

TASK FORCE FOR REIMAGINING THE EPISCOPAL CHURCH

Membership

Dr. Katy George, Convener
The Very Rev. Craig Loya, Convener
The Rev. Jennifer Adams
The Rev. Joseph Chambers
The Rev. Dr. Sathianathan Clarke
Canon Judith Conley
The Rt. Rev. Bishop Michael Curry
The Rt. Rev. C. Andrew Doyle
The Rev. Canon Marianne Ell
The Very Rev. Peter Elliott
Dr. Victor Feliberty-Ruberte
The Rev. Robert Anton Franken
The Rt. Rev. Mary Gray-Reeves
Mr. Ian Hallas (12/5/12-9/27/13)
Ms. Julia Ayala Harris
The Rev. Dr. Bradley Hauff
The Rev. Miguelina Howell
The Rev. Leng Lim
Mr. Thomas Little, Esq.
Ms. Sarah Miller
The Rev. Canon Kevin Nichols
The Rt. Rev. Sean Rowe
Ms. Margaret Shannon
Mr. T. Dennis Sullivan
Mr. Charles Wynder, Jr. (9/27/13-6/18/14)
Mr. Jonathan York
The Rev. Dr. Dwight Zscheile

Changes in Membership

Ian Hallas resigned and was replaced by Charles Wynder, Jr.
Charles Wynder, Jr. later resigned when he accepted his position with DFMS.

Representation at General Convention

Bishop Sean Rowe and Deputy Thomas Little are authorized to receive non-substantive amendments to this report during General Convention.

Summary of Work

Mandate: To urge The Episcopal Church to reimagine itself, so that, grounded in our rich heritage and yet open to our creative future, we may more faithfully: proclaim the Good News of the Kingdom; teach, baptize, and nurture new believers; respond to human need by loving service; seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation; and strive to safeguard the integrity of creation and sustain and renew the life of the earth.

Meetings: The Task Force met for the first time in Baltimore, Maryland on February 24, 2013; and met in person five times, working virtually between meetings until the submission of this report in December 2014.

INTRODUCTION

The members of the Task Force for Reimagining The Episcopal Church (TREC) believe that the Holy Spirit is calling our Church to participate in God's mission in a faithful and life-giving way in a changing world.

With that goal in mind, the Task Force spent two years in discussions with thousands of Episcopalians about their hopes, dreams, ideas, and concerns for the Church and about our collective mission to serve Christ. We also reviewed broad research on the identity and mission of The Episcopal Church in which thousands more participated. We studied how other churches and even non-religious organizations have innovated to pursue their missions in a changing world. We conferred, we listened and read, and we prayed.

In this final report, we present our recommendations for changes in the Church's structures, governance, and administration to advance the Five Marks of Mission:

The Mission of the Church Is the Mission of Christ

- To proclaim the Good News of the Kingdom;
- To teach, baptize, and nurture new believers;
- To respond to human need by loving service;
- To seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation;
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

Please see Appendix 1 for a description of the Task Force's mandate and membership and for a financial summary.

While structural and technical changes, by themselves, will not be sufficient for reimagining the Church in the midst of a changing world, we have come to believe that they are essential to progress — even at the local level. Chosen wisely and implemented well, these changes will give us more time, energy, and financial resources for innovation and adaptation; speed decision-making; provide Church leadership with a bold and holistic agenda for change; and reinvent the roles of Church-wide organizations away from “doing” mission and toward enabling mission by connecting communities and individuals for mutual support, learning, and collaboration.

We have developed a set of recommended changes to the Constitution and Canons that we believe, if adopted, will create a streamlined, unified, and more effective Church-wide governance structure. We believe these changes are critical to enabling more transformational and visionary changes to be pursued by Church leaders at local, diocesan, and Church-wide levels.

In addition, we have identified key areas where we believe that in addition to technical changes, non-structural or adaptive change is urgently required for the Church to respond to the needs of the 21st century world. Therefore, we are putting forth three additional resolutions to General Convention that would call the Church to prayer, study, and action around issues that include 1) clergy preparation and financial support; 2) diocesan viability and collaboration; and 3) the use of the Church's sacred buildings and space.

All of our work is grounded in three basic practices that we believe we must renew in our Church, and thus we start with an invitation to the Church for renewal and reimagination around these practices.

AN INVITATION TO THE WHOLE CHURCH

“After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, ‘The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go on your way. See, I am sending you out like

lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, 'Peace to this house!' And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, 'The kingdom of God has come near to you.' But whenever you enter a town and they do not welcome you, go out into its streets and say, 'Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.'" –Luke 10:1-11

The Church began as a movement, not an institution. Early Christians developed organization and structure as a necessary way to preserve, support, and spread the Jesus movement. The Book of Acts describes this as an exciting and dynamic process of experimentation, discernment, and discovery.

The movement always precedes the institution, and practice always precedes structure. For this reason, we believe the most important thing we can do together in this moment is return to three basic practices that helped to animate the early Christian movement. We believe that, rather than an anxious focus on how to preserve our institution, a joyful focus on the basic practices of the movement will hold the real key for moving us into God's future. As in the past, the new future of The Episcopal Church will emerge from a focus on adapting and renewing the movement's basic practices in our own various local contexts while adapting the current structures to enable and even encourage this movement to catch on.

For a Church accustomed to expecting people to find it and join its established life, this story from Luke's Gospel calls us to simple yet transformational practices that the Church at every level must embrace today:

Follow Jesus together. The Episcopal Church's identity is rooted in Jesus and his Way. The renewal of our Church will come only through discerning the shape of that Way and practicing it together in the power of the Spirit. Christianity is an embodied way of life, not just an institution or set of ideas. The Episcopal Church has a distinct and rich heritage of interpreting and expressing Jesus' Way. Every local church and every Episcopalian must be called to follow Jesus more deeply.

Into the neighborhood. Jesus sends us together into the places where ordinary life unfolds. We are sent to testify to God's reign as we form and restore community by sharing in God's peacemaking and healing. This begins with deep listening to neighbors, relying upon their hospitality rather than expecting them to find us on our terms. In today's increasingly diverse world, we must learn how to bear witness to, and receive from, those of different cultures, faiths, and beliefs, "eating what is set before us." For many churches now disconnected from neighbors, this will mean attempting small experiments in sharing God's peace as we learn how to form Christian community and witness with those neighbors.

Travel lightly. Jesus sends us out empty-handed so that we might rely upon God's abundance, which sometimes comes to us through the hospitality of our neighbors. We must hold inherited structures loosely as we make space for alternative patterns of organizing our life together. We must discern what of our traditions is life-giving and what unduly weighs us down. Traveling lightly means going in vulnerability, risking being changed by God and our neighbors.

We invite local congregations, dioceses, and the wider Church structures to enter into a season of sustained focus on what it means for us in this moment, in our various local contexts, to follow Jesus, together, into the neighborhood, and to travel lightly.

We must learn how to form Christian community and practice Christian witness in environments where the culture no longer supports Christian identity, practice, and belonging as it once did. This work of learning and discovery must take place at all levels of the Church, although it is primarily local work.

While the primary challenges facing the Church in today's world are theological, spiritual, and cultural, the members of the Task Force have come to believe that meeting those challenges will require organizational and structural evolution.

“Neither do people pour new wine into old wineskins. If they do, the skins will burst; the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved.”

– Matthew 9:17

WHY THE CHURCH NEEDS TO CHANGE

The 21st century represents a profoundly different environment for The Episcopal Church, with new challenges and opportunities. While The Episcopal Church once held a place of cultural privilege in American society, it must now earn a hearing as one small voice among many competing for influence in the public sphere. In some circles, we gained a reputation as the Church of the white, wealthy, and powerful, but this exclusivity is at odds with God's calling for us today. The institution will need to respond to profound cultural and societal changes, including the end of the cultural Christian era, a time when our membership grew partly because our surrounding culture supported the practice of Christianity and Church attendance.

The Church's structures and governance processes have not yet responded to the profound changes occurring across the country and around the world. We see this in our inability to deal with very real and pressing issues: many of our parishes are no longer financially self-sufficient and cannot afford full-time stipended clergy. Many of our churches are disconnected from the neighbors who surround them, with expensive buildings that consume too many resources to maintain. Young people called to ordained ministry face a mountain of debt at the end of their seminary training that they may not be able to repay. While our Church structures and governance have offered a platform for public witness and have helped to create a more inclusive Church committed to practicing and advocating for justice in the world, they have been less effective at addressing other pressing issues.

Episcopalians collaborate in many ways, from local collaborations around youth ministry or serving the poor, to working together on global challenges that call for Christian witness and support. But there are also enormous opportunities that we miss or abandon. For example, collaboration among dioceses, whether through sharing resources, staff, or engaging in more joint initiatives, would strengthen the practice of our faith and the Church itself.

To be sure, our Church is already full of examples of new growth and innovation: grassroots networks such as the Episcopal Service Corps and the Acts 8 Moment are doing extraordinary and innovative work, and are catalyzing the kinds of necessary changes at all levels of the Church. New Church plants in several places, experimental new communities of faith, and new models of clergy formation — both new initiatives at several traditional seminaries and in new models such as the Bishop Kemper School for Ministry — are all examples of life, creativity, and adaptation that are already emerging across the Church.

But we have not demonstrated a capacity at the Church-wide level to focus keenly on these and other top priorities and to then align human, financial, and structural resources to address them. In the next sections of this report, we describe the adaptive agenda of innovation that we recommend to the Church, and the structural changes to our Church Constitution and Canons that we believe will help to enable this innovation.

The engagement process

TREC reached out to Episcopalians to find out what they want the Church to keep and what they want to change. We created an “engagement kit” to capture people’s feelings about the Church today and their dreams for its future.

Our aim was to use an open, welcoming, upbeat, and stimulating approach to foster a culture of participation, engagement, and collaboration. We designed it to make it easy to facilitate the engagements; to participate; and to record the findings in a variety of settings with different group sizes and demographics, including language and literacy.

We reached out to a diverse group representing today’s Church and the Church of ten years from now; to opinion leaders and influencers, including many who do not hold official positions; and to people who are active in the Church and those who are less active.

Between 1,500 and 2,000 Episcopalians participated online and in person, and individually and in groups. They included bishops, priests and deacons, vestries, seminary students, deans and faculties, and dioceses and parishes meeting together. Members of the Task Force led many of the engagement sessions, and some groups held engagements without a TREC member present.

On October 2, we held an innovative Church-wide gathering at the Washington National Cathedral that combined in-person attendance with a live webcast. We encouraged attendance from each diocese, including a bishop, a lay deputy, a clerical deputy, and one person under the age of 35. More than 140 people attended in person at the Cathedral, and more than 4,000 tuned in to the webcast. Members of the Task Force made four brief presentations and answered questions from the live audience and via Twitter and email during five question-and-answer periods.

We also sought input from people involved with the Church’s governance and administrative structures, the Presiding Officers, the COO of the Domestic and Foreign Missionary Society, members of the staff of the Church-wide administrative structure, and others closely engaged at the Church-wide level.

We believe that both our “engagement kit” and our live webcast helped us engage Church membership more broadly and more directly than we could using more traditional representative approaches. We hope Church groups will use these and other new engagement methods in the years ahead.

Therefore, if anyone is in Christ, there is a new creation. The old has passed away; behold, the new has come.

– 2 Corinthians 5:17

AN URGENT AGENDA OF REIMAGINATION

We believe that to adapt to today’s needs and to strengthen its ability to serve God’s mission as Luke described, The Episcopal Church must address how we “do the work we have been given to do” at every level — congregational, diocesan, and Church-wide. We believe that the Church must reconsider many of its current practices around congregational and diocesan collaboration, congregational and leadership development, clergy formation, Church Pension Fund incentives and initiatives, and the use of our sacred buildings.

We debated whether to present these recommendations to the Church in resolution form. They are, in many ways, more comprehensive than resolutions of General Convention tend to be. They integrate governance and culture, administration and identity, and polity and practice. They are also, by virtue of their breadth, less detailed than some might wish.

But we believe the Church needs to address these issues directly and immediately, and the legislative process is the primary means by which we as The Episcopal Church endorse and fund our communal priorities and directions. The “perfecting” of resolutions is a process shared by members of the Church who are General Convention, bishops, priests, deacons, and lay people from around the whole Church. We recognize that what TREC presents is only one of the steps in this Church-wide conversation and process. And so we put forth three resolutions for General Convention that, if embraced as critical issues and adopted for further action, will engage the Church at every level in faithful and constructive conversation and planning.

We believe this work is at the heart of the reimagination to which we have been called as a task force. In turn, our call to the Church is to come together in collective and constructive reimagination around three topics:

- Restructuring for spiritual encounter;
- Reimagining dioceses, Bishops, and General Convention;
- Restructuring assets in service of God’s mission in the future.

We have designed these resolutions to call all parts of the Church — not just the central governance structures — to engagement. Change around these issues will be both technical and adaptive based on specific canonical recommendations we have included; and experimentation and learning at local, diocesan and Church-wide levels. They propose renewed ways not only of speaking to the world, but also of being together, and progress will be driven by a commitment to collaboration across structures that may have no formal connectivity today. Therefore, these resolutions are:

- Holistic, systemic, and intentionally overlapping, designed to catalyze discussion and experimentation by all parts of the Church in the work of problem-solving, resource-sharing, and mission-making.
- Direct yet open — a combination of specific and general recommendations. We have included specific recommendations where we have them, but believe that “filling in the gaps” is the work of a larger whole, collectively addressing the challenges and opportunities before us.

We repeat the full text of the resolutions and include an explanation for each in Appendix 3.

RESOLUTIONS

1) A001: RESTRUCTURE FOR SPIRITUAL ENCOUNTER

Resolved, the House of _____ concurring, That the 78th General Convention urge Episcopal seminaries to work collectively in creating, nurturing, and developing a culture of collaboration among them that results in: new structures; new curricula; new degrees beyond the traditional MDiv; partnerships and practices on the academic, departmental, and inter-seminary level; tangible, measurable evidence that seminary trained leaders (lay and ordained) have the spiritual formation, skill sets, and intellectual aptitude to engage the world and to transform and lead The Episcopal Church, looking beyond competency in the academic areas defined by canon; standards of accountability, reporting, and mutual ministry reviews at all levels; and Episcopal seminaries' reportage of their progress to Executive Council and to each succeeding General Convention; and be it further

Resolved, That Diocesan Councils and Commissions on Ministry, in collaboration with their Bishop, encourage and support diverse ways for ordained clergy to make a living inside and outside the Church; and be it further

Resolved, That the Executive Council study the issue of clergy compensation; and be it further

Resolved, That the Trustees of the Church Pension Fund study the following and report to the 79th General Convention: the current pension offerings and how well they serve the Church; the incentives in the current pension system; pension plan opportunities available to Episcopal clergy working in the secular world who are providing non-stipendiary service to The Episcopal Church; compensation models and pension benefits that may not be adequate or may be just in certain areas of the Church, particularly in dioceses outside the U.S.; and be it further

Resolved, That the Domestic and Foreign Missionary Society develop a network to help Episcopal congregations, including clergy, vestry, organist, musical, lay, and other liturgical leaders, to become skilled in creating, nurturing, and developing spaces and moments for spiritual encounters that transform lives and unjust structures; and to have partnerships and practices with other congregations to become excellent stewards of spiritual, financial, real estate, and community resources; and to report their progress and learning annually to their Diocesan Convention/Council and Bishop.

2) A002: REIMAGINE DIOCESES, BISHOPS, AND GENERAL CONVENTION

A) Reimagine Governance Structures

Resolved, the House of _____ concurring, That the 78th General Convention adopt a unicameral model of governance as outlined in amendments to Article I, Sections 1-6 of the Constitution as proposed in TREC's final Report; and be it further

Resolved, That the bishops of The Episcopal Church create, nurture and develop a culture of collaboration that results in: new structures, partnerships and practices on the interpersonal, group, and organizational levels; measurable, tangible outcomes of performance; standards of accountability, reporting and mutual ministry reviews at all levels (bishops, clergy, diocesan bodies); frank discussion on the number and size of our dioceses and whether change is needed; and report their progress to each succeeding General Convention; and be it further

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; and be it further

Resolved, That the diocesan assessment percentage be lowered while making it canonically mandatory (with means for pastoral exception) for each diocese to meet that assessment.

B) Make Constitutional Changes to Achieve a Unicameral Legislative Body

Resolved, the House of _____ concurring, That Article I, Sections 1-6 of the Constitution be stricken in their entirety and replaced with the following:

The Episcopal Church Constitution, ARTICLE I

Sec. 1. There shall be a General Convention of this Church in which all members shall meet together as one body. Each of the three orders — Bishop, Clerical, and Lay — may meet and deliberate separately except as the constitution, canon, or rule of order may otherwise provide. On any matter requiring a vote, any order may choose to deliberate and/or vote separately. In all deliberations, freedom of debate shall be allowed, subject to such rules of order as may be adopted to assure fairness.

Sec. 2. Each Bishop of this Church having jurisdiction, every Bishop Coadjutor, and every Suffragan Bishop shall have a seat and a vote in the General Convention and any matter acted upon separately by the Order of Bishops. A majority of all Bishops and Deputies entitled to vote shall be necessary to constitute a quorum for the transaction of General Convention business.

Sec. 3. At the General Convention next before the expiration of the term of office of the Presiding Bishop, the General Convention shall elect one of the Bishops of this Church having jurisdiction as the Presiding Bishop of the Church. The Presiding Bishop of the Church shall serve as a co-chair of General Convention. Candidates for the Presiding Bishop shall be elected by the General Convention, by concurrent vote of each order. The affirmative vote of a majority of the deputies of each order shall be required for the election of a Presiding Bishop. The term and tenure of office and duties and particulars of the election not inconsistent with the preceding provisions shall be prescribed by the Canons of the General Convention. If the Presiding Bishop of the Church shall resign the office as such, or if by reason of infirmity shall become unable to serve, or in case of death, the Bishop who, according to the Rules of the Order of Bishops, becomes its Presiding Officer, shall (unless the date of the next General Convention is within three months) immediately call a special meeting of the Convocation of Bishops to elect a member thereof to be the Presiding Bishop. The

certificate of election on the part of the Convocation of Bishops shall be sent by the Presiding Officer to the Standing Committees of the several dioceses, and if a majority of the Standing Committees of the dioceses shall concur in the election, the Bishop elected shall become the Presiding Bishop of the Church.

Sec. 4. In addition, the Church in each diocese that has been admitted to union with the General Convention, each area Mission established as provided by Article VI, and the Convocation of Episcopal Churches in Europe, shall be entitled to representation in the General Convention by three ordained persons, priests, or deacons (“Clergy”) canonically resident in the diocese, and not more than three lay persons, confirmed adult communicants of this Church, in good standing in the diocese but not necessarily domiciled in the diocese; but the General Convention by Canon may reduce the representation to not fewer than two deputies in each order. Each diocese, and the Convocation of Episcopal Churches in Europe, shall prescribe the manner in which its deputies shall be chosen. To constitute a quorum for the transaction of business, the Clerical order shall be represented by at least one deputy in each of a majority of the dioceses entitled to representation, and the Lay order shall likewise be represented by at least one deputy in each of a majority of the dioceses entitled to representation.

Sec. 5. The vote on all questions that come before the General Convention shall be governed by the following provisions, supplemented by such procedural provisions as the General Convention may adopt in its Rules of Order: Unless a greater vote on any question is required by this Constitution or by the Canons in cases not specifically dealt with by this Constitution, voting by orders shall not be required, and the affirmative vote of a majority of all Deputies present and voting shall suffice to carry any question.

When voting by orders is required, unless a greater vote on any question is required by this Constitution or by the Canons in cases not specifically dealt with by this Constitution, the affirmative vote of a majority of all Deputies of each order (clergy, lay, and Bishops) present and voting shall suffice to carry any question. A vote by orders on any question shall be taken if required for that question by this Constitution or by the Canons or if clerical, lay, or Bishop representation from three or more separate dioceses shall so request at the time of the call for the vote on that question. In voting by orders, the vote of each order shall be counted separately, each order in each diocese shall have one vote, and a vote in the affirmative by an order in a diocese shall require the affirmative vote of a majority of the Deputies present in that order in that diocese. To carry in the affirmative any question being voted on by orders requires concurrence in the affirmative by all orders and, unless a greater vote is required by this Constitution or by the Canons in cases not specifically dealt with by this Constitution, concurrence in the affirmative by an order requires the affirmative vote in that order by a majority of the dioceses present in that order.

Sec. 6. At the General Convention, a majority vote of those Deputies present, even though less than a quorum, may adjourn from day to day.

3) A003: RESTRUCTURE ASSETS IN SERVICE OF GOD’S MISSION IN THE FUTURE

Resolved, the House of _____ concurring, That the 78th General Convention direct every diocese to develop a theology of sacredly inclusive use-of-space that is adaptive and generative financially and spiritually; and be it further

Resolved, That the Presiding Officers, in consultation with Executive Council, convene regional consultative groups of professionals such as developers, financiers, architects, designers, community organizers, urban planners, artists, social entrepreneurs, and lawyers to serve as a resource for congregations seeking to re-envision their space and its possible uses, with an eye for demographic changes and trends in their region, and that \$200,000 be allotted for this purpose; and be it further

Resolved, That Bishops, Deans, Chapters, Rectors, and Vestries work collaboratively with congregational and community partners, and that every Episcopal cathedral, congregation, religious community, and institution work to re-envision their purpose in a spiritually hungry, community-seeking, and contemporary culture, considering especially the potential for full-scale community involvement in the use of its space and its strategic role in their context at large; and be it further

Resolved, That the Standing Committees of each diocese create standards for intervention and endowment spending policies; and designate Future Generation Funds to be good stewards of God's gifts, while caring for generations yet to come.

NEW ROLES FOR CHURCH-WIDE STRUCTURES

As the Church accelerates what we see as an urgent process of reimagination and renewal, we believe that it must also renew its governance structures. The governance model that may have served us well in one historical period does not seem to serve us as well today. For many Episcopalians (and prospective Episcopalians) our decision-making processes are often opaque, ineffective, or both, making it difficult for the Church to make the tough tradeoffs or pursue the bold new directions that are demanded of us today.

Around the world, networks are overpowering hierarchies. Profound changes are flowing from collaborative, co-creative, participatory relationships; from shared knowledge; and from communal power, while bureaucracies struggle to keep up. To equip all Episcopalians for ministry and mission in their daily lives in this century and the next, we must harness that power and grasp new opportunities by transforming the Church-wide organization to make it less hierarchical and more participatory. Governance bodies that are more accountable and enable faster decision-making at the Church-wide level are essential if the Church is to become more faithful and life-giving in the years to come. Some parishes will be able to address their urgent local challenges only after change occurs at the top.

In speaking with people about their hopes and dreams for the Church, we got a clear picture of what they love about the Church and what should not change. We also found disagreement on a wide range of important topics, from how the Church engages on social issues, to how it chooses music for services. In Appendix 4, we provide details about our findings around our core identity as a Church and what we therefore should preserve.

A few themes emerged in discussion after discussion, all pointing to the need to:

- **Focus more deeply on local missions and community-building:** In today's world, members want to build more meaningful personal engagement in Christ-centered community and mission. Forming Christian community should be the priority for the Church, both within existing congregations and with new populations and generations. Our recommendations reflect the fact that this is primarily a local task.
- **Make better decisions more effectively and allocate resources more wisely:** The Church can and should respond to a changing world with more insight and agility as social and economic transformations unfold faster than ever. Many of the Episcopalians we spoke with believe that we need to adapt more quickly and use our resources more wisely to participate in God's mission, support the marginalized, and foster new emerging local communities.

- **Make more space for innovation that emerges from all parts of the Church:** As innovation expands our boundaries, members are willing to experiment and adapt to stay meaningful and relevant and increase our vitality. In the decades ahead, the transformational work of the Church may have less to do with buildings, ceremonies, and large groups of well-dressed people gathering on Sunday morning and more to do with smaller, close-knit groups confronting anguish and affliction and searching for hope beyond the Church grounds.

Changing Church-wide structures to more clearly reflect our mission

To begin changing the way the Church operates in the 21st century, we have identified a handful of priorities. They will not transform all Church-wide structures and governance to create the network we envision, but taken together, we see them as critical first steps and enablers of further change:

- We must evolve and focus the scope of our Church-wide agenda, including the breadth of issues addressed in General Convention legislative sessions, more keenly on local faith formation and local mission that enables and accelerates local innovation and adaptation.
- For the scope that remains at the Church-wide level, we must create clearer, more effective, and more accountable leadership to define agendas, set direction, develop expertise around complex issues and their implications, make tough choices, and pursue bold and disruptive ideas where appropriate. This has implications for the General Convention, Executive Council, Chief Executive functions, and for the Church's Committees, Commissions, Agencies and Boards (CCABs).
- Once a direction is set for the Church-wide work, we must empower a streamlined and accountable staff to build capacity across our Church and act as network catalysts and network builders — without losing our rich institutional memory or passion for mission and ministry. This staff must be directed and supervised by professionals with deep and relevant expertise and experience. The scope of mission-related staff work should be specific and time-bound.
- We must create a Church-wide structure that is accountable for following the direction that is set, ensuring a high quality of work and driving effective use of resources. This means that Church-wide staff must set clear objectives at the start of any project or endeavor, and track and report clear progress.

We believe that addressing these priorities will enable the Church to continue to evolve and streamline its governance and structures in areas that we may not have addressed.

We also believe that focusing on these priorities will help the Church address its most complex and urgent issues where deep study and bold action are required.

RECOMMENDED CHANGES TO THE CONSTITUTION & CANONS

To begin the journey of change we envision, we have developed a set of resolutions that we urge the General Convention to adopt as a complementary and cohesive package. In developing these resolutions, we have focused on what we consider essential to making Church-wide structures, governance, and administration more faithful and life-giving.

We recognize that these changes will not in themselves transform the Church and its health, but we believe they are critical to paving the way for the Church to address the pressing issues that it faces, down to the local level; and to continuing the innovation and growth that mark the most vital parts of our Church and will allow us to pursue our mission.

Our specific resolutions, provided in Appendix 5, address the following areas of our Constitution and Canons:

Improvements to the effectiveness of the General Convention

- As described above, we have recommended a resolution to establish a unicameral legislative body. Diocesan deputations are to be made up of bishops, three priests, or deacons and three lay. A unicameral convention will make us a more truly deliberative body and will more closely share governance across all orders of ministry as bishops, priests, deacons, and lay persons are in direct conversation with one another as they discern some of the most important issues facing us.
- Since this is a constitutional change that will require two General Conventions to approve, we recommend that a task force be appointed to shape the legislative agenda and rules to reflect a legislative session with a reduced scope that is more effective. Our vision and hope is that 2021 and subsequent GCs would include no more than five legislative days.
- We recommend three voting orders in the General Convention: Lay, Clerical, and Bishops. For many resolutions, the three Orders would vote together, by voice vote or electronically. In these votes, a majority of those present and voting would be required to pass a resolution. In a vote by Orders, approval of a majority of all three Orders would be required to pass resolutions. The General Convention — by a vote of all three Orders — will elect the Presiding Bishop.
- The Lay and Clergy Orders would elect one of their Deputies as the Presiding Deputy. The Presiding Deputy would receive a stipend in order to enable a greater number of lay and clergy persons to serve as viable candidates for this position.
- The Presiding Bishop and the Presiding Deputy (PD) would alternate presiding at sessions of General Convention.
- Retired bishops should no longer have a vote in the current House of Bishops or in the new unicameral body.
- Meetings of bishops between General Conventions would be called convocations of bishops, since there would no longer be two legislative houses of the General Convention.
- The General Convention would evolve to become a Church-wide mission convocation alongside the legislative body. The primary focus of such a gathering would be to convene local mission practitioners to celebrate, to share learning and best practices, and to develop mission-focused networks and collaborations.

Roles and election or appointment of the central executive structures and staff of the Domestic and Foreign Missionary Society (DFMS)

- Clarifications of the executive authority of the Presiding Bishop:
 - The Presiding Bishop & Primate of The Episcopal Church is the chief pastor, spiritual leader, principal local and international representative, and prophetic voice of the Church. Within the scope of his or her duties and responsibilities, the PB also has a chief executive role in the Church-wide organization as President of DFMS and Chair of the Executive Council. This role is equivalent to a chief executive officer within the bounds of the Constitution and Canons of the Church, and it is exercised in congruence to the highest ethical call of the Gospel to be a good steward of the gifts, talents, and treasures entrusted by God to the Church. As such, the PB should be retained as the CEO of the Church, Chair of the Executive Council, and President of DFMS, with clear managerial responsibility for all DFMS staff.
 - The Presiding Deputy should be retained as Vice President of the Church, Vice Chair of the Executive Council, and Vice President of DFMS.
 - To support and empower the mission of the Church, from the Church-wide organization, the PB should be responsible for nominating or appointing, as applied, with the concurrence by the Presiding Deputy, four officers in charge of general management, clerical, financial accountability, and legal advice. These four officers would serve and stand in position of trust and confidence of the Presiding Bishop in his or her role as chief executive officer of the Church.

- The Church General Manager should perform those duties and responsibilities typically assigned to a chief operating officer within the bounds of the Constitution and Canons of the Church.
- The Church Treasurer should perform those duties and responsibilities typically entrusted to a chief financial officer within the bounds of the Constitution and Canons of the Church.
- The Church Secretary should perform those duties and responsibilities typically delegated to a general clerk within the bounds of the Constitution and Canons of the Church.
- The Church General Chancellor should perform those duties and responsibilities typically commended to a chief legal officer within the bounds of the Constitution and Canons of the Church.
- The Council, by a two-thirds vote, would have the authority to discharge the Church General Manager, the Church Treasurer, the Church General Chancellor, and the General Convention Executive Officer.
- Mutual ministry reviews should be established among PB, PD, and EC, including a review prepared by the PB of overall staff focus, objectives, effectiveness, and outcomes.
 - We propose no change in role or reporting structure of Secretary of the General Convention. Similarly, we propose no change in role or reporting structure of the Office of General Convention. The executive officer of General Convention would continue to report to the Executive Council.

Changes to the role, size, and selection of the Executive Council

- The role of the Executive Council should be clarified as governance rather than operational. We will provide examples of a governance agenda and role in our description of our vision. Our vision is that the Executive Council should adopt operating procedures and practices that reflect best organizational and spiritual practices in governance team formation and operation.
- The Executive Council should be reduced from 42 to 21 members to improve its effectiveness as a board. Proportionality among the orders of Council membership is retained.
- The Executive Council membership should include the Presiding Bishop and Presiding Deputy as *ex officio* voting members, and the Church General Manager, Treasurer/CFO, Secretary, Church General Chancellor, and Executive Officer of General Convention as non-voting members, plus 11 members elected “at large” at General Convention and nine members nominated provincially and elected at General Convention. Executive Council members would serve a term of six years, with half elected every three years. All nominees for Executive Council would be proposed by the Joint Standing Committee on Nominations (with nine originating from provincial nominations to the nominating committee).
- The Joint Standing Committee on Nominations would create a description of specific skills such as financial expertise and other general attributes, as well as spiritual gifts such as wisdom, discernment, insight, and prayer needed on the Executive Council. The goal is that Executive Council collectively have all the skill sets, life experience, and spiritual gifts needed to function well as a governance board; and address the most pressing Church-wide priorities in a given triennium. The Joint Standing Committee on Nominations would also be directed to consider diversity, geographic representation, and representation of the three orders in selecting candidates. Nominations for EC would not be taken from the floor of General Convention.
- Functioning in an oversight role similar to that of a board of directors, the Executive Council would not have its own staff. The Presiding Bishop and the Executive Council would rely on DFMS staff to support the work for which they are responsible.

Reduction in the number of Standing Commissions and their scope

We recommend:

- Eliminating all Standing Commissions except the Standing Commissions on Liturgy and Music, and Constitution and Canons. We believe these committees are essential to the functioning of the General Convention and our Episcopal identity. Other commissions are important, but there are more effective ways to do their work. We propose no change to those joint standing committees called for in the Rules of Order (such as the Joint Standing Committee on Nominations; and the Joint Standing Committee on Program, Budget, and Finance). If a unicameral model for General Convention is adopted, the Rules of Order will need to be revised in the triennium immediately prior to final constitutional approval.
- Renaming the Standing Commission on Liturgy and Music “Theology, Liturgy, and Music” to enhance its role in evaluating and developing proposals related to the core Episcopal identity and Church life in aspects of Anglican tradition, worship, and Christian life.
- Renaming the Standing Commission on Constitution and Canons “Governance, Constitution, and Canons” to strengthen its role in assessing both structural changes and policy amendments to foster, in a holistic manner, institutional-renewal issues and ecclesiastical adjustments needed in light of societal transformations.
- Charging the presiding officers, in consultation with the Executive Council, to appoint such task forces necessary to carry out the work of a General Convention on a triennium-by-triennium basis. Task forces would dissolve at the end of the triennium unless specifically reappointed.
- The presiding officers should make greater and more direct use of DFMS staff resources or DFMS-hired expert consultants to study issues and develop proposals to address priorities identified by the GC.

All of these recommendations are meant to help everyone in the Church participate more fully in God’s mission. Imagine a Church where...

all of our congregations are so spiritually vibrant and mission-focused that they consistently inspire their parishioners in new ways and appeal to new generations and populations;

our Church changes shape as existing parishes merge and reinvent themselves to meet local needs while new parishes emerge in new places and new ways;

Episcopal clergy and lay people are renowned for their leadership, including in transforming the Church, building communities, and organizing them for mission;

Episcopalians collaborate more easily across the Church, forming communities of interest and working together to share knowledge, resources, and ideas;

the Church-wide structure serves mainly to enable and magnify local mission through a collaborative network while it lends its prophetic voice.

OUR RATIONALE FOR THESE RECOMMENDATIONS

The Task Force debated many ways in which the Church could address what we have come to understand as its most pressing needs and priorities. In some cases, we published several alternatives for feedback and discussion. In one paper, for example, we laid out alternative approaches to creating a more focused and accountable “executive” function.

In two years of deliberations, we came to consensus around solutions that we feel can help our Church more faithfully follow the Way of Jesus in our day without losing what we most deeply value in our polity,

including the balance of involvement and decision-making among Bishops, clergy, and laity. We also have sought to maintain an adequate representation from all provinces in Church governance structures, although we have tried to balance this representation, in the case of the Executive Committee, with a streamlined and more effective structure.

- *We believe that our recommendations will help the Church pursue each of these priorities:*
 - *Clearer responsibilities:* In particular, the Presiding Bishop's office will have the central responsibility for directing Church-wide staff.
 - *Greater accountability at all levels of the Church-wide organization:* In clarifying one of the roles of the Presiding Bishop as "chief executive" of the Church, we also expect that the Presiding Bishop will be accountable for setting an explicit, overarching vision and strategy for the Church and for directing Church-wide resources effectively, efficiently, and narrowly in pursuit of this strategy. The Presiding Bishop's office will be accountable to the Executive Council for performance review in this specific aspect of the Presiding Bishop and her or his staff's roles. The Executive Council is, in turn, accountable for progress and outcomes to the broader General Convention. Church-wide mission staff will be measured and evaluated on specific objectives associated with specific priorities set and agreed to by the Executive Council.
 - *Faster and more effective decision-making:* By empowering the Presiding Bishop and the Executive Council as an effective executive function and governing Board, we believe that our Church will be able to reach decisions efficiently and effectively.
 - *Greater expertise in supporting decision-making:* We believe the Church relies too often on ad hoc task forces of volunteers to address serious and complex issues (and TREC is no exception). We recommend shifting the responsibility for studying critical issues defined by the General Convention to the Presiding Bishop's office, which would have the flexibility to hire expert staff for specific challenges and projects. We would expect the Presiding Bishop's office, under the governance of the Executive Council, to form advisory boards of world-class experts to inform the work of the staff. Our rationale for streamlining the Executive Council is that its membership and work will improve if the criteria and skills required for membership are more clearly defined. We also believe that a smaller number of members means more selectivity and status, and that clearer governance roles will increase the impact of the work. Today's nomination process is uneven in its quality; we do not recruit for all the skills needed, and we have a history of bad experiences on the Council in terms of substantial time commitments and low-impact work.
 - *More responsiveness to local needs and local mission in the use of our collective resources:* Most of the important mission work of our Church happens at a local level, with some exceptions, such as our public advocacy around important social justice issues. We believe that Church-wide mission staff spend too much time today "marketing" their services and capabilities to dioceses, many of which also have diocesan services covering the same areas. A centrally coordinated staff will be able to focus resources more keenly where they are needed most.
- *While clarifying roles, we have tried to preserve Church polity:* Episcopalians have told us that they greatly value the polity we have established as a denomination, including the practices of shared leadership and governance with bishops, priests, deacons, and lay people participating in discernment and decision-making at almost every level of church life, including General Convention. We have sought to maintain this balance, although we have proposed clarifying the role of the Presiding Bishop in setting and executing Church strategy, and making the PB and her or his office more accountable to the Executive Council and to the General Convention.
- *Impact on provincial representation in Church governance:* We believe that provinces are well-represented by their deputations to General Convention, and that the Executive Council should be a smaller body whose members are chosen for their talents and capabilities rather than for their ability to represent a specific province. In proposing to make the Executive Council more accountable to the General Convention, we believe that we would offset the reduction in provincial representation on the Council.

