

REPORT TO THE

77th General Convention

OTHERWISE KNOWN AS

the BLUE BOOK



Reports of the Committees,
Commissions, Agencies, and Boards of
The General Convention of
the Episcopal Church

Seventy-Seventh General Convention
Indianapolis, Indiana
July 5–12, 2012



Easter 2012

To: The Bishops and Deputies of the 77th General Convention of the Episcopal Church
From: (The Rev'd Dr.) Gregory Straub, Executive Officer & Secretary

Greetings!

Here is your long-awaited reading in preparation for the 77th General Convention of the Episcopal Church, which will convene in Indianapolis, Indiana, on July 5, 2012. The Blue Book of the General Convention contains the reports to the church of the Committees, Commissions, Agencies and Boards (CCABs) of the General Convention. (The book is salmon this year, for no better reason than I like it.)

For the past three years more than 500 of our fellow church members, bishops, priests, deacons and lay persons, have volunteered their time and energy to address resolutions referred to them by the 76th General Convention and to investigate, as well, areas of concern denoted in their canonical or authorizing mandates. I urge you to read the Blue Book in its entirety in preparation for our work in Indianapolis. (Diocesan deputations may wish to apportion sections of the Blue Book among their members and allow one deputy or alternate to be the resource person for a given area.)

Not only will you find the reports of the CCABs contained herein, but also their resolutions ("A" resolutions). A PDF version is available for free download from [the General Convention website](#), and the General Convention Office's publisher, Church Publishing, is offering for sale printed volumes and e-book versions on [the Church Publishing website](#). (The 76th General Convention did not authorize the funds for sending printed volumes to each bishop, deputy, registered alternate and registered visitor, as in the past, but I hope you find the formats offered sufficient for your use.)

Also available on the General Convention website is Executive Council's draft proposed budget, which will serve as the basis for the Joint Standing Committee on Program, Budget & Finance's work on its proposed budget, which it will present at a joint session of the General Convention on July 10.

The General Convention Office has worked throughout this triennium to facilitate the work of CCABs, providing meeting services, budgetary support and staff liaisons. I want to thank my staff for all its work. This is the first Blue Book edited by Christopher Barajas, who has pushed forward the availability of this material in forms for which some of you have asked and more of you, I hope, will find convenient. Thank you, Christopher.

I hope you have begun to pray, study and prepare for your participation in the 77th General Convention of the Episcopal Church. See you in Indianapolis.

I am
Very truly yours,

(The Rev'd Canon Dr.) Gregory Straub, Executive Officer & Secretary

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Joint Standing Committees

Joint Standing Committee on Nominations

Membership

Membership List

Mr. Warren J. Wong, <i>Chair</i>	California, VIII
The Rt. Rev. Russel E. Jacobus, <i>Vice-Chair</i>	Fond Du Lac, V
Mrs. Sherry Denton, <i>Secretary</i>	Western Kansas, VII
The Rev. Joan M.P. Anders*	New Jersey, II
Ms. Cynthia S. Bartol	Virginia, III
The Rt. Rev. Roy Frederick Cederholm, Jr.*	Massachusetts, I
Ms. Pamela B. Chapman	Western Michigan, V
The Rev. Thack H. Dyson*	Central Gulf Coast, IV
Ms. Barbara Hagen*	Montana, VI
The Rt. Rev. Shannon S. Johnston*	Virginia, III
The Rt. Rev. Edward S. Little II	Northern Indiana, V
Mr. Alfred D. Price	Western New York, II
Ms. Rita T. Redfield*	Maine, I
The Rev. Canon Austin K. Rios	Western North Carolina, IV

Changes in Membership

During the triennium, there were six changes in membership: Bishop Bud Cederholm resigned in June 2010; Rita Redfield resigned in October 2010, and became a consultant for the Committee in November 2010; Barbara Hagen and Bishop Shannon Johnston were appointed to fill vacancies in March 2011; the Rev. Thack Dyson resigned in May 2011; and the Rev. Joan Anders resigned in October 2011.

Committee Representation at General Convention

Bishop Russell Jacobus and Deputy Warren Wong are authorized to receive non-substantive amendments to this Report at General Convention.

Summary of Work

The Joint Standing Committee on Nominations accomplished its work in three meetings, and four conference calls: on November 17–20, 2009 meeting at the Marriott O’Hare in Chicago; on June 14–16, 2010 meeting at the Episcopal Church Center in New York City; conference calls on August 23, 2010, and January 26, 2011, to create the application process and extend the deadline; on May 2–4, 2011 meeting at the Crowne Plaza O’Hare in Chicago; and conference calls on June 30, 2011 and October 5, 2011. Electronic communications on the GCO Extranet system assisted the Committee throughout the triennium.

During the initial meeting, officers were elected, Joint Rules for the Nominating Committee were reviewed, clarification was made regarding ineligibility of the Committee’s own members to apply for nomination, and a timetable for the nominating process was developed. As of July 1, 2010 the Court for a Trial of a Bishop was to be phased out, so the Committee received a charge to nominate lay and clergy members for the Disciplinary Board for Bishops. This charge should be formalized at the next General Convention. The Committee also approved a requirement that all applications be submitted electronically through forms made available on the General Convention’s website in English, Spanish, French, and Chinese (Mandarin). An electronic version of the Executive Council description was distributed to the nine provinces for the upcoming Provincial Synods in 2012.

The Committee participated in a 1-1/2 day Anti-Racism training conducted by consultant the Rev. Jayne Oasin during its second meeting in New York City. The training was beneficial to the group and later assisted during the screening of applications. The Committee held discussions with the representatives from various the elective bodies: Dean Ward Ewing of the General Theological Seminary; Dr. Richard Tombaugh and Mr. Duncan Ely of the General Board of Examining Chaplains; Bishop Peter Lee, Ms. Barbara Creed, Ms. Katherine Tyler Scott, and Mr. T. Dennis Sullivan of the Church Pension Fund; and the Rev. Canon Gregory Straub of the Executive Council, to effectively evaluate the qualifications of applicants for nomination.

During the second meeting, the Committee explored the need to open the nominating process for the two officers of the General Convention. The chair researched this matter with the incumbents and the chancellors to the Presiding Bishop and the President of the House Deputies. A full position description was created for both positions. The Committee recommended that an open call for nominations would be beneficial to the General Convention.

Lastly, advertising content and strategy were developed while the application packet was revised. The Committee set an initial deadline of February 22, 2011, for receiving all applications. Based on the low response the deadline was extended to March 14, 2011.

Four weeks ahead of the third meeting, members of the Committee received application materials, either in print or electronic format, which enabled the Committee to read and inwardly digest all of the material before arriving in May 2011. Three subcommittees were created for nominees: (1) Church Pension Fund; (2) Executive Council; and (3) the Boards. Each group was tasked with reviewing and screening applications for their respective body. Via email, members developed a common list of questions to use, and then contacted the references of all applicants. At the meeting itself, Committee members listened to reports of the reference checks and thoroughly reviewed each applicant's qualifications. The subcommittees focused on each body for which members are nominated, and suggested a draft slate. Additional applications were sought as needed. Each member of the Committee submitted a Hare preferential ballot on all candidates, and the combined tallies ranked choices for all nominations, to fill any vacancies that might occur before the report became final.

At the June and October 2011 conference calls of the Committee, the list of nominees was finalized pending acceptance by candidates. Letters of appreciation were drafted to be sent to all applicants. It was decided to have nominees revise personal statements, as needed, to comply with word limitations for the nominee booklet.

The Committee was impressed by the 157 applications received from highly qualified and committed individuals. The criteria for decisions were based on qualifications for the particular position, diversity, and geographic distribution.

In addition, each applicant was assessed for compliance to the Church's mandate for anti-racism training. About 76% of the pool complies with the initial training program, but the participants achieving ongoing updates were through CCAB training sessions. Individuals trained at the diocesan and provincial levels were not meeting the mandated anti-racism updates. Therefore, the Committee encourages ongoing anti-racism training be available in dioceses as well as provinces for future clergy and lay leaders at the congregational level.

The slate of nominees reflects the needs of The Episcopal Church as the Committee perceives them to be at this time; the Committee is pleased to place in nomination for balloting at the 77th General Convention the names following this Report.

Nominee Statistics

Total nominations numbered 95. There were 37 female nominees, representing 39% of all nominations; and 58 male nominees, representing 61% of all nominations. 20 nominees (21%) are persons of color; 75 (79%) are White/non-Hispanic. Nominees representing minority groups are as follows:

- 2 Asian/Pacific Islander
- 1 Arab American
- 10 Black/African American
- 7 Hispanic
- 0 Native American/Alaska Native

Age distribution:

- 20-29: 1.1%
- 30-39: 6.3%
- 40-49: 10.5%
- 50-59: 27.4%
- 60-69: 35.8%
- 70+: 17.9%
- (Unknown: 1.1%)

Joint Standing Committee on Nominations

The median age of nominees at the beginning of Convention will be 59.9. Females were 39% of applicants, and 39% of nominees. Persons of color were 25% of applicants and 21% of nominees. 10% self-identified as Gay, Lesbian, Bisexual, or Transgender. 76% have completed Anti-Racism training.

Nominees by Province

	CPF	EC	DBB	GBEC	GTS	GC	Total
Province I	3	2	0	5	2	0	12
Province II	5	2	0	5	5	1	18
Province III	3	5	1	2	0	1	12
Province IV	4	7	1	2	3	0	17
Province V	3	1	1	2	1	0	8
Province VI	1	2	0	0	0	0	3
Province VII	3	1	1	1	0	0	6
Province VIII	3	3	2	5	1	0	14
Province IX	1	2	2	0	0	0	5
Nominees	26	25	8	22	12	2	95
Applications	42	59	9	33	12	2	157
Anti-Racism-trained	27	50	6	23	11	2	119
Average Nominee Age	62.0	60.8	52.1	57.6	57.0	64.6	59.9
Average Applicant Age	60.3	60.5	52.3	57.4	57.0	64.6	59.5

Proposed Resolutions

Resolution A001 Amend Joint Rules of Order VII.17

Resolved, the House of _____ concurring, That Rule VII.17 on the Joint Standing Committee on Nominations be amended as follows:

17. There shall be a Joint Standing Committee on Nominations, which shall submit nominations for the election of:

- (a) Trustees of The Church Pension Fund, serving as the Joint Committee referred to in Canon I.8.2.
- (b) Members of the Executive Council under Canon I.4.1(c).
- (c) The Secretary of the House of Deputies and the Treasurer of the General Convention under Canon I.1.1(j).
- (d) Trustees of the General Theological Seminary.
- (e) General Board of Examining Chaplains.
- (f) *Disciplinary Board for Bishops.*

Explanation

This would add the newly established Disciplinary Board for Bishops (as referred in Title IV, Canon 17, Section 3) to the list of elective bodies and positions the Joint Standing Committee on Nominations would be responsible for nominating for election each triennium.

Resolution A002 Amend Rules of Order VII.18

Resolved, the House of _____ concurring, That Rule VII.18 on the Joint Standing Committee on Nominations be amended as follows:

18. The Joint Standing Committee on Nominations shall be composed of three Bishops, three Presbyters, and six Lay Persons. *Members who are Presbyters or*

Joint Standing Committee on Nominations

Lay Persons shall be deputies to the most recent General Convention and will continue to serve if elected as either a deputy or alternate to the next General Convention.

Explanation

This would modify the procedure requiring resignations by Committee members when they cease to be deputies. It is disruptive to the orderly deliberations of the Committee to have its members subject to removal at various times during the triennium. There were four resignations in 2009–2012.

While it makes sense that those who nominate candidates for elections in the House of Deputies themselves be members of the House, it also makes sense to trust the wisdom of those who appoint membership to the Committee to appoint people whose judgment and experience already received be respected for a full triennium.

Bishops are not required to seek re-election each triennium, while Presbyters and Lay deputies must seek re-election. The Committee recommends that a Committee member continue serving if they retain deputy or alternate status for the next General Convention.

Budget Report

The Joint Standing Committee on Nominations was budgeted \$25,000 for the 2010–2012 triennium. At the time of this report, the Committee spent \$8,684 in 2010 and \$7,828 in 2011 totaling \$16,512. The Committee did not use the remaining \$8,488.

The Joint Standing Committee on Nominations will require \$25,000 for meetings and other expenses for the 2013–2015 triennium.

Nominees for Election

The Episcopal Church elects its leaders. This is a distinctive and traditional feature of our common life, and a vital function of the General Convention. The Committee asked nominees to respond to the following statement:

Please share your competencies and skills that are relevant to serving in this position, and indicate how you hope to use these gifts if elected.

The answers from the following nominees reflect their answer to the question and their biographical information. At the end of this report, there is a Balloting Tracking Sheet to help follow the election process during the General Convention.

Executive Office of the General Convention

Secretary of the House of Deputies

This is a three-year term. The House of Deputies elects the Secretary of the House of Deputies; by concurrence of the House of Bishops, the Secretary of the House of Deputies also becomes the Secretary of the General Convention.



The Rev. Canon Dr. Gregory S. Straub

New York, NY

Diocese of Easton, Province III

Before serving as Secretary of the House of Deputies, I served more than twenty years as Secretary of the Annual Convention of the Diocese of Easton, deputy to four General Conventions, Assistant Secretary for Voting of the House of Deputies and member of the Legislative Committee on Certification of Minutes and President of the National Episcopal Historians & Archivists. In the Diocese of Easton I chaired the Search Committee for the Tenth Bishop of Easton, was twice President of the Standing Committee, served eight years as Secretary of Diocesan Council, chaired the Committee on Constitution & Canons, the Companion Diocese Relations Committee, the Liturgy & Music Committee, the Clergy Compensation Committee and the Department of Stewardship. Since becoming Secretary I have coordinated the work of Committees, Commissions, Agencies and Boards of the General Convention and supervised the work of the General Convention Office.

Treasurer of the General Convention

This is a three-year term. The House of Deputies elects this position; the House of Bishops confirms this election.



Mr. N. Kurt Barnes

New York, NY; Grace Church, Millbrook

Diocese of New York, Province II

Since 2003 I have served as Treasurer and CFO of The Episcopal Church and Treasurer of the General Convention, continuing a career that spans finance and investment in for-profit and not-for-profit organizations. I have worked as an economist for the RAND Corporation; Time Inc. in corporate planning and as an editor of Fortune Magazine; Inco Limited as a finance officer; and with Morgan Stanley Asset Management. In a reorganization by the NYS Attorney General, I was appointed as CFO of Hale House to correct financial mismanagement. I assisted Amnesty International USA to restructure its financial management and currently serve on its investment committee. I have a passion for efficiency and effectiveness in carrying out God's mission. For me that means recognizing the fiduciary responsibility to work collaboratively for the entire church, not favoring individual groups, and avoiding duplication of activities. I hope that patience and the ability to explain complicated subjects simply are gifts that will continue to serve me in assisting the Church in multiple roles.

Trustees of the Church Pension Fund

Position Description

The Trustees of the Church Pension Fund (CPF) play a critical role in the governance of the Church Pension Group (CPG), including the Church Pension Fund and the following affiliates:

- The Episcopal Church Medical Trust
- Church Life Insurance Corporation
- The Church Insurance Companies (which include The Church Insurance Agency Corporation, The Church Insurance Company, The Church Insurance Company of New York, and The Church Insurance Company of Vermont)
- Church Publishing Incorporated
- CREDO Institute, Inc.

Trustees make significant decisions affecting investment strategy, pension policy and benefits, and other CPG services. This requires them to address complex issues faced by the Church Pension Fund and its affiliated companies, while recognizing the need for compassion and flexibility, ensuring fiscal accountability, and balancing social and fiduciary responsibilities.

CPF Trustees may serve on one or more board committees as well as on the boards of CPG's affiliated companies.

Additional information on the Church Pension Fund can be found in the Constitution & Canons, Canon I.8, and in the report of the Church Pension Fund to the General Convention.

Competencies & Qualities

CPF needs trustees who have expertise and experience in areas of business similar to CPG's businesses (e.g., investments, pensions, employee benefits, insurance, healthcare and publishing) and relevant skills (e.g., accountants, attorneys, and other business and financial professionals), in addition to experience with the Church. In addition, CPF and its trustees value diversity (broadly defined) on the Board of Trustees.

Time Expectations

Meetings of the CPF Board are usually (but not always) scheduled in conjunction with committee and affiliate board meetings, which together require a commitment of 3 to 4 days, 3 times per year. In addition, there is an annual 3-day offsite meeting. In advance of each face-to-face meeting, trustees participate in regular committee conference calls, and review reports, financial statements and other materials prepared by, or at the request of, CPG management.

Trustee Nominees

There are twelve (12) available positions, for six-year terms. The House of Deputies elects the Trustees; the House of Bishops confirms the election.



The Very Rev. Martin Luther Agnew, Jr.

Bullard, Texas; St. John the Baptist, Tyler

Diocese of Texas, Province VII

Ordained in 1967, I've served the Episcopal Church in rural congregations, urban environments, and as a secondary school chaplain. Graduating from University of the South, Sewanee, I had a brief career with the Pittsburgh Steelers before entering Virginia Theological Seminary. I served the Church in five dioceses, retiring in 2007 as Dean of St. Mark's Cathedral, Shreveport, Louisiana. In retirement, I've served as interim at St. Cyprian's, Lufkin, and now serve St. John the Baptist, a small African-American congregation in Tyler. I was privileged to serve as a Trustee of CPF (1997-2009) including Vice Chair of the Investment Committee and member of other committees and affiliate boards, and am currently a director of Church Life Insurance Corporation and the Church Insurance Companies. I served on Executive Council of the Episcopal Church (1994-2000), and as Trustee and member of Board of Regents of University of the South. I am deeply interested in and have experience planning for the financial well-being of the lay employees and clergy of the Church.

Canon Rosalie Simmonds Ballentine

St. Thomas, Virgin Islands; Cathedral Church of All Saints, St. Thomas

Diocese of the Virgin Islands, Province II

I am an attorney, court certified mediator and dispute resolution practitioner. I consider myself to be someone who listens and tries to balance respective interests for the good of the whole. I try not to impose my views or opinions, but, rather, to help people to come to the conclusion as to what is right. While I can understand financial documents, I am not a finance person. I believe, however, that entities such as the Church Pension Fund need the presence of “ordinary” people, who can ask the tough questions regarding how policies will affect people. It would be my hope that I could bring some value to discussions on equitable pension benefits for persons who serve(d) in overseas, rural, inner-city and other underserved areas.



The Rev. Cynthia L. Black, D.D.

Morristown, New Jersey; Church of the Redeemer, Morristown

Diocese of Newark, Province II

The financial security of our churches, clergy and lay employees is of great concern to me. I have benefitted from the services of the Fund from a young age (I was ordained at 26) and hope to continue to benefit from them for years to come. Having served churches in the mid-west for the majority of my 25+ years of ordained ministry; I have an appreciation for the work of the church and the impact of its financial decisions beyond large metropolitan areas. Serving as a member of Executive Council, a member of a diocesan finance committee, and a parish priest, I have developed skills at overseeing endowments, selecting auditors, reviewing investment policies, and monitoring all aspects of a substantial investment portfolio. I will bring my passions for fiscal responsibility and accountability, socially responsible stewardship, gender equality and clergy and lay employee wellness to my service as a Trustee.

The Very Rev. R. David Cox

Lexington, Virginia; St. Luke's, Hot Springs

Diocese of Southwestern Virginia, Province III

For 31 years I was firmly grounded in parish ministry, which included having a hand in creating a local retirement community and serving on its parent corporate board. I used CPF's graduate waiver to finish a Ph.D. and write a book issued by Church Publishing. CPF early retirement provisions allowed me to serve an otherwise unaffordable interim ministry. Now I keep one foot in a tiny congregation, while the other in academia teaching ethics and American values; one hand in civic life (City Councilman and mental health service board, on the finance committee of each), while the other serves the wider church (diocesan executive board, again on finance committee; regional dean; three-time Convention deputy). The common thread: exploring our principles of Gospel and nation, and applying them pragmatically to life—all of which may help me in my desire to promote CPF's commitments to laity, clergy and congregations.



Barbara B. Creed, Esq.

Hillsborough, California; St. Francis', San Jose

Diocese of El Camino Real, Province VII

I have been a Church Pension Fund Trustee since 2002 and currently serve as Vice Chair of the Board, Chair of the CEO Selection Committee, Chair of the Retirement Programs Committee, Vice Chair of Church Life Insurance Company, Vice Chair of the CREDO board, and a member of the Executive, Medical Trust, Compensation, Finance and Sustainability Committees. As a former Senior Warden, Diocesan Council member, and Diocesan Board of Directors member, and as Chair of the Diocesan Personnel Practices Committee, I know the importance of maintaining the well-being of our clergy and lay employees. As a clergy spouse, I recognize the tremendous demands placed on our clergy and the importance of helping them maintain sound financial, physical, and spiritual health. As a practicing employee benefits lawyer for over 40 years, I understand the legal and tax requirements which govern the Church Pension Fund. My expertise in employee benefits has proven valuable in my service on the CPF Board. It would be an honor to continue to serve in this way.

Dr. D. Kerry Crenshaw

Grosse Pointe, Michigan; Christ Church, Grosse Pointe

Diocese of Michigan, Province V

After 40 years of law practice as a securities and international lawyer, I have recently retired to a consulting practice with minimal demands on my time. I would now like to devote some of my time, energy, experience and gifts to the good of the Church. My experience serving as a Diocesan Trustee and a member of the Investment Committee of our endowed parish has given me good perspective on the duties and obligations involved in this position. My wife's service on the staff of the Diocese of Michigan for ten years has also given me a close-up view of the workings of the Church at parish and diocesan levels and the value of the Church Pension Fund to its participants. I am also a grateful participant in the Medical Trust health plan. My investment views are generally conservative, but my experience as CEO of a global legal network has involved travel to over 50 countries, and this experience has taught me that from an investment perspective the USA should not be viewed in isolation.



Nominees for Election - CPF



Mr. Vincent C. Currie, Jr.

Pensacola, Florida; Christ Church, Pensacola

Diocese of the Central Gulf Coast, Province IV

After graduating from University of Southern Mississippi, I worked in the business world, primarily banking and general insurance. Since 1981, I've been Administrator, Diocese of the Central Gulf Coast. I've served at every level of lay responsibility in the Church. I am currently a Church Pension Fund Trustee (formerly served 3 years as Vice Chair). Served as Vice President of GC House of Deputies, member of the Executive Council; Chair, Program, Budget & Finance Committee (9 years), member of Joint Standing Committee to Nominate Presiding Bishop. Member, Conference of Diocesan Executives (CODE) (President, 1986), National Network of Lay Professionals, founder and long-time Chair of Episcopal Business Management Institute, Trustee of University of the South, Board of Visitors, Kanuga Conferences. Chair, CREDO Institute, Inc. My business background, unique lay professional experience, and extensive volunteer work at the national level of the Church are all relevant to serving as a CPF Trustee. I would be honored to be reelected.

Ms. Linda Curtiss

Hoboken, New Jersey; All Saints, Hoboken

Diocese of Newark, Province II



I served for 14 years on the senior staff of the Church Pension Group, with primary responsibility for Benefits Strategy and Policy. CPG has the unique responsibility to provide lifelong benefits for those who serve our church, both ordained and lay, and to offer financially-responsible insurance alternatives for our congregations. At a time when budgets are strained, it is especially important for CPG to use its financial and intellectual resources to enhance the lives of individuals and the health of institutions. Through my experiences as a clergy spouse, CREDO finance faculty member, diocesan financial officer, member/chair of the diocesan benefits committee for over 25 years, senior management of the Church Pension Group, and significant business experience in a financial firm, I bring a broad perspective to the needs of the church, its lay and ordained ministers and congregations, while understanding the fiscal responsibilities of the Fund and sound business practices.



Mr. Gordon Fowler

Bryn Mawr, Pennsylvania; St. Mary's, Wayne

Diocese of Pennsylvania, Province III

For thirty years, I've managed assets and served on investment committees of a diverse range of large, complex church-based endowments, foundations, and pension funds including the Pew Charitable Trusts (\$4B) and Princeton Theological Seminary. A member of the Church Pension Fund's Investment Working Group since 2008, I have a keen understanding of the Fund's investments and benefits, and an appreciation of the critical role CPF plays in empowering the people it serves. As President and Chief Investment Officer of Glenmede Trust, I lead an organization similar in function to CPF, and have shaped its values of service, integrity, collaborative behavior, and thoughtfulness. I'm a lifelong Episcopalian, active in my parish and with White Williams Scholars, a support program for low-income public school students. As a CPF Trustee, I see my mission as helping nurture an environment that attracts dedicated, talented investment staff, and collaborating with others to evaluate and fund appropriate benefits for the dedicated clergy and lay employees who serve our Church.

Dr. Delbert C. Glover

Haydenville, Massachusetts; St. John's, Northampton

Diocese of Western Massachusetts, Province I



In my professional life as a senior executive with a Fortune 100 company I had responsibility for the profitability of several multi-million dollar enterprises and overseeing the work of a large and diverse, international workforce. My work in the nonprofit world as a senior executive for Trinity Church, The General Theological Seminary, and The Riverside Church afforded me an opportunity to apply my experiences and skills as a professional manager to the challenges of the not-for-profit. If elected to this board, I would hope to continue to apply whatever business skills I may have developed to the work and ministry of the Church Pension Fund.



Mr. Lee W. Hogan

Houston, Texas; St. Martin's, Houston

Diocese of Texas, Province VII

Financial expertise, pension fund management experience, extensive involvement with Church institutions, and a deep commitment to the mission and ministry of the Episcopal Church are the primary qualifications I offer. As Vice Chair of a publicly-held utility bearing responsibility for a \$10 billion operating budget, I acquired the skills necessary to manage a large enterprise. My sixteen years as a board member of St. Luke's Episcopal Health System in Houston as well as my service as co-founder and co-chairman of the Anglican Health Network (AHN) have given me profound insights into the needs, opportunities, and challenges facing the Church and its clergy as well as the critical role of balancing financial realities with social responsibilities in the context of the special needs of church institutions. My primary goals would be the protection and enhancement of the Pension Fund's assets, adherence to fiduciary responsibilities, and a governing commitment to the Fund's beneficiaries.

The Rt. Rev. Diane M. Jardine Bruce

Irvine, California

Bishop Suffragan, Diocese of Los Angeles, Province VIII

As a Rector and now Bishop Suffragan, I have consulted with clergy and parishes regarding the financial pressures facing clergy and laity, especially in the area of current compensation packages and retirement benefits. Having spent 17 years in the banking industry I understand banking and investment principles. As a board member for 8 years on the Diocesan Investment Trust in the Diocese of Los Angeles, I learned the fiduciary responsibility required in managing assets. We as a board worked through a change of asset managers and the re-allocation of assets during that time, including moving some funds to socially responsible investments. I feel I bring a varied set of gifts and skills to the work of the Board of the Pension Fund, and look forward to sharing these skills if elected.



Mr. Samuel P. Johnson

Birmingham, Alabama; Cathedral Church of the Advent, Birmingham

Diocese of Alabama, Province IV

I've served as a director of Church Life Insurance Corporation, a CPF affiliate, since 2004, and I believe that experience and my 41-year career as a professional investment steward and fiduciary have prepared me well for service on the CPF Board. I am CEO of a SEC-Registered Investment Adviser & Pension Consultancy. Guided by a strong belief in a spiritual approach to responsible financial practices and stewardship, our mission is to help free people from financial worry. I am proficient in research-driven investment disciplines, liability-responsive global asset allocation, defined contribution/defined benefit plan design, and fiduciary compliance. I'm an active member of the Cathedral Church of the Advent, Birmingham, board member and treasurer of Mountain Brook City Schools Foundation and Spring Valley School for learning-disabled children, and serve on the Advisory Board of Auburn University-Montgomery's School of Business and board of the Alabama Chapter of World Affairs Council. It would be a privilege to serve as a CPF Trustee.

The Rt. Rev. Dr. Edward J. Konieczny

Oklahoma City, Oklahoma

Bishop Diocesan, Diocese of Oklahoma, Province VII

Over the last 35 years my experience has included development and oversight of medical and retirement benefits. As a Union Vice President I was responsible for Labor Relations; Contract Negotiations; and Health and Retirement Benefits. Employed for two municipalities I worked in committee with consultants and insurance providers establishing benefit plans affecting more than 5000 employees. As a Priest and Bishop in the church I have assisted in the development of investment policies; selection and review of Investment Managers; implementation of Socially Responsible Investment Practices; and management of a \$60 million endowment. Having served in four dioceses I appreciate and understand the issues and challenges facing the clergy and lay employees of our church. I have a clear understanding of the responsibilities of a Church Pension Fund Trustee and will seek to serve in a manner that will provide the best benefits possible while maintaining appropriate stewardship of our resources.



Mr. Ryan K. Kusumoto

Honolulu, Hawaii; Epiphany, Honolulu

Diocese of Hawaii, Province VIII

My service in The Episcopal Church spans from the time I was a youth to the present day. I have served this Church at the parish, diocesan and Episcopal level. I have been a Deputy since the 2006 General Convention, served on various committees, served on Diocesan Council for Hawaii and have been a Vestry Member of my parish. I currently hold an executive leadership position in a large non-profit organization and feel that I maintain the vital skills and strategic vision to serve as a Trustee for the Church Pension Fund. As a leader, I feel it is important to understand the pulse of the landscape and utilize that for the organization to succeed. My knowledge in healthcare and benefits and my previous work in finance for a \$1 billion healthcare organization will provide me with the foundation to be an effective Trustee.

Kevin B. Lindahl, Esq.

Denver, Colorado; St. Barnabas, Denver

Diocese of Colorado, Province VI

I serve as General Counsel of the Fire and Police Pension Association, which manages a \$3.5 billion investment portfolio, including investment manager selection, asset allocation, actuarial review, asset/liabilities studies, and strategic planning. I routinely advise on issues including operations, benefit administration, investments (including private equity, emerging markets, derivatives, and hedge funds), and federal law compliance. I have negotiated social responsibility issues and studied, advised, and lectured regarding fiduciary responsibilities. I articulate pension concepts to a broad range of audiences from the legislature to members. I hold a BA in economics, a JD and an MBA. FPPA is the multi-plan, multi-employer, statewide government pension and disability system serving Colorado firefighters and police officers.



Nominees for Election - CPF



The Rev. Vaike Márrika Madisson López de Molina

Miami, Florida; San Bartolomé Apóstol, Siguatepeque

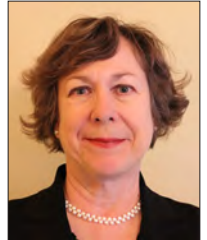
Diocese of Honduras, Province IX

As a presbyter, I love my vocation of service to God and my neighbors, but my passion is office work, since my secular profession as a secretary and accountant, I enjoy drafting documents, designing anything requested to be developed. As Diocesan Register my work is to revise the parish reports of the congregations in the diocese and prepare the report charts to be sent to the Church Center. I am attentive to the sacraments performed by the Bishop for its adequate reporting. I am very detailed oriented in my reports. When it comes to my Vestry, I am attentive to make sure that the Treasurer does a good job, so everything could be in order. Everything I do is a result of the experience I've gained as a lay leader and now I can apply my knowledge to the work in our church, having the necessary tools to fulfill it and when I do not know something, I study it and continue to learn.

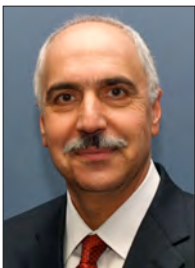
Canon Kathryn Weathersby McCormick

Jackson, Mississippi; St. Andrew's Cathedral, Jackson

Diocese of Mississippi, Province IV



During eighteen years as Canon for Administration and Finance for the Diocese of Mississippi, I have worked with clergy and lay regarding pension, medical insurance, retirement, property and liability insurance, endowments, trusts and other matters. In that role, I am their liaison with the various companies of the Church Pension Group which gives me a unique perspective into both CPG's benefits and offerings and the constituencies it serves. As a CREDO financial faculty member, I advise clergy regarding the Church Pension Fund benefits and their financial planning. I am a life-long Episcopalian, active as a volunteer and diocesan staff with a good working knowledge of The Episcopal Church. I have served as an officer on several interim bodies and have served on the Church Pension Fund legislative committee for three General Conventions. I would be honored to serve and believe my experience would benefit the Board.



Mr. Sleiman (Solomon) Owayda

Arlington, Massachusetts; Epiphany, Winchester

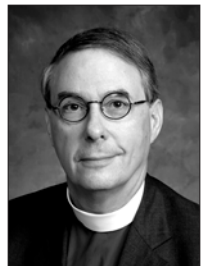
Diocese of Massachusetts, Province I

I am uniquely qualified to serve as a trustee to the Church Pension fund. For the last 30 years I have been managing money primarily for pension funds: while I was at the Investment office of the California State Teachers' Retirement system, and then in the private sector. Born in Lebanon to Palestinian parents, I came to the USA to finish my education. Without much money but plenty of faith, I earned an undergraduate degree and an MBA. I served on vestry and I am currently on the finance and investment committees at the Parish of the Epiphany in Winchester, MA. This gives me good understanding of the needs of our church and clergy. I plan to use my pension fund and fiduciary experience along with my faith to make the best decisions for the Church's Pension Fund. I have been blessed and want to give back to my church.

The Rt. Rev. Henry Nutt Parsley, Jr.

Birmingham, Alabama

Bishop Diocesan, Diocese of Alabama, Province IV



The Church Pension Fund is a primary steward of the clergy and lay leadership of this church. Serving on its Abundance Committee and a previous committee on clergy wellness has shown me vividly the breadth of the Fund's work in providing resources for healthy retirement and on-going renewal in ministry. It is of immense value to God's mission. Ordained for 38 years, more than 15 in the episcopate, I have acquired skills in the careful stewardship of the church's resources and in intentional strategic planning. My work as Chancellor of the University of the South, Sewanee has helped me understand leadership in a large and complex system of invaluable resources. I would bring these learnings to the Pension Fund Board's work of safeguarding the Fund and creative visioning for its future. As a bishop retiring as diocesan in 2012 the Fund's wellbeing will take on new and immediate personal significance!



Ms. Diane B. Pollard

New York, New York; Crucifixion, New York

Diocese of New York, Province II

I am passionate about and committed to supporting lifetime pension benefits and health coverage for both lay and ordained; it is my major priority for all members of our Church. The provision of these benefits requires careful investment management of CPF funds as well as diligent and thoughtful use of additional programs. CPF is a strong fund, carefully and wisely invested. Innovative decisions will be important in the future in order to maintain this record of outstanding benefits provision. As a CPF Trustee, I currently serve as a member of the Retirement Programs Committee, the Investment Committee, the Medical Trust Committee, and the Committee on Ecclesiastical Offices, and I am Chair of the Audit Committee. I believe that my business and professional experience, as well as my past experience as a CPF Trustee, will be assets to the Fund and to the Church we serve.

Nominees for Election - CPF



Mr. Michael W. Porter

Indianapolis, Indiana; Christ Church Cathedral, Indianapolis

Diocese of Indianapolis, Province V

I bring over twenty years of benefit experience to the table. I understand full well the trust members of the Church Pension Fund have in their pension plan. With increased regulation of pension plans and health coverage, I will be the voice of the clergy in the pulpit and the laity who also work for the Episcopal Church. I may be from the Midwest; however I understand the issues facing the CPF as well as our colleagues at other Church pension plan. I would bring this diverse knowledge to the Board as we work to remind legislators how well our pension plans operate. I would be honored to be elected as a Trustee of the Church Pension Fund.

The Rev. Dr. Richard L. Tolliver

Chicago, Illinois; St. Edmund's, Chicago

Diocese of Chicago, Province V



I understand investments and finances at a high level. I am a member of the Board of Directors, Hyde Park Bank of Chicago, a position I have held for 12 years. The bank has a large investment portfolio and I have participated in numerous investment strategy sessions with our advisors. I chair the Compensation Committee, which determines the salary and benefits packages for the Bank president and other senior officers. I have served on the Audit Committee. As a university trustee, I have also been involved in making decisions related to managing the university's investment portfolio. In addition to being rector of St. Edmund's Church, Chicago, I am the founder and President/CEO of St. Edmund's Redevelopment Corporation, which has constructed or renovated \$66,000,000 in real estate, consisting of a portfolio that now includes 28 buildings and 592 units of affordable housing. I am involved globally and possess an international perspective on issues. I have broad high level management experiences. All of these gifts can be used as a Pension Fund trustee.



The Very Rev. George L.W. Werner

Sewickley, Pennsylvania; Christ Church, North Hills

Diocese of Pittsburgh, Province III

The Church Pension Group is an essential agency, greatly enhancing our call to witness and ministry in Christ's name. I served as a Church Pension Fund Trustee from 1976-1988; was elected to serve again in 2006. I have extensive involvement with wider Church as President/VP HOD and Exec Council for 12 years, and chaired HOD Church Pension Fund Committee when policies for lay pensions and benefits were developed. As a current CPF Trustee, I serve as Chair of the Medical Trust Advisory Committee, member of the Audit, Finance, Ecclesiastical Offices, and SFRI Committees, and a director of Church Publishing. I bring a strong background in healthcare, including chairing University of Pittsburgh's Health System's Board of Behavioral Medicine. I co-founded 5 agencies serving homeless, women, and elderly, and supporting community development. I would like to continue to apply my energy, experience, and broad knowledge of our Church to the exciting ministry of the Church Pension Fund.

Ms. Pamela S. Wesley Gomez

New Haven, Connecticut; Christ Church, Greenwich

Diocese of Connecticut, Province I



I love The Episcopal Church and have spent 24 years as a professional with a specialized ministry in financial stewardship, raising over fifty million to support our leadership. In 1987, I became the first director of Stewardship at a parish. At ECF, I co-authored Funding Future Ministry. Since 2000, I have worked for Berkeley Divinity School at Yale. I am a volunteer at the local, national and international level. Past boards include: Vestry, TENS, and SCOM and The Consortium of Endowed Episcopal Parishes (President 2007-2010, Leadership Award 2010). Currently I serve on Forward Movement and the Friends of the Archbishop of Canterbury. I have taught at the seminary, parishes and conferences and for the College for Bishops. I have a MS (Counseling) and graduated from William and Mary's Planned Giving Institute. In gratitude, I have built 10 Habitat houses and have been involved with DMK for the past 20 years.



Cecil Wray, Esq.

New York, New York; St. James', New York

Diocese of New York, Province II

A lawyer by training and vocation (senior partner in large firm, retired from active practice), I've long been active in the Episcopal Church, including years of service as Senior Warden of large parish, founding President of Episcopal Charities of New York (supporting outreach parish programs in Diocese of New York), and trustee of Board of Foreign Parishes (giving me perspective on mission of church abroad). I'm currently Chair of the Church Pension Fund Investment Committee. I've been a CPF Trustee since 2000, and my background in law and finance has provided a useful resource for the board. I serve on the Executive and Retirement Programs committees, was Chair of Church Insurance Company board, and served on Advisory Committee on Pension Fund Abundance. I'm active in civic and community endeavors, and serve on boards of other non-profit organizations. It would be an honor to continue to serve on the CPF Board.

Disciplinary Board for Bishops

Position Description

From Canon IV.17.3:

The Disciplinary Board for Bishops is hereby established as a court of the Church to have original jurisdiction over matters of discipline of Bishops, to hear Bishops' appeals from imposition of restriction on ministry or placement on Administrative Leave and to determine venue issues as provided in Canon IV.19.5. The Disciplinary Board for Bishops shall consist of ten Bishops elected at any regularly scheduled meeting of the House of Bishops, and four Priests or Deacons and four lay persons initially appointed by the President of the House of Deputies with the advice and consent of the lay and clergy members of the Executive Council and thereafter elected by the House of Deputies. All lay persons appointed to serve shall be confirmed adult communicants in good standing. Members of the Board shall serve staggered terms of six years, with terms of one half of the Bishops and one half of the lay persons, Priests and Deacons collectively expiring every three years, with the first expirations occurring at the end of the year 2012.

Since this Canon went into effect July 1, 2011, the President of the House of Deputies initially appointed four lay persons and four priests or deacons: two from each order for a six-year term, and two in each order for a three-year term. Those appointed to three-year terms will have their terms expire the end of 2012, with persons elected at the 77th General Convention to replace them. Those appointed to six-year terms will continue until the end of 2015, with persons elected at the 78th General Convention to replace them. There is no limitation on terms, so persons elected may succeed themselves if reelected.

Competencies & Qualities

Since the new canon draws from the Disciplinary Board to make up the several Panels that will deal with the case as it proceeds, persons to fill the Disciplinary Board (and therefore the several Panels) should have different competencies. The Conference Panel, which is more pastoral, may work toward conciliation and should be made up of persons who are creative in problem solving, and may have some mediation expertise. The Hearing Panel, which is more legalistic, would work toward a legal resolution to the case and should be made up of persons familiar with or learned in the law.

Time Expectations

From Canon IV.17.4:

Within sixty days following each General Convention, the Board shall convene to elect a president.

After that, meetings are held as needed for each case presented to the Board. Meeting locations are dependent on the case and location of principals; expenses for meetings are paid for by the Board. Board members are expected to attend all meetings, arriving on time and staying until the end.

Clergy Nominees to the Board

There are two (2) available positions, for six-year terms. The House of Deputies elects these members; the House of Bishops confirms the election.



The Rev. Anna Carmichael

Hood River, Oregon; St. Mark's, Hood River

Diocese of Eastern Oregon, Province VIII

I am particularly interested to participate with the Conference Panel of this committee. I started my journey to the priesthood through the vocation of counseling. Over the years, have found myself called to help balance conversations around disciplinary actions through pastoral and mediation skills, seeking to help educate all involved parties in reconciliation work. I have served as an Advisor to Honor Committees/Peer Judicial Review Boards at two universities (Southwest Texas State and Virginia Tech), instructed high school students in the area of ethics, and as an Episcopal School chaplain, have served as advocate and advisor for high school students. As Rector, my vocation requires me to respond to various situations that call not only for pastoral care, but sometimes require mediation and reconciliation work among members.

The Rev. José Luis Mendoza Barahona y Rodríguez

Santa Bárbara, Honduras; Santa Barbara & San Vicente Centenario

Diocese of Honduras, Province IX



We have been called to reconciliation, to brotherhood, and to service and that is why I believe that we each have the duty of serving on a Church committee and the responsibility of ensuring that each one of our brothers is able to find an answer to his sorrows and personal disruptions. During the time that I have been an ordained minister, I have had the opportunity of preparing to help those who are vulnerable in pursuance of their duties; to be capable of helping you must have an attitude of reconciliation which allows the affected person to receive guidance, counsel and pastoral direction, without forgetting that the rules we must obey are the rules which lead our actions within the office to which we have been called in our ministerial vocation.



The Rev. Canon Angela F. Shepherd

Baltimore, Maryland; Canon for Mission and Outreach

Diocese of Maryland, Province III

I love the Episcopal Church! As an incumbent, if reelected, I will use my gifts to foster reconciliation and peace. When faced with challenging situations I bring knowledge about process and procedures along with thoughtful and objective listening skills. I am not afraid to ask probing, yet essential questions that enable equitable decision making. My intuitive abilities are strong. Having served as Deputy in 2003, 2006, and 2009 and on a committee each year, I am accustomed to, and enjoy working with others who represent the wonderful diversity of the Episcopal Church. I previously served four years on the Standing Committee in the Diocese of Maryland and in that time we dealt with Title IV issues. This board will respond to bishops, which by virtue of the office is complex and will require sensitivity to the many parties that may be involved. I am up for the challenge.

The Rev. Peggy E. Tuttle

Minnetrista, Minnesota; St. John the Evangelist, St. Paul

Diocese of Minnesota, Province VI



I am a priest, theologically trained at Virginia Seminary, with a wide variety of secular knowledge and experience. After I was called to the Priesthood in Minnesota, I served in three dioceses, Washington, DC, Colorado, and Minnesota. I am also active in national activities of the Church: I served as a Chaplain at the National Cathedral while working as a Rector in Farmington, Minnesota. I also served on the Steering Committee for the Nathan Network and am presently a member of the Board of Directors of the Nathan Network. I served as a member of the CUIIC, Churches United in Christ, Racial Justice Taskforce, representing The Episcopal Church. My Business Management education and background in large corporations and small businesses give me an excellent financial grounding to review, understand and consider financial management issues. I believe my sense of humor and my experience in negotiations, labor negotiations and business negotiation, may help in reaching appropriate resolution of conflicts, with justice and reconciliation for all concerned. I regularly attend Chancellor Conferences with my husband, who is chancellor to the Bishop in Minnesota, so I am conversant with and understand the many issues currently facing the Church.

Lay Person Nominees to the Board

There are two (2) available positions, for six-year terms. The House of Deputies elects these members; the House of Bishops confirms the election.



The Hon. A. Joseph Alarid

Albuquerque, New Mexico; St. Michael and All Angels, Albuquerque

Diocese of Rio Grande, Province VII

My entire professional life has been devoted to Justice and the Law. I believe I am prepared to assume the duties of this position by both education and experience. As a trial and appellate judge, I have been able to observe and influence the application and impact of the law on people. I have learned that to achieve justice requires more than just the mechanical application of the law, common sense and compassion are also necessary. I believe that this knowledge coupled with an ability to listen and understand not only the law but all the relevant facts in each situation would serve me well in this position. I would propose to become well-versed in all the provisions of Canon IV and all the applicable precedent in further preparation for serving in this position. It would be an honor to be called to share these God given gifts with the wider Church.

Mr. Victor Feliberty-Ruberte

Ponce, Puerto Rico; St. Matthew's Mission, Peñuelas

Diocese of Puerto Rico, Province IX

I am a Hispanic Episcopalian, 37 years old, partnered, and member of St. Matthew's Mission since 2002. I am also a certified Industrial Engineer since 1996, with other certifications in Conflict Management, Quality Assurance, LEAN Manufacturing, and Project Management. I earned an M.Div from Columbia Theological Seminary in Decatur, Georgia in 1999, and conducted doctoral studies on the history of the Americas at the Metropolitan Campus of the IAUPR in San Juan, Puerto Rico from 2005–2009. I have served as a lay preacher; Christian educator; as a member of several diocesan, NGO, provincial, and ecumenical committees; on boards of directors; and in special commissions. For the past decade, I have worked as Christian Thought and History professor at the IAUPR, Ponce Campus, where I have also performed the duties as the Dean of Administrative Affairs for eight years. I was selected Service-Sector Manager of the Year (2009) by the Puerto Rico Manufacturer Association at the regional and then national level. Some of my writings have been published in religious and professional journals.



Mr. William J. Fleener, Jr.

Grand Ledge, Michigan; St. David's, Lansing

Diocese of Western Michigan, Province V

I believe I have the background and temperament to serve on the Disciplinary Board for Bishops. I am a pre-natal Episcopalian with a love for our Church and its structures. I have spent over fifteen years as Chancellor or Vice-Chancellor for my Diocese, and served as lay assessor for Province V's Provincial Court of Review. I have also served on the Standing Commission on the Constitution and Canons and have consulted with dioceses and attorneys representing clergy in Title IV actions. I am a practicing attorney and law professor. I believe I have an understanding of Title IV and the background to fully comprehend the procedural process for actions under Title IV. I was a strong supported for the lay presence on the Court for the Trial of a Bishop and one of the first lay people elected to that Court, and I believe I would be a positive presence on the Disciplinary Board for Bishops.

Mr. Christopher J. Hayes

San Francisco, California; Grace Cathedral, San Francisco

Diocese of California, Province VIII

The Disciplinary Board for Bishops must operate with the highest level of integrity, so that the resolution of any matter that comes before it will earn the respect of the complainant, the respondent, any victim, the affected community, the Church, and the public. I have experience in disciplinary matters both in my role as Chancellor of the Diocese of California and in my private practice, where I have represented physicians, hospitals, and medical staff disciplinary boards in medical disciplinary proceedings. I also represent individuals, businesses, local government, and churches in all phases of litigation, including dispute resolution and avoidance through mediation and workplace policies, particularly in complex commercial disputes, employment disputes, and insurance coverage. I believe the breadth of my law practice will serve me well as a continuing member of the Disciplinary Board.



The Executive Council

Position Description

Members of Executive Council carry out the program and policies adopted by the General Convention and have charge of the coordination, development, and implementation of the ministry and mission of the church. The Executive Council is required to manage the budget for the Church, submit a budget to General Convention for the next triennium, and make annual reports to the Church of receipts and disbursements and a statement of all trust funds and properties. It also serves as the Board of Directors of the Domestic and Foreign Missionary Society.

Members may be appointed as liaison persons to CCABs: bishops are appointed by the Presiding Bishop, and other members are appointed by the President of the House of Deputies. Such service involves attending meetings lasting from one to five days per year. Standing Committees of the Council may meet in the interim between Council's regular meetings for 2 or 3 days with additional travel time.

Additional information on the Executive Council can be found in Canon I.4.

Competencies & Qualities

Nominees should have a deep commitment to the Church, strong faith, openness to new ideas, flexibility, ability to communicate in small and large groups, and a broad perspective of the Church (not simply limited to one or two interests).

Time Expectations

Members are expected to attend regular meetings, taking place three times per year for about four days each. Standing Committee meetings require about five days per year, and CCAB meetings last two days per year. Other special appointments may require three days per year. Members are also expected to attend General Convention, which requires about fourteen days and takes place every three years.

Bishop Nominees to the Executive Council

There are two (2) available positions, for six-year terms. The House of Bishops elects these members; the House of Deputies confirms the election.



The Rt. Rev. David E. Bailey
Farmington, New Mexico

Bishop Diocesan, Navajoland Area Mission, Province VIII

Participating in the life of our church from many perspectives, my leadership experiences include being Canon to the Ordinary, President of Episcopal Community Services, conflict resolution consultant, alcoholism interventionist, and an anti-racism trainer. I've served as a deputy to General Convention since 1985. Over those years I've marveled at the strength gathered by a community of prayerful people to move forward reflecting God's grace to the world. I firmly believe in the ministry of the baptized; Christ's love for all of God's people and appreciate the work of the greater church as we seek to make this a reality in our wounded world. I have brought unity to polarizing positions while facilitating diverse groups to develop balanced solutions. An articulate problem solver; I listen and seek collaboration, dialogue and respect to challenging situations. I would serve as a faithful insightful member of the Executive Council with thoughtful dedication and commitment.

The Rt. Rev. Clifton Daniel III

Kinston, North Carolina

Bishop Diocesan, Diocese of East Carolina, Province IV

I have been privileged to serve this Church in a variety of ways: as lay person and ordained in a variety of settings from local congregation to bishop diocesan. I have shared in the witness and leadership of this Church through significant periods of change from the 1970s – present as our Church moved forward in responding to new challenges and opportunities in proclaiming the Gospel of Jesus Christ in a world desperate to hear the Good News of justice, inclusion, reconciliation, forgiveness and liberation. I love this Church's gifts of catholic order and evangelical zeal. I treasure its ability to contain diversity and divergence while maintaining the bonds of fellowship. I celebrate this Church's energy and dedication to engage God's mission in this world. I am eager to continue to serve this Church in a spirit of thankfulness, offering whatever wisdom I have gained from experience over the years and an ongoing willingness to serve.



Nominees for Election - EC

The Rt. Rev. William O. Gregg

Charlotte, North Carolina

Assistant Bishop, Diocese of North Carolina, Province IV

Over 40 years ago, I came to The Episcopal Church. I am deeply committed to this church and our life and work together in the Name of Jesus on all levels. I understand the oversight responsibilities of Executive Council in relation to General Convention for ministry development and implementation, administration, and finances. Service on Council requires time and energy, which I gladly give in faithfulness to God and God's people. I bring openness to new ideas, flexibility, and excellent communication skills in small and large groups. Having served in seven dioceses across the country, at five General Conventions, and on CCABs, General Convention Committees, and the Anglican-Orthodox International Theological Commission, I bring a broad understanding of and experience in the Anglican Communion and The Episcopal Church, finances and budget management, organizational development, and the planning and implementation of assignments. It would be a joy to serve in this capacity.



The Rt. Rev. Pierre W. Whalon

Paris, France

Bishop Suffragan, Churches in Europe, Province II

After years of dealing with three other Anglican jurisdictions, I am more than ever enthusiastically Episcopalian! I have learned from experience in a mission field to appreciate the genius of our polity, and how to make it work in different cultural settings. To the Council I would bring extensive experience and skills in administration, governance, multiculturalism, and a wide knowledge of our Church, the Anglican Communion, and our ecumenical partners. Being a member of Council would allow me, as a missionary bishop, to re-connect with the Church back home.

Lay Person Nominees to the Executive Council

There are seven (7) available positions. Six (6) positions are for six-year terms; one (1) position is for a three-year term. The top six vote-getters will fill six-year terms, and the seventh will fill the three-year term. The House of Deputies elects these members; the House of Bishops confirms the election.



Ms. Elizabeth L. Anderson

New Haven, Connecticut; St. Andrew's, Stamford

Diocese of Connecticut, Province I

I am currently a Ph.D. student in theology at Yale University, with an academic background in world Christianity, historical theology, and ecumenism. I have studied, worked, and traveled in nearly 50 countries, and combine a strong commitment to The Episcopal Church with a deep love and appreciation for other Christian traditions and diverse parts of the Anglican Communion. I have served The Episcopal Church as a deputy to General Convention and as a member of my parish vestry. I have also taught at seminaries in Ukraine and Iraq, and am very involved in the ecumenical movement, both nationally and internationally. As a young adult, I would help to make the Executive Council more reflective of the membership of The Episcopal Church.

Ms. JoAnn R. Armstead

Henderson, Nevada; Christ Church, Las Vegas

Diocese of Nevada, Province VIII

My 47 years of leadership experience in the Church on diocesan, national and international levels will be an asset to the Executive Council. Additionally, my 44 year executive corporate experience provides me strength, courage, and tenacity to tackle any issue with focus, confidence and grace. I was the first African-American lay person elected to the Presidency of Standing Committee in the Diocese of California in 1990. I am the immediate past Secretary to Convention, having served in that capacity from 2001 through 2006. I have served on the Standing Commission on World Mission since 2006. As a Certified Anti-Racism Trainer for the Diocese of Nevada, I developed and implemented the first Anti-Racism Training Program in the Diocese. In 2001, I founded the Union of Black Episcopalians- Nevada Chapter which awards annual scholarships to deserving students. My two daughters; a M.D. and a J.D., are active Episcopalians always completely supportive of my trailblazing.



Nominees for Election - EC



Mrs. Blanca Lucía Echeverry

Bogota, Colombia; Catedral de San Pablo, Bogota

Diocese of Columbia, Province IX

As a lawyer and a member of Province IX, and as a Hispanic, I feel that I possess sufficient qualities because of my academic training and my capacity for group work, in addition to my experience to serve on this committee and help to generate the enforcement of the Church's policies reviewed in the General Convention.

Mr. Joseph S. Ferrell

Chapel Hill, North Carolina; Chapel of the Cross, Chapel Hill

Diocese of North Carolina, Province IV

I am a member of the faculty of the School of Government at the University of North Carolina at Chapel Hill. My field of expertise is local government law, state and local taxation, state constitutional law, and legislation. I have extensive experience in modernizing and codifying legislation establishing the organizational structure and fiscal regulation of state and local governments, and in structuring the organization and financing of the Diocese of North Carolina. For the past 15 years I have focused primarily on faculty governance in one of the nation's leading public research universities. I have been secretary of the North Carolina diocesan convention since 2003, and elected deputy to General Convention 4 times. I am currently a member of the House of Deputies Committee on the State of the Church. I served on the Legislative Committee on Constitution in 2006 and 2009, and on the Legislative Committee on Privilege and Courtesy in 2003.



Dr. Anita P. George

Starkville, Mississippi; Resurrection, Starkville

Diocese of Mississippi, Province IV

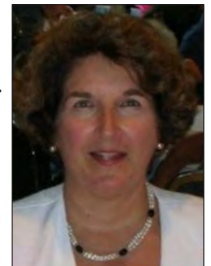
My strongest competence is that of a communicator. Using that attribute I am able to engage in dialogue with individuals and groups across our broad and diverse church. As past chair of Executive Council's Anti-Racism Committee, I bring a variety of voices and perspectives to an important decision-making body of our church. I find that I am closer to God when I speak to and listen to God's people across the continuum of life experiences and varieties of geographic locations. I understand the structure of our church, having held local, diocesan, provincial, and broader church responsibilities. On Executive Council's Standing Committee, Local Mission and Ministry, I can discern, interpret, and articulate congregational and diocesan implications of legislation and budget decisions. I have exhibited competence in advocacy as well as in the planning and implementation of tasks. In my professional experience, I have demonstrated competence in organizational development and program evaluation, as well as budget development and management.

Mrs. Toni C. Hogg

The Plains, Virginia; St. Martin's, Williamsburg

Diocese of Southern Virginia, Province III

I have been a mental health practice administrator and rector's spouse for forty years. Over thirty years of national, diocesan and parochial leadership positions have offered me a unique perspective and skills in organizational leadership, group processing and discernment. I served General Convention as a Deputy in 2006 and 2009; and as the Southern Virginia Diocesan Youth Delegation Leader in 1994, 1997, 2000, and 2003. I served on the diocesan Standing Committee, 2002–2005; Executive Board, 2007–2011, with 2 years as vice-chair; the Bishop's Consecration Committee; and the Jamestown 400th Celebration Committee. I believe that I am well-suited to the challenges of the Executive Council's work. I have been blessed by so many servant leaders in the Church, and this has left me with a seasoned, broad knowledge and inclusive perspective of challenges ranging from congregational vitality to national issues.



Mr. John B. Johnson IV

Washington, District of Columbia; St. Thomas', Dupont Circle

Diocese of Washington, Province III

I am a lifelong Episcopalian who has grown up in the Church and also in politics. I believe that I am formed by the Church for public service, and if elected to Executive Council, I will use all of my gifts gained in my professional career in Washington to make The Episcopal Church relevant in the 21st Century. I am a 17-year member of St. Thomas' Parish, and was elected Senior Warden in March 2010, where we are currently involved in a building campaign for a new sanctuary. I am a former vestry member, children's and hospitality chair. In March 2011, I completed service on the Search and Nomination Committee for the Ninth Bishop of Washington. I have actively organized the Diocese's participation in Washington's Capital Pride march. I have served on the staff of the Church under Presiding Bishops Griswold and Jefferts Schori in the Office of Government Relations.

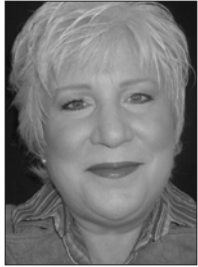
Nominees for Election - EC

Ms. Tess Judge

Kitty Hawk, North Carolina; All Saints, Southern Shores

Diocese of East Carolina, Province IV

I have served both in my parish and in my diocese. From 2006–2009, I served on the Joint Standing Committee for Program, Budget and Finance for the General Convention. This is my third time elected deputy. I have served my parish as Senior Warden, Junior Warden, Co-Chair of the Building and Facilities, Finance Chair, Co-Leader of Christian Education, and on the Planned Giving Committee. I have served my diocese as a member of the Standing Committee, Executive Council, Clergy Wellness, Historical Properties, Stewardship, Clergy Compensation and Benefits, and Personnel Committees. I presently serve as the Diocesan Treasurer. I feel my experience in my church and diocese along with my daily business experience of operating two businesses, managing an average of 25 employees, would be an asset to serve on Executive Council. I strive to be a good steward of all resources, to have sound organization and communication, and to work for consensus to cultivate productive environments.



Mrs. Pamela R.W. Kandt

Casper, Wyoming; St. Mark's, Casper

Diocese of Wyoming, Province VI

I have been blessed through the years with many opportunities to develop strong communication skills in the arenas of public relations, marketing, print & broadcast media and new media, as well as non-profit management and grassroots organizing. In my volunteer life, I serve as a hospital and police chaplain, youth mentor and victim's advocate. As an Executive Council member, I would prayerfully apply my experience and skills to studying issues, listening to concerns and varied points of view, discerning solutions, making decisions and then helping communicate vital information to the Church as a whole. I enjoy challenges and believe in finding unique ways to resolve difficulties. I am excited about the potential of the Episcopal Church in the 21st Century—we have tremendous opportunity to creatively serve God and God's people in new ways in the years ahead. I believe we are called to be brave and bold!

Ms. Nancy Wonderlich Koonce

Twin Falls, Idaho; Ascension, Twin Falls

Diocese of Idaho; Province VIII

I am often told that my right and left brains are equally balanced, allowing me to see both the forest AND the trees. Because of my years of education and experience as a CPA/MBA, business valuator and fraud examiner, I am comfortable with analyzing pages of facts, figures, budgets and forecasts. And because of my lifetime as an Episcopalian, I can easily translate those numbers into endless possibilities for mission and ministry. I understand and can operate within the structure of this multinational organization that is the Episcopal Church with all its wonderful diversity, while at the same time understanding the limitations of the smallest of our rural churches and helping them fulfill their ministries within those limitations. I have served with dedication and pride on multiple parish, diocesan and provincial committees, and assure you that I would be a very dedicated and hard-working member of the Executive Council.



Ms. Karen Ann Longenecker

Albuquerque, New Mexico; St. Michael and All Angels, Albuquerque

Diocese of Rio Grande; Province VII

I am a 29-year old laywoman and bilingual in Spanish. I have been a member of bicultural and multicultural ministries in several dioceses while in college and graduate school. I worked three years for two Jubilee ministries working with the homeless and immigrants and represented The Episcopal Church through Young Adult Ministries at the United Nations on the status of women. I conducted research in Chile on the impact of the church on the reproductive health of women for my Masters thesis. I served on a diocesan Commission on Racial Justice and now serve on the Executive Council's Committee on the Status of Women. I am passionate about a vision of the Church as a leader in global justice issues and what this vision looks like to young people. I want to work towards a vision of the Church that is diverse, inclusive and creative in new and innovative ways.

Mr. K. Scott Norris

Chincoteague, Virginia; Emmanuel, Jenkins Bridge

Diocese of Southern Virginia, Province III

I hope as a member of the Executive Council and by serving on its task forces to use my theological, financial, business, and practical local parish experience to advance The Episcopal Church's ministry of reaching out to the crying needs of all God's people. My active roles over 40 years in multiracial urban, suburban, and rural parishes while being married to an Episcopal priest gives me an intimate understanding of the needs of clergy, lay employees, and parishioners working faithfully in churches that struggle to expand their ministries and fund their budgets. My education at Union Theological Seminary focused on Biblical studies and ethics, giving me a unique perspective within the insurance industry on the importance of balancing corporate financial responsibilities with our larger social responsibilities. My 39-year reinsurance career has given me in-depth experience to develop the necessary advocacy skills for corporate planning and financial management.



Nominees for Election - EC



Mr. Ernest Q. Petrey, Jr.

Shaker Heights, Ohio; St. Paul's, Cleveland Heights

Diocese of Ohio, Province V

In today's world, the Church is at the epicenter of potential tsunami like change. This change, however, can only be propagated with the support of an empowering structure that has the organizational, relational, and financial systems that are attuned to the mission. I would use my expertise to assist in achieving this mission. My activities in the Anglican Communion overseas for a number of years and being elected/appointed to positions of responsibility in parish, diocesan, and Churchwide organizations have provided me with a level of understanding of the complex interrelationships and tensions that require dexterity of management in order to fulfill the mission. My experiences as founder and CEO of several successful companies and not-for-profit organizations have required me to understand and to implement evolving organizational structures, procedures, and processes as the character of the enterprise has changed over time to allow the organization to maximize revenues, deploy assets to achieve maximum return, and to enable the employees to reach their maximum potential contribution to the organization.

Dr. Fredrica Harris Thompsett

Falmouth, Massachusetts; St. Barnabas, Falmouth

Diocese of Massachusetts; Province I



Having filled a partial term on Executive Council (since 2011), I am willing and committed to continuing to serve. I am a teacher, author and continuing learner who has taught at EDS and other seminaries for over 30 years. I now live in semi-retirement on Cape Cod. I bring experience, expertise, and energy as an Episcopal historian and Anglican theologian on parish, diocesan (Standing Committee, Commission on Ministry, various task forces, General Convention Deputy), national (Standing Commission on Lifelong Christian Education, ecumenical task forces), international Anglican (Inter-Anglican Theological and Doctrinal Committee) levels, and Episcopal Church Center staff. I am a contributing member of the Steering Committee of the Chicago Consultation and an anti-racism trainer. My latest book is *Born of Water, Born of Spirit* (co-authored with Sheryl Kujawa-Holbrook). I am passionate about supporting the baptismal ministry of laity and clergy alike, small congregations, sharing educational resources, distance learning, and making sane decisions that benefit the Church's many communities.



Mr. John R. Tull

St. Augustine, Florida; Epiphany, Jacksonville

Diocese of Florida, Province IV

I, Jack Tull, child of God and servant of Christ, seek election to Executive Council so that I can use my 39 years of leadership experience at the parish, diocesan and national church levels to do the work of the Executive Council, its work groups and task forces. I also bring gifts from my broad experience in the Episcopal Church through mission and ministry especially with Episcopal Relief & Development and the Millennium Development Goals. I am retired and I can devote full time to the work and vision of Executive Council. I seek to apply a simple covenant with my brothers and sisters in the Anglican Communion by loving God, loving our neighbor and by making disciples of all nations teaching them to observe all things Jesus has commanded of us. If elected, I will continue to model my belief that all I do; I do in His name.

Ms. Sandra L. Williams

Livingston Montana; St. Andrew's, Livingston

Diocese of Montana, Province VI

The Episcopal Church is very much a part of who I am having been active all of my life. I would bring knowledge of liturgy and music as well as an understanding of the Canons to Executive Council. I have been a small business owner since 1974; my husband and I owned and operated an appliance and refrigeration business for nearly 30 years and I currently am self-employed as a seamstress. I have a good sense of business practice and what it takes to keep a business running. I also bring 20 years of banking experience having worked as a teller, personal banker and teller supervisor. I have the flexibility of self-employment to ensure that I am able to attend the meetings of Executive Council and serve that body well. I look forward to working with the other members of Executive Council doing the business of The Episcopal Church.



Clergy Nominees to the Executive Council

There are two (2) available positions, for six-year terms. The House of Deputies elects these members; the House of Bishops confirms the election.



The Rev. Carol Cole Flanagan

Rockville, Maryland; St. John's, Olney

Diocese of Washington, Province III

Before becoming rector of St. John's Church I served parishes as small as 35 and as large as 1100, and worked for four years on the staff of the Bishop of Washington. I chaired the Standing Commission on Health, served on the Standing Commission on Constitution and Canons, and the Executive Council Committee on the Full Participation of Women in the Church. In the early '90s I participated in a self-study initiative as an Internal Partner for Partners in Mission II. In Rochester, Maryland, and Ohio I chaired committees on canons, resolutions, stewardship, sexual exploitation prevention, liturgy and music, and others. For 12 years, I served on a seminary board of trustees, and in Baltimore worked over night one night a week in the pastoral care department of an inner city hospital in ministry with people battling poverty, crime, and drugs.

The Rev. James Harmon

Jersey City, New Jersey; Incarnation, Jersey City

Diocese of Newark, Province II

As an actively licensed attorney and a full-time priest serving a small but growing urban congregation I am excited by the new life and directions the Church is moving in as we engage the 21st century. I have considerable experience in diverse congregations and in working collaboratively at many levels of the local, diocesan and national church. My ecumenical experience gives me insight into not only the workings of the Anglican Communion but also the wonderful expressions of faith found in other religious communities. As a member of Executive Council I would continue to share my passion for and commitment to diversity and inclusion in the various ministries of the church and to work collaboratively in accomplishing the priorities established by General Convention domestically, in the wider Anglican Communion and in our global village.



The Rev. Canon Emelia Morales Vega

Guaynabo, Puerto Rico; San Esteban El Mártir, Guaynabo

Diocese of Puerto Rico, Province IX

I am a lifelong Episcopalian, ordained deacon June 3, 1990, and priest June 23, 1991. I was the seventh woman ordained to the priesthood in the Diocese of Puerto Rico, and I have served as an assisting priest and vicar. At present, I am the Vicar at St. Stephen's Mission, and the General Vicar of the Diocese of Puerto Rico. I have the knowledge, experience, abilities, and skills needed to be a member of the Executive Council and make a significant contribution to the work and mission it has. I am an organized person, responsible, capable of working under pressure, and committed to continue to do it in the future as part of The Episcopal Church. I am completely bilingual, and I have experience working in areas of education and theology. As part of Province IX, I can bring a significant contribution to Executive Council.

The Rev. Dr. James B. Simons

Ligonier, Pennsylvania; St. Michael's of the Valley, Ligonier

Diocese of Pittsburgh, Province III

I have worked within The Episcopal Church at all levels for over 25 years and have an in-depth knowledge of our polity. As an 8 time deputy, Chair of Dispatch, Planning and Arrangements, past President's Council's of Advice, and the Secretariat, I have a good working relationship with the leadership of the Church. As the only member of the Standing Committee in the diocese unwilling to "re-align," I was one of the leaders who helped to reorganize the Diocese of Pittsburgh in 2008 and 2009. I enjoy working collaboratively. I am filling an unexpired term on Executive Council and so have a unique understanding of it. I believe the greatest challenge before us is to develop and implement mission and ministry which will lead us to growth both spiritually and numerically.



The Rev. Canon Bruce W. Woodcock

Nyack, New York; St. Matthew's, Paramus (New Jersey)

Diocese of Southeast Florida, Province IV

Our world is changing, presenting challenges and opportunities in mission and ministry. Executive Council must adapt and adjust the way we work together as a Church to better apply resources for priorities designated by General Convention. To be responsive and creative moving forward, familiarity with systems necessary to support change is vital. Having served the church for 25 years in World Mission, ECC Mission Operations, the General Convention Office, and managing international relations at CPG—I understand how the existing Church governance structures "should" work, where systems have come up short or could be more effective, and how they might be adapted or reworked as we move into the future. If we have not met, please ask your fellow deputies, bishops, and overseas partners, about my qualifications and their experience of my group process skills, sense of humor, and passion for this work.

General Board of Examining Chaplains

Position Description

Members of the General Board of Examining Chaplains (GBEC) compose the annual General Ordination Examination (GOE), which is administered to candidates for Holy Orders. They also produce background materials for readers of the examination papers, supervise teams of readers, and review and approve written evaluations for all responses to GOE questions. Board meetings entail evaluation and planning for the succeeding year's work.

Competencies & Qualities

Members are bishops, priests with pastoral cures, members of accredited seminary faculties or other education institutions, and lay persons with particular expertise. Previous experience on a diocesan Commission on Ministry, on a diocesan Standing Committee, or as a reader is helpful. Computer literacy is essential. Board members should be able to work comfortably in teams and task groups. The GBEC assignments demand ability to concentrate intently on tasks at hand. Competency in testing methods and procedures will also be helpful.

Time Expectations

Members are expected to attend regular meetings, about 7 days during the year; read examinations, up to 15 exams at approximately 4 hours per exam; undertake individual projects with varied time requirements; plan meetings, requiring up to 6 days per term; and attend a 2 1/2 day planning meeting, twice during their term, in Washington in June.

Bishop Nominees to GBEC

There is one (1) available position, for a six-year term. The House of Bishops elects this member; the House of Deputies confirms the election.



The Rt. Rev. Laura J. Ahrens

Hartford, Connecticut

Bishop Suffragan, Diocese of Connecticut, Province I

As we embrace the 21st century, the solid formation of clergy is vital. Our call is to form leaders and discerning entrepreneurs who can assist God's Mission. Formation needs to be grounded in the stories of scripture and the traditions of our Church, and then opened up to invite creative and innovative expressions of ministry. I bring experience and passion to GBEC. As a parish priest and bishop I have emphasized formation and creativity. My doctoral work was on Christian formation for Baby Boomers. My episcopate has encouraged innovation in our congregations, grounded in accessing the voices of our church that our moving us forward (i.e., the emerging church and partners for a missional church) and building local networks to help meet human needs. Formation of innovative leaders needs to be affirmed in our seminaries, affirmed by GBEC, and nurtured by our diocesan leadership and Church structures.

The Rt. Rev. R. William Franklin

Buffalo, New York

Bishop Diocesan, Diocese of Western New York, Province II

I have had a long experience in teaching Church History and Theology in leading seminaries of the Episcopal Church, so that I've had a long history of training seminarians for ordination and service to the parishes. At the same time, I've had wider experience at the parish, diocesan, and Churchwide level as a bishop, as a President of the Standing Committee, and as a parish priest at both large and small churches, and I know where the intersection between academic learning and pastoral practice needs to take place. I have experience of our Church in all regions of the United States and abroad. I would be honored to serve in this capacity in a time of changing theological needs in our Church.



The Rt. Rev. William O. Gregg

Charlotte, North Carolina

Assistant Bishop, Diocese of North Carolina, Province IV

I bring an essential blend of classroom and field experiences grounded in many years of participating in and thinking about the formation, education, and training of persons for ministries. I am skilled at framing clear and focused questions that require a capacity to think, synthesize, and apply knowledge appropriately in actual situations. I have extensive experience in evaluating examinations. The work of GBEC is very important, both regarding GOEs and the ongoing conversations about the nature, shape, and content of preparation for ministries. I have very much enjoyed my first term of service on GBEC. I want to continue the work of creating effective GOEs, of developing creative ways of forming, educating, and training people for ministries, and testing/evaluating those processes, structures, and results. I am committed to excellence in ministry preparation and appropriate assessment of that preparation.

Lay Person Nominees to GBEC

There are three (3) available positions, for six-year terms. The House of Bishops elects these members; the House of Deputies confirms the election.

Dr. Norma J. Engberg

Ely, Nevada; St. Bartholomew's, Ely

Diocese of Nevada, Province VIII



I will bring to the Board forty years' experience in creating and grading essay exams at UNLV. This experience has taught me to double-check my questions' wording for unintentional ambiguity, to write out summaries of "ideal" answers, and to work out the point distribution before asking students to respond. My discussion of the Bible with varied audiences enables me to understand the Bible in different ways: to interpret the Old Testament and its Apocrypha according to dates of setting and composition, genre, changing views of God, influence of neighboring cultures, and developing nationhood; and, concurrently, to recognize how the New Testament re-works Old Testament themes to champion new socio-political goals. For the past four years, I have been taking online seminary continuing education classes in theology, church history, ethics, and liturgics. My ongoing study of these canonical areas will also support my work on the Board.



Mr. Theodore G. Fletcher

Southwest Harbor, Maine; St. Andrew & St. John, Southwest Harbor

Diocese of Maine, Province I

Over the course of six years, I participated in the ordination process of between 40–60 people seeking ordination to the priesthood or the diaconate. I helped draft changes to diocesan ordination procedures, draft questions for canonical exams, read GOE exam responses, and helped design remediation processes when and where appropriate. I am extremely familiar with the changes to Title III of the Canons, and I have a background teaching and working in educational intuitions. I see a tension between the current economic, social and demographic realities facing the Church and its historical commitment to a highly educated and learned clergy to lead the whole body into a fuller life in Christ. Moreover, the Church is wrestling with ways to provide theological education outside of traditional residential seminaries. What may be gained through living in a residential seminary setting seems to be lost in the fretting over financial realities. Although these are more pressing issues for other bodies of the General Convention, they also raise issues about how to structure and read exams.

Dr. Frederick W. Gerbracht, Jr.

Wantagh, New York; St. Jude, Wantagh

Diocese of Long Island, Province II



For much of my adult life, since my confirmation in the Episcopal Church as a young adult, I have been deeply involved in Christian education. I have developed and taught junior and senior high Sunday school classes, organized and directed a parish Sunday school, and created and taught graduate-level courses in the history of Christianity from an Anglican perspective to aspirants for holy orders and laity in a diocesan school of theology. During the last ten years I have served first as a Trustee and Treasurer of the Board of the General Theological Seminary, and then most recently as special assistant to the Dean and then Chief Academic Officer of that Seminary. My gifts as a teacher and leader are God-given, and I am seeking ways to continue to exercise these particular ministries to which I am called.



Mr. Preston Gilson

Lebanon, Missouri; Trinity, Lebanon

Diocese of West Missouri, Province VII

I bring a wealth of experience in smaller congregations and a love of learning and teaching to this position. I have been actively involved in discerning God's call for me and for others most of my adult life. I have served on diocesan Commission on Ministry, Board of Examining Chaplains, and Standing Committee. I read GOEs for 13 years. I have empathy and insight into how people and think as they go through a discernment process. I have also participated in the ordination process as the spouse of a priest. Professionally, I taught at the college/university level and have expertise in evaluating student performance. I also have very good analytical research and communication skills that I use regularly as a consultant. I have been using computers for at least 35 years and I am fairly proficient now. I work well with others, as well as, by myself.

Dr. Sandra D. Michael

Vestal, New York; Trinity Memorial, Binghamton

Diocese of Central New York, Province II



With a Ph.D. in genetics, I am currently the SUNY Distinguished Service Professor of Biology at Binghamton University. My research publications are in reproduction, and I teach both graduate and undergraduate courses. I serve in several college-level curricular development and evaluation efforts, including accreditation teams for the Commission on Higher Education. I am a graduate of the four-year EfM program and also active in melding science and religion interests into my scholarly and professional life. I am a past member of the Executive Council Committee on Science, Technology and Faith, and convener of the Network for ST&F, the membership organization within the Church. I am proud to be a co-author of “A Catechism of Creation: An Episcopal Understanding”, the 2005 monograph published by the Church to help Episcopalians become better informed about fundamental elements of faith and modern science. The engagement of science with society is pervasive and complex, and often leads to questions of value and meaning, and of ethics and religion. As a three-time deputy to General Convention, I welcome the opportunity to bring this experience and expertise to raising up the next generation of ordained leaders as a member of the GBEC for a second term.



Ms. Janet Powers Roth

Aloha, Oregon; St. Bartholomew’s, Beaverton

Diocese of Oregon, Province VIII

In the 25 years that I have read GOEs I have seen sweeping changes moving from handwritten to exams to a completely online process. The present and future church needs an increasingly more diverse clergy. I want to help the GBEC meet the challenges which addressing diversity brings. My gifts to the Board are passion for its important work, long time familiarity with the process, and eagerness to learn both from the experience and from my colleagues. I would bring energy, enthusiasm, ability to think creatively and ability to work collaboratively. I will also bring good humor, flexibility and patience. I hold and have held a widely varied range of lay ministries and leadership roles. I am the parish verger – implementer of many details around my parish. I have served on the diocesan Commission on Ministry and have helped write, administer, and read the diocesan diaconal exams for a decade.

Priest Nominees to GBEC, with Pastoral Cures or in Specialized Ministries

There are three (3) available positions, for six-year terms. The House of Bishops elects these members; the House of Deputies confirms the election.

The Rev. Dr. J. Barrington Bates

Oradell, New Jersey; Annunciation, Oradell

Diocese of Newark, Province II

As a member of the General Board of Examining Chaplains, I would work to shift the emphasis of the General Ordination Examination from simply screening candidates out to also include building them up for the work of ordained ministry. As someone who is ordained, has earned several advanced degrees in theology, and has taught and mentored both clergy and lay persons, I am ready to work together with the other chaplains to help shape a stronger, more articulate, and better prepared clergy to serve Christ’s church.



The Rev. Dr. R. William Carroll

Athens, Ohio; Good Shepherd, Athens

Diocese of Southern Ohio, Province V

As a former seminary faculty member, I am used to evaluating work from students with a wide range of abilities, experiences, and theological perspectives and was known to be both principled and fair. I would like to help the GBEC continue to provide a scrupulously impartial evaluation of competency in the areas required by canon. My doctoral work developed expertise relevant to three of these, namely Christian theology, Church history, and biblical exegesis. I have lived in two different seminary communities (Sewanee and Seabury-Western) that reflect the full breadth of the Episcopal Church and have some sense of who the examinees are and what they are going through. As a parish priest and commission on ministry member, I greatly value the care with which these exams are constructed and graded. I view this work as a ministry and a sacred trust for God’s whole Church.

The Rev. Dr. Stephen C. Holmgren

Grand Rapids, Michigan; Grace Church, Grand Rapids

Diocese of Western Michigan, Province V

After my B.A., I completed an M.A. in Theology, as well as a D.Phil. in Moral Theology, at Oxford University in England. I also received an M.Div. from Nashotah House. My doctoral research was in moral theology, specializing in contemporary Christian sexual ethics. I taught ethics and moral theology for eight years at Nashotah House, where I received tenure in 1999. While teaching, I served on two hospital ethics committees, and assisted in a medical ethics course at Wisconsin Medical College. Upon returning to full-time parish ministry in Louisiana, I also served as Canon Theologian, examining chaplain and priest formation mentor. I am author of the New Church's Teaching Series volume, *Ethics After Easter*, a board member for the Anglican Theological Review, and have been a member of the Society of Christian Ethics and the American Academy of Religion. Presently I serve as Rector of Grace Church, Grand Rapids, MI.



The Rev. Dr. Eugene C. McDowell

Nantucket, Massachusetts; St. Paul's, Nantucket

Diocese of Massachusetts, Province I

As a member and later chair of a diocesan Commission on Ministry and a Canon Theologian, I have been privileged to offer counsel, encouragement, support, prayer and a listening and discerning presence to many who have sensed a call to ordained ministry. I have also come to appreciate the sacredness of their journey. With the skills needed to teach at the divinity school intensity and as a member of the National Advisory Board of a divinity school, I have been grateful to share my own enthusiasm and appreciation for scholarship. As a seasoned reader of the Graduate Ordination Exam, I understand the mission of The General Board of Examining Chaplains. And I greatly appreciate the opportunity to offer my skills and experience to this facet of the ordination process.

The Rev. Danielle Tumminio

Watertown, Massachusetts; Christ Church, Quincy

Diocese of Connecticut, Province I

I believe that my position as a young adult priest and academic brings a unique set of gifts to the Board of Examining Chaplains: as a priest, I am immersed in the life of the Church and knowledgeable about the skills needed in ordained life. I am also acquainted with the structure of theological education from working as a university instructor and doctoral student. Trained in systematic theology, I am particularly interested in how cultural issues interplay with theological concerns: My first book considers the intersection between theology and the *Harry Potter* series, and my doctoral research is on a theological understanding of reproductive loss.



The Rev. Peter Vanderveen

Bryn Mawr, Pennsylvania; Church of the Redeemer, Bryn Mawr

Diocese of Pennsylvania, Province III

As disciples we accept the formidable charge of the Great Commission: preach the Word. Through our acumen and talents, ideally priests and laity alike move beyond merely hearing the Word, to marking, learning, and inwardly digesting the revelation of God. I believe that in accord with this, the General Ordination Exam should nurture and reflect the skills and disciplines of *both* thought and speech that make parish ministry vibrant. As a theologian and parish priest of 21 years, a GOE reader, and having served on the Diocese of Connecticut's Commission on Ministry and an instructor for the diocese's Ministry Exploration Program, I have been repeatedly reminded of the grace words convey and the Good News they announce. Informed and insightful witness is integral to all ministry. As a GBEC board member I would seek to strengthen the GOE's benefit to the church in its upholding of qualified candidates for ministry.

The Rev. Canon Dr. Raewynne J. Whitley

St. James, New York; St. James, St. James

Diocese of Long Island, Province II

I am passionate about the training and formation of clergy, who will serve God and the church effectively in the 21st century. As a practical theologian by training, I have a particular concern for the integration of academic learning and the practice of ministry. I would bring this concern to the Board's work, along with extensive experience as a parish priest in family, pastoral, and program-sized churches in both suburban and small town contexts. I have also served in university chaplaincy and as a cathedral staff member; taught seminarians and clergy continuing education; and mentored those discerning and preparing for ordained ministry. Having served on Commissions on Ministry in two dioceses, I am currently Canon Theologian of Long Island. My expertise in the relationships between homiletics, spirituality, theology and liturgy, and between faith and popular culture would make me a distinctive contribution to the General Board of Examining Chaplains.



Nominees to GBEC, Members of Accredited Seminary Faculties or other Educational Institutions

There are three (3) available positions, for six-year terms. The House of Bishops elects these members; the House of Deputies confirms the election.



The Rev. Dr. Frank G. Kirkpatrick
Wethersfield, Connecticut; Trinity, Hartford

Diocese of Connecticut, Province I

I was appointed by the Presiding Bishop to the Board of Examining Chaplains in 2005 to fill out an unexpired term of a member who had left before completing her term. I served on the Board as an examining chaplain from then until my appointed term ended last year. The background that prepared me to serve the Church in this way consists of my having earned a Ph.D. in Religious Studies from Brown University with a concentration in Christian history, theology, and ethics. I have taught in those areas in the Department of Religion at Trinity College for the past 41 years. I have also served on the Diocese of Connecticut's Examining Chaplains Committee and served for a time as its chair. My most recent publication ([The Episcopal Church in Crisis](#)) reflects my ongoing interest in and commitment to the work of the Church. I hope to bring my expertise and previous experience to the work of the Board.

The Rev. Dr. Robert MacSwain
Sewanee, Tennessee

Diocese of East Carolina, Province IV



As a student of theology, high school religion teacher, parish priest, college chaplain, and now seminary professor, for the past 19 years I have devoted myself to the task of understanding and then conveying (to the best of my ability) the faith of the Church. As someone who has studied in the United States, England, and Scotland, and who has been a member of the staff at Lambeth Palace, I have broad experience of the academic and institutional life of the Episcopal Church, Church of England, Scottish Episcopal Church, and Anglican Communion. And as an assistant professor of theology and Christian ethics at one of the Episcopal Church's seminaries, I am particularly and professionally interested in developing and strengthening the theological education of our clergy. For all these reasons, I feel called assist the work of the General Board of Examining Chaplains.



The Rev. Dr. Patrick Malloy
New York, New York

Diocese of Bethlehem, Province III

At the beginning of the last triennium, I was nominated to complete the term of a retiring member of GBEC, so I already have a year's experience in the work of the Board. Currently, I am the only academically trained liturgist on the Board. It is essential that the GOE questions be neither written nor evaluated with the advice of at least one professional in each of the canonical areas. In my role as professor of liturgy at General Seminary, where I teach every member of a student body that includes Episcopalians from every Province, I have a sense of the liturgical challenges they anticipate in ordained ministry throughout the Church, their theoretical and practical preparedness for the work, the general contours of liturgical scholarship across denominations, and liturgical education in our Church today.

The Rev. Dr. Paula D. Nesbitt
Berkeley, California; All Souls, Berkeley

Diocese of California, Province VIII



As both a priest and academic sociologist (Ph.D., Harvard), I have actively participated as part of a parish (non-stipendiary) staff throughout my 20 years of teaching (M.Div. and other students). This has been invaluable experience for teaching how scholarship must apply to lived religion in both the Church and wider society. I've taught, researched, or published in *Religion and Society*, and secondarily in *Ethics*, on topics ranging from poverty and homelessness, religion and violence, race and ethnicity, gender, sexuality, and young adult perspectives, to changing models for ministry, and Church-Anglican Communion issues and relationships. Based on field research at three Lambeth Conferences, and currently as an Evaluator for the Anglican Communion's Continuing Indaba project, I seek to help our future clergy understand the Church as intimately connected with others across the Communion, from shared mission to listening seriously to differences of understanding and faith as we journey forward together.



The Rev. Kathleen Sams Russell

Austin, Texas

Diocese of San Diego, Province VIII

As a theological educator with substantial pastoral experience, I would bring to this body depth and breadth of knowledge of The Episcopal Church, its polity, ethos, and witness to the world, as well as insight and expertise in several of the canonical areas, especially Theory and Practice, Contemporary Society, Church History, and Ethics. As someone who has served as a reader I am familiar with the purpose and protocols of the General Ordination Examination. As someone closely involved in the education and formation of persons for ordained ministry, I understand the important of formulating questions that are fair and challenging but that also address important areas of knowledge and practice. I work well with others, bringing commitment, curiosity, and energy. If elected to this body, I hope to share what I have to offer to further the work of the Board of Examining Chaplains and that of the wider Church.

The Rev. Sylvia A. Sweeney

Altadena, California; St. Mark's, Altadena

Diocese of Los Angeles, Province VIII



What does it mean to live in a world full of volatility, uncertainty, complexity and ambiguity (VUCA)? I've learned that in response, we must be a VUCA church of vision, understanding, clarity of mission, and agility. The GBEC also must embrace this new reality. Because of my years of ministry experience in rural, urban and suburban settings, I appreciate the diverse and varied models of leadership development within our church. My scholarship emphasizes baptismal authority as foundational to ministry. I can contribute to earnest conversation within the GBEC about how we can best identify the spiritual gifts and competencies needed by our priests so they can effectively lead the ministers of the Church. My own experiences in lay and ordained ministry development, reading GOEs, leading a diocesan commission on ministry, formulating ideas about how effective communal discernment takes place, and leading a seminary community have prepared me for this work.

Trustees of the General Theological Seminary

Position Description

Trustees of the General Theological Seminary (GTS) are responsible for evaluation, planning, implementation, and financial oversight of the seminary for the fulfilling of its mission:

The General Theological Seminary is an Episcopal institution called to educate and form leaders for the church in a changing world.

Specific duties include constituting professorships, electing the Dean and members of the faculty, prescribing the course of study and establishing rules and regulations for the government of the seminary.

Competencies & Qualities

Nominees should have knowledge of the doctrine, discipline and ethos of The Episcopal Church, the ability to think creatively, reflect theologically and accept ambiguity and work in the midst of change. They should have a demonstrated interest in and knowledge of theological education in the context of preparation for ministry, both ordained and lay, for The Episcopal Church, and concern to strengthen the relationship between the congregation and academia. Nominees should also have an interest in the General Theological Seminary as a theological resource for Anglican studies that serves the whole Church, along with a willingness to commit time and talent, wisdom, wealth and work for the seminary's well-being.

Time Expectations

Trustees are expected to attend three regular meetings of the Board, lasting six days per year. There are also three committee meetings, which are part of the Board meetings; and four Executive Committee meetings during the year.

Bishop GTS Trustee Nominees

There are two (2) available positions, for three-year terms. The House of Bishops elects these Trustees; the House of Deputies confirms this election.



The Rt. Rev. Clifton Daniel III

Kinston, North Carolina

Bishop Diocesan, Diocese of East Carolina, Province IV

Given my experiences and competencies gained as a bishop and current member of the Board, I am particularly proud and honored to continue my membership on the GTS Board at this time. I was elected to the Board at the last General Convention, and began serving at a crisis point in the life of GTS. Through these three years, I have taken part in the shaping of "The Plan for Life" as a pathway through its current difficulties in preparation for the mission that lies ahead for this venerable seminary of which we as Episcopalians can all be proud. Though not a graduate of GTS, I have come to admire and love it and hope to be able to continue to serve as a re-elected member of the Board of Trustees.

The Rt. Rev. Dan T. Edwards

Las Vegas, Nevada

Bishop Diocesan, Diocese of Nevada, Province VIII

I am familiar with the ethos of General Seminary from having studied there for my M.Div. and an STM in Spirituality. I have experience in leadership not only as a bishop but also in community organizing and in serving on non-profit boards. I practiced law for 12 years and so have some sense of business realities. I have worked in the academy as an adjunct professor, have worked in faith formation and ministry development extensively, know the academy vicariously as the spouse of a law professor, and engage with two other Episcopal seminaries regularly concerning ministry development in our diocese.





The Rt. Rev. Stephen T. Lane

Portland, Maine

Bishop Diocesan, Diocese of Maine, Province I

The Episcopal Church needs lay and ordained leadership that is both steeped in our tradition and able to adapt to a rapidly changing world. In addition to specific knowledge, church leaders need to be teachers, leadership developers, and entrepreneurs. The challenge for seminaries is to deliver essential formation to a diverse student body in a variety of formats. I have broad experience of the Church and in-depth experience in two dioceses. I have worked with two seminaries in developing non-traditional educational programs and have worked closely with postulants on their journey toward ordination. I am currently assisting congregations to find qualified priests who can work with lay leadership to secure congregational life and enhance ministry in an era when fewer congregations have full-time positions. We need to prepare for a bi-vocational and non-stipendiary future. My experiences would inform conversations about curricular development and delivery of education to the Church.

The Rt. Rev. Steven A. Miller

Milwaukee, Wisconsin

Bishop Diocesan, Diocese of Milwaukee, Province V



As a bishop of this Church since October 2003, I believe that strong and effective seminaries are vital to equipping God's people for mission. General Seminary holds a particular place in my heart. As a 1984 graduate of GTS, I am committed to being a part of its future and want to offer my gifts and time to strengthen this seminary that has given so much to me. I have served on the Theology Committee of the House of Bishops, and as co-chair of the Moravian-Episcopal Dialogue which drafted the full communion proposal "Finding our Delight" adopted by the 76th General Convention, and the Standing Commission on Ecumenical and Interfaith Relations. In addition, I have experience in capital campaigns, raising over \$1 million in the parish I served before being elected bishop, and recently led the diocese's Campus Ministry to develop some of its property which will insure its future financial viability.

Lay Person GTS Trustee Nominees

There are two (2) available positions, for three-year terms. The House of Deputies elects these Trustees; the House of Bishops confirms this election.



Ms. Anne Clarke Brown

Plymouth, Vermont; Church of Our Saviour, Killington

Diocese of Vermont, Province I

All my ministries in The Episcopal Church—especially General Convention deputy, GOE reader and congregational lay leader—are grounded in the theological education I received as a student in the masters and doctoral programs at General. I was honored to be elected to the GTS board in 2009 and have served during a difficult yet very exciting and forward-looking time in the seminary's history. GTS has turned an important corner, and I hope to continue offering my gifts and skills as it fulfills "The Plan to Choose Life" and seeks to meet the educational needs of the 21st-century church. I bring to this position my training as a theological educator, experience as a church communicator and diocesan newspaper editor, passion for sound theological education for lay people, commitment to diversity and a global mission context for educating lay and ordained ministers, and prior experience as an urban and regional planner.

Ms. Marjorie L. Christie

Mahwah, New Jersey; Christ Church, Ridgewood

Diocese of Newark, Province II



As a member elected by the House of Deputies several times, I see it as part of my responsibility to be sure the other Trustees recognize the national and international scope of The Episcopal Church. While many of the students come from the greater New York metropolitan area, there are also countless students from the many dioceses composing the Church. It has been an honor and privilege to serve during the previous GTS administration, and I believe my historic memory will serve the current administration well as we work together to implement "The Plan to Choose Life" adopted by the Trustees as its guiding theme for the foreseeable future.



Mr. E. Bruce Garner

Atlanta, Georgia; All Saints', Atlanta

Diocese of Atlanta, Provice IV

I have thirty years of broad-based experience on more than 15 non-profit boards including all-volunteer organizations with annual budgets of less than \$100,000 to agencies with paid staffs of more than 50 employees, and multi-million dollar budgets all with educational components in mission. I have more than 10 years of service on state and local oversight and governing boards, more than 20 years of service on Church committees and commissions at parish, diocesan, provincial, and Churchwide levels—including serving on Executive Council from 2006–2012. I have chaired 9 boards, numerous committees, held other officer positions, and I currently chair the Ordination Sub-committee of Transition Committee for 10th Bishop of Atlanta. I am willing to ask difficult questions and explore variety of ways to address issues, invoking Holy Spirit in process, adept at including diverse viewpoints and opinions in decision-making, and am experienced at looking for new ways to address old and existing issues.

Mr. Reginald Scantlebury

Brooklyn, New York; St. George's, Brooklyn

Diocese of Long Island, Province II



I am currently a senior vice president/business development for Jackson Securities, LLC. Prior to joining Jackson Securities in 2004, I was a Managing director and head of Siebert Capital Markets Group, a division of Muriel Siebert & Company. I have worked in the financial services industry for over 20 years. I have also been a member of, or served St. George's, for 49 years; I currently serve as the junior warden. I have served on the vestry a total of 14 years. I have been the youth ministry leader for 8 years, a Sunday school teacher for 15 years, the Assistant Scoutmaster for 9 years, I currently serve as the Assistant Archdeaconry Youth Leader, and received my lay preacher certification 5 years ago from the Mercer School of Theology. I love my church and my faith, and have always talked with the youth in our church and archdeaconry about including the ministry as a part of their thought process when thinking about their career path.

Clergy GTS Trustee Nominees

There are two (2) available positions, for three-year terms. The House of Deputies elects these Trustees; the House of Bishops confirms this election.



The Rev. Yamily Bass-Choate

Yonkers, New York; Iglesia San Andrés, Yonkers

Diocese of New York, Province II

Since General Convention in 2003, I have served on the Board of Trustees for the General Theological Seminary. Our board recently put together “The Plan to Choose Life” strategy. This is aimed at eliminating the Seminary’s debt, restoring the school’s endowment, and allowing the Seminary to continue its mission with a balanced budget—all to be achieved within a period of 18–24 months. I am a General Theological Seminary alumna and a parish priest, experienced in a variety of skills: pastoral, administration, teaching and preaching. A retired bishop helped to open my eyes one day when he told me that aggressively reaching out to Hispanics is the only way the Church is going to grow. As I have become more and more aware of this need I have become an advocate for a strong, dynamic Hispanic ministry at our seminaries. My continued presence on the Board of Trustees will help to keep us focused on this vision.

The Very Rev. Samuel Gregory Jones

Raleigh, North Carolina; St. Michael's, Raleigh

Diocese of North Carolina, Province IV



I am blessed to serve in parish ministry since 1999 and I love the work of priest. It also has been a joy to continue applying myself in academic interests and theological writing. GTS formed me to be a priest and theologian, a vision and model that has been held through its long history. Since being elected a Board member in 2006 and working through some of the most challenging times the Seminary has faced, my top priorities have been academic excellence at GTS in conjunction with its historic focus on liturgical formation. I hope to use my experience as an alumnus, priest and current GTS trustee as the seminary moves into a new phase of identity and mission. As a missionary in Honduras in the mid-90s, I would like to see the future of GTS include programs of theological formation for leaders in the Episcopal Church’s vibrant Latin American and Caribbean dioceses, and those who serve congregations of Spanish-speaking congregations within the United States as well.



The Rev. Matthew John Moretz

Rye, New York; Christ's Church, Rye

Diocese of New York, Province II

As an alumnus of General Theological Seminary, my priestly life has been marked by the special charism of this home of faith practitioners, scholars, and leaders. My hope is to support the health of this primary institution of the Episcopal Church in its time of renewal. If elected, I would bring my familiarity with the building blocks of institutional vitality, as I have found them in the thriving congregations that I have served (Christ's Church, St. Simon's Is., GA; St. Bartholomew's, New York, NY; Christ's Church, Rye, NY). As a younger priest, I would be especially attentive to how GTS resources those pursuing ministry as their initial career. And, as one who has cultivated a component of his ministry online, I would be mindful of GTS' usage of "new media" in the attraction and cultivation of leadership for our Church.

The Rev. Joseph Pae

Bayside, New York; Great Neck Episcopal Ministry, Great Neck

Diocese of Long Island, Province II



As a recipient of a theological education and as a practitioner of the various ministries of an ordained priest in a changing context, I have a vast interest in the future of theological education for formation of ministers both lay and clergy. With many challenges we face with seminary education today, I would like to be part of an effort that seeks a creative solution, a balance between accountability and flexibility, and a faithful response that preserves Anglican ethos. I have served on Standing Commission on Ministry Development, Diocesan Commission on Ministry, Long Island Council of Churches, and Yale Divinity School Alumni Board. I believe I can offer a unique perspective from a clergy involved in a new mission initiative of the Diocese (a collaborate ministry of three churches in a city) and participated in an innovative program for recently graduating seminarians (Lilly Endowment's Transition-Into-Ministry).

Balloting Tally Sheets

Executive Office of the General Convention

Secretary of the House of Deputies: three-year term. House of Deputies elects their Secretary; concurrence by the House of Bishops makes position the Secretary of the General Convention.

Nominees	Ballot 1	Ballot 2	Ballot 3	Ballot 4	Ballot 5	Ballot 6	Elected HD Sec.	Concurred & GC Sec.
Straub, The Rev. Canon Dr. Gregory S.								

Treasurer of the General Convention: three-year term. House of Deputies elects, House of Bishops confirms.

Nominees	Ballot 1	Ballot 2	Ballot 3	Ballot 4	Ballot 5	Ballot 6	Elected	Confirmed
Barnes, Mr. N. Kurt								

Ballot Tally Sheet - Church Pension Fund

Trustees of the Church Pension Fund

Twelve (12) positions, six-year terms; House of Deputies elects, House of Bishops confirms.

Nominees	Ballot 1	Ballot 2	Ballot 3	Ballot 4	Ballot 5	Ballot 6	Elected	Confirmed
Agnew, Jr., The Very Rev. Martin Luther								
Ballentine, Canon Rosalie Simmonds								
Black, D.D., The Rev. Cynthia L.								
Cox, The Very Rev. R. David								
Creed, Esq., Barbara B.								
Crenshaw, Dr. D. Kerry								
Currie, Jr., Mr. Vincent C.								
Curtiss, Ms. Linda								
Fowler, Mr. Gordon								
Glover, Dr. Delbert C.								
Hogan, Mr. Lee W.								
Jardine Bruce, The Rt. Rev. Diane M.								
Johnson, Mr. Samuel P.								
Konieczny, The Rt. Rev. Dr. Edward J.								
Kusumoto, Mr. Ryan K.								
Lindahl, Esq., Kevin B.								
López de Molina, The Rev. Vaike Máríka Madisson								
McCormick, Canon Kathryn Weathersby								
Owayda, Mr. Sleiman (Solomon)								
Parsley, Jr., The Rt. Rev. Henry Nutt								
Pollard, Ms. Diane B.								
Porter, Mr. Michael W.								
Tolliver, The Rev. Dr. Richard L.								
Werner, The Very Rev. George L.W.								
Wesley Gomez, Ms. Pamela S.								
Wray, Esq., Cecil								

Disciplinary Board for Bishops

Clergy: two (2) positions, six-year terms; House of Deputies elects, House of Bishops confirms.

Clergy Nominees	Ballot 1	Ballot 2	Ballot 3	Ballot 4	Ballot 5	Ballot 6	Elected	Confirmed
Carmichael, The Rev. Anna								
Mendoza-Barahona, The Rev. José Luis								
Shepherd, The Rev. Canon Angela F.								
Tuttle, The Rev. Peggy E.								

Lay Persons: two (2) positions, six-year terms; House of Deputies elects, House of Bishops confirms.

Lay Person Nominees	Ballot 1	Ballot 2	Ballot 3	Ballot 4	Ballot 5	Ballot 6	Elected	Confirmed
Alarid, The Hon. A. Joseph								
Feliberty-Ruberte, Mr. Victor								
Fleener, Jr., Mr. William J.								
Hayes, Mr. Christopher J.								

Ballot Tally Sheet - Executive Council

Executive Council

Bishops: two (2) positions, six-year terms; House of Bishops elects, House of Deputies confirms.

Bishop Nominees	Ballot 1	Ballot 2	Ballot 3	Ballot 4	Ballot 5	Ballot 6	Elected	Confirmed
Bailey, The Rt. Rev. David E.								
Daniel III, The Rt. Rev. Clifton								
Gregg, The Rt. Rev. William O.								
Whalon, The Rt. Rev. Pierre W.								

Lay Persons: seven (7) positions, six (6) six-year terms, one (1) three-year term; seventh-highest vote-getter elected to three-year term. House of Deputies elects, House of Bishops confirms.

Lay Person Nominees	Ballot 1	Ballot 2	Ballot 3	Ballot 4	Ballot 5	Ballot 6	Elected	Confirmed
Anderson, Ms. Elizabeth L								
Armstead, Ms. JoAnn R.								
Echeverry, Mrs. Blanca Lucía								
Ferrell, Mr. Joseph S.								
George, Dr. Anita P.								
Hogg, Mrs. Toni C.								
Johnson IV, Mr. John B.								
Judge, Ms. Tess								
Kandt, Mrs. Pamela R.W.								
Koonce, Ms. Nancy Wonderlich								
Longenecker, Ms. Karen Ann								
Norris, Mr. K. Scott								
Petrey, Jr., Mr. Ernest Q.								
Thompsett, Dr. Fredrica Harris								
Tull, Mr. John R. (Jack)								
Williams, Ms. Sandra L.								

Clergy: two (2) positions, six-year terms; House of Deputies elects, House of Bishops confirms.

Clergy Nominees	Ballot 1	Ballot 2	Ballot 3	Ballot 4	Ballot 5	Ballot 6	Elected	Confirmed
Flanagan, The Rev. Carol Cole								
Harmon, The Rev. James								
Morales Vega, The Rev. Emelia								
Simons, The Rev. Dr. James B.								
Woodcock, The Rev. Canon Bruce W.								

General Board of Examining Chaplains

Bishops: one (1) position, six-year term; House of Bishops elects, House of Deputies confirms.

Bishop Nominees	Ballot 1	Ballot 2	Ballot 3	Ballot 4	Ballot 5	Ballot 6	Elected	Confirmed
Ahrens, The Rt. Rev. Laura J.								
Franklin, The Rt. Rev. William								
Gregg, The Rt. Rev. William O.								

Lay Persons: three (3) positions, six-year terms; House of Bishops elects, House of Deputies confirms.

Lay Person Nominees	Ballot 1	Ballot 2	Ballot 3	Ballot 4	Ballot 5	Ballot 6	Elected	Confirmed
Engberg, Dr. Norma J.								
Fletcher, Mr. Theodore G.								
Gerbracht, Jr. Dr. Frederick W.								
Gilson, Mr. Preston								
Michael, Dr. Sandra D.								
Roth, Dr. Janet Powers								

Priests with Pastoral Cures or in Specialized Ministries: three (3) positions, six-year terms; House of Bishops elects, House of Deputies confirms.

Nominees, Priests/Pastoral/Specialized	Ballot 1	Ballot 2	Ballot 3	Ballot 4	Ballot 5	Ballot 6	Elected	Confirmed
Bates, The Rev. Dr. J. Barrington								
Carroll, The Rev. Dr. R. William								
Holmgren, The Rev. Dr. Stephen C.								
McDowell, The Rev. Dr. Eugene C.								
Tumminio, The Rev. Danielle								
Vanderveen, The Rev. Peter								
Whitley, The Rev. Canon Dr. Raewynne J.								

Members of Accredited Seminary Faculties or other Educational Institutions: three (3) positions, six-year terms; House of Bishops elects, House of Deputies confirms.

Nominees, Seminary Faculties/Educational	Ballot 1	Ballot 2	Ballot 3	Ballot 4	Ballot 5	Ballot 6	Elected	Confirmed
Kirkpatrick, The Rev. Dr. Frank G.								
MacSwain, The Rev. Dr. Robert								
Malloy, The Rev. Dr. Patrick								
Nesbitt, The Rev. Dr. Paula D.								
Sams Russell, The Rev. Kathleen								
Sweeney, The Rev. Sylvia A.								

Trustees of the General Theological Seminary

Bishops: two (2) positions, three-year terms; House of Bishops elects, House of Deputies confirms.

Bishop Nominees	Ballot 1	Ballot 2	Ballot 3	Ballot 4	Ballot 5	Ballot 6	Elected	Confirmed
Daniel III, The Rt. Rev. Clifton								
Edwards, The Rt. Rev. Dan T.								
Lane, The Rt. Rev. Stephen T.								
Miller, The Rt. Rev. Steven A.								

Lay Persons: two (2) positions, three-year terms; House of Deputies elects, House of Bishops confirms.

Lay Person Nominees	Ballot 1	Ballot 2	Ballot 3	Ballot 4	Ballot 5	Ballot 6	Elected	Confirmed
Brown, Ms. Anne Clarke								
Christie, Ms. Marjorie L. (Marge)								
Garner, Mr. E. Bruce								
Scantlebury, Mr. Reginald								

Clergy: two (2) positions, three-year terms; House of Deputies elects, House of Bishops confirms.

Clergy Nominees	Ballot 1	Ballot 2	Ballot 3	Ballot 4	Ballot 5	Ballot 6	Elected	Confirmed
Bass-Choate, The Rev. Yamily								
Jones, The Very. Rev. Samuel Gregory								
Moretz, The Rev. Matthew John								
Pae, The Rev. Joseph								

Joint Standing Committee on Planning and Arrangements

Membership

The Rev. Canon Dr. Gregory S. Straub, <i>Chair</i>	Executive Officer and Secretary of the General Convention
Canon Bonnie Anderson, D.D.	President, House of Deputies
Mr. N. Kurt Barnes	Treasurer of the General Convention
Ms. Cordelia Burt	First Vice-President, Episcopal Church Women
Ms. Marcia Himes	President, Episcopal Church Women
Ms. Lori M. Ionnitiu	General Convention Manager
The Most Rev. Katherine Jefferts Schori	Presiding Bishop
The Rev. Gay C. Jennings	Invitee of President, House of Deputies (in absence of Vice-President, HD)
The Very Rev. H. Scott Kirby	Clergy Representative
The Rev. Canon Gray Lesesne	Host Diocese Representative
Ms. Debbie Melnyk	Lay Representative
The Rt. Rev. Kenneth L. Price	Secretary, House of Bishops
The Rev. Canon C.K. Robinson	Invitee of the Presiding Bishop
Ms. Anne Rudig	Invitee of the Presiding Bishop
The Rev. Dr. James B. Simons	Chair of Dispatch, House of Deputies
The Rt. Rev. Catherine Waynick	Host Diocese Bishop
The Rt. Rev. Dean E. Wolfe	Vice-President, House of Bishops
The Rt. Rev. Wayne P. Wright	Chair of Dispatch, House of Deputies
Ms. Marian Conboy, <i>Staff</i>	

Summary of Work

The mandate of the Joint Standing Committee on Planning and Arrangements is to arrange for the meeting of the next General Convention and to propose an agenda which the Convention may accept or reject, with or without amendments. The Committee also investigates sites for future meetings of the General Convention and makes recommendations to the General Convention.

The full committee held its first meeting in Indianapolis, Indiana from January 18–19, 2010. At the meeting the 76th General Convention was reviewed and suggestions were made for improving the 77th General Convention. A draft schedule for the 77th General Convention was discussed. Resolutions referred from the 76th General Convention to the committee were discussed, as well as criteria for identifying possible sites for future conventions. The second meeting of the committee was convened via conference call on June 16, 2010. At this meeting, the committee endorsed the draft schedule, decided to refer Resolution 2009-A113 back to the Standing Commission on Small Congregations, and discussed the timeline for the next year.

The third meeting of the committee was convened via conference call on November 15, 2010. The report of the three cities under consideration for the convention in 2015, prepared by Lori Ionnitiu, was discussed and a vote was taken to choose the two finalist cities. It was determined that Atlanta, Georgia and Salt Lake City, Utah would be further considered and visited by the Executive Committee.

The Executive Committee traveled to Salt Lake City and Atlanta from January 18–20, 2011, and met with representatives of the Dioceses of Utah and Atlanta and with each city's convention bureau. A conference call of the committee was convened on February 9, 2011, at which time the Executive Committee gave its recommendation to select Salt Lake City, Utah as the site of the 78th General Convention. This decision was ratified by the committee and forwarded to and approved by the Presidents of the Houses of General Convention, the Vice-President of the House of Bishops, the Executive Council, and the Presidents of the Provinces of The Episcopal Church.

A face-to-face meeting was held in Indianapolis, Indiana, on June 9, 2011. The host diocese gave an update on plans for worship, volunteers, and the diocesan event. The committee heard a report from the Standing Commission on Small Congregations in response to GC 2009-A113, and several committee members were asked to investigate the suggestions of the Standing Commission and report back to the committee. The committee also received a report from the subcommittee exploring Resolution 2009-D074. Further exploration of the viability of using colleges or universities for future General Conventions is required. Some revisions to the draft schedule for the 77th General Convention were made.

The final meeting of the triennium was a conference call on January 23, 2012, to finalize recommendations to the 77th General Convention. Final sites to be recommended for 2018 were selected. The General Convention Manager gave an update on budget, volunteers, exhibits, housing, media, and public safety; and the host diocese reported on final details of the diocesan event.

Budget Report

The Joint Standing Committee on Planning and Arrangements will hold two face-to-face meetings, and the Executive Committee will hold one face-to-face meeting during the next triennium. This will require \$10,000 for 2013, \$15,000 for 2014 and \$0 for 2015, for a total of \$25,000 for the triennium.

Proposed Resolutions

Resolution A003 Sites for the 79th General Convention

Resolved, the House of _____ concurring, that the 77th General Convention direct its Joint Standing Committee on Planning & Arrangements to consider the following sites for the 79th General Convention of The Episcopal Church (2018): Atlanta in the Diocese of Atlanta; Austin in the Diocese of Texas; Charlotte in the Diocese of North Carolina; Kansas City in the Diocese of West Missouri; and Knoxville in the Diocese of East Tennessee.

Explanation

The Joint Standing Committee on Planning and Arrangements chose to propose sites in Province IV, which last hosted a General Convention in 1982, and Province VII, which last hosted a General Convention in 1970.

Resolution A004 General Convention Daily Agenda

Resolved, the House of _____ concurring, That the 77th General Convention function through the following activities:

1. Formal legislative sessions of the two Houses;
 2. A joint session for the presentation of the Proposed Budget;
 3. Meetings of the legislative committees of the two Houses; and
 4. Open Hearings to be conducted, as needed, by all legislative committees;
- and be it further

Resolved, That the schedule and the daily timetable of the 77th General Convention held in Indianapolis, Indiana in 2012 be:

Monday, July 2

11:00 am – 4:00 pm Volunteer Supervisors and Secretariat Gathering

Tuesday, July 3

9:00 am – 5:00 pm Registration and Deputy Certification

2:00 pm – 5:00 pm Legislative Committee Officers and Legislative Aides
Orientation

Wednesday, July 4

8:00 am – 12:00 pm Legislative Committees
7:00 am – 5:00 pm Deputy Certification
12:30 – 1:30 pm PB&F Hearing: Budget Priorities
2:00 – 2:45 pm Presiding Bishop and President, House of Deputies Presentation
3:00 – 4:30 pm Orientation
5:00 – 7:00 pm Legislative Committees

Thursday, July 5

7:00 – 7:30 am Deputy Certification
8:00 – 9:00 am Legislative Session
9:30 – 10:45 am Opening Eucharist
11:15 am – 12:45 pm Legislative Committees
1:15 – 1:45 pm Deputy Certification
2:00 – 4:00 pm Legislative Committees
4:30 – 6:30 pm Legislative Session
7:30 – 9:00 pm Legislative Hearings

Friday, July 6

7:00 – 7:30 am Deputy Certification
7:30 – 9:00 am Legislative Committees
9:30 – 10:45 am Community Eucharist
11:15 am – 12:45 pm Legislative Committees
1:15 – 1:45 pm Deputy Certification
2:00 – 4:00 pm Legislative Committees
4:30 – 6:30 pm Legislative Session
5:00 pm Resolution Filing Deadline
7:30 – 9:00 pm PB&F and Other Hearings

Saturday, July 7

7:00 – 7:30 am Deputy Certification
7:30 – 9:00 am Legislative Committees
9:30 – 10:45 am Community Eucharist
11:15 am – 12:45 pm Legislative Committees
1:15 – 1:45 pm Deputy Certification
2:15 – 6:30 pm Legislative Session
7:30 – 9:00 pm PB&F and Other Hearings

Sunday, July 8

9:30 – 11:30 am UTO Ingathering and Eucharist
12:00 – 2:00 pm Diocese of Indianapolis Event

Joint Standing Committee on Planning and Arrangements

1:15 – 1:45 pm Deputy Certification
2:15 – 6:30 pm Legislative Session
5:30 – 6:30 pm Provincial Caucuses
7:00 – 9:00 pm Suggested time for Provincial Gatherings

Monday, July 9

7:00 – 7:30 am Deputy Certification
7:30 – 9:00 am Legislative Committees
9:30 – 10:45 am Community Eucharist
11:15 am – 1:00 pm Legislative Session
1:15 – 1:45 pm Deputy Certification
2:15 – 6:30 pm Legislative Session
6:30 – 8:00 pm Bishop Gathering; Suggested Time for ECW Event

Tuesday, July 10

7:00 – 7:30 am Deputy Certification
7:30 – 9:00 am Legislative Committees
9:30 – 10:45 am Community Eucharist
11:15 am – 1:00 pm Legislative Session
1:15 – 1:45 pm Deputy Certification
2:15 – 3:15 pm Joint Session PB&F Budget
3:15 – 6:30 pm Legislative Session
7:00 – 10:00 pm Suggested time for Seminary Gatherings

Wednesday, July 11

7:00 – 7:30 am Deputy Certification
7:30 – 9:00 am Legislative Committees
9:30 – 10:45 am Community Eucharist
11:15 am – 1:00 pm Legislative Session
1:15 – 1:45 pm Deputy Certification
2:15 – 6:30 pm Legislative Session
8:00 pm Reserved for Legislative Session

Thursday, July 12

7:00 – 7:30 am Deputy Certification
8:00 – 11:00 am Legislative Session
11:30 am – 12:45 pm Closing Eucharist
1:15 – 1:45 pm Deputy Certification
2:15 – 6:30 pm Legislative Session
6:30 pm Joint Adjournment – *Sine Die*

Joint Standing Committee on Program, Budget and Finance

Membership

Members of the Committee

Ms. Diane B. Pollard, <i>Chair</i>	New York, II
The Rt. Rev. Stephen T. Lane, <i>Vice-Chair</i>	Maine, I
Canon John W. Goldsack, Esq., <i>Secretary</i>	New York, II
The Rt. Rev. Lloyd Emmanuel Allen	Honduras, IX
Ms. Anne C. Brown	Vermont, I
Ms. Ellen W. Bruckner	Iowa, VI
The Rev. Brian L. Cole*	North Carolina, IV
The Rt. Rev. George E. Councill	New Jersey, II
Mr. William Fleener, Jr.	Western Michigan, V
The Rt. Rev. Robert E. Gepert	Western Michigan, V
The Rt. Rev. William Michie Klusmeyer	West Virginia, III
Canon Richard E. Miller	Southeast Florida, IV
The Rt. Rev. Edward J. Konieczny	Oklahoma, VII
Mr. Ryan K. Kusumoto	Hawaii, VIII
The Rev. James Liggett	Northwest Texas, VII
The Rev. Canon Mally Ewing Lloyd	Massachusetts, I
The Rev. David A. Madison	Fort Worth, VII
The Rt. Rev. James R. Mathes	San Diego, VIII
Ms. Barbara L. Miles	Washington, III
The Rev. Canon Emily Morales	Puerto Rico, IX
Mrs. Dolly O'Neill-Mejia	Central Ecuador, IX
The Rev. David Y. Ota	California, VIII
Mr. Russell V. Palmore, Jr.*	Virginia, III
Mrs. Susannah W. Perkinson	Ohio, V
Mr. David R. Quittmeyer	Central Gulf Coast, IV
The Rt. Rev. Alan Scarfe	Iowa, VI
The Rev. Dr. Douglas E. Sparks	Minnesota, VI
The Rev. Dr. William Watson	Southwestern Virginia, III
The Rt. Rev. Keith B. Whitmore	Atlanta, IV

Ex-Officio Members

Canon Bonnie Anderson, D.D.	President, House of Deputies
Mr. N. Kurt Barnes	Treasurer of the General Convention
The Most Rev. Katherine Jefferts Schori	Presiding Bishop
The Rt. Rev. Stacy F. Sauls	Representative of the Presiding Bishop
The Rev. Canon Dr. Gregory S. Straub	Executive Officer and Secretary of the General Convention
Mr. Steve Smith	Representative of the President of the House of Deputies

Executive Committee

Diane Pollard, *Chair*; Stephen Lane; Bonnie Anderson; John Goldsack; William Fleener; Katharine Jefferts Schori, David Ota, Ellen Bruckner

About the Membership

The membership of the Committee is composed of three representatives from each province, two deputies and one bishop, appointed by the Presidents of the House of Deputies and the House of Bishops.

There were two changes in the membership of the Committee during the triennium: Canon Richard Miller replaced the Rev. Brian Cole, who resigned; and the Rev. Bill Watson replaced the late Russell Palmore.

Summary of Work

The Canonical responsibilities of the Joint Standing Committee on Program, Budget and Finance (PB&F) are found in Canon I.1.2(m) and Canon I.4.6, and are to:

- recommend funding and spending policies to each General Convention for the succeeding triennium, i.e. mission (program), expense and budgets;
- present a balanced budget for The Episcopal Church, in which income is equal to proposed expenditures each year; and
- to act in an advisory capacity to the officers of the General Convention and the Executive Council.

Other mandates are found in Rule II of the Joint Rules of Order, as found in the Constitution & Canons.

The Committee met face-to-face for the first time at the Maritime Institute in Linthicum Heights, Maryland, on October 4, 2011. Prior to this meeting, the Committee had communicated via the Extranet website, and had nominated and elected the leadership of the Committee. Section chairs and members of sections had also been identified. The major focus of the October meeting was the orientation of the members of the Committee, two-thirds of who were new appointees. The meeting focused on tutorial presentations that outlined the various sections of the budget: Corporate/Canonical, Program, Funding, and Presentation. Representatives from staff and others presented historical information on the operation of the budget, what it contained, and what is required.

The Committee's work takes place primarily at the General Convention; however, the budget process calls for the draft budget from the Executive Council to be transmitted to the Committee no later than four months before the General Convention. In this case, the Executive Council met from January 27 through January 30, at which time the draft budget was approved by Executive Council upon the recommendation of the Executive Council Joint Standing Committee on Finances for Mission. The draft budget was transmitted to PB&F on January 31, when the Committee was scheduled to meet for a second time.

Since the Committee received the draft document, it has continued to devote its time prior to the General Convention to reviewing and posing questions of a clarifying nature in learning more about the specific items contained in the budget.

The General Convention Office, at the request of the Committee, provides the *draft* budget for the Episcopal Church to all deputies and bishops in a format that clearly demonstrates that it is a *work in progress*. Following the open hearings and resolutions from legislative committees at General Convention, final work on the budget will take place. The budget will be presented to a Joint Session of the Houses on Tuesday, July 10 at 2:15 pm, with the vote to accept the proposed budget scheduled for the following day. At General Convention, all Resolutions with funding implications must be approved by Legislative Committees and must be transmitted to PB&F before the end of the third Legislative day. Balancing available dollars with God's mission and the Church's common ministry is an ongoing challenge for the Committee.

Proposed Resolutions

Resolution A005 Adoption of the Budget

Resolved, the House of _____ concurring, that the 77th General Convention adopt the 2013–2015 Budget for the Episcopal Church as presented by the Joint Standing Committee on Program, Budget and Finance.

Resolution A006 Fund the Joint Standing Committee on Program, Budget and Finance

Resolved, the House of _____ concurring, that \$100,000 be allocated for the work of the Joint Standing Committee on Program, Budget and Finance for the 2013–2015 triennium.

Resolution A007 Reaffirm the Five Marks of Mission for Budgeting

Resolved, the House of _____ concurring, that the 77th General Convention of The Episcopal Church re-affirm resolution 2009-D027 (Five Marks of Mission) as the framework for the 2013–2015 budget.

Committees of the House of Bishops

House of Bishops

Committee on Pastoral Development

Membership

The Rt. Rev. Bruce E. Caldwell, *Resigned Chair, resigned 2009*

The Rt. Rev. James Waggoner, Jr., *Chair since 2010*

Mrs. Jeannie Johnson, *Secretary*

The Rt. Rev. Nathan D. Baxter, *since 2010*

The Rt. Rev. James Elliot Curry, *since 2010*

The Rt. Rev. Gayle E. Harris

The Rt. Rev. Herman Hollerith IV, *since 2010*

Mrs. Mary B. Howe, *resigned 2009*

The Rt. Rev. Robert H. Johnson, *resigned 2009*

Mrs. Diana S. Marshall, *since 2010*

The Rt. Rev. Jack M. McKelvey, *resigned 2009*

The Rt. Rev. Robert J. O'Neill

The Rt. Rev. Todd Ousley, *since 2010*

The Rt. Rev. Lawrence Provenzano, *since 2010*

The Rt. Rev. Luis F. Ruiz, *since 2010*

The Rt. Rev. Dean E. Wolfe

The Rt. Rev. F. Clayton Matthews, *Staff*

Summary of Work

The House of Bishops Committee on Pastoral Development is charged with building “shalom” in The Episcopal Church through its attention to the life and work of bishops and their families. To that end the Committee:

- Pays attention to the corporate health of the House of Bishops, assessing needs and providing for programmatic responses where appropriate;
- Is concerned with the well-being of individual bishops and builds systems that allow for pastoral care and opportunities for education and training in order to better serve and enable the community of the baptized; and
- Serves as a primary source of advice and support to the Office of Pastoral Development.

The following are ongoing matters of concern for the Committee:

- Continuing to develop a learning, discerning and healing community within the House of Bishops by promoting and incorporating our core values at each meeting;
- Continuing as a council of advice and support to the Office of Pastoral Development and the Presiding Bishop, especially regarding the re-formation of dioceses following the termination of relationships with The Episcopal Church and the separation of House members seeking new jurisdiction;
- Helping the Planning Committee in the continuity of program between House meetings;
- Supporting the collaboration between the Spouses' Network and the House of Bishops; and
- Providing direct pastoral care of bishops and their spouses.

The Committee met twice a year during the triennium. During the triennium, the committee worked on some of the following items:

- Resolution 2009-D082, that the committee study the short-term and long-term pastoral and organizational issues arising within a diocese in a time of extra-ordinary and/or problematic Episcopal transitions;
- The role of the House of Bishops as a community and leadership development body;
- How to provide continuity in the House of Bishops during a time of rapid turnover;
- Exploration of the form and function of the meetings of the House of Bishops outside of General Convention;
- Title IV concerns and questions;
- The role of Suffragan, Assisting, and Coadjutor Bishops; and

- Norms and guidelines for the use of social media within House of Bishops meetings.

Budget Report

The House of Bishops Committee on Pastoral Development will need \$17,000 per year for expenses for the next triennium for a total of \$51,000 for 2013–2015.

Resolution A008 Fund the House of Bishops Committee on Pastoral Development

Resolved, the House of _____ concurring, That there be appropriated from the budget of the General Convention, the sum of \$51,000 for the expenses of the House of Bishops Committee on Pastoral Development for the 2013–2015 triennium.

House of Bishops Theology Committee

Membership

The Rt. Rev. Joe Goodwin Burnett, *Chair*
The Rt. Rev. John C. Bauerschmidt
The Rt. Rev. Larry R. Benfield
The Rt. Rev. Thomas E. Breidenthal
The Rev. Dr. Sathianian Clarke
Dr. Stephen E. Fowl
The Rev. Dr. A. Katherine Grieb
The Rt. Rev. Gayle E. Harris
The Rt. Rev. Robert W. Ihloff
Dr. Charles T. Mathewes
Dr. Joy A. McDougall
The Rt. Rev. George Wayne Smith
Dr. Kathryn Tanner
Ms. Jackie Winter, *Administrator*

Summary of Work

The Theology Committee serves the House of Bishops as a theological resource, undertaking projects of theological inquiry as requested by the bishops. Occasional requests of the Committee are made by the General Convention, and are addressed as it is possible for the Committee to do. The Committee is composed of bishops and academic theologians who meet together once or twice a year, depending on available budgetary resources.

At the Committee's meeting of May 2010 at Virginia Theological Seminary, the Committee bade farewell and expressed its profound gratitude to the Rt. Rev. Henry Nutt Parsley, long time chair of the Committee, for his many years of tireless and faithful service. At the next meeting in January of 2011 at the Claggett Center in the diocese of Maryland, the Committee welcomed the Rt. Rev. Joe Goodwin Burnett, a continuing member, as the Presiding Bishop's newly appointed chair, and also welcomed with appreciation the return to the Committee of Ms. Jackie Winter, the managing editor of the *Anglican Theological Review*, as a very expert and able administrator.

The Committee completed and circulated a paper at the General Convention in 2009 summarizing a study of "open communion," a practice which has appeared in the missional life of some parishes in recent years. This project was requested by Resolution 2009-D084 of the 76th General Convention.

In 2010 the Committee brought to the House of Bishops at their spring retreat at Camp Allen in Texas a theological study of same-sex relationships in the life of the Church. The document was the product of the work of a diverse group of scholars who, after two years of consultation and writing, articulated robust and contrasting theological and biblical arguments with regard to such relationships. This document, conceived as a contribution to the listening process of the Anglican Communion, was subsequently published in an issue of the *Anglican Theological Review*.

In response to requests of resolutions of both the Executive Council and the General Convention, the Committee presented a pastoral teaching on the environment at the September 2011 meeting of the House of Bishops in Quito, Ecuador. It was adopted with encouragement to share and promote its use as a resource for the whole Church. It will be published in a forthcoming issue of the *Anglican Theological Review*, and is included in its entirety at the conclusion of this report.

At present the Committee is engaged in two projects that emerged out of conversations in recent meetings raising interest and concern in two areas. First, the Committee is exploring a theology of discipleship and mission as it relates to working with the poor, in the context of which the Committee seeks to develop a pastoral teaching on the gospel and economics. What does it mean to be disciples and pursue Christian mission in the global economic context? The Committee intends to examine recent literature on theology and economics, alternative economic practices of some

intentional Christian communities, and the missiological challenges facing church partnerships across cultural and economic divides.

Second, the Committee is undertaking a renewed engagement with the theology of the Eucharist. It appears that recent controversies over the role of confirmation—especially given the Prayer Book’s affirmation of baptism as full initiation—and also the continuing (and controversial) practice of inviting the un-baptized to receive communion, may be more helpfully reframed in the light of a renewed and fundamental understanding of the eucharistic assembly and of eucharistic celebration as the quintessential gathering of the people of God.

The Committee continues to believe that the practice of theological study and reflection is essential to the life of the Body of Christ and is grateful for the opportunity to contribute to this endeavor.

Joe Goodwin Burnett, *Chair*

A Pastoral Teaching on the Environment

Adopted by the House of Bishops meeting in Quito, Ecuador, September 2011

We, your bishops, believe these words of Jeremiah describe these times and call us to repentance as we face the unfolding environmental crisis of the earth:

How long will the land mourn, and the grass of every field wither? For the wickedness of those who live in it the animals and the birds are swept away, and because people said, “He is blind to our ways.” (Jeremiah 12:4)

The mounting urgency of our environmental crisis challenges us at this time to confess “our self-indulgent appetites and ways,” “our waste and pollution of God’s creation,” and “our lack of concern for those who come after us” (Ash Wednesday Liturgy, *Book of Common Prayer*, p. 268). It also challenges us to amend our lives and to work for environmental justice and for more environmentally sustainable practices.

Christians cannot be indifferent to global warming, pollution, natural resource depletion, species extinctions, and habitat destruction, all of which threaten life on our planet. Because so many of these threats are driven by greed, we must also actively seek to create more compassionate and sustainable economies that support the well being of all God’s creation.

We are especially called to pay heed to the suffering of the earth. The Anglican Communion Environmental Network calls to mind the dire consequences our environment faces: “We know that . . . we are now demanding more than [the earth] is able to provide. Science confirms what we already know: our human footprint is changing the face of the earth and because we come from the earth, it is changing us too. We are engaged in the process of destroying our very being. If we cannot live in harmony with the earth, we will not live in harmony with one another.”¹

This is the appointed time for all God’s children to work for the common goal of renewing the earth as a hospitable abode for the flourishing of all life. We are called to speak and act on behalf of God’s good creation.

Looking back to the creation accounts in Genesis, we see God’s creation was “very good,” providing all that humans would need for abundant, peaceful life. In creating the world God’s loving concern extended to the whole of it, not just to humans. And the scope of God’s redemptive love in Christ is equally broad: the Word became incarnate in Christ not just for our sake, but for the salvation of the whole world. In the Book of Revelation we read that God will restore the goodness and completeness of creation in the “new Jerusalem.” Within this new city, God renews and redeems the natural world rather than obliterating it. We now live in that time between God’s creation of this good world and its final redemption: “The whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for . . . the redemption of our bodies” (Romans 8:22-3).

Affirming the biblical witness to God’s abiding and all-encompassing love for creation, we recognize that we cannot separate ourselves as humans from the rest of the created order. The creation story itself presents the interdependence

¹ From “The Hope We Share: A Vision for Copenhagen,” a statement from the Anglican Communion Environmental Network in preparation for the United Nations Framework Convention on Climate Change (UNFCCC), December 2009.

of all God's creatures in their wonderful diversity and fragility, and in their need of protection from dangers of many kinds. This is why the Church prays regularly for the peace of the whole world, for reasonable weather and an abundance of the fruits of the earth, for a just sharing of resources, and for the safety of all who suffer. This includes our partner creatures: animals, birds, and fish who are being killed or made sick by the long-term effects of deforestation, oil spills, and a host of other ways in which we intentionally and unintentionally destroy or poison their habitat.

One of the most dangerous and daunting challenges we face is global climate change. This is, at least in part, a direct result of our burning of fossil fuels. Such human activities could raise worldwide average temperatures by three to eleven degrees Fahrenheit in this century. Rising average temperatures are already wreaking environmental havoc, and, if unchecked, portend devastating consequences for every aspect of life on earth.

The Church has always had as one of its priorities a concern for the poor and the suffering. Therefore, we need not agree on the fundamental causes of human devastation of the environment, or on what standard of living will allow sustainable development, or on the roots of poverty in any particular culture, in order to work to minimize the impact of climate change. It is the poor and the disadvantaged who suffer most from callous environmental irresponsibility. Poverty is both a local and a global reality. A healthy economy depends absolutely on a healthy environment.

The wealthier nations whose industries have exploited the environment, and who are now calling for developing nations to reduce their impact on the environment, seem to have forgotten that those who consume most of the world's resources also have contributed the most pollution to the world's rivers and oceans, have stripped the world's forests of healing trees, have destroyed both numerous species and their habitats, and have added the most poison to the earth's atmosphere. We cannot avoid the conclusion that our irresponsible industrial production and consumption-driven economy lie at the heart of the current environmental crisis.

Privileged Christians in our present global context need to move from a culture of consumerism to a culture of conservation and sharing. The challenge is to examine one's own participation in ecologically destructive habits. Our churches must become places where we have honest debates about, and are encouraged to live into, more sustainable ways of living. God calls us to die to old ways of thinking and living and be raised to new life with renewed hearts and minds.

Although many issues divide us as people of faith, unprecedented ecumenical and interfaith cooperation is engaging the concern to protect our planet. And yet, efforts to stop environmental degradation must not be simply imposed from above. Those most affected must have a hand in shaping decisions. For example, we welcome efforts in the United States to involve Native American tribal leaders and to empower local community organizations to address environmental issues. Similar strategies need to be employed in myriad communities in various locales.

Our current environmental challenges call us to ongoing forms of repentance: we must turn ourselves around, and come to think, feel, and act in new ways. Ancient wisdom and spiritual disciplines from our faith offer deep resources to help address this environmental crisis. Time-honored practices of fasting, Sabbath-keeping, and Christ-centered mindfulness bear particular promise for our time.

Fasting disciplines and heals our wayward desires and appetites, calling us to balance our individual needs with God's will for the whole world. In fasting we recognize that human hungers require more than filling the belly. In God alone are our desires finally fulfilled. Commended in the *Book of Common Prayer*, fasting is grounded in the practices of Israel, taught by Jesus, and sustained in Christian tradition. The ecological crisis extends and deepens the significance of such fasting as a form of self-denial: those who consume more than their fair share must learn to exercise self-restraint so that the whole community of creation might be sustained.

Sabbath-keeping is rooted in the Book of Genesis, where the seventh day is the day in which God, humans, and the rest of creation are in right relationship. In our broken world, keeping the Sabbath is a way of remembering and anticipating that world for which God created us. Sabbath requires rest, that we might remember our rightful place as God's creatures in relationship with every other creature of God. Such rest implicitly requires humans to live lightly on the face of the earth, neither to expend energy nor to consume it, not to work for gain alone, but to savor the grace and givenness of creation.

The practice of Christ-centered mindfulness, that is, the habitual recollection of Christ, calls believers to a deepened awareness of the presence of God in their own lives, in other people, and in every aspect of the world around us. Such spiritual perception should make faithful people alert to the harmful effects of our lifestyles, attentive to our carbon footprint² and to the dangers of overconsumption. It should make us profoundly aware of the gift of life and less prone to be ecologically irresponsible in our consumption and acquisition.

In assuming with new vigor our teaching office, we, your bishops, commit ourselves to a renewal of these spiritual practices in our own lives, and invite you to join us in this commitment for the good of our souls and the life of the world. Moreover, in order to honor the goodness and sacredness of God’s creation, we, as brothers and sisters in Christ, commit ourselves and urge every Episcopalian:

To acknowledge the urgency of the planetary crisis in which we find ourselves, and to repent of any and all acts of greed, overconsumption, and waste that have contributed to it;

To lift up prayers in personal and public worship for environmental justice, for sustainable development, and for help in restoring right relations both among humankind and between humankind and the rest of creation;

To take steps in our individual lives, and in community, public policy, business, and other forms of corporate decision-making, to practice environmental stewardship and justice, including (1) a commitment to energy conservation and the use of clean, renewable sources of energy; and (2) efforts to reduce, reuse, and recycle, and whenever possible to buy products made from recycled materials;

To seek to understand and uproot the political, social, and economic causes of environmental destruction and abuse;³ To advocate for a “fair, ambitious, and binding” climate treaty, and to work toward climate justice through reducing our own carbon footprint and advocating for those most negatively affected by climate change.

May God give us the grace to heed the warnings of Jeremiah and to accept the gracious invitation of the incarnate Word to live, in, with, and through him, a life of grace for the whole world, that thereby all the earth may be restored and humanity filled with hope. Rejoicing in your works, O Lord, send us forth with your Spirit to renew the face of the earth, that the world may once again be filled with your good things: the trees watered abundantly, springs rushing between the hills in verdant valleys, all the earth made fruitful, your manifold creatures, birds, beasts, and humans, all quenching their thirst and receiving their nourishment from you once again in due season (Psalm 104).

2 Carbon footprint is a measurement of all greenhouse gases we individually produce in our day-to-day lives through burning fossil fuels for electricity, heating, transportation, etc.

3 We are indebted to the Episcopal Bishops of New England for their earlier 2003 Pastoral Letter, “To Serve Christ in All Creation.” Several of these “commitments” and other phrases herein are quotations or adaptations of their work.

Committees of the House of Deputies

House of Deputies Study Committee on Church Governance and Polity

Membership

The Rev. Tobias Stanislas Haller BSG, *Chair*
The Rev. Dr. James B. Simons, *Vice-Chair*
The Rev. Vanessa Glass, *Secretary*
The Rev. Canon Ernest L. Bennett
Sally A. Johnson, Esq.
The Very Rev. Charles E. Osberger
Mrs. Susannah W. Perkinson
The Hon. Byron Rushing
Mrs. Katherine Tyler Scott
The Rev. Dr. Francis H. Wade (until Jan 2011)
The Rev. Jan Nunley, *Advisor*

Summary of Work

Mandate

To present to the House of Deputies at the 77th General Convention a study of the history, theology, political structure and practical realities of our Church's governance and polity, and to explain why we believe it is essential to empower each order of ministry "to take their place in the governance of the Church" and what kind of theology is embodied in such a polity; what strengths flow from our system of government and what challenges this presents; and to make recommendations based on its findings to strengthen our self-understanding.

The Committee is framing its primary response to this mandate in the form of a book to be published by Forward Movement, consisting of a collection of essays addressing the topics mandated. This book will be distributed to all Deputies, and made available through Forward Movement to others both within and outside The Episcopal Church who are interested in its polity and governance. The Committee also plans to cooperate with the General Convention Office and Secretariat in refining resources of immediate use to Deputies in the exercise of their ministry with General Convention.

Meetings

Full minutes of meetings are available on the General Convention website. This is a brief summary of the business undertaken at each meeting.

November 17-20, 2009: Chicago Marriott O'Hare Hotel- Chicago

The first meeting took place as part of a gathering of all CCABs, and the Committee took advantage of this opportunity to meet briefly with the Committee on Structure as well as developing an initial plan for its own work in a brainstorming session on the various areas of polity that required particular attention. This included a number of grey areas (enigmas) as well as clear core values. A resource list was put together, and members of the committee took on assignments to begin to research the areas designated.

May 13, 2010 (Tele/Web conference)

This virtual meeting worked on refining the final product goal, and included chapter breakdowns and assignments. Additional resources were identified.

February 7-9, 2011: Maritime Institute of Technology, Linthicum MD

The Committee further refined the goal to focus on the book-length resource, supplemented by a resource in "user guide" form as well as a "quick reference" guide. The possibility of a Power Point resource available for Province meetings was also identified. The Committee reviewed the material gathered to date and noted a few areas needing

further exploration as well as some that had not been included; members were tasked with filling in these gaps. A production schedule for the primary resource was sketched out.

Since this meeting the Committee have worked largely through e-mail and the GCO Extranet. The primary resource was completed in draft form, somewhat behind schedule due to job changes and other delays. The draft was reviewed by members of the General Convention secretariat and the President of the House of Deputies Council of Advice, and revisions were incorporated. The final manuscript, as of this report, is in the hands of the Rev. Scott Gunn of Forward Movement, and production should begin shortly.

Budget Report

Date	Expense Amount	Account Balance	Notes
		\$20,000.00	Initial Balance
December 10, 2010	(739.20)	19,260.80	Travel
January 18, 2011	(123.52)	19,137.28	Conference Call
February 23, 2011	(1,586.01)	17,551.27	Expense reimbursements
February 23, 2011	(5,246.34)	12,304.93	

House of Deputies Committee on the State of the Church

Membership

Mrs. Matilda O. Kistler, <i>Chair</i>	Western North Carolina, IV
Pauline Getz, Esq., <i>Vice-Chair</i>	San Diego, VIII
Mr. Joseph S. Ferrell	North Carolina, IV
Canon Victoria L. Garvey	Chicago, V
Dr. Anita George	Mississippi, IV
The Rev. Canon David Johnson	Mississippi, IV
The Rev. Dr. John E. Kitagawa	Arizona, VIII
The Rev. Canon Dr. Neal O. Michell	Dallas, VII
Canon Richard E. Miller	Southeast Florida, IV
Mr. Steve Smith	Vermont, I
The Rev. Dr. Peter M. Strimer	Olympia, VIII
Dr. C. Kirk Hadaway, <i>Staff</i>	
The Rev. Janet Nunley, <i>Consultant</i>	

Summary of Work

The House of Deputies Committee on the State of the Church is charged with preparing and presenting a report on the State of the Church [Canon 1.6.5b], and with setting the form of the Parochial Report. Following the 76th General Convention, the Committee met three times in person, once by audio conference call, and four times by web-based video conference calls.

The Committee gathered its information primarily through Parochial Reports (which should be completed by all congregations) and from Dr. Kirk Hadaway's analysis of the resulting data; from N. Kurt Barnes, Treasurer and Chief Financial Officer of The Episcopal Church; and from Dr. Matthew J. Price, Vice President of Research and Data for the Church Pension Group. Several subcommittees directly surveyed members of the House of Deputies, which also resulted in vital information for this report. The Committee's report also includes a 10-year summary of data from 2000–2010, which will appear throughout.

At the Committee's first meeting, members realized that the approach for this triennium would have to differ from that of previous reports, due in part to budget constraints, employee layoffs, and changes in how the Church on all levels functions with reduced resources. During the triennium there were numerous staff changes, including the appointment of the Rt. Rev. Stacy Sauls as Chief Operating Officer as the successor for Linda Watt, which affected the ease of information retrieval and timeliness of reporting on various aspects of the Church's life.

The committee extends thanks to clergy and laity from the dioceses of Fort Worth, Pittsburgh, Quincy, and San Joaquin, who assisted in providing information.

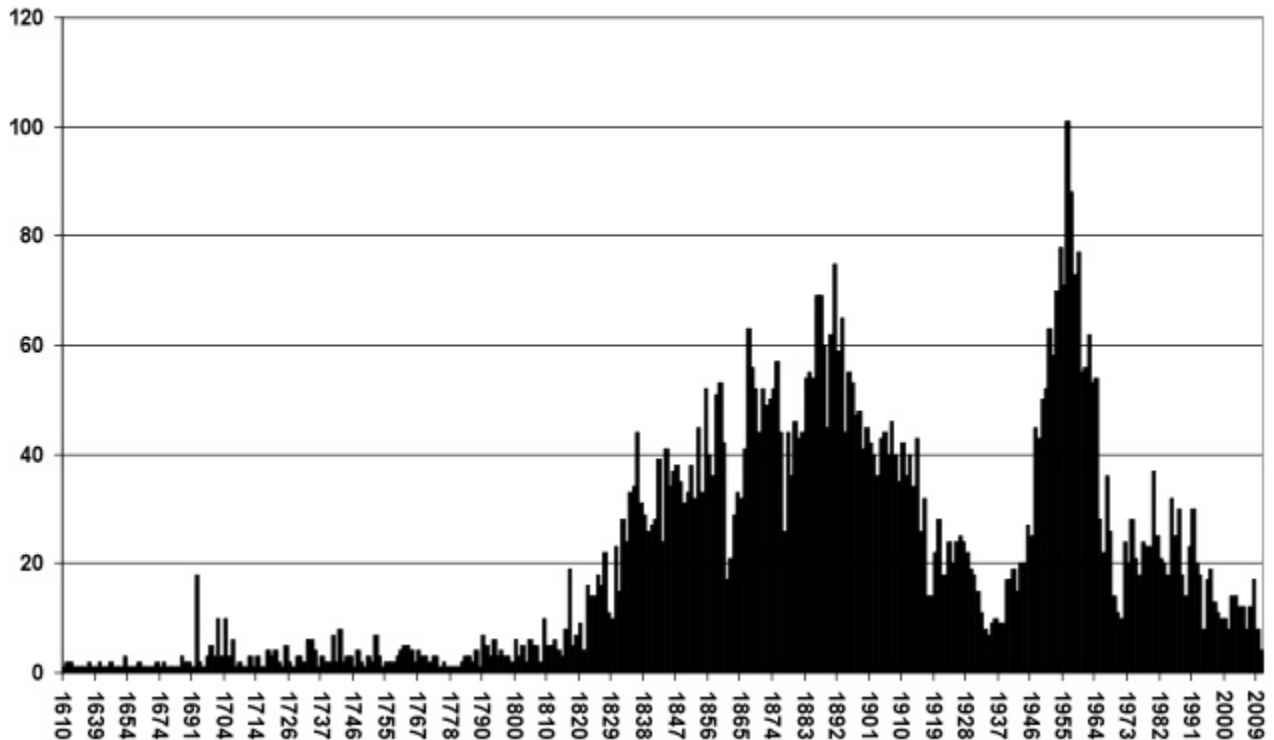
Who the Church Is

The Episcopal Church—like all mainline Christian churches—is a denomination undergoing transition. Technology has enabled the Church to operate and interact in new and unfamiliar ways. Face-to-face meetings are being replaced by web-based video conference calls, and a controlled-access extranet allows the various Committees, Commissions, Agencies and Boards (CCABs) to post and share messages, files, meetings, minutes, members, and budgets, which are then automatically archived.

But this transition is also reflected in the realization that the Church is no longer in a world dominated by a “corporate” structure and mindset, as indicated by the “Chart of Congregations by Year Organized, 1610-2010.” The Episcopal Church's “growth spurt” took place during the 1950s and 1960s, a time when the business corporation emerged as the

dominant mode for all kinds of American institutions, including churches. Looking at the 2010 end of the chart, it is clear that this era has passed.

Number of Episcopal Congregations by Year Founded: 1610-2010



This State of the Church report emphasizes the need for the Church to find new and different ways to organize and function for ministry in a transformed environment. Key concepts guiding the Committee’s thinking this triennium have included mission, structure, technology, and transparency. The phenomenon of “emerging congregations” has also been prominent; however, the Committee lacked adequate resources to ground these initial observations in anything more than speculation or anecdotal evidence. The Committee has tried to explore and include the implications of this multifaceted phenomenon in the report.

Encouraging Signs

The past triennium has been marked by a number of challenges, not the least of which has been an unusual number of natural disasters in the regions served by The Episcopal Church. Earthquakes in Haiti and Virginia; hurricanes and/or floods in North and South Dakota, New England, and the Mid-Atlantic region; wildfires and drought in the South and Southwest—all have touched the congregations and lives of many Episcopalians.

Episcopal Relief & Development assisted the Diocese of Haiti, largest (by membership) in The Episcopal Church, in January 2010, after an earthquake measuring 7.25 on the Richter scale and at least 52 aftershocks over the following two weeks. Fund drives were organized at all levels of the Church; the Executive Council also pledged to raise \$10,000,000 for Haiti. Episcopal Relief & Development continues to provide immediate disaster relief in the United States and globally, while continuing with ongoing projects such as Malaria/Nets for Life Inspiration Fund, in fulfillment of the Millennium Development Goals.

Among the congregations damaged during a rare magnitude 5.8 earthquake centered near Richmond, Virginia, in August 2011 was the Cathedral Church of St. Peter and St. Paul, popularly known as the Washington National Cathedral. The Cathedral remained closed until November 12, 2011, reopening for the consecration of Washington’s new diocesan bishop. Full repairs are expected to cost tens of millions of dollars and take several years to complete. Further damage was suffered in September during Hurricane Irene, which also caused massive flooding throughout several New England

states and northern New York. Plans are also underway for the new “Chapel for the Ages” at Virginia Theological Seminary, to replace the iconic Immanuel Chapel, built in 1881 and destroyed in an accidental fire in October 2010.

Two unusual and enlightening meetings were held during the triennium, perhaps demonstrating a need for more opportunities for deputies to gather face-to-face during the triennium. The first, at the invitation of the Standing Commission on Liturgy and Music (SCLM), invited two deputies and a bishop from each diocese to come to Atlanta in March 2011 for a preview of the work SCLM has completed regarding Resolution 2009-C056. In May 2011, at instruction of the Executive Council, the Standing Commission on the Structure of the Church invited two members each from the House of Deputies Committee on the State of the Church, the Budgetary Funding Task Force, the Executive Council Committee on Strategic Planning, and others to a joint meeting to coordinate conversations about recommendations for proposed changes in the Church’s governance and structure.

The Church Pension Group (CPG) continues to be “a trusted provider of comprehensive, cost-effective retirement, health, and life insurance benefits to the Episcopal Church, its clergy and lay employees,” as stated in its newly adopted mission statement. In the face of a generally dismal and unpredictable economic climate, CPG continues to exceed its investment objectives and maintain its strong financial condition. CPG continues to implement the Lay Employee Pension System and Denominational Health Plan mandated by the 76th General Convention. In 2011, CPG’s President and CEO, T. Dennis Sullivan, retired after seven years of service, and was succeeded by Mary Kate Wold.

The Board of Trustees of the Church Pension Fund, through its generous support, made it possible for CREDO and its programs to be offered as a wellness benefit for clergy and lay employees for the years 2008–2012. CREDO Institute also provided resources and programs, such as *Strength for the Journey*, to the Diocese of Haiti and to the four reorganizing dioceses—Fort Worth, Pittsburgh, Quincy, and San Joaquