreign assistance that help the most vulnerable. We will continue sharing monthly alerts and resources through the 115th Congress.

EPPN:

Through the Episcopal Public Policy Network, we have engaged Episcopalians on healthcare, refugee resettlement, immigration and Deferred Action for Childhood Arrivals, foreign assistance, famine relief, budget programs that support low-income Americans, and critical environmental issues. We have held **webinars on Sanctuary** and developed toolkits to support Episcopal parishes and dioceses, as well as providing resources and conducting trainings on refugee resettlement. We have also engaged on gun reform, human trafficking, temporary protected status and criminal justice reform.

EPISCOPAL MIGRATION MINISTRIES

Episcopal Migration Ministries (EMM), part of the Ministry beyond the Episcopal Church and a core ministry of reconciliation and The Jesus Movement, engages a public-private partnership to resettle and minister to refugees – those who have had to flee their homes because of war, violence, or persecution.

The Episcopal Church has been welcoming refugees to the United States since the 1930s. As one of only nine (9) organizations currently partnered with the federal government to resettle refugees, EMM has a valuable place at the table and serves as an important prophetic voice for both national and international migration issues.

EMM's resettlement ministry is focused in the following four (4) areas, working hand in hand with a nation-wide network of affiliate offices:

1. The *Reception & Placement* program, serving refugees during their first ninety (90) days in the United States. In the years 2016 and 2017, EMM welcomed nearly ten thousand (10,000) women, children and men to the safety of our shores through this program.
2. The *Matching Grant* program, an intensive employment case management program which aims to have refugees fully employed and self-sufficient within one hundred and eighty (180) days of enrollment as an alternative to public assistance.

3. The *Preferred Communities* program, an intensive medical and mental health case management program which serves refugees in particular communities across the United States that are able to care for such special health needs.
4. A program of *education and engagement*, providing training for affiliate offices, reporting stories of changed lives, and making presentations to dioceses, congregations, communities, and other groups.

That fourth area, education and engagement, has become a place of particular focus for EMM in the current triennium. The United Nations High Commissioner for Refugees has tracked the current number of refugees having fled their home countries at more than twenty-two (22) million; when adding in those who are forcibly displaced within their own countries, the number grows to over sixty-five (65) million. As the world is learning more and more about what is the largest refugee crisis in history, communities all across The Episcopal Church are seeking opportunities to get involved in this life-saving ministry.

Webinars, panel discussions, and direct engagement with dioceses and churches by EMM staff have become frequent offerings and serve as resources for others. (An archive of this work is available on www.EpiscopalMigrationMinistries.org.) A three (3) day training workshop, *Love God, Love Neighbor*, was developed with funding from a Constable grant – these interactive seminars provide the tools to understand refugee resettlement and to advocate effectively on behalf of refugees. And, a network of communities not directly involved in resettlement, *Partners in Welcome*, was launched in late 2017 to invite, encourage, and equip congregations, dioceses, and institutions for ministry among refugees. *Partners in Welcome* offers an opportunity for the whole of The Episcopal Church to be an integral part of this work.

For more information, please visit www.EpiscopalMigrationMinistries.org.

OFFICE OF ECUMENICAL AND INTERRELIGIOUS RELATIONS

Mission Statement:

The Office of Ecumenical and Interreligious Relations [EIR] is part of the Ministry beyond The Episcopal Church and a core ministry of reconciliation and The Jesus Movement. The EIR represents the Presiding Bishop and The Episcopal Church in its ecumenical and interreligious engagements: bilateral dialogues and coordinating committees; conciliar and interfaith bodies; work with domestic, Anglican Communion and international and UN faith-based bodies notably on peace building and creation care (Korea, Congo, the Philippines, Myanmar). Emerging ecumenical partnerships include a racial justice roundtable and work on religious literacy. The office works in collaboration with all staff departments to offer ecumenical and interreligious resources as well as with the network of Episcopal Diocesan Ecumenical and Interreligious Officers [EDEIO]. Building bridges with our ecumenical and interreligious partners, we seek both the unity of the church and ways to live and work together for peace in the world.

Dialogues and Coordinating Committees

- Increasing shared ministries with full communion partners, the Evangelical Lutheran Church in America and the Moravian Church, including joint advocacy, and commemoration of the 500th anniversary of the Reformation.
- The Anglican-Roman Catholic Dialogue in the United States completed a joint statement on Ecclesiology and Moral Discernment (<https://www.episcopalchurch.org/library/document/ecclesiology-and-moral-discernment-statement-anglican-roman-catholic-theological>). The current round of dialogue focuses on Reconciliation in Holy Scripture and Christian Tradition.
- The United Methodist-Episcopal Church Dialogue submitted a draft proposal for full communion (<https://www.episcopalchurch.org/library/document/gift-world-co-laborers-healing-brokenness>). Regional meetings and exchanges are planned for the next triennium.
- Presbyterian dialogue work has underscored shared mission and ministry.
- There is ongoing partnership with Philippine Independent Church [IFI], including a renewal of the Concordat.

Anglican Communion

- Informal discussions with the Evangelical Lutheran Church in Germany convened by the Convocation of Episcopal Churches in Europe, in collaboration with the Anglican Communion Office and the ELCA. Discussions with Porvoo churches and Canadian and ELCA counterparts on mutual recognition of agreements as follow-up to Anglican Consultative Council requests for this work.

Conciliar and Ecumenical Interreligious Bodies

- **National Council of Churches:** Interreligious convening tables hosting Buddhist and Sikh dialogue groups. Christian-Muslim and Christian-Jewish conversations are ongoing. We partner with the NCC on Capitol Hill and join in advocacy, especially in connection with climate change.
- **World Council of Churches:** Response to *Church Toward a Common Vision* continues along with Pilgrimage of Justice and Peace with emphasis on Anti-Racism and Afro-Phobia.
- **Christian Churches Together** broad church family membership—Evangelical, Pentecostal, Orthodox, Roman Catholic, Protestant, etc. Continuing work civil conversations, religious persecution.
- **Churches Uniting in Christ** (CUIC, formerly COCU). A Service of Mutual Recognition of Ministries held Pentecost 2017 in Dallas, Texas. PB present. Forum on racism and poverty.
- **The National Workshop on Christian Unity** has emerged as growing gathering place for ecumenical partners and is in process of expanding.

Interreligious

- **Religions for Peace** Current work on grass roots organizing, Peace education and engaging local faith bodies in combatting Islamophobia. New Director now on board. 2016 focus on Asia interreligious gathering on peacebuilding in Myanmar with the ACC and WCC.
- **Discover Islam** In partnership with the ELCA and the Islamic Society of North America, DVD sets and study guides on Islam were sent to all ecumenical officers and bishops. They are also available free on request.

2018-2021 Triennium

The 2018-2021 Triennium will emphasize our work with the United Methodists and in interreligious partnerships.

Indices

SELECTED ABBREVIATIONS & ACRONYMS USED IN THE BLUE BOOK

ACA	Affordable Care Act
ACC	Anglican Church in Canada or Anglican Consultative Council
ACTII	All Congregations Together
AME	African Methodist Episcopal Church
ARC	Assessment Review Committee
ARCT	Anti-Racism Certification Training
ASA	Average Sunday Attendance
BBLSM	Blue Book Liturgy Supplemental Materials
BCP	Book of Common Prayer
BREEAM	Building Research Establishment Environmental Assessment Method
CCSR	Committee on Corporate Social Responsibility
CETALC	Commission for Theological Education for Latin America and the Caribbean
CFR	Center for Reconciliation
CGC	Central Gulf Coast (Diocese of Central Gulf Coast)
CPF	Church Pension Fund
CPG	Church Pension Group
CPI	Church Publishing Incorporated
CRU	Commission on Racial Understanding
DB	Defined Benefit
DC	Defined Contribution
DEPO	Designated Episcopal Pastoral Oversight
DFMS	Domestic and Foreign Missionary Society
DHP	Denominational Health Plan
DTM	Diocesan Transition Minister
DWCF	Denver Womens' Correctional Facility
ECC	Episcopal Church in Cuba
ECCAR	Executive Council Committee on Anti-Racism
ECIC	Executive Council Investment Committee
ECW	Episcopal Church Women /National Episcopal Church Women
EJI	Equal Justice Initiative
EJLC	Economic Justice Loan Committee
ELCA	Evangelical Lutheran Church in America
ELMC	Episcopal Latino Ministry Competency
EMM	Episcopal Migration Ministries
EPC	Episcopal Priest Couples
ESCRU	Episcopal Society for Cultural and Racial Unity
ESG	Environmentally, Socially and Governmentally
EYE	Episcopal Youth Event
FFM	Finances for Mission (Joint Standing Committee on Finances for Mission)
GAM	Governance & Administration for Mission (Executive Council Joint Standing Committee on Governance and Administration for Mission)

GBV—Gender Based Violence
GC—General Convention
GCO—General Convention Office (Executive Office of the General Convention)
GOE—General Ordination Exam
HBCU—Historically Black Colleges and Universities
IARCA—Iglesia Anglicana de la Región Central de America
HoB—House of Bishops
HoD—House of Deputies
ICPP—International Clergy Pension Plan
JSCN—Joint Standing Committee on Nominations
LEED—Leadership in Energy and Environmental Design
LHM—Latino/Hispanic Ministry
LMM—Local Ministry & Mission (Executive Council Joint Standing Committee on Local Ministry and Mission)
MEZ—Mission Enterprise Zones
MDG—Millennium Development Goals
OFAC—Office of Foreign Assets Control
OGR—Office of Government Relations
ORCA—Off-Grid, Renewable and Climate Action (Developing World Market’s Off Grid, Renewable and Climate Action Impact Note)
OTM—Office for Transitional Ministry
PB&F—Program, Budget and Finance (Joint Standing Committee on Program, Budget and Finance)
PLC—Provincial Leadership Conference
RISE—Rising Stars Experience
RSVP—Retirement Savings Plan
SACSCOC—Southern Association of Colleges and Schools Commission on Colleges
SCSGCC—Standing Commission on Structure, Governance, Constitution and Canons
SCLM—Standing Commission on Liturgy and Music
SDG—Sustainable Development Goal
SMART—Specific, Measurable, Attainable, Realistic and Time-Limited
SNCC—Student Nonviolent Coordinating Committee
SRI—Socially Responsible Investing
TC—Transition Committee
TCTCV—*The Church: Towards a Common Vision*
TEC—The Episcopal Church
TIPS—Treasury Inflation Protected Securities
TREC—Task Force for Reimagining The Episcopal Church
UTO—United Thank Offering
VEBA—Voluntary Employees’ Beneficiary Association
WACI—Weighted Average Carbon Intensity
WCC—World Council of Churches

INDEX OF PROPOSED RESOLUTIONS

Number	Title	page
A001	Site of 81st General Convention (2024).....	531
A002	General Convention Daily Agenda.....	532
A003	Amend Canon I.1.14(a) on General Convention Approval of Sites for General Convention.....	535
A004	Amend Joint Rule VII.18	469
A005	Continue a Church-wide Network for Planting Churches.....	605
A006	Collect Demographic Data of Leadership	607
A007	Establish Committee to Study Relationship of Episcopal Seminaries with General Convention, One Another and the Wider Church	616
A008	Continuing the Advisory Council on the Stewardship of Creation.....	584
A009	Creating Greening Loans.....	585
A010	The Planting of "Paris Groves"	585
A011	Oppose Environmental Racism.....	586
A012	On the Importance of Ecumenical and Interfaith Relationships for the Stewardship of Creation	587
A013	Facilitating the Development of the Church's Ministry of the Care of Creation.....	587
A014	The Use of Carbon Offsets	588
A015	Anti-Racism/Diversity/Bias Awareness Training for Interim Bodies.....	588
A016	Trial Use of Creation Care Language in the Baptismal Covenant	589
A017	Creation Liturgies in Prayer Book Revision	589
A018	Episcopalians Participating in Paris Climate Agreement	590
A019	Create a Task Force To Study and Report on the Intersection of Evangelism, Church Planting and Care of Creation	590
A020	Fossil Fuel Divestment.....	591
A021	Amend Canon 111.3.8.5(g)	592
A022	Create a Formation Networking Team.....	652
A023	Assist Vocation Discernment Groups	654
A024	Forming Culturally Diverse Clergy.....	654
A025	Bishops and Small-Congregation Clergy	656

A026	Identify Effective Formation Models.....	656
A027	New Funding for Clergy Formation	657
A028	Salary for the President of the House of Deputies	900
A029	Commend the Evangelism Charter for the Church to All Episcopalians.....	120
A030	Small Evangelism Grants	121
A031	Fund a full time Evangelism Staff Officer.....	121
A032	Congregational Redevelopment	121
A033	Supporting and Expanding Episcopal Youth Events	122
A034	Supporting General Convention Children's Program	122
A035	Commend "The Church Towards A Common Vision"	122
A036	Affirm Ongoing Work and Dialogue with Ecumenical Bodies.....	123
A037	Encourage Interfaith Engagement	123
A038	Affirm Inter-Anglican Secretariat.....	123
A039	Affirm the Work of The Episcopal Church at the United Nations	123
A040	Formal Response to "The Church: Towards a Common Vision"	124
A041	Episcopal Church-United Methodist Dialogue	125
A042	Proposed Name Change for EC Committee on Anti-Racism	125
A043	Clarify and Update Mandate	126
A044	Establishing an Anti-Racism/Racial Reconciliation Certification Framework: Building Capacity for Becoming Beloved Community	127
A045	Revision and Reminder of Anti-Racism Training Requirement.....	129
A046	Host a Racial Reconciliation Awards Program.....	131
A047	Ethical Investments	131
A048	Establish Committee to Oversee Creation of Training Materials.....	937
A049	Host Model Policies on DFMS Website	937
A050	Funding for Safe Church Training	938
A051	Modify Parochial Report	938
A052	Matters Pertaining to The Episcopal Church in Cuba	774
A053	Design a New Parochial Report	568
A054	An Offering of Prayer for the Whole Church.....	568
A055	Develop Multicultural Ministry Pathways	568
A056	Create Task Force on the Theology of Social Justice Advocacy as Christian Justice	569
A057	Strengthen Staff Resources for Networking	569

A058	Encourage Use of Asset Map.....	569
A059	Amend HOD Rules of Order III - Additional Duties of Deputies.....	570
A060	Create a Task Force to Study Church's Pension System.....	570
A061	Create a Task Force on Theology of Money.....	571
A062	Amend Canon II.3.6-9.....	147
A063	Amend Article X of the Constitution of the Episcopal Church (First Reading)	148
A064	Authorize the Book of Occasional Services, 2018.....	158
A065	Authorize Lesser Feasts and Fasts 2018.....	170
A066	Add Thurgood Marshall, Pauli Murray, and Florence Li Tim-Oi to Lesser Feasts and Fasts, 2018.....	170
A067	Propose Additional Optional Fast Days for Lesser Feasts and Fasts.....	170
A068	Plan for the Revision of the Book of Common Prayer.....	202
A069	Engagement with the Book of Common Prayer.....	206
A070	Translation of the Book of Common Prayer	211
A071	Provincial Vitality	922
A072	Provincial Geographic Boundaries.....	923
A073	Mandates to Provinces.....	924
A074	The Prophetic Voice of Provinces.....	924
A075	Executive Council Representatives from Provinces	925
A076	Amend Canon I.1.14(c).....	925
A077	Amend Canon I.7.1(a)	926
A078	Amend Canon I.9.2-13	926
A079	Amend Canon I.11.3(c).....	930
A080	A Season of Provincial Discernment.....	930
A081	An Episcopal Theology of Evangelism.....	663
A082	Training for [Digital] Evangelists.....	663
A083	Implementation of The Way Forward - Establishing an Effective and Efficient 21st Century Seminary	1046
A084	Amend Canon III.12.9-12.....	551
A085	Trial Use of Marriage Liturgies.....	793
A086	Authorize Rites to Bless Relationships.....	797
A087	Develop Relationship Pastoral Resources.....	798
A088	Proposed Guidelines for Amending Church Records	372

A089	Amend Articles VI and VIII regarding Full Communion	378
A090	Amend Canons regarding Full Communion	379
A091	Amend Canon III.9 and III.7 - Equity in Clergy Hiring and Appointment Practices.....	386
A092	Amend Canons - Reception of Clergy from Churches in Apostolic Succession.....	388
A093	Amend Canon III.8.7(f)- Deacons who subsequently seek ordination to the priesthood.....	391
A094	Amend Canon III.4.1(b) for Clarity regarding Bishop Suffragan of the Armed Forces	391
A095	Amend Canon IV.4.1.....	392
A096	Amend Canons pertaining to Convocation of Episcopal Churches in Europe.....	393
A097	Amend Canons III.7.11(a)(3) and III.12.8(a)(3) regarding Return of Clergy After Release and Removal	394
A098	Amend Canon III.12.10 - Timelines and Pastoral Response in Mediation.....	395
A099	Amend Canon I.1(b) - Call Meeting of House of Deputies	396
A100	Clarify Secretary of Convention versus Secretary of House of Deputies	398
A101	Amend Canon I.4.1(d) related to DFMS By-laws	401
A102	Create a Task Force on Budget Process	403
A103	Amend Joint Rules, Section VII	406
A104	Amend Title I.1.1(b)	407
A105	Amend Canon I.8.2 - Provide Background Checks for Nominees	408
A106	Amend Joint Rules Related to a Joint Session.....	410
A107	Amend Canon III.11.2 Regarding the Election of a Bishop	411
A108	Amend Canon III.6.5(g) Addressing Harassment and Sexual Misconduct.....	413
A109	Create Task Force on Sexual Harassment	415
A110	Amendments to Title IV - Creating a Single Court of Review	416
A111	Amend Article V of the Constitution.....	422
A112	Establish a Task Force on Diocesan Vitality.....	424
A113	Amend Article V.4 of the Constitution	424
A114	Amend I.10 Regarding the Union of Dioceses.....	425
A115	Adopt and Implement Charter for Safety	427
A116	Amend Canon I.1.2(n) regarding Title IV Training	429
A117	Amend Canon IV.6.9	430
A118	Amend Canon IV.13 and Canon IV.14.7.....	431
A119	Amend Canon IV.15	433

A120	Amend IV.19.30 to Create Discipline Database, Amend III.12.7(c) and IV.13.11.....	434
A121	Amend Canon IV.2 Remove Definition of Procedural Officer	437
A122	Amend Article IX to change Removal to Admonition.....	438
A123	Amend Canon IV.3.1 - Addressing misrepresentation in Ordination process and clarify sexual misconduct	439
A124	Amend Canon IV.2 Terminology of Sexual Misconduct	440
A125	Amend Canon IV.2 and IV.13 pertaining to Declining to Advance Proceedings	440
A126	Amend Canon IV.19 - Recommend Repeal of IV.19.31.....	442
A127	Amend Canon IV.17.3 - Membership on Disciplinary Board for Bishops.....	442
A128	Amend Canon IV.2 - Composition of a Conference Panel.....	443
A129	Amend Canon IV.19.30(a)(1) - Retention of Records	444
A130	Amend Canon III.12.7 - Correcting for Uniformity.....	444
A131	Amend Canon IV.14.5 - Clarity About Accords.....	446
A132	Amend Canon IV.14 Notice of Accords.....	446
A133	Amend Canon IV.6 -Timing of Reference Panel Meetings	449
A134	Amend Canon IV.12.3 - Conference Panel Process.....	450
A135	Examine Cultural Homogeneity of the Canons.....	451
A136	Establish a Standing Commission on Formation and Ministry Development	457
A137	Request Budget Allocation for Work of Standing Commission on Structure, Governance, Constitution and Canons.....	458
A138	Transmission of Demographic Data from Episcopal Elections	719
A139	Analysis of Data from Episcopal Elections	719
A140	Diversity Guidelines for Episcopal Elections.....	719
A141	Training of Transition Consultants.....	720
A142	Adoption of Episcopal Election Procedures by Dioceses	720
A143	Study Career Development of Female and Minority Clergy.....	721
A144	Diocesan Missional Review	722
A145	Urging Adoption of Local Canons Relating to Episcopal Elections	724
A146	Revisions to The Raising Up of Episcopal Leadership - A Manual for Dioceses in Transition	727
A147	Pilot Board for Episcopal Transitions.....	731
A148	Amend Canons III.11.1, III.11.3 and III.11.9(c).....	735
A149	Reorganize the Board of Directors of The College for Bishops	742

A150	Amend Article I.2 of the Constitution.....	747
A151	Amend Article I.4-8 of the Constitution	748
A152	Amend Article III of the Constitution	749
A153	Amend Article IV of the Constitution	750
A154	Amend Canon I.13.3(a)	750
A155	Amend Canon III.5.1(c)	751
A156	Amend Canon III.11.1	751
A157	Amend Canon III.11.2.....	753
A158	Amend Canon III.11.3(a)(1).....	753
A159	Amend Canon III.11.3(a) (third paragraph) and III.11.4	754
A160	Amend Canon III.11.9(a).....	755
A161	Amend Canon III.9(b)	756
A162	Amend Canons III.11.9(c)(1) and III.9(c)(4).....	756
A163	Amend Canon III.11 to add Canon III.11.10.....	757
A164	Amend Canon III.12.2	758
A165	Amend Canon III.12.3 to add Section 3(f).....	758
A166	Amend Canon III.12.4(c) and add Canon III.12.4(d).....	758
A167	Amend Canon III.12.5	759
A168	Amend Canon III.12.9(a)	762
A169	Amend Canon III.12.9(l) and Canon III.12.9(m).....	762
A170	Amend Canon III.12.12(a).....	763
A171	Amend Canon III.13	763
A172	Amend Canon I.2.3.....	690
A173	Amend Canon I.2.1(a-f)	691