LEADERSHIP AS THE CRITICAL ENABLER

Transitioning the Church to new structures of governance and administration will be challenging for leaders in all orders of ministry and in all places in the Church. Delivering on the exciting but tough agenda for reimagination will be even more challenging. These tasks will take both resolve and capable leadership at all levels who can catalyze broad and deep cultural change within the Church. We will have to work through a grieving process as we individually and collectively lose structures and practices that have been critical parts of our lives and even of our identities.

At the same time, we will have to find a way of adopting a new and more hopeful mindset: we will need to believe — truly believe — that The Episcopal Church can, should, and must grow! Leadership formation and development will be critical to this process of change. We need leaders who can usher us into a new era using skills in evangelism, church planting, congregational renewal, community outreach, and cross-congregation and cross-diocesan collaboration.

As a way of catalyzing the kind of conversations that will help support and inspire the leadership development that will be necessary, we have sponsored the creation of a series of online leadership classes developed by ChurchNext. These classes, to be made available over the next several weeks, feature a variety of voices from around the Church reflecting on the changing shape and demands of leadership in the Church.¹

CONCLUSION

Episcopalians around the world are faithfully innovating and adapting to changing social and economic realities in advancing the Five Marks of Mission. Filled with the Holy Spirit, they are reimagining the Church on their own every day — without the guidance of the General Convention, TREC, or any other committee or task force.

Real change is challenging and at times even painful, because it involves the loss of things familiar and precious to us. But change can also be life-giving, and it is upon us. We must act.

We can move forward together with faith: the Holy Spirit has breathed new life into the Church at countless times and in countless ways in the past, and the same Spirit will continue to guide us in the future.

The members of the Task Force believe that the recommendations we have laid out here will help the Church focus and direct the extraordinary spiritual, human, and material resources God has entrusted to us. Moving forward, in several ways and places, yet always as one Body, we can be truly faithful and effective in participating in God's mission in the world.

We can follow Jesus together, into the neighborhood, and travel lightly.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

– Book of Common Prayer, page 528

¹Instructors include Dwight Zscheile, Frederica Thompsett, Stephanie Spellers and Winnie Varghese.

Budget

The 77th General Convention allocated a budget of \$200,000 for the work of the Task Force on Structure — C095. The Task Force also received a grant of \$150,000 from the vestry of Trinity Church Wall Street. To date, the Task Force on Reimagining The Episcopal Church (TREC) has spent and committed a total of \$190,000.00.

APPENDICES

1. TREC's mandate, membership, and budget summary
2. Church engagement process and findings
3. Resolutions and explanations to support agenda of Church reimagination
4. Episcopal identity and the role of the Church-wide structure
5. Resolutions for proposed changes to the Canons

Appendix 1: TREC'S Mandate, Membership, and Financial Summary

The Task Force for Reimagining The Episcopal Church was formed in response to C095, a resolution passed by the 77th General Convention in Indianapolis in July 2012. The full text of this resolution is included below.

The Presiding Officers received nominations for task force membership and jointly appointed the 24 members listed below.

The Task Force met for the first time in Baltimore, Maryland on February 24, 2013; and met in person five times, working virtually between meetings until the submission of this report in December 2014.

The 77th General Convention allocated a budget of \$200,000 for the work of the Task Force on Structure — C095. The Task Force also received a grant of \$150,000 from the vestry of Trinity Church Wall Street. To date, the Task Force on Reimagining The Episcopal Church (TREC) has spent and committed a total of \$190,000.00.

As specified in C095, TREC held a special gathering to receive responses to the proposed recommendations to be brought forward to the 78th General Convention. The gathering was held both in person at Washington National Cathedral and through a live webcast.

TREC encouraged all Episcopalians and interested parties to attend in person or virtually, and particularly encouraged each diocese to include at least a bishop, a lay deputy, a clerical deputy, and one person under the age of 35.

More than 140 people attended in person at the Cathedral, and more than 4,000 tuned in to the webcast. Members of the Task Force made four brief presentations and answered questions from the live audience and via Twitter and email during five question-and-answer periods.

TREC is grateful to Washington National Cathedral and to Trinity Wall Street for supporting this innovative and inclusive gathering format.

TREC's Enabling Resolution C095

Resolved, the House of Bishops concurring, That this General Convention believes the Holy Spirit is urging The Episcopal Church to reimagine itself, so that, grounded in our rich heritage and yet open to our creative future, we may more faithfully:

- Proclaim the Good News of the Kingdom
- Teach, baptize, and nurture new believers
- Respond to human need by loving service
- Seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation
- Strive to safeguard the integrity of creation and sustain and renew the life of the earth; and be it further

Resolved, That this General Convention establish a Task Force under the Joint Rules of Order, whose purpose shall be to present the 78th General Convention with a plan for reforming the Church's structures, governance, and administration; and be it further

Resolved, That this Task Force shall be accountable directly to the General Convention, and independent of other governing structures, to maintain a high degree of autonomy; and be it further

Resolved, That the Task Force shall have as many as 24 members, appointed jointly by the Presiding Bishop and the President of the House of Deputies by September 30, 2012. The membership of the Task Force shall reflect the diversity of the Church, and shall include some persons with critical distance from the Church's institutional leadership; and be it further

Resolved, That, in order to be informed by the wisdom, expertise, and commitment of the whole body of the Church, the Task Force shall gather information and ideas from congregations, dioceses, and provinces, and other interested individuals and organizations, including those not often heard from; engage other resources to provide information and guidance; and shall invite all these constituencies to be joined in prayer as they engage in this common work of discernment; and be it further

Resolved, That the Task Force shall convene a special gathering to receive responses to the proposed recommendations to be brought forward to the 78th General convention, and shall invite to this gathering from each diocese at least a bishop, a lay deputy, a clerical deputy, and one person under the age of 35. It may also include representatives of institutions and communities (e.g., religious orders, seminaries, intentional communities); and be it further

Resolved, That the Task Force shall report to the whole Church frequently, and shall make its final report and recommendations to the Church by November 2014, along with the resolutions necessary to implement them, including proposed amendments to the Constitution and Canons of the Church; and be it further

Resolved, That the Joint Standing Committee on Program, Budget, and Finance consider adding \$400,000 to the 2013-2015 triennial budget to enable this Resolution to be implemented energetically and successfully, "...for surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope." (Jeremiah 29:11)

TREC's Membership

Dr. Katy George, *Convener*
 The Very Rev. Craig Loya, *Convener*
 The Rev. Jennifer Adams
 The Rev. Joseph Chambers
 The Rev. Dr. Sathianathan Clarke
 Canon Judith Conley
 The Rt. Rev. Bishop Michael Curry
 The Rt. Rev. C. Andrew Doyle
 The Rev. Canon Marianne Ell
 The Very Rev. Peter Elliott
 Dr. Victor Feliberty-Ruberte
 The Rev. Robert Anton Franken
 The Rt. Rev. Mary Gray-Reeves
 Mr. Ian Hallas (12/5/12-9/27/13)

Ms. Julia Ayala Harris
 The Rev. Dr. Bradley Hauff
 The Rev. Miguelina Howell
 The Rev. Leng Lim
 Mr. Thomas Little, Esq.
 Ms. Sarah Miller
 The Rev. Canon Kevin Nichols
 The Rt. Rev. Sean Rowe
 Ms. Margaret Shannon
 Mr. T. Dennis Sullivan
 Mr. Charles Wynder, Jr. (9/27/13-6/18/14)
 Mr. Jonathan York
 The Rev. Dr. Dwight Zscheile

Changes in Membership

Ian Hallas resigned and was replaced by Charles Wynder, Jr. Charles Wynder, Jr. later resigned when he accepted his position with DFMS.

Appendix 2: Church Engagement Process and Findings

TREC reached out to Episcopalians to find out what they want the Church to keep and what they want to change. We created an “engagement kit” to capture people’s feelings about the Church today and their dreams for its future.

Our aim was to use an open, welcoming, upbeat and stimulating approach to foster a culture of participation, engagement, and collaboration. We designed it to make it easy to facilitate the engagements; to participate; and to record the findings in a variety of settings with different group sizes and demographics, including language and literacy.

We reached out to a diverse group of people who represent today’s Church and the Church of 10 years from now; to opinion leaders; to influencers, including many who do not hold official positions; and to people who are active in the Church and those who are less active.

Between 1,500 and 2,000 Episcopalians participated online and in person, and individually and in groups. They included priests and deacons, vestries, seminary students, deans and faculties, and parishes meeting together. Members of the Task Force led many of the engagement sessions, and some groups held engagements without a TREC member.

As part of our engagement process, we asked four questions:

- 1. What are your favorite memories of the Church?
- 2. What is the one thing the Church should hold onto?
- 3. What is the one thing the Church should let go of?
- 4. Imagine that it is ten years in the future. Finish the sentence: “The thing that gives me the most joy about the Church these days is...”

We engaged Todd Combs, PhD, to compile and analyze the results of our Church engagement effort. He analyzed the findings using QSR International’s NVivo 10.

In the attached report, he summarizes the findings and their implications for the work of the Task Force.

Reimagining The Episcopal Church: Engagement

*“meeting people who
share the faith”*

“Liturgy is offered beautifully, whether simply or majestically, and that we are invited and challenged to enter its mystery”



“a place where the gifts and talents of all people are cherished and utilized...”

“one word, inclusion”

Results from Discussions & Online Participation

Reimagining the Episcopal Church

Executive Summary

- ❖ This report summarizes members' in-person and online contributions from engagement in the Task Force for Reimagining the Episcopal Church.
- ❖ Members' favorite memories of the Church included feelings of love and community along with the liturgy, sense of tradition, and a joyful and comforting atmosphere.
- ❖ When asked about what the Church should hold on to, participants most frequently mentioned the liturgy, the Book of Common Prayer, the Eucharist, and other traditions of the Church.
- ❖ When asked about what the Church should let go of, parishioners most often felt that the hierarchal corporate structure and the size and bureaucracy of the Church and the general convention were too cumbersome.
- ❖ Many felt that what would bring them the most joy in the future with the Church would be belonging to a diverse community of faith that is also actively involved in the greater community through fellowship and outreach.
- ❖ Taken together, all the responses suggest that what members value most about the Episcopal Church are the people, the sense of community and inclusion, and liturgical traditions.

Introduction

As a result of the 77th general convention, the Task Force for Reimagining the Episcopal Church was created to create a plan to reform the Church's structure, governance, and administration. In order to include the largest possible number of members in the discussion of how best to reorient the efforts and resources of the Church back toward engagement in its mission, the Task Force created a questionnaire to gain feedback from everyone. Members have participated individually and in groups in parishes around the nation as well as online at www.reimaginetec.org.

In all, there are four questions on the survey. 1) What are your favorite memories of the Church? 2a) "What is the one thing the Church should hold on to?" 2b) "What is the one thing the Church should let go of?" And 3) "Imagine it is 10 years in the future. Finish the sentence: The thing that gives me the most joy about the Church these days is..." This report compiles members' responses. It highlights the prevailing sentiments and themes contained in the responses to each question and presents a summary of the results. Taken together, all the responses suggest that members agree with the Task Force that the Church's structure has grown too large should be reformed, and – as seen in the cloud of concepts on the cover – what members value most about the Episcopal Church are the people, the sense of community and inclusion, and its liturgical traditions.

Favorite memories of the Church

Figure I: What is your best memory of the Episcopal Church?

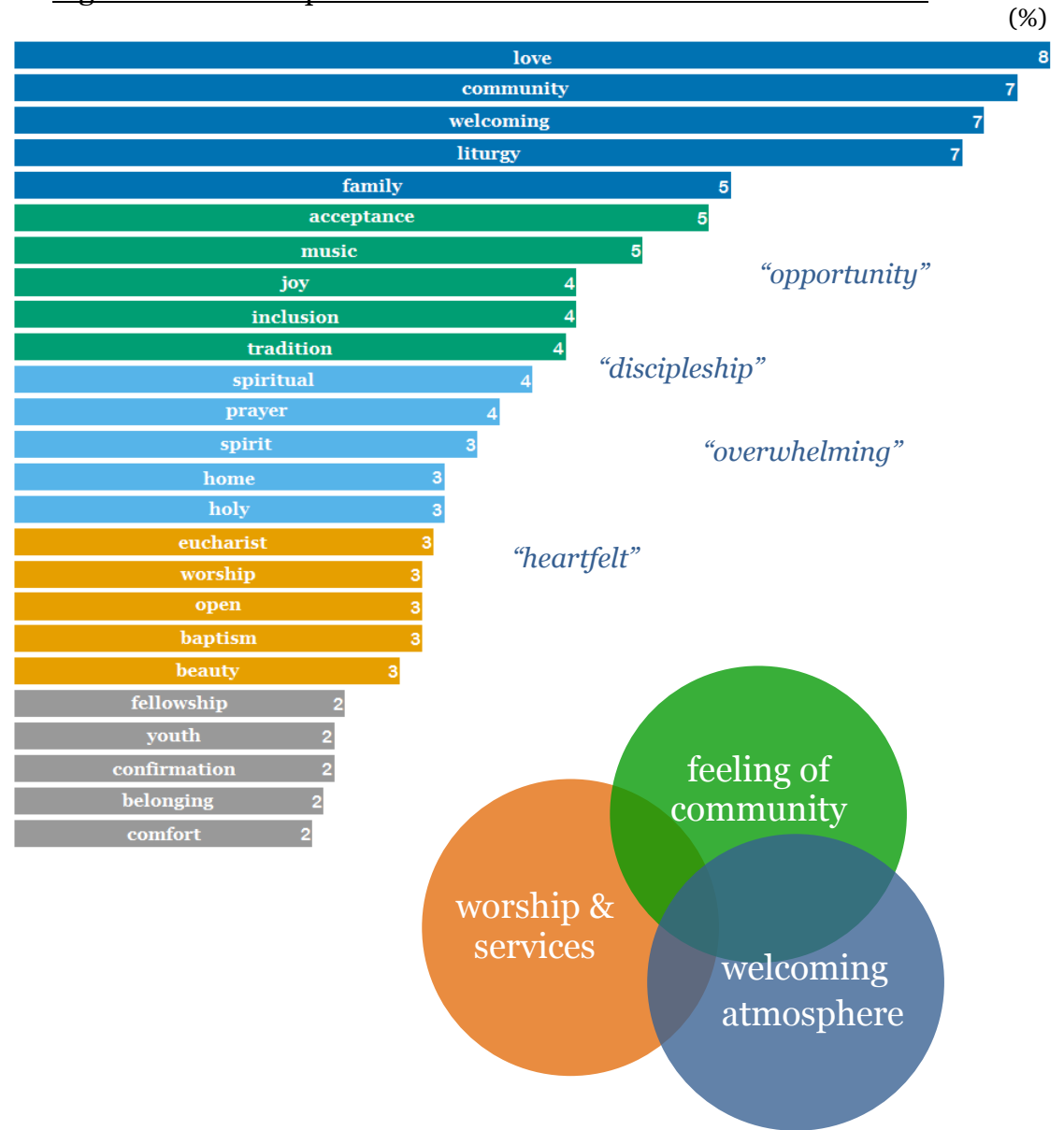
In question 1, members were asked to think of their favorite memory of the church and to give three words to describe this experience. The figure on the right shows the most popular responses, where the size and boldness of color of the words indicate their relative frequency. People most often mentioned the feelings of **love**, **welcoming**, and **community** they remember. Thinking of the church also regularly elicited memories of the **liturgy** and a sense of **tradition**. Other popular answers include **family**, **music**, **prayer**, and **beauty**.



Favorite memories of the Church

The responses to the question about memories produced many concepts. The top 25 are shown here and the numbers in the bars signify the percentage of responses in which each word was mentioned. (Note: these numbers will not sum to 100 as each response contains multiple concepts.) The top four answers – “love”, “community”, “welcoming”, and “liturgy” – were contained in about 30% of all the responses. The most frequently mentioned concepts shown here are representative of the whole in that they can loosely be grouped into a few non-mutually exclusive categories. Many suggested that the **feeling of community** is a favorite memory, such as “acceptance”, “inclusion”, “fellowship”, and “home”. Others recalled specific aspects of **worship and services** like the “liturgy”, the “Eucharist”, and “baptism.” Another category of memories evoked feelings of the **welcoming atmosphere** of the church: terms like “joy”, “holy”, “comfort”, and “tradition.”

Figure II: Most frequent answers for best memories of the Church.



What the Church should hold on to

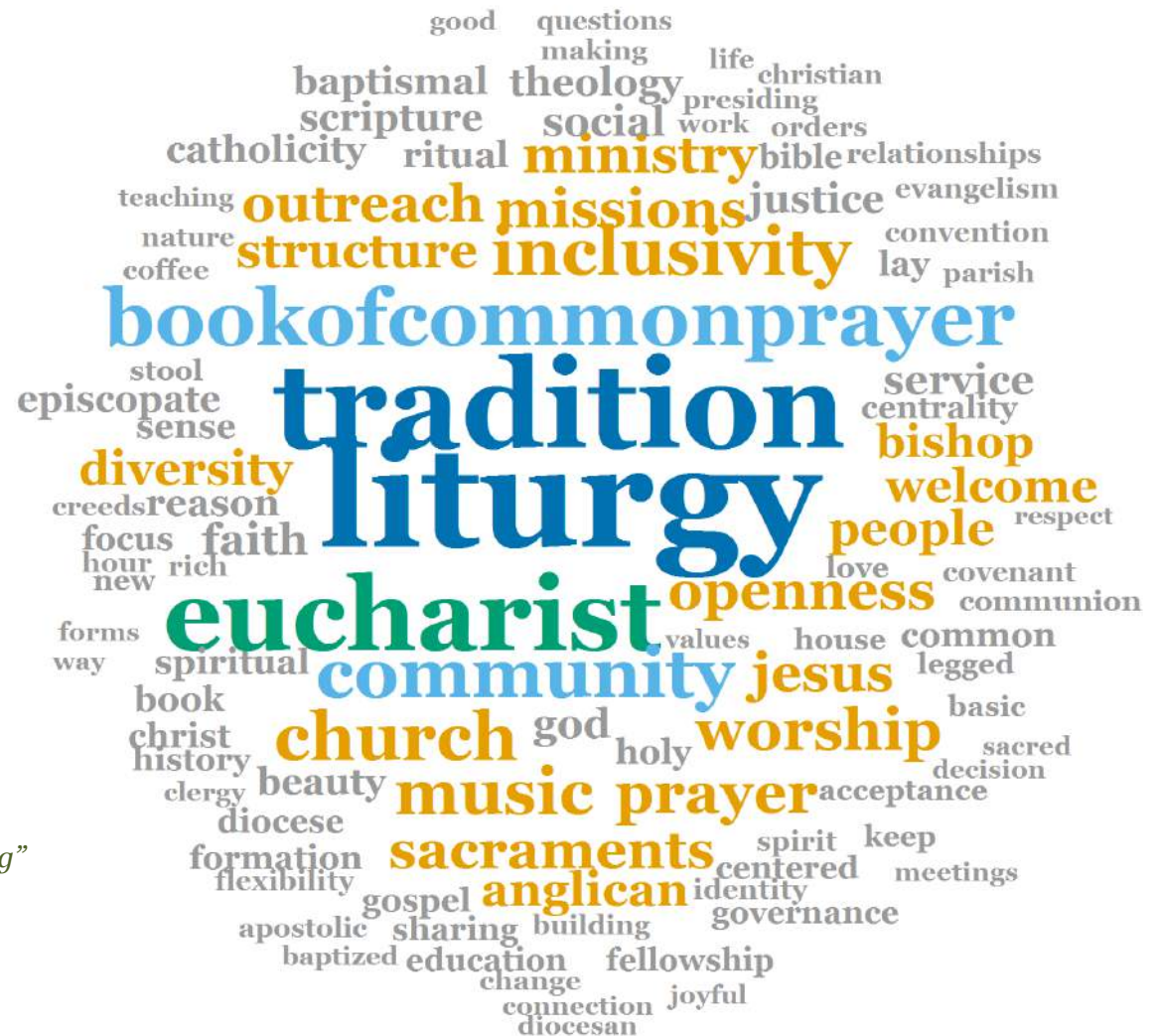
Figure III: What is the one thing the church should hold on to?

Question 2a asked members what was the one thing the church should hold on to in the future. Here, the **liturgy** was the most popular response as shown in Figure III. **Prayer**, and the **Book of Common Prayer** were among other frequent responses, as were the **Eucharist** and the importance of remaining an inclusive **community**. Participants also often alluded to the church's work in the community with terms like **openness**, **missions**, and **outreach**.

“compassion for every human being”

*“worship embodied in the 1928 BCP and
1940 hymnal”*

“Eucharist as central to worship”

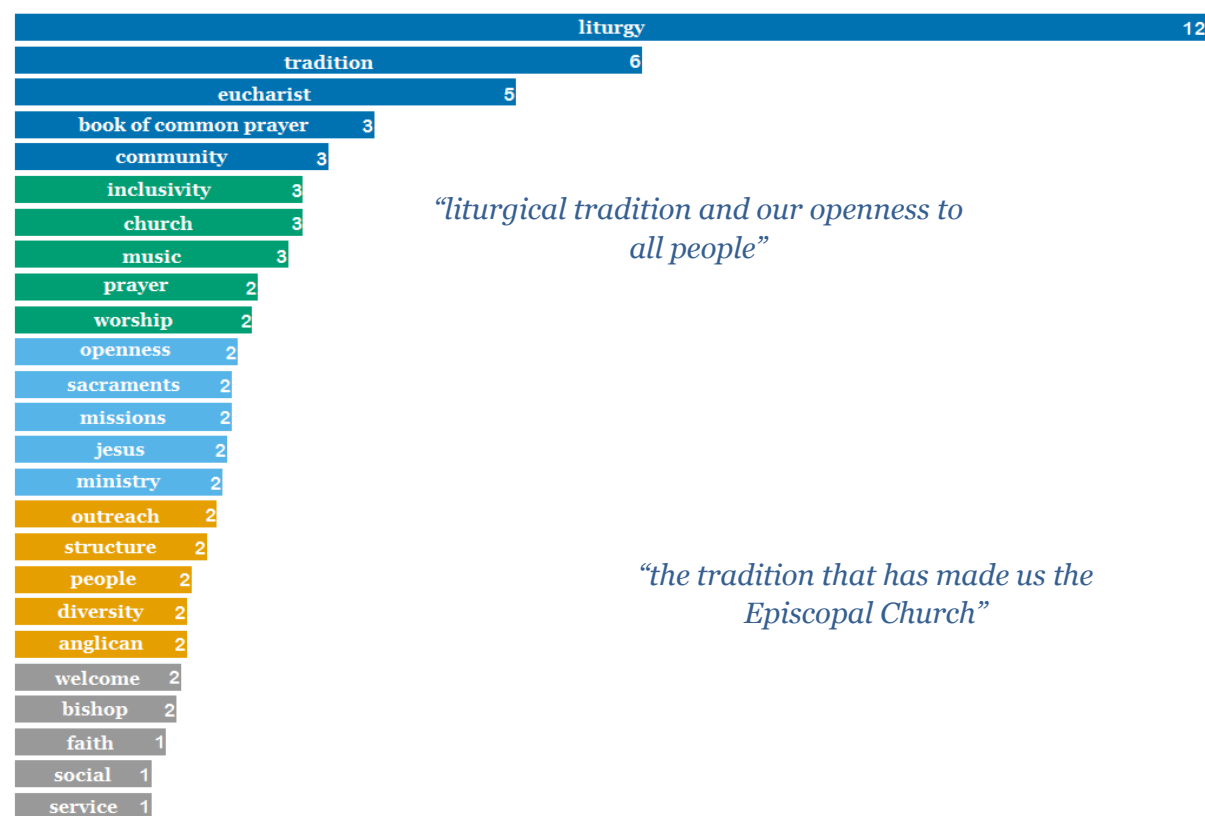


What the Church should hold on to

In contrast to the preceding question about favorite memories for which the top responses were given with about the same frequency, the top response for question 2, **liturgy**, was given at least twice as often as any other answer. Many believe that the liturgy is the one thing the church should hold on to (Figure IV, here again the numbers in the bars are the percentages of responses in which each concept was included). And perhaps expectedly – many of the same concepts appear as did in the respondents’ favorite memories such as “*inclusivity*”, “*music*”, “*worship*”, and “*openness*.” When asked what the church should hold on to, three percent of members included the word “*church*” in their answer. The word tree in Figure V on the next page shows the context of these responses, which range from “dynamic creative liturgy – not always within the walls of a *church*” to “after *church* coffee hours.”

Figure IV: Most frequent answers for what to hold on to.

(%)



“liturgical tradition and our openness to all people”

“the tradition that has made us the Episcopal Church”

“importance of local ministry, mission, and outreach”

What the Church should hold on to

Figure V. Context of responses including “church.”



What the Church should let go of

Question 2b asked what the church should let go of. Here, members mentioned **structure** more often than any other word. Many also cited the **general convention** or some characteristic of it as something the church should get rid of. Participants believed it is too long (“*length of*”, “*overly long*”), too expensive (“*costly*”, “*wastefulness of*”), and too large (“*cumbersome*”, “*reduce size of the houses of*”). Likewise, members thought that the **buildings** are too costly (“*maintenance of*”, “*expensive*”) and too numerous (“*fixation with*”, “[some have] *tiny congregations*”). Members also mentioned **fear** and **change** often and mostly together as “*fear of change*.” (See also Figures IX & X pages 10-11.)

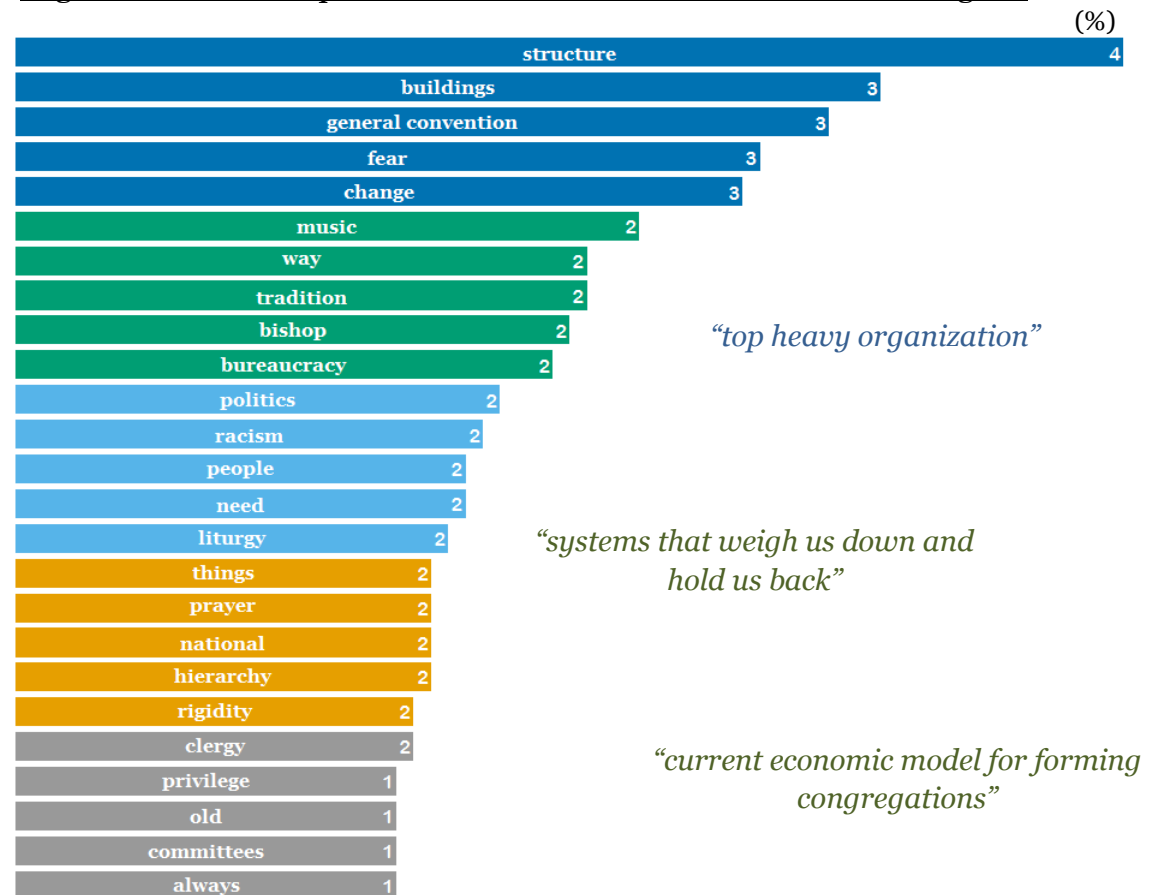
Figure VI: What should the Church let go of?



What the Church should let go of

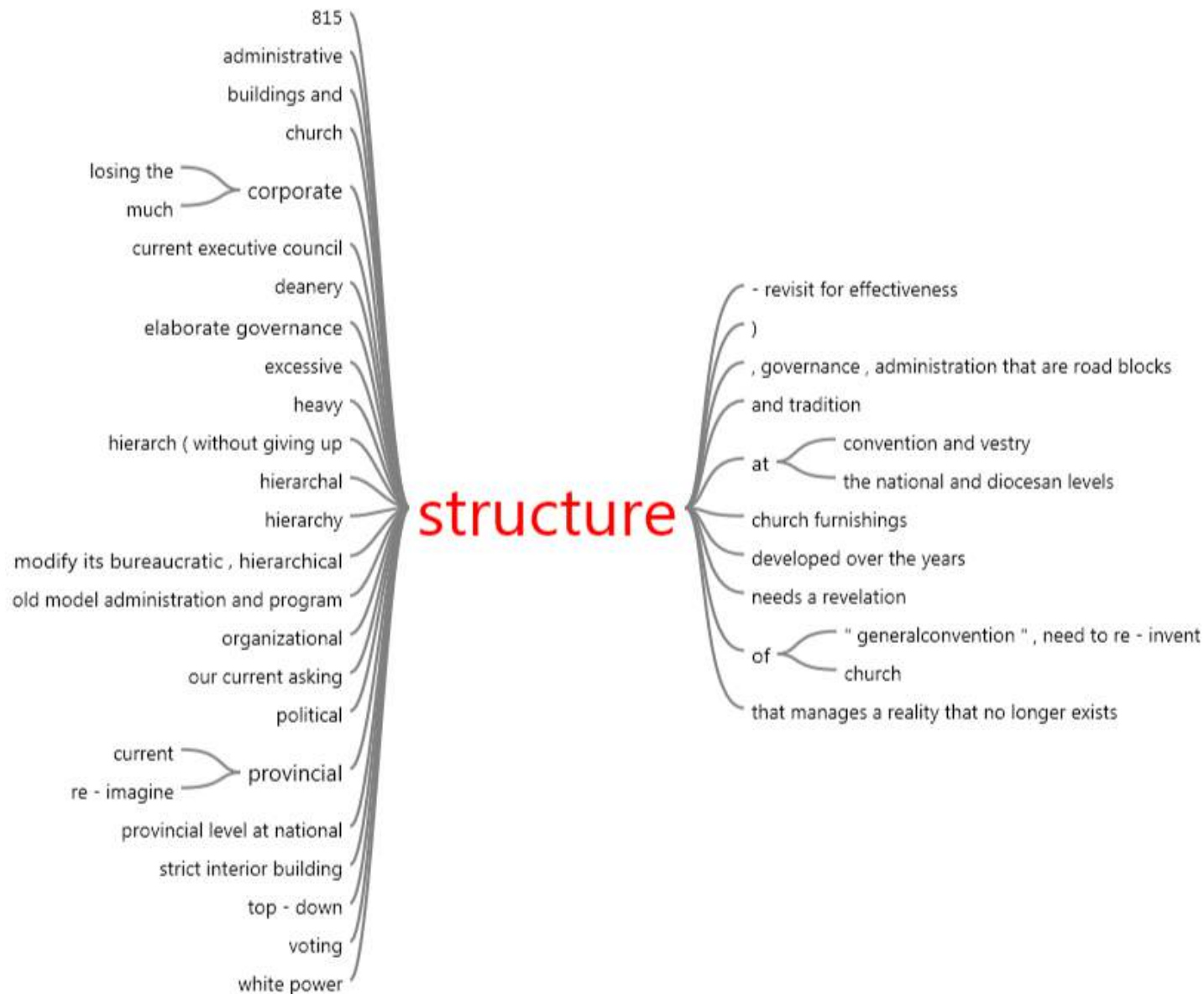
Here again the most popular responses show that members believe that the organizational structure needs to be changed. Besides “structure”, words like “bureaucracy”, “hierarchy”, “politics”, and “committees” were among the most frequent responses. “Bishop” was also used in terms of organizational structure such as “CSO model for presiding bishop” and “reduce infrastructure around 815 and presiding bishop.” Figure VIII on the next page shows the context in which members mentioned “structure.” Parishioners found it “excessive”, answered that the “current executive council structure” should be let go, and said that the “structure needs a revelation.”

Figure VII: Most frequent answers for what the Church should let go of



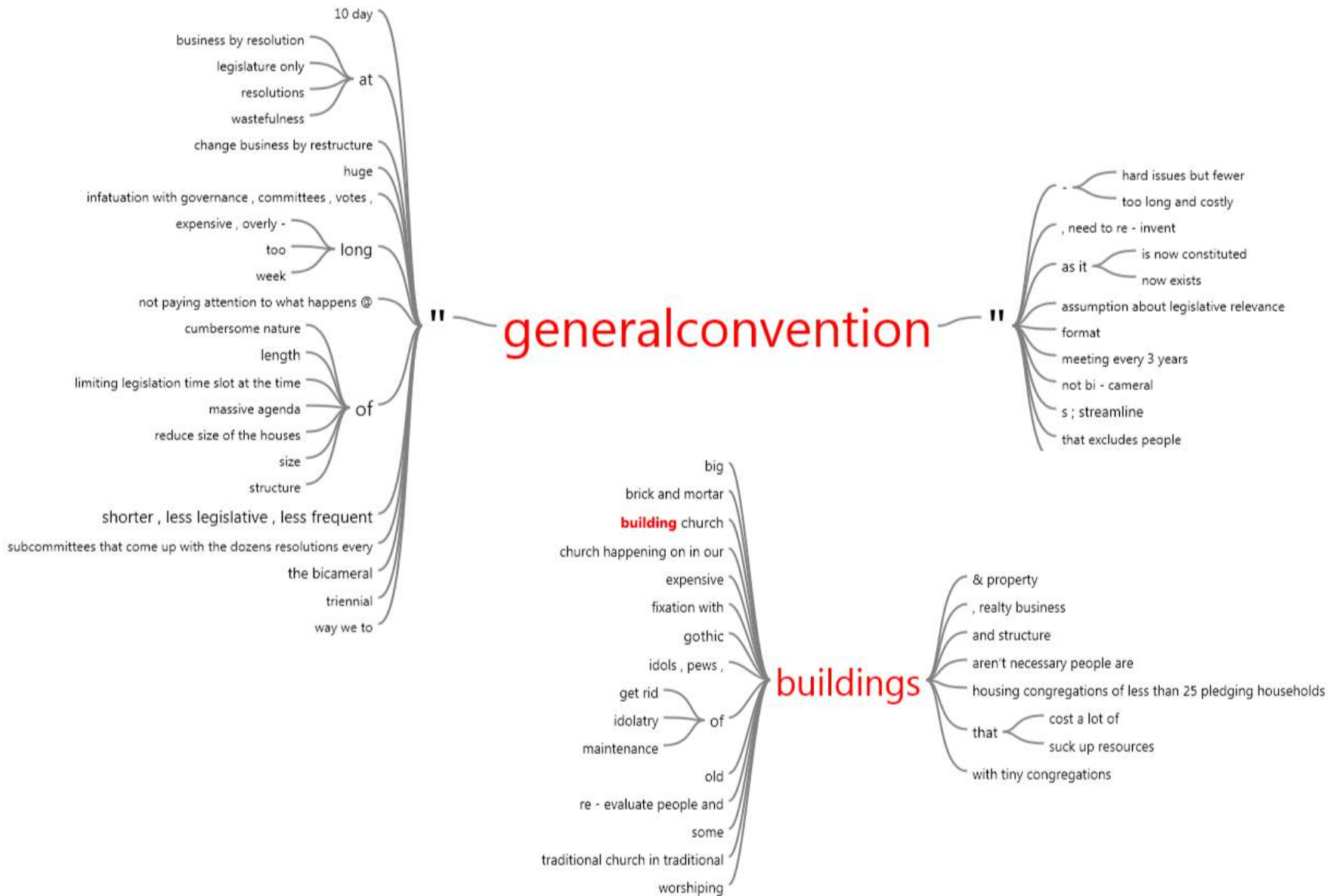
What the Church should let go of

Figure VIII. Context of responses including “structure.”



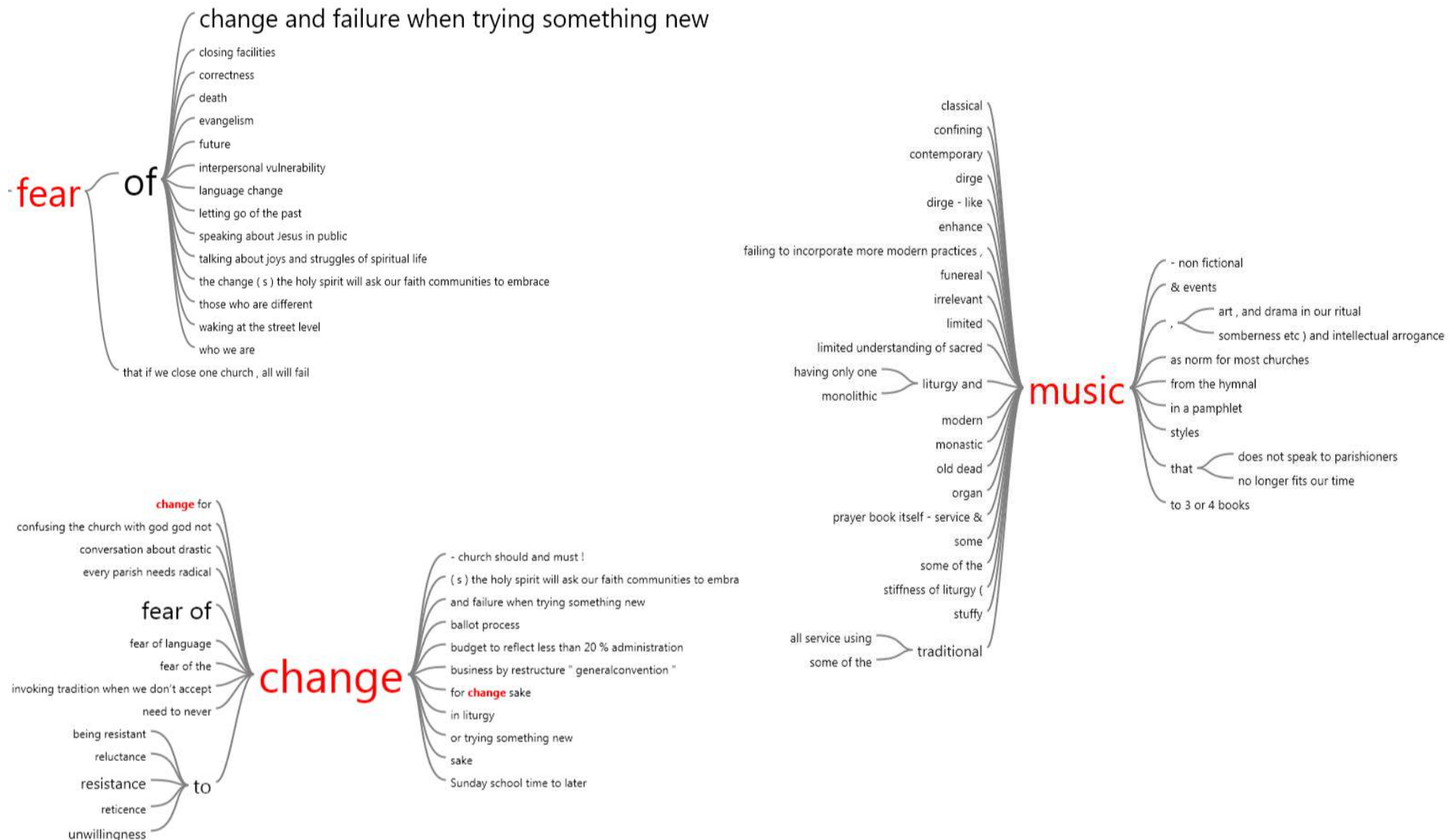
What the Church should let go of

Figure IX. Context of responses including “general convention” and “buildings.”



What the Church should let go of

Figure X. Context of responses including “fear”, “change”, and “music.”



My Church...10 years from now

Figure XI: What will bring the most joy from the Church in 10 years?

The final question asked members to imagine it was 10 years in the future and ponder what about the church would bring them the most joy then. Many answered that it would be the **people** and **community** (both inside and around the church) that would bring them the most joy in the future. Many also cited the **love** they have for and feel from their fellow members in a church where everyone is **welcome** and **diversity** is celebrated.

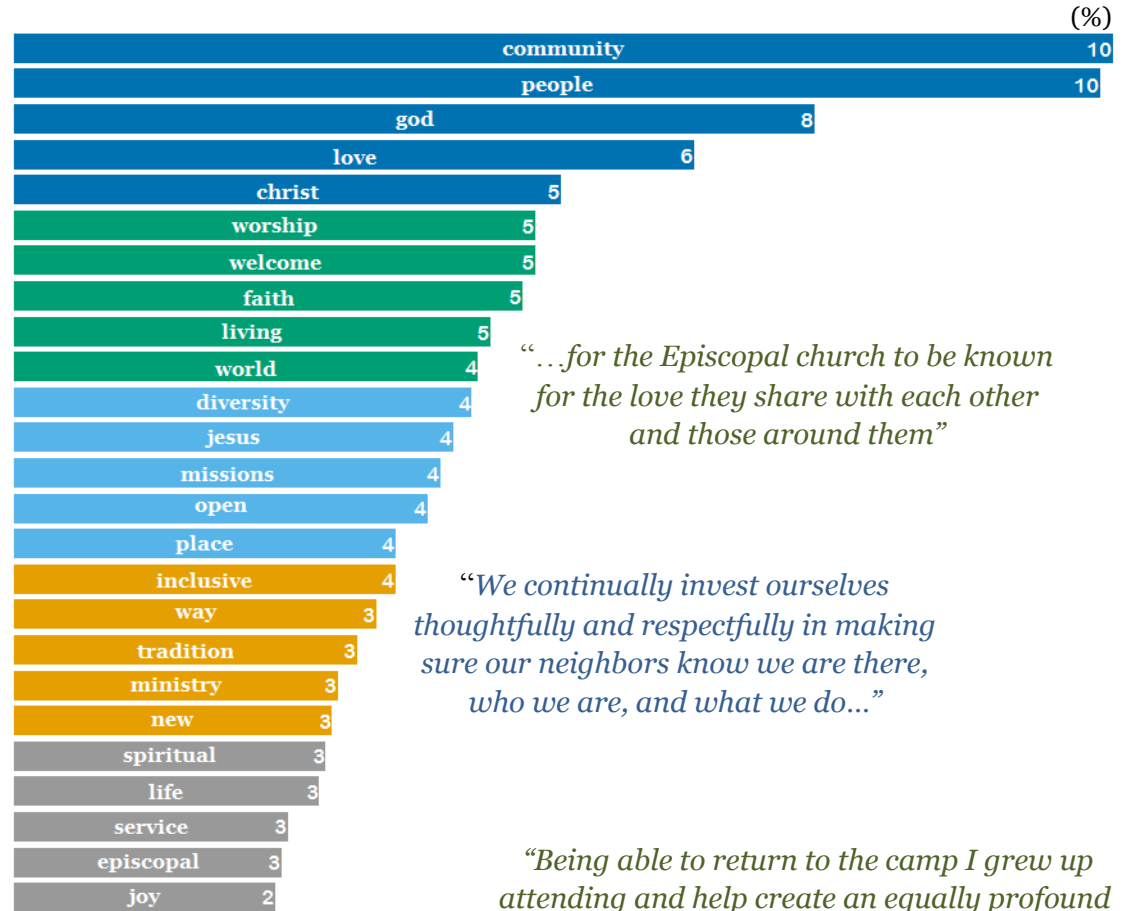


“Retained the rich heritage of the faith and its beautiful worship while serving and reaching out to all of god's people”

My Church...10 years from now

Members were more united in their responses to the question about what would bring the most joy from the church in the future than any other question. Half of the answers (49%) contained one or more of the top seven concepts: “community”, “people”, “God”, “love”, “Christ”, “worship”, and “welcome.” As one would expect, many of these same concepts were shared in responses to question 1 about members’ favorite memories. By and large parishioners value the love and sense of community the church presents. They love the inclusive nature of the church, its missions, and ministry.

Figure XII: Most frequent answers for joy from the Church in 10 years



My Church...10 years from now

The most popular concepts in the responses for the question of what would bring parishioners joy from the church in the next decade were “community” and “people.” Most of these responses fall into one of three overlapping groups.

A Community of Faith

Many brought up the unity and sense of belonging they feel with fellow worshipers, for example:

- “Belong to a **community** of love, tradition with compassion...”
- “Welcomes my family and I into their **community** without judgment. They allow me a place for my child to become her own person”
- “Really are a **community**. We participate in each other's lives, through the good and the bad. We're a family.”

*“acceptance and loving **community** that I found over the course of my life through the church...”*

*“**community** of people I can lean on and I find peace there”*

*“Engaged in meeting needs of the **community** as the eyes, ears, hands and feet of Jesus in exciting ways...”*

Outreach & Fellowship

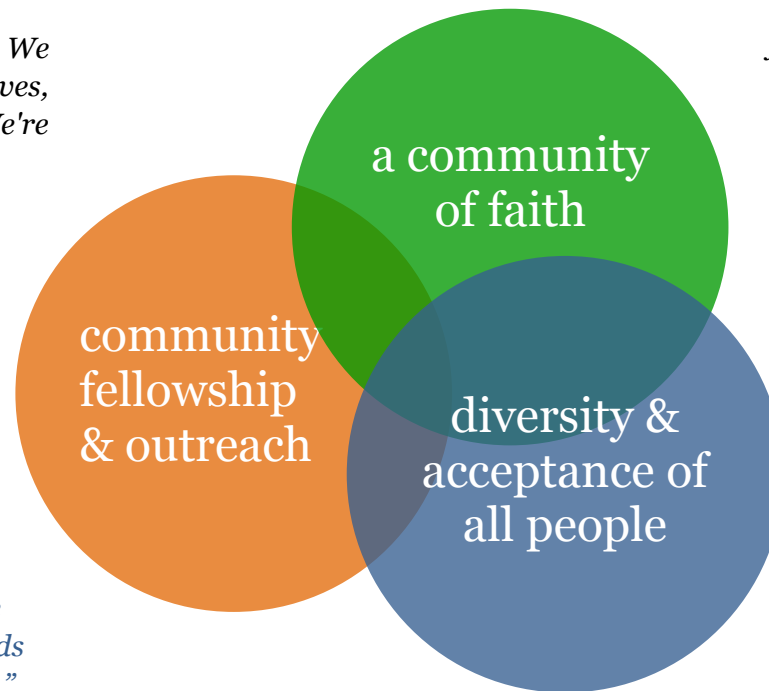
Others spoke of the connection and commitment to the greater community, like:

- “Clear commitment to **community** in sacrament and hospitality”
- “responds to the needs of its people as well as the **people** outside the church”.

Diversity and Acceptance of All

And another group of members emphasized the diversity embraced by the church:

- “...how able it is to support many different iterations of individual initiative and a plethora of expressions of faith and **community**”
- “a **community** of faith that includes all races and beliefs and welcomes change”
- “Vibrant, Christ-centered congregations filled with all sorts of **people**.”



*“kaleidoscope of **people**”*

*“ministry is taken to the **people**”*

*“how welcoming the church has become, we now have **people** from all walks of life...”*

Reimagining the Episcopal Church

Notes

1. Word frequencies calculated by grouping stemmed words together and represented by most frequent iteration, for example entries for “love” and “loving” all tallied as “love.”
2. The numbers in all bar charts represent the percentage (rounded to the nearest whole number) of responses to each question in which concept occurred. Since all responses contain multiple terms, and since only top results are shown for each item, percentages do not add to 100.
3. For clarity, “Eucharist” and “communion” were both coded as “Eucharist” except for cases when “communion” was cited as “Anglican Communion” referring to the global polity.
4. Question one concerning best memories of the church asked for three responses. These were coded as separate entries, so the total number of responses was divided by three to calculate percentage of responses for Figure II.
5. In the responses for questions 2b (let go) and 3, the most frequent word was “church.” Each question asked about an aspect of the church – what should the church let go of & what will bring you the most joy from the church in 10 years – “church” was removed from the responses for analysis. This way the other top responses – i.e., “structure” for question 2 (let go) & “community” for question 3 could be highlighted as the particular aspects of the church respondents described.
6. Data were analyzed using QSR International’s NVivo 10, R: A Language and Environment for Statistical Computing from the R Foundation for Statistical Computing, and the R package “wordcloud” from Ian Fellows.
7. Prepared by Todd Combs, Ph.D. toddcombs13@gmail.com

Appendix 3: Resolutions and Explanations to Support an Agenda of Church Reimagination

We believe that to adapt to today's needs and to strengthen its ability to serve God's mission as Luke 10 describes, The Episcopal Church must address how we "do the work we have been given to do" at every level — congregational, diocesan, and Church-wide, as well as through individual spiritual practice and discipleship.

We believe that the Church must reconsider many of its current practices around congregational and diocesan collaboration, congregational and leadership development, clergy formation, Church Pension Fund incentives and initiatives, and the use of our sacred buildings.

We debated whether to present these recommendations to the Church in resolution form. They are in many ways more comprehensive than resolutions of General Convention tend to be. They integrate governance and culture, administration and identity, and polity and practice. They are also, by virtue of their breadth, less detailed than some might wish.

However, we believe that the Church needs to address these issues directly and immediately, and the legislative process is the primary means by which we as The Episcopal Church endorse and fund our communal priorities and directions. The "perfecting" of resolutions is a process shared by members of the Church who assemble as our General Convention, bishops, clergy, and lay people from around the whole Church.

We recognize that what we as TREC present is only one step in this Church-wide conversation and process. And so we put forth three resolutions for General Convention which, if embraced as critical issues and adopted for further action, will engage the Church at every level in faithful, constructive conversation and planning.

We believe this work is at the heart of the reimagination to which we have been called as a task force. In turn, our call to the Church is to come together in collective and constructive reimagination around three topics:

- Restructuring for spiritual encounter;
- Reimagining dioceses, bishops, and General Convention;
- Restructuring assets in service of God's mission in the future.

We have designed these resolutions to call all parts of the Church — not just the central governance structures — to engagement. Change around these issues will be both technical and adaptive based on specific canonical recommendations we have included, and on experimentation and learning at local, diocesan, and Church-wide levels. They propose renewed ways not only of speaking to the world, but of being together, and progress will be driven by a commitment to collaboration across structures that may have no formal connectivity today. Therefore, these resolutions are:

- Holistic, systemic, intentionally overlapping, and designed to catalyze discussion and experimentation by all parts of the Church in the work of problem-solving, resource-sharing, mutual burden-bearing, and mission-making.
- Direct yet open — a combination of specific and general recommendations. We have included specific recommendations where we have them, but believe that "filling in the gaps" is the work of a larger whole for collectively addressing the challenges and opportunities before us.

RESOLUTIONS**1) A001: Restructure for Spiritual Encounter**

Resolved, the House of _____ concurring, That the 78th General Convention urge Episcopal seminaries to work collectively in creating, nurturing, and developing a culture of collaboration among them that results in: new structures; new curricula; new degrees beyond the traditional MDiv; partnerships and practices on the academic, departmental, and inter-seminary levels; tangible, measurable evidence that seminary trained leaders (lay and ordained) have the spiritual formation, skill sets, and intellectual aptitude to engage the world and to transform and lead The Episcopal Church, looking beyond competency in the academic areas defined by canon; standards of accountability, reporting, and mutual ministry reviews at all levels; and Episcopal seminaries' reportage of their progress to Executive Council and to each succeeding General Convention; and be it further

Resolved, That Diocesan Councils and Commissions on Ministry, in collaboration with their Bishop, encourage and support diverse ways for ordained clergy to make a living inside and outside the Church; and be it further

Resolved, That the Executive Council study the issue of clergy compensation; and be it further

Resolved, That the Trustees of the Church Pension Fund study the following and report to the 79th General Convention: the current pension offerings and how well they serve the Church; the incentives in the current pension system; pension plan opportunities available to Episcopal clergy working in the secular world who are providing non-stipendiary service to The Episcopal Church; compensation models and pension benefits that may not be adequate or may be just in certain areas of the Church, particularly in dioceses outside the U.S.; and be it further

Resolved, That the Domestic and Foreign Missionary Society develop a network to help Episcopal congregations, including clergy, vestry, organist, musical, lay, and other liturgical leaders, to become skilled in creating, nurturing, and developing spaces and moments for spiritual encounters that transform lives and unjust structures; and to have partnerships and practices with other congregations to become excellent stewards of spiritual, financial, real estate, and community resources; and to report their progress and learning annually to their Diocesan Convention/Council and Bishop.

EXPLANATION

The Psalmist says: "Taste and see that the Lord is good." (34:8) At the heart of being a Christian is this continual experience of God that changes our lives and spurs us to just actions toward others (as in the Five Marks of Mission). TREC's engagement report substantiates this: many Episcopalians' strongest memory of the Church is as a place where God's love is known. The sources of this experience vary from inclusion to liturgy, music, and so on. At the heart of the Church's mission is spiritual encounter with God that transforms lives. It can be said that Episcopalians understand this.

So why are we facing enormous challenges?

First, we Episcopalians, like many other Christians, are often distracted in our focus. We do not tend to put our life in God through Christ consistently front and center in all that we do, or to do it with consistent effectiveness. In contemporary society, people are hungry for spiritual encounters; a sense of awe; genuine community; authentic witness; and practices to live-loving, faithful and just lives. They are also less and less inclined to approach the Church or any organized religion to find these things.

The system of the institutional Church across denominations is also now being challenged — fewer people go to church regularly on Sunday, some because they do not find the kinds of connections with others or God that nourish or bind them to their fellow parishioners as committed members. This is true of all age groups, not just people in their 20s and 30s.

With the decline in membership and rising costs of maintaining staff and buildings, we may no longer be able to support the traditional model of one clergy, one parish. Many church buildings are unsustainable cost centers. To add to the problems, expensive seminary tuition leads to long-term debt for many clergy.

As the model of the past century becomes outmoded, we must be more inventive around how we conceive of, select, prepare, train, and support our lay and ordained leadership. (We believe that institutions and programs training liturgists and musicians face similar challenges.) Many clergy are neither prepared nor equipped to address the complex issues of our times that impact spiritual health and identity, or our viability as an institution. In response, some dioceses are exploring and implementing creative models for clergy and lay leadership and employment.

Newer clergy cannot assume that they will be able to make a sustainable living in the Church. Instead, they must have many skills they can use in both church and secular environments. That multiplicity of skills will also benefit the life of the Church. Such clergy will be more confident of, and responsible for, their financial prospects. They will be freer to choose ministries that fit their calling, and be free to work in new ways. Seminary training processes should continue to be reformed. Changes may mean the creation of degrees or programs that speak broadly to the needs of the Church and to the skills and gifts needed for leadership in today's world. We also encourage seminaries to speak in new ways to society at large and to better meet the educational and spiritual needs of non-church people.

The Church Pension Group must then adapt to support these new, emerging realities and needs. It is essential that the Church adapt theological education, pension benefits, and related processes to embrace innovation, creativity, and overall growth.

Commissions on Ministry must likewise re-envision the ordination process and consider the broader ministry needs of today's Church, so that they do not enact the requirements and processes of a different era and miss the opportunities of the new. Our committed lay people may be our greatest untapped resource. We must find ways to equip some of them to perform roles that in the past have been assigned to the clergy.

What if we make these changes and nothing happens? We are encouraged by the story of Jacob's ladder, and that all truthful and honest striving to transform will be met by God with a blessing. "I will not let you go, unless you bless me." (Genesis 32:28) The institutional changes we seek in our living system will require will, humility, sacrifice, devotion, as well as timely action. The exercise of these alone will be transformational and will bring us into an encounter with the God of Jacob and Israel.

2) A002: Reimagine Dioceses, Bishops, and General Convention

A. Reimagine Governance Structures

Resolved, the House of _____ concurring, That the 78th General Convention adopt a unicameral model of governance as outlined in amendments to Article I, Sections 1-6 of the Constitution as proposed in TREC's final Report; and be it further

Resolved, That the bishops of The Episcopal Church create, nurture, and develop a culture of collaboration that results in: new structures, partnerships, and practices on the interpersonal, group, and organizational levels; measurable, tangible outcomes of performance; standards of accountability, reporting and mutual ministry reviews at all levels (bishops, clergy, diocesan bodies); frank discussion on the number and size of

our dioceses and whether change is needed; and reportage on their progress to each succeeding General Convention; and be it further

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; and be it further

Resolved, That the diocesan assessment percentage be lowered while making it canonically mandatory (with means for pastoral exception) for each diocese to meet that assessment.

B. Make Constitutional Changes to Achieve a Unicameral Legislative Body

Resolved, the House of _____ concurring, That Article I, Sections 1-6 of the Constitution be stricken in their entirety and replaced with the following:

The Episcopal Church Constitution, ARTICLE I

Sec. 1. There shall be a General Convention of this Church in which all members shall meet together as one body. Each of the three orders — Bishop, Clerical, and Lay — may meet and deliberate separately except as the constitution, canon, or rule of order may otherwise provide. On any matter requiring a vote, any order may choose to deliberate and/or vote separately. In all deliberations, freedom of debate shall be allowed, subject to such rules of order as may be adopted to assure fairness.

Sec. 2. Each Bishop of this Church having jurisdiction, every Bishop Coadjutor, and every Suffragan Bishop shall have a seat and a vote in the General Convention and any matter acted upon separately by the Order of Bishops. A majority of all Bishops and Deputies entitled to vote shall be necessary to constitute a quorum for the transaction of General Convention business.

Sec. 3. At the General Convention next before the expiration of the term of office of the Presiding Bishop, the General Convention shall elect one of the Bishops of this Church having jurisdiction as the Presiding Bishop of the Church. The Presiding Bishop of the Church shall serve as a co-chair of General Convention. Candidates for the Presiding Bishop shall be elected by the General Convention, by concurrent vote of each order. The affirmative vote of a majority of the deputies of each order shall be required for the election of a Presiding Bishop. The term and tenure of office and duties and particulars of the election not inconsistent with the preceding provisions shall be prescribed by the Canons of the General Convention. If the Presiding Bishop of the Church shall resign the office as such, or if by reason of infirmity shall become unable to serve, or in case of death, the Bishop who, according to the Rules of the Order of Bishops, becomes its Presiding Officer, shall (unless the date of the next General Convention is within three months) immediately call a special meeting of the Convocation of Bishops to elect a member thereof to be the Presiding Bishop. The certificate of election on the part of the Convocation of Bishops shall be sent by the Presiding Officer to the Standing Committees of the several dioceses, and if a majority of the Standing Committees of the dioceses shall concur in the election, the Bishop elected shall become the Presiding Bishop of the Church.

Sec. 4. In addition, the Church in each diocese that has been admitted to union with the General Convention, each area Mission established as provided by Article VI, and the Convocation of Episcopal Churches in Europe, shall be entitled to representation in the General Convention by three ordained persons, priests, or

deacons (“Clergy”) canonically resident in the diocese, and not more than three lay persons, confirmed adult communicants of this Church, in good standing in the diocese but not necessarily domiciled in the diocese; but the General Convention by Canon may reduce the representation to not fewer than two deputies in each order. Each diocese, and the Convocation of Episcopal Churches in Europe, shall prescribe the manner in which its deputies shall be chosen. To constitute a quorum for the transaction of business, the Clerical order shall be represented by at least one deputy in each of a majority of the dioceses entitled to representation, and the Lay order shall likewise be represented by at least one deputy in each of a majority of the dioceses entitled to representation.

Sec. 5. The vote on all questions that come before the General Convention shall be governed by the following provisions, supplemented by such procedural provisions as the General Convention may adopt in its Rules of Order: Unless a greater vote on any question is required by this Constitution or by the Canons in cases not specifically dealt with by this Constitution, voting by orders shall not be required, and the affirmative vote of a majority of all Deputies present and voting shall suffice to carry any question.

When voting by orders is required, unless a greater vote on any question is required by this Constitution or by the Canons in cases not specifically dealt with by this Constitution, the affirmative vote of a majority of all Deputies of each order (clergy, lay, and Bishops) present and voting shall suffice to carry any question. A vote by orders on any question shall be taken if required for that question by this Constitution or by the Canons or if clerical, lay, or Bishop representation from three or more separate dioceses shall so request at the time of the call for the vote on that question. In voting by orders, the vote of each order shall be counted separately, each order in each diocese shall have one vote, and a vote in the affirmative by an order in a diocese shall require the affirmative vote of a majority of the Deputies present in that order in that diocese. To carry in the affirmative any question being voted on by orders requires concurrence in the affirmative by all orders and, unless a greater vote is required by this Constitution or by the Canons in cases not specifically dealt with by this Constitution, concurrence in the affirmative by an order requires the affirmative vote in that order by a majority of the dioceses present in that order.

Sec. 6. At the General Convention, a majority vote of those Deputies present, even though less than a quorum, may adjourn from day to day.

EXPLANATION

Our history and heritage, as The Episcopal Church, have led us to create governance structures that allow dioceses, parishes, seminaries, and other institutions to function in relatively independent, self-sufficient, and self-focused ways. Politically and governmentally, The Episcopal Church functions as discrete units with checks and balances, yet theologically, we are one Body, and as Christians, we are called to the Work of being one Body.

In interviews with church leaders, TREC found that several of their concerns involved the challenges faced by dioceses and the need for TEC to more directly address issues of diocesan sustainability, vitality, accountability, and the need for collaboration in areas administrative, financial, or structural.

Faithful ministry and mission are underway in dioceses small and large throughout the Church. Neither the size nor the number of dioceses is the core issue. The core problem appears to be an inability to resolve inefficiencies or incapacities that could be readily addressed by intentionally working together, by living as one Body beyond the diocesan level. We have found that one of the most significant Church-wide challenges is that member dioceses, while perhaps being vibrant locally, and even active independently in mission beyond their own geographic bounds, are neither consistently engaged with nor committed to the work of being one with each other.

Moreover, when opportunities arise to merge, stand in solidarity, or codify collaboration, some dioceses (including Standing Committees), or even Church-wide leaders, have chosen to remain entirely independent, even when this does not appear to be the best use of energy and resources.

It is also evident that the historical and current tensions between the House of Bishops and House of Deputies at times inhibit our potential to flourish.

Lack of collaboration will remain a stumbling block to the health and Christian witness of each diocese and that of The Episcopal Church unless we make significant changes to our models and ways of operating. We must go beyond collaboration as discussion — which is the first step — to develop collaboration into joint action, experiments, innovations, commitments, practices, and structures. We realize that this is happening in some places. We also believe that a widespread culture of collaboration is what the Church desperately needs.

Therefore, we encourage means by which dioceses are stretched beyond their geographic boundaries and into full participation in the larger Body, starting with a renewed approach to the episcopate and a new model for being General Convention.

General Convention is the embodiment of The Episcopal Church gathered as one Body for purposes of prayer, discernment, celebration, and decision-making. We value the checks and balances provided in our current system, yet we believe that a unicameral model with the opportunity for orders to meet separately, and at times to vote by orders, will best forward our experience and practice of being one Body.

This resolution would convert the current bicameral legislative body (House of Deputies, House of Bishops) to a unicameral body to promote shared discussion and consensus-building among all three Orders (while maintaining the identities of the Orders and their ability to vote by Orders), and to avoid the delays and complications inherent in moving legislation between two houses. The expectation is that this and other improvements, some of which are already in progress under the leadership of the presiding officers, will help the Church conduct all legislative business more efficiently and effectively, and likely more quickly.

Bishops must play a lead role in making collaboration possible. They have a particular calling with regard to maintaining the unity of the Church and therefore need to model this unity not only by gathering together with one another, but also by leading the Church in practices that better support a Church-wide culture of solidarity, burden-sharing, mission, and resources.

While representative of our greater unity, the current House of Bishops is one of the least diverse bodies in the whole Church — not only in demographics, but also in skills and life experience. Its makeup does not reflect the Church or society. The search and election process needs to be revised to yield a spiritually discerned, qualified, and diverse order. These processes are also expensive relative to outcomes, inconsistently implemented, and oftentimes fail to attract and capture many of the key skills required by the demands of today's episcopate. It may be that no search process will be adequate; as such, a stronger formation process is called for so that bishops can have the support, training, mentoring, coaching, and other supplemental developmental activities needed for spiritual, adaptive (and not just technical) leadership in difficult times.

3) A003: Restructure Assets in Service of God's Mission in the Future

Resolved, the House of _____ concurring, That the 78th General Convention direct every diocese to develop a theology of sacredly inclusive use of space that is adaptive and generative financially and spiritually; and be it further

Resolved, That the Presiding Officers, in consultation with Executive Council, convene regional consultative groups of professionals such as developers, financiers, architects, designers, community organizers, urban planners, artists, social entrepreneurs, and lawyers to serve as a resource for congregations seeking to re-envision their space and its possible uses, with an eye for demographic changes and trends in their region, and that \$200,000 be allotted for this purpose; and be it further

Resolved, That Bishops, Deans, Chapters, Rectors, and Vestries work collaboratively with congregational and community partners, and that every Episcopal cathedral, congregation, religious community, and institution work to re-envision their purpose in a spiritually hungry, community-seeking, and contemporary culture, considering especially the potential for full-scale community involvement in the use of its space and its strategic role in their context at large; and be it further

Resolved, That the Standing Committees of each diocese create standards for intervention and endowment spending policies; and designate Future Generation Funds to be good stewards of God's gifts, while caring for generations yet to come.

EXPLANATION

Throughout The Episcopal Church, we have tremendous monetary, real estate, and building resources. Our buildings are some of the most beautiful yet underutilized spaces. While worship services offer one of many expressions of the holy use of buildings, many of our buildings, even in viable and vibrant parishes, are empty much of the week.

Financial pressures have in some places led to the depletion of endowment funds solely for building maintenance or operational purposes. These same pressures have led to the sale of buildings and lands while not changing any of our fundamental business or ministry models, even while groups within our larger communities need safe, beautiful, dependable, loving, creative, sacred, tax-free, available spaces for gathering. The single most unused assets in TEC are our buildings, many of which are in areas where real estate needs are enormous and even lucrative.

We should be incredulous that our buildings are often empty — not just of members, but of any other users. We need to tap our Anglican understanding of incarnation, so that not just formally religious things are sacred, but so that other activities too can become sacred and sanctified, and benefit from being present in church buildings. With such a new attitude, we can then seize opportunities for how our spaces can be used for a whole host of heretofore unconsidered activities — activities of work, play, learning, shelter, and respite that the communities around us need and want. In our generosity, we can be generative.

Our buildings and properties can turn the tide of red ink if we adopt a new theology of sacredly inclusive space that seeks to be generous and generative. We encourage the stewards of these spaces to start with a commitment to let the entire church space be used for a wider variety of purposes that are consistent with our values as Christians. Further back in history, the parish, monastery, and cathedral were the centers of community life and were used for worship, commerce, refuge, trial court, school, theatre, hospital, burial ground, and more.

Several Native American traditions encourage leaders to make every decision with an eye to the welfare and well-being of generations to come, up to the seventh generation. This mode of thinking is not about scenario planning or plain stewardship. Rather, and in Christian terms, it thinks seriously about the future as deeply alive, because God's Mission in the future is alive. But that seventh generation is impacted by our decisions today about how we use, care for, and grow resources of land, buildings, and money. Selling buildings and consuming endowments to provide operational expenses is using the future to pay for the present.

Instead, like grandparents who sacrifice in the present by investing in education funds for their grandchildren, we ask that TEC look to the future. Organizational entities that have no new viable business or ministry models except consumption of accumulated resources must be recognized as having run out of good ideas, leadership, or opportunities. They can be encouraged to embrace a healthy process of dying, so that their deaths plant the seeds of resurrection for other lives of faith.

In this respect, dioceses can explore creating Future Funds or Land Trusts out of these closures or bequests such that these cannot be used now, but can be unlocked only at a future date by a new generation.

Appendix 4: Who We Are as an Episcopal Church, What We Want to Uphold, and the Role of the Church-wide Structure

The way we organize the Church is an expression of our identity — a communal expression of living out the Way of Jesus in the power of the Spirit. Over the centuries, our values have come to shape together a distinctly Episcopal way of being Christian. They include:

Breadth and expansiveness: We value a spectrum of Christian belief and practice within the “ordered freedom” of Prayer Book liturgy. We embrace the Anglican ideal of holding together multiple perspectives within one community of faith.

An incarnational view of human life: The incarnation represents God’s definitive “yes” to human life, experience, and culture. Every local culture can bear (and distort) God’s life, and the Church must take shape within those cultures to be the body of Christ.

The way we organize the Church is an expression of our identity, a communal expression of living out the Way of Jesus in the power of the Spirit.

A sacramental view of Christian life: Episcopalians understand the sacraments of Baptism and Eucharist as touchstones for the Church’s identity and witness, as they represent God coming to us in the ordinary stuff of the world: water, bread, and wine).

The arts, liturgy, and mystery: We believe that we can express the sacred through the arts and music.

Social engagement and prophetic dissent: We aspire to be fully inclusive and to strengthen society in Christ’s name with grace, mercy, forgiveness, justice, and reconciliation for all people and for God’s creation. The Gospel calls us to dissent from predominant patterns and structures in the world.

Continuity and change: In our commitment to the incarnation, we seek to uphold classical Christian faith but to adapt to historical change.

These elements of identity can give us to power to renew our mission and vitality in the 21st century. The reform and renewal underway must take seriously these elements of who we are, even as we make changes for our future.

As we spoke with thousands of Episcopalians over the last two years, a few ideas rang like bells in nearly every conversation. We all share an enduring love for the Church and its unique way of creating Christ-centered community and mission. We share a compassion for every human being, which we demonstrate in many ways, such as our inclusiveness.

Our faith centers on the Bible, of course. The Book of Common Prayer and the beauty and mystery of our liturgy bind us together around the world and through the ages. We love the Eucharist and baptism. We treasure the pageantry, beauty, and music of the Church. We consider our Anglican relationships and traditions to be essential to what it means to be Episcopalian.

We all expect to be free to ask questions and disagree without splintering endlessly, and we all want to be able to try some new things without having to give up all of the old ones.

The members of the Task Force believe that the Church can and must preserve all of these great strengths — along with its ability to evolve. Like every other long-lived organization, the Church has been able to make fundamental changes throughout its history.

We believe that this flexibility — the capacity and willingness to take a clear-eyed look at who we are and to decide together where we want to go — is something the Church must preserve if it is to grow and thrive into the 22nd century and beyond.

However, to make the kind of transformation necessary to participate in God’s mission in a faithful and life-giving way in a changing world, we believe that the Church should become less of a hierarchy and more of what we call a “network.”

This evolution will have profound implications for roles, culture, decision-making processes, and leadership itself. For example, we aim to more clearly define the role of the Presiding Bishop while decentralizing more decision-making and getting more input from the laity and minority voices.

While our recommendations represent real change, we believe they are in keeping with the evolution that has occurred historically around our church governance and structures. Having researched this history, we recommend four clear roles for Church-wide structure in the 21st century:

Catalyst: The Church-wide organization should inspire and provoke all members of the Church to live fully into its mission of “restoring all people to unity with God and one another in Christ” (BCP, p. 855). As a catalyst, the Church can call all the baptized to live into the fullness of the Baptismal Covenant and interpret the realities of the world in light of the gospel, calling the world to justice and peace.

Connector: The Church-wide organization should establish and maintain relationships among its member communities and constituents to cultivate Episcopal identity, magnify the mission impact of local communities by connecting them to each other, and facilitate the sharing of ideas and learning across the Episcopal and broader Anglican networks.

This would include representing The Episcopal Church in the Anglican Communion, forging ecumenical relationships and alliances, maintaining the Church’s institutional history through the Church Archives, and fostering communication across the Church around new ideas, learning, and opportunities for collaboration.

Capability-BUILDER: The Church-wide organization should help leadership develop the critical skills necessary for individual and community-wide Christian formation in 21st-century contexts. The organization should also ensure that the Church is a learning organization — improving after each success and failure across the Church and rapidly sharing lessons learned across the Church network.

Essential capabilities today include skills in ministry, community organization, reviving congregations, planting congregations, multicultural leadership, evangelism, Christian formation, and reaching new generations and new populations. Most of the expertise in these areas is found at the grassroots level, but the Church-wide function can foster mutual learning, especially peer-to-peer. For example, the Church could fund experts to support targeted training and professional development around shared needs, and evolve expectations and requirements for clergy leadership.

Convener: The Church-wide organization should assemble the Church in traditional and non-traditional ways for governance and as a missionary convocation. The organization should also convene the Church with the broader Anglican Communion, with ecumenical church partners, and with other potential partners and collaborators in proclaiming Christ’s Gospel and living the Five Marks of Mission. For example, the Church could convene a General Missionary Convocation both in person and virtually, potentially concurrent with General Convention.

Appendix 5: Resolutions to Amend Canons to Implement Proposed Changes**A004: Restructure Executive Council**

Resolved, the House of _____ concurring, That Title I, Canon 4, Sections 1-8, be stricken in their entirety and replaced to read as follows:

Title I, CANON 4: Of the Executive Council

Sec. 1 (a) There shall be an Executive Council of the General Convention (which Council shall generally be called simply the Executive Council, or the Council) whose duty it shall be to oversee the execution of the program and policies adopted by the General Convention. As Executive Council, and also in its capacity as Board of Directors of the Domestic and Foreign Missionary Society, the Executive Council shall have oversight of the work done by the Presiding Bishop and the Society. The Executive Council shall also have oversight responsibility for the work of the Office of General Convention, and the Executive Officer of General Convention shall report directly to the Executive Council. In such capacities, the Council shall have oversight responsibility for the disposition of the moneys and other property of the Domestic and Foreign Missionary Society in accordance with the provisions of this Canon and the resolutions, orders, and budgets adopted or approved by the General Convention. It shall also have oversight responsibility for the disposition of the moneys of the Office of General Convention. The Council shall adopt procedures it deems appropriate for approval of expenditures by the Domestic and Foreign Missionary Society and the Office of General Convention.

(b) The Executive Council shall be accountable to the General Convention and shall render a full, published report concerning the work of the bodies for which it has oversight responsibility to each meeting of the General Convention. The report shall include information on the implementation of all resolutions adopted in the previous General Convention calling for action by the Executive Council, the Presiding Bishop, the Domestic and Foreign Missionary Society, and the Office of General Convention.

(c) The Executive Council shall be composed of 19 members elected by the General Convention, of whom 10 shall be elected at General Convention in even-numbered years, and nine shall be elected at General Convention in odd-numbered years. The Executive Council shall include one elected member from each of the nine Provinces; at least three Bishops, five presbyters or deacons, and eleven lay persons; and the rules of order of the General Convention shall structure the voting for Council members so as to assure that this minimum distribution of Provinces and Orders is achieved. The Presiding Bishop and the Presiding Deputy shall be *ex officio* members on the Executive Council, with seat, voice, and vote.

(d) The Executive Council shall appoint a Governance Committee from among its members to assist the Council to (i) advise the Standing Committee on Search and Nominations annually in November on what skills are needed on the Executive Council to enable it to function with maximum effectiveness, and whether those skills are at that time represented on the Executive Council, and (ii) create a charter that describes the skills requisite for service on the Executive Council.

(e) The Executive Council members elected by General Convention shall be elected from among candidates nominated by the Joint Standing Committee on Nominations established by the Rules of Order. The Synod of each Province shall, within six months before General Convention, submit to the Joint Standing Committee on Nominations the names of up to six persons from its Province, including at least one from each of the three Orders, to be considered as a nominee for Executive Council. In considering candidates for nomination,

the Standing Committee shall consider the skills, gifts, and experience needed by the Executive Council in discharging its responsibilities under this Canon; the value of cultural and geographic diversity on the Council; the input received from the Executive Council; and the value of including historically underrepresented voices in the governance of the Church. The Standing Committee shall present a slate of nominees that includes at least six Bishops, ten presbyters or deacons, and twenty-two lay persons. Nominees for Executive Council are not required to be Deputies. There shall not be nominations for Executive Council positions from the floor of General Convention.

(f) The Presiding Bishop shall be the Chair of Executive Council, and the Presiding Deputy shall be the Vice Chair of Executive Council.

(g) The Church General Manager, the Church Treasurer, the Church Legal Officer, the General Convention Executive Officer, and the Church Secretary shall be *ex officio* members with seat and voice but no vote on the Executive Council.

(h) Except in the case of members initially elected for shorter terms in order to achieve rotation of terms, the terms of office of the members of the Council (other than *ex officio* members) shall be equal to twice the interval between regular meetings of the General Convention. The terms of office of all members shall commence immediately upon the adjournment of the General Convention at which they were elected. The term of a member shall become vacant in the event of two absences from meetings of the Council in the interval between successive regular meetings of the General Convention unless excused by the Chair and Vice Chair for good cause. Members shall remain in office until their successors are elected and qualified. No person who has served at least three consecutive years on the Executive Council shall be eligible for immediate re-election for a term of more than three years. After any person shall have served six consecutive years on the Executive Council, a period of three years shall elapse before such person shall be eligible for re-election to the Council.

(i) Should any vacancy occur in the Council through death, resignation, disability, or other reason, the Council shall fill such vacancy by the election of a suitable person to serve until a successor is elected by the General Convention. If the vacancy results in no member of Executive Council from a Province, the Council shall elect a person from that Province to fill the vacancy until the next General Convention. The General Convention shall elect a suitable person to serve the portion of any term that will remain unexpired from among nominees selected in the manner provided in this Canon.

(j) The Council shall exercise the powers conferred upon it by Canon, and such further powers as may be designated by the General Convention. It may, subject to the provisions of this Canon, enact procedures for its own committees.

(k) The Council shall elect the Church's members of the Anglican Consultative Council (ACC) and of other Anglican and ecumenical bodies for which no other procedure is provided. Members of the ACC representing The Episcopal Church shall report to each General Convention using the schedule and format required for Standing Commissions in Canon I.1.2 (j) and (k), and shall provide comprehensive written reports to Executive Council at Council's next meeting following each meeting of the ACC.

(l) The Presiding Deputy shall serve as a Vice President of the Domestic and Foreign Missionary Society. The Presiding Deputy shall be *ex officio* Vice Chair of Council.

(m) The Secretary of the General Convention shall be *ex officio* the Secretary of Council.

(n) Upon joint nomination of the Presiding Officers, the Council shall appoint a Church General Manager for the Domestic and Foreign Missionary Society, who shall be an adult confirmed communicant in good

standing or a member of the clergy of this Church in good standing who shall serve at the pleasure of, and report and be accountable to, the Presiding Bishop. If a vacancy should occur in the office of the Church General Manager, a successor shall be appointed in like manner.

(o) Upon joint nomination of the Presiding Officers, the Council shall appoint a Treasurer for the Domestic and Foreign Missionary Society, who may, but need not, be the same person as the Treasurer of the General Convention and who shall serve at the pleasure of, and report and be accountable to, the Presiding Bishop. If a vacancy should occur in that office, a successor shall be appointed in like manner. The Treasurer shall function as both treasurer and the chief financial officer of DFMS.

(p) Upon joint nomination of the Presiding Officers, the Council shall appoint a Church Legal Officer for the Domestic and Foreign Missionary Society, who shall serve at the pleasure of, and report and be accountable to, the Presiding Bishop. If a vacancy should occur in that office, a successor shall be appointed in like manner.

(q) The officers and staff of the Domestic and Foreign Missionary Society shall assist the Presiding Bishop in carrying out the work of the Church.

(r) Upon joint nomination of the Presiding Officers, the Council shall appoint a General Convention Executive Officer, who shall serve at the pleasure of, and report and be accountable to, the Executive Council. If a vacancy should occur in that office, a successor shall be appointed in like manner. Unless otherwise directed by Executive Council, the supporting staff of the General Convention Executive Officer shall include the functions of a Secretary and a Treasurer of the General Convention and those of a Manager of the General Convention. The General Convention Executive Officer shall be responsible for coordinating the work of the Standing Committees specifically funded by the General Convention Expense Budget.

(s) The Executive Council, by the affirmative vote of two-thirds of its entire membership, may elect to terminate the employment of the Church General Manager, Church Treasurer, Church Legal Officer, or General Convention Executive Officer. In that event, a successor shall be appointed in the manner set out in this Canon for appointments to those positions.

(t) The Chair shall preside at meetings of the Council, shall perform such other duties as are customary for such office, and shall perform such other duties as may be conferred by Canon and the bylaws of the Council. In the absence or at the request of the Chair, the Vice Chair shall preside at meetings of the Council and shall perform such other duties as may be conferred by Canon and by the bylaws of the Council.

(u) Upon joint nomination of the Chair and Vice Chair, the Executive Council shall elect an Audit Committee of the Council and the Domestic and Foreign Missionary Society. The Committee shall be composed of six members: one from the Executive Council committee with primary responsibility for financial matters; one from the Standing Committee on Program, Budget, and Finance; and the remaining four from members of the Church-at-large having experience in general business and financial practices. The members shall serve for a term of three years beginning on January 1 following a regular meeting of the General Convention or immediately following their appointment, whichever comes later, and continue until a successor is appointed, and may serve two consecutive terms, after which a full triennium must elapse before being eligible for re-election. Annually the Audit Committee shall elect a Chair of the Committee from among its members. The Audit Committee shall regularly review the financial statements relating to all funds under the management or control of the Council and the Society and shall report thereon at least annually to the Council. Upon recommendation of the Audit Committee, the Executive Council shall employ on behalf of the Council and the Society an independent Certified Public Accountant firm to audit annually all accounts under the management or control of the Council and Society. After receipt of the annual audit, the Audit Committee shall recommend to the Council and Society what action to take as to any matters identified in

the annual audit and accompanying management letter. The responsibilities of the Audit Committee shall be set out in an Audit Committee Charter. The Audit Committee shall review, at least annually, the Committee's Charter and recommend any changes to the Executive Council for approval.

(v) The Executive Council may establish by its bylaws such Standing Committees, consisting of its own members, as shall be appropriate and necessary for the discharge of its duties, the members of which are to be nominated jointly by the Chair and Vice Chair and appointed by the Council. The Council may also establish such other Committees and ad hoc working groups or task forces, which may include or consist of non-members, to be nominated jointly by the Chair and Vice-Chair and appointed by the Council, as may be necessary to fulfill its fiduciary responsibility to the Church. Unless otherwise provided in the procedures adopted by Executive Council, each Committee of Executive Council will cease to exist at the close of the next General Convention following its creation unless extended by Executive Council. Executive Council may revoke, rescind, or modify the mandate or charter of any Executive Council Committee not otherwise created by Canon.

(w) The Executive Council shall have a budget approved by General Convention for its work and the necessary expenses of its members and Committees. The Executive Council shall establish policies and procedures for managing and handling disbursements of funds from this budget.

Sec. 4 (a) The Council shall meet at such place, and at such stated times, at least three times each year, as it shall appoint and at such other times as it may be convened. The Council shall be convened at the request of the Chair, or on the written request of any five members thereof.

(b) A majority of the elected members of the Council shall be necessary to constitute a quorum at any meeting of the Council. No action shall be taken in the name of the Council except when a quorum, so defined, is present and voting. A member may participate in, and vote at, Council meeting by means of technology where all participants may hear one another simultaneously and according to procedures and guidelines set forth in the Council bylaws.

Sec. 5. 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 General Convention, the salaries of all officers of the Council and of all agents and employees of the Council and the Society shall be fixed by the Council.

Sec. 6 (a) The Executive Council shall submit to the General Convention at each regular session thereof a proposed budget for the Episcopal Church for the ensuing budgetary period, which budgetary period shall be equal to the interval between regular meetings of the General Convention. The Church Treasurer, supported by his or her staff, shall be responsible for preparing drafts of the proposed budget for review and approval of Executive Council.

(b) The budget proposed for adoption by General Convention shall provide for the expenses of the General Convention, the expenses of the mission and ministry programs of the Church and of its administration, the stipends and expenses of the Presiding Bishop and the Presiding Deputy, together with the necessary expenses of those offices, and the applicable Church Pension Fund assessments.

(c) Revenue to support the budget for The Episcopal Church shall be generated primarily by a single assessment of the Dioceses of the Church based on a formula which the General Convention shall adopt as part of its Program, Budget, and Finance process. If in any year the total anticipated income for budget support is less than the amount required to support the budget approved by the General Convention, the Executive Council shall make appropriate spending adjustments as faithful as possible to the budget adopted by General Convention.

(d) After the preparation of the proposed budget the Executive Council shall, at least four months before the General Convention convenes, transmit to the Bishop of each diocese and to the President of each Province a statement of the existing and the proposed assessments necessary to support the proposed budget. The Executive Council shall also submit to the General Convention, with the proposed budget, a plan for the assessments of the respective dioceses of the sum needed to fund a balanced budget.

(e) A diocese that neglects or fails to pay its assessment according to the budget adopted by General Convention shall be subject to such reduction of any Church program funds designated for the diocese as the Executive Council may approve, taking into account the diocese's particular circumstances.

(f) The General Convention shall consider and take appropriate action on the proposed budget presented to it.

(g) The Council shall have the power to approve, in accordance with such written procedures as it may deem prudent, expenditures of all sums of money covered by the budget and estimated budgets approved by the Convention, subject to such restrictions as may be imposed by the General Convention. It shall also have power to approve other initiatives proposed by the Presiding Bishop or otherwise considered by Council between meetings of the General Convention, as in the judgment of the Council are prudent and which the Church revenues will be adequate to support.

(h) Upon the adoption by the General Convention of a budget and the diocesan assessments for the budgetary period, the Council shall formally advise each diocese of its share of the total assessments to support the budget for the Episcopal Church.

(i) Each diocese shall thereupon notify each Parish and Mission of the amount of the assessments of such diocese. Each diocese shall present to each Parish and Mission a total objective which shall include both its share of the proposed Diocesan Budget and its share of the assessment of the diocese by the Executive Council in accordance with the plan adopted by the General Convention.

(j) Each diocese shall annually report to the Executive Council such financial and other information pertaining to the state of the Church in the diocese as may be required in a form authorized by Executive Council.

(k) Each diocese shall report annually to the Executive Council the name and address of each new congregation, and of each congregation closed or removed by reason of any of the following:

- (1) dissolution of the congregation;
- (2) removal of the congregation to another diocese due to cession or retrocession of geographic territory in which the congregation is located, pursuant to Articles V.6 or VI.2 of the Constitution;
- (3) removal of the congregation to a new physical location or address, identifying both the location or address from which the congregation has removed, and the successor location or address; and
- (4) merger of the congregation into one or more other congregations, in which case the diocese shall include in its report the names of all congregations involved in the merger, and the physical location and address at which the merged congregations shall be located.

Sec. 7 (a) Every Missionary Bishop or, in case of a vacancy, the Bishop in charge of the jurisdiction, receiving aid from the General Convention budget, shall report at the close of each fiscal year to the Council, giving account of work performed, of money received from all sources and disbursed for all purposes, and of the state of the Church in the jurisdiction at the date of such report, all in such form as the Council may prescribe.

(b) Every Bishop of a diocese receiving aid from the General Convention budget shall report at the close of each fiscal year to the Council, giving account of the work in the diocese supported in whole or in part by that aid.

Sec. 8. The Council, as soon as practicable after the close of each fiscal year, shall cause to be prepared and publish a full report of the work of the Executive Council, the Domestic and Foreign Missionary Society, and the General Convention Office to the Church. Such report shall contain an itemized statement of all receipts and disbursements and a statement of all trust funds and other property of The Domestic and Foreign Missionary Society, and of all other trust funds and property in its possession or under its oversight responsibility. The report shall include a schedule of the salaries paid to all officers of the Domestic and Foreign Missionary Society.

EXPLANATION

These canonical changes would implement TREC's proposals to reduce the size and enhance the effectiveness of the Executive Council while retaining the Council's balance of Orders and Provincial representation and promoting a constructive framework for shared decision-making. Adoption of these changes would result in a more nimble and accountable governing structure to undergird the mission of the Church between General Conventions.

A005: Of the Presiding Bishop in a Unicameral General Convention

Resolved, The House of _____ concurring, That Title I, Canon 2 be stricken in its entirety and replaced to read as follows:

Sec. 1 (a) At each General Convention the Clergy and Lay Orders, voting separately by order, shall each elect one person from its order from each Province as members of the Nominating Committee for the Election of the Presiding Bishop. Prior to the election, the Clerical and Lay Deputies from each Province shall hold a caucus, at which the caucus shall select two Clerical Deputies and two Lay Deputies as nominees, and these shall be the only nominees upon which the Clerical and Lay Orders shall vote in electing the members of the Nominating Committee. The election of each such member of the Committee shall be by the entire membership of the Clerical and Lay Orders, with a majority of those voting necessary for election. The Co-Chairs of General Convention, acting jointly and after consultation with representatives of youth, shall appoint two persons, age 16-21, as members of the Nominating Committee for the Election of the Presiding Bishop.

(b) At each General Convention, the Order of Bishops shall elect one Bishop from each Province as a member of the 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 such member of the Committee shall be by the entire membership of the Order 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 the caucus shall select two Bishops as nominees, and these shall be the only nominees upon which the Order of Bishops shall vote in electing the members of the Nominating Committee.

(c) In the event vacancies shall occur in the 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 Nominating Committee. In the event such vacancies shall occur more than one year prior to the next General Convention, the Presiding Bishop shall appoint replacements for Bishops and the Chief Lay and Clergy Officer shall appoint replacements for Clerical and Lay members, in all cases from the same Provinces as those Bishops or Lay and Clergy 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 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 Nominating Committee through the next succeeding General Convention.

(d) The Nominating Committee shall remain in office until the adjournment of the next General Convention, at which time a new Nominating Committee shall be elected. Members of the Committee are eligible for reelection.

(e) The 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 Order of Bishops for consideration by the General Convention 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 Order of Bishops from the floor at the time the Nominating Committee presents its nominees to the General Convention, 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.

(f) At the General Convention at which a Presiding Bishop is to be elected, the Nominating Committee shall present to the General Convention the names of not fewer than three members of the Order of Bishops for the consideration of the General Convention in the choice of a Presiding Bishop. At the session at which the Nominating Committee presents its report, any Bishop or Deputy may nominate any other member of the Order of Bishops for the consideration of the General Convention in the choice of a Presiding Bishop. Election of a Presiding Bishop shall be by concurrent vote of each Order, deliberating and voting separately, from among all such nominees. The affirmative vote of a majority of the Deputies of each Order shall be required for the election of a Presiding Bishop. There may be discussion of all nominees. If the General Convention shall find itself unable to elect a Presiding Bishop, another election process shall be held, at which additional nominations may be received, and on the following day, election shall be by the General Convention from among all of the nominees, including those previously nominated.

(g) In the event a vacancy in the office of Presiding Bishop shall occur in the interim between meetings of the General Convention, the Nominating Committee shall, within forty-five days of the occurrence of the vacancy, submit to the Convocation of Bishops for its consideration, the names of not fewer than three members of the Convocation of Bishops for consideration in the choice of a Presiding Bishop to fill the vacancy and simultaneously shall notify the Presiding Deputy, who shall in turn notify all Lay and Clergy Deputies. Thereafter, the Convocation of Bishops shall hold a special meeting to elect a Presiding Bishop to fill the vacancy, and in such election, the vote shall be upon the nominees of the Nominating Committee and any further nominations made by any member of the Convocation of Bishops. At the special meeting the Convocation of Bishops shall, by the affirmative vote of a majority of its members, elect a Presiding Bishop to serve until the next General Convention. Immediately following the election by the Convocation of Bishops, the Presiding Bishop-Elect shall certify to the Secretary of the General Convention, in writing, the results of the election. The Secretary of the General Convention shall then promptly inform the President and Secretary of each Diocesan Standing Committee, requesting a meeting at the earliest possible date to consider approval of the Presiding Bishop elected by the Convocation of Bishops. The Presiding Bishop-Elect of the General Convention shall also notify the Presiding Deputy, who shall notify all Lay and Clergy Delegates of the results of the election. Upon receipt of the approval of a majority of the Standing Committees of the Dioceses, the Presiding Bishop Elect shall be declared elected.

Sec. 2. The term of office of the Presiding Bishop, when elected according to the provisions of Article I, Section 3 of the Constitution, shall be nine years, beginning the first day of the month of November following the close of the Convention at which the Presiding Bishop is elected, unless attaining the age of seventy-two years before the term shall have been completed; in that case, the Presiding Bishop shall resign the office to the General Convention that occurs nearest to the date of attaining such age. At that Convention a successor shall be elected and shall assume office on the first day of the month of November following the close of that Convention or immediately upon the death, retirement, or disability of the Presiding Bishop. When a Presiding Bishop has been elected by the Convocation of Bishops to fill a vacancy, as provided for in the second paragraph of Article I, Section 3 of the Constitution, the Presiding Bishop so elected shall take office immediately.

Sec. 3 (a) Upon the expiration of the term of office of the Presiding Bishop, the Bishop who is elected successor shall tender to the General Convention 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 Convocation of Bishops, not later than six months thereafter.

(b) Such resignation shall be acted upon immediately by the Order of Bishops.

Sec. 4 (a) The Presiding Bishop shall be the Chief Pastor and Primate of the Church. The Presiding Bishop shall also:

(1) (a) Be charged with responsibility for leadership in initiating and developing the policy and strategy in the Church and speaking for the Church as to the policies, strategies, and programs authorized by the General Convention. The Presiding Bishop shall have primary responsibility for the execution of the program and policies adopted by the General Convention and the coordination, development, and implementation of the ministry and mission of the Church.

(b) The Presiding Bishop may, if he or she deems it appropriate to carry out the ministry and mission of the Church between sessions of General Convention, carry out new initiatives, with the approval of the Executive Committee.

(c) The Presiding Bishop and the Church General Manager, assisted by their respective staffs, shall be responsible for generating drafts of reports to General Convention for review and approval by the Executive Council and for providing information requested by Executive Council in order to discharge its responsibilities.

(d) The Presiding Bishop shall serve as the President of the Domestic and Foreign Missionary Society.

(e) In consultation with the Executive Council, the Presiding Bishop and the Presiding Deputy may appoint ad hoc task forces that include or consist solely of persons outside the staff of DFMS, if they deem that advisable in order to best implement the Resolutions or the work of the Church. The members of the Task Forces shall be proposed by the Presiding Bishop and the Presiding Deputy and be approved by Executive Council. The term of the appointments to the Task Forces shall be no longer than three years, unless members of the Task Forces are reappointed at the end of their term.

(2) Speak God's words to the Church and to the world, as the representative of this Church and its episcopate in its corporate capacity;

(3) In the event of an Episcopal vacancy within a diocese, consult with the Ecclesiastical Authority to ensure that adequate interim Episcopal Services are provided;

(4) Take order for the consecration of Bishops, when duly elected; and, from time to time, assemble the Bishops of this Church to meet, either as the Convocation of Bishops or otherwise, and set the time and place of such meetings;

(5) Preside over meetings of the Order or Convocation of Bishops; have the right of calling for a meeting of General Convention, of recommending legislation to the General Convention; and whenever addressing the General Convention upon the state of the Church, it shall be incumbent upon the General Convention to consider any recommendations contained in such address;

(6) Visit every diocese of this Church for the purpose of:

(i) Holding pastoral consultations with the Bishop or Bishops thereof and, with their advice, with the Lay and Clerical leaders of the jurisdiction;

(ii) Preaching the Word; and

(iii) Celebrating the Holy Eucharist.

(b) The Presiding Bishop shall report annually to the Church, and may, from time to time, issue Pastoral Letters.

(c) The Presiding Bishop shall perform such other functions as shall be prescribed in these Canons.

Sec. 5. The stipends of the Presiding Bishop and such personal assistants as may be necessary during the Presiding Bishop's term of office for the effective performance of the duties, and the necessary expenses of that office, shall be fixed by the General Convention and shall be provided for in the budget to be submitted by the Treasurer, as provided in the Canon entitled, "Of the General Convention."

Sec. 6. In the event of the disability of the Presiding Bishop, the Bishop who, according to the Rules of the Order of Bishops, becomes its Presiding Officer, shall be substituted for the Presiding Bishop for all the purposes of these Canons, except the Canons entitled, "Of the Domestic and Foreign Missionary Society," and "Of the Executive Council."

Sec. 7. Upon the acceptance of the Presiding Bishop's resignation for reasons of disability prior to the expiration of the term of office, the Presiding Bishop may be granted, in addition to whatever allowance may be received from The Church Pension Fund, a disability allowance to be paid by the Treasurer of the General Convention in an amount to be fixed by the Standing Committee on Program, Budget, and Finance; and ratified at the next regular meeting of the General Convention.

EXPLANATION

This resolution establishes a procedure for nominating and electing a Presiding Bishop in a unicameral General Convention.

A006: Restructure Standing Commissions and Interim Bodies of General Convention

Resolved, the House of _____ concurring, That Title I, Canon 1, section 2 be stricken in its entirety and replaced to read as follows:

Sec. 2 (a) The General Convention by Canon may establish Standing Commissions to study and draft policy proposals on major subjects considered to be of continuing concern to the mission of the Church. The Canon shall specify the duties of each Standing Commission. Standing Commissions shall be composed of three (3) Bishops, three (3) Priests and/or Deacons of this Church and six (6) Lay Persons, who shall be confirmed adult communicants of this Church in good standing. The Priests, Deacons, and Lay Persons are not required to be Deputies to General Convention.

(b) The terms of all members of Standing Commissions shall be equal to the interval between the regular meeting of the General Convention preceding their appointment and the adjournment of the second succeeding regular meeting of the General Convention, and such terms shall be rotated so that, as near as may be, the term of one half of the members shall expire at the conclusion of each regular meeting of the General Convention. The term of a member shall become vacant in the event of two absences from meetings of the Commission occurring in the interval between successive regular meetings of the General Convention unless excused by the Commission for good cause.

(c) The Presiding Bishop shall appoint the Episcopal members and the Presiding Deputy the Lay and other Clerical members, of each Commission as soon as practicable after the adjournment of the General Convention, but not later than ninety (90) days after adjournment. Episcopal members appointed after the adjournment of any General Convention at which a Presiding Bishop is elected shall be appointed by the Presiding Bishop-elect. Vacancies shall be filled in similar manner; *provided, however*, that vacancies occurring within one year of the next regular General Convention shall not be filled unless requested by the Commission.

(d) The Presiding Bishop and the Presiding Deputy may jointly appoint members of the Executive Council as liaisons to facilitate communication between the Executive Council and each Commission and the coordination of the work of each Commission and the committees of Executive Council. Notice of such appointments shall be given to the Secretary of General Convention. These liaisons shall not be members of the Commission but shall have seat and voice. The reasonable expenses of these liaisons shall be provided for by the Executive Council. Each Commission shall have staff support from the Domestic and Foreign Missionary Society designated by the Executive Officer of General Convention. Each Commission may constitute committees from among members or non-members of the Commission, and, subject to the Commission's budget, engage the services of consultants and coordinators necessary to complete its work.

(e) The Presiding Bishop and the Presiding Deputy shall be members *ex officio* of every Commission, or may appoint personal representatives to attend any meeting in their stead, but without vote.

(f) The Executive Officer of the General Convention shall, not later than one hundred and twenty (120) days following the meeting of the General Convention, notify the members of the General Convention of the Commission appointments and their duty to present reports to the next Convention and shall schedule an organizational meeting for each Commission. One year prior to the opening day of the Convention, the Executive Officer of the General Convention shall remind the Chairs and Secretaries of all Commissions of this duty.

(g) Every Commission shall elect a chair, vice chair, and secretary.

(h) The General Convention may refer a relevant matter to a Commission for its consideration; but may not direct the Commission to reach any particular conclusion.

(i) A Commission shall give timely and appropriate notice to the Church of the time, place, and agendas of meetings; and instructions on how members of the Church may address their views to the Commission.

(j) Every Commission shall prepare a report, which, together with any minority report, shall be sent, not later than 150 days prior to the opening day of each Convention, to the Executive Officer of the General Convention, who shall distribute the same to all members of the Convention.

(k) The Report of every Commission presented at the General Convention shall:

(1) Set forth the names of its original members, any changes in membership, the names of all those who concur in, and all those who dissent from, its recommendations.

(2) Summarize the work of the Commission, including the various matters studied, the recommendations for action by the General Convention, and drafts of Resolutions proposed for adoption to implement the recommendations of the Commission.

(3) Include a detailed report of all receipts and expenditures, including moneys received from any source whatsoever, and if it recommends that it be continued, the estimated requirements for the ensuing interval until the next regular meeting of the General Convention.

(l) Every Commission, as a condition precedent to the presentation and reception of any report to General Convention, in which such Commission proposes the adoption of any Resolution, shall, by vote, authorize a member or members of General Convention, who, if possible, shall be a member of the Commission, with such limitations as the Commission may impose, to accept or reject, on behalf of the Commission, any amendments proposed by General Convention to any such Resolution; provided, however, that no such amendment may change the substance of the proposal, but shall be primarily for the purpose of correcting errors. The name of the member or members of General Convention upon whom such authority has been conferred, and the limitations of authority, shall be communicated in writing to the Presiding Officers of General Convention not later than the presentation of such report to the General Convention.

(m) There shall be the following Standing Commissions:

(1) A Standing Commission on Governance, Constitution and Canons. It shall be the duty of the Commission to:

(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. 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 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.

(2) A Standing Commission on Theology, 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.
 - (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.
- (n) Within 90 days of the adjournment of a General Convention and subject to budgeted funds available for the purpose, the Presiding Bishop and the Presiding Deputy shall review the resolutions adopted by the General Convention that provide for any study or further action, and shall thereupon, in consultation with Executive Council, jointly appoint such study committees and task forces as are necessary to complete that work. The composition of such committees and task forces shall reflect the diverse voices of the Church and a balance of the Church's orders consistent with the historic polity of the Church. Those committees and task forces so appointed shall expire at the beginning of the next General Convention following, unless re-appointed by the Presiding Bishop and Presiding Deputy.

EXPLANATION

This proposal eliminates several Standing Commissions, and instead retains only a Standing Commission on Theology, Liturgy, and Music; and a Standing Commission on Governance and Structure. It charges the presiding officers of a unicameral convention, in consultation with Executive Council, to appoint any other interim committees and task forces that may be necessary to carry out the work of the General Convention or address other important Church-wide priorities. This proposal will help the Church-wide structures to develop a sharper focus on top priorities as identified by General Convention, reduce redundancy in the Church-wide structures, align human and financial resources most closely with stated priorities, and build in a higher degree of accountability for the work of interim bodies.

A007: Canonical Implementation of a Unicameral General Convention

Resolved, The House of _____ concurring, That Title I, Canon I, Section 1 be stricken in its entirety and replaced to read as follows:

Sec. 1 (a) At the time and place appointed for the meeting of the General Convention, the Presiding Bishop or the Presiding Deputy, or, if there be neither, a presiding officer *pro tempore* appointed by the Order of Bishops, shall call to order the members present. The Secretary, or, if absent, a Secretary *pro tempore* 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 that have not previously been represented in a General Convention, then the Secretary, or one

appointed instead as provided herein, shall proceed as provided in Clause (c). If there be a quorum present, the Secretary shall so certify, and the presiding officer shall declare the General Convention organized. Any vacancy in the office of presiding officer shall then be filled by election, by ballot, to a term expiring upon the adjournment of the General Convention.

(b) The Presiding Bishop shall be elected by the General Convention and shall serve as a Co-Chair of General Convention. The term of the Presiding Bishop shall be as set forth in the applicable Canon. The Presiding Bishop shall be elected by the General Convention in the manner herein set forth not later than the fourth day of the regular meeting of the General Convention following which his or her term expires. The Presiding Bishop shall take office at the adjournment of the regular meeting at which he or she is elected.

(c) The General Convention shall also elect a Presiding Deputy and an Assistant Presiding Deputy from the Lay or Clergy order who shall perform the duties normally appropriate to their respective offices as specified in these Canons. They shall be elected not later than the fourth day of each regular meeting of the General Convention in the manner herein set forth. The Lay and Clergy Deputies shall elect from their membership, by joint vote, by a majority of separate ballots, a Presiding Deputy and an Assistant Presiding Deputy, 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 General Convention during their term of office. The Presiding Deputy and the Assistant Presiding Deputy shall each serve a term of one three year period. No person elected Presiding Deputy or Assistant Presiding Deputy may serve more than three consecutive full terms in each respective office. In case of the resignation, death, absence, or inability to serve of a Presiding Deputy, the Assistant Presiding Deputy 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 Assistant Presiding Deputy, the Presiding Deputy 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.

(d) The Presiding Bishop and the Presiding Deputy shall alternate presiding at sessions (i.e., morning, afternoon, evening) of the General Convention. The Presiding Bishop shall preside at the first session of each General Convention. The Presiding Bishop and the Presiding Deputy shall perform the duties normally appropriate to their respective offices or specified in these Canons. The Presiding Bishop and the Presiding Deputy are sometimes referred to as the Presiding Officers.

(e) Each of the Presiding Officers shall be authorized to appoint a Council of Advice for consultation and advice in the performance of the duties of his or her offices. Each of the Presiding Officers may also appoint a Chancellor, a confirmed adult communicant of the Church in good standing who is learned in both ecclesiastical and secular law, to serve so long as each Presiding Officer may desire, as counselor in matters relating to the discharge of the responsibilities of his or her office.

(f) To aid the Secretary in preparing the record specified in Clause (a), the Secretary of the Convention of every diocese shall forward to the Secretary of the General Convention, 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 the election of diocese's Deputies and Alternate Deputies. Where testimonials are received for persons from jurisdictions that have not previously been represented in General Convention, the Secretary 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 General Convention.

(g) The Secretary shall keep full minutes of the proceedings of the General Convention; record them, with all reports, in a book provided for that purpose; preserve the Journals and Records of the General Convention; file them in the Archives; and perform such other duties as may be directed by the General Convention.

The Secretary may, with the approval of the General Convention, appoint Assistant Secretaries, and the Secretary and Assistant Secretaries shall continue in office until the organization of the next regular meeting of the General Convention, and until their successors be chosen.

(h) It shall be the duty of the Secretary of the General Convention, whenever any alteration of the Book of Common Prayer or of the Constitution is proposed, or any other subject is submitted to the consideration of the several Diocesan Conventions, to give notice thereof to the Ecclesiastical Authority of the Church and the Secretary of the Convention of every diocese. The Secretary shall notify all diocesan Secretaries that it is their duty to make known such proposed alterations of the Book of Common Prayer, and of the Constitution, and such other subjects, to the Conventions of their respective dioceses at their next meeting, and to certify to the Secretary of the General Convention that such action has been taken.

(i) The Secretary and the Treasurer of the General Convention shall be entitled to seats upon the floor of the General Convention, and, with the consent of the presiding officer, they may speak on the subjects of their respective offices.

(j) If, during recess, a vacancy shall occur in the office of Secretary of the General Convention, the duties thereof shall devolve upon the First Assistant Secretary, or, if there be none, upon a Secretary *pro tempore* appointed by the presiding officers, acting jointly.

(k) At every regular meeting of the General Convention, the Secretary shall have responsibility for assembling and printing of the Journal of the General Convention, and for other matters specifically referred to the Secretary.

(l) Each General Convention shall function for the Church both as a legislative body and as a mission-oriented convocation.

EXPLANATION

This revision outlines the electing and presiding procedures for the Co-Chairs and other officers of General Convention in a unicameral model. It also calls for General Convention to serve as both a legislative body and a mission-oriented convocation.

Aoo8: Provide Stipend for the President of the House of Deputies/Presiding Deputy

Resolved, The House of _____ concurring, That Canon 1.1.8 is hereby amended to read as follows:

Sec. 8. The General Convention shall adopt, at each regular meeting, a budget to provide for the contingent expenses of the General Convention, the stipend of the Presiding Bishop together with the necessary expenses of that office, *and the stipend of the Presiding Deputy (which official title shall remain "President of the House of Deputies" so long as under the Constitution there remains a separate House of Deputies)* (~~the necessary expenses of the President of the House of Deputies~~), including the staff and Advisory Council required to assist in the performance of the duties and matters related to the ~~President's office~~ *offices of the Presiding Bishop and Presiding Deputy*, and the applicable Church Pension Fund assessments. To defray the expense of this budget, an assessment shall be levied upon the dioceses of the Church in accordance with a formula which the Convention shall adopt as part of this Expense Budget. It shall be the duty of each Diocesan Convention to forward to the Treasurer of the General Convention annually, on the first Monday of January, the amount of the assessment levied upon that diocese.

EXPLANATION

The position of Presiding Deputy plays an important role in representing the orders of clergy and laity throughout the Episcopal Church, as well as to our Anglican Communion partners and in our ecumenical relationships. The office is also an important symbol of our value of shared governance among all orders of ministry. Due to the many demands associated with carrying out the duties of this position, the current lack of a stipend limits the pool of potential candidates to those whose lifestyles or professional positions allow them to devote significant volunteer time to the position. Establishing a stipend will expand the number of potential candidates for this important position in our polity and governance.

A009: Of Changes to the Officers of the Domestic and Foreign Missionary Society

Resolved, The House of _____ concurring, That Canon 1.4 be amended to read as follows:

CANON 3: Of the Domestic and Foreign Missionary Society

The Constitution of the said Society, which was incorporated by an act of the Legislature of the State of New York, and from time to time amended, is hereby amended and established so as to read as follows: *Constitution of The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America as established in 1821, and since amended at various times.*

ARTICLE I This organization shall be called the Domestic and Foreign Missionary Society (DFMS).

ARTICLE II The Executive Council, as constituted by Canon, shall be its Board of Directors, and shall adopt bylaws for its government not inconsistent with the Constitution and Canons.

ARTICLE III The officers of the DFMS shall be a President, Vice Presidents, a Secretary, a Treasurer, and such other officers as may be appointed in accordance with the Canons or bylaws. The Presiding Bishop of the Church shall be the President of the DFMS; one Vice President shall be the person who is the Presiding Deputy; and one Vice President shall be the person who is the Church General Manager. The Treasurer shall also serve as the Chief Financial Officer of the DFMS. The tenure of office, compensation, powers, and duties of the officers of the DFMS shall be such as are prescribed by the Canons and by the bylaws of the DFMS not inconsistent with the Canons.

ARTICLE IV This Constitution of the Society may be altered or amended at any time by the General Convention of the Church.

EXPLANATION

This Resolution conforms the Constitution of the Domestic and Foreign Missionary Society to the changes proposed in other Resolutions to the makeup of the DFMS officers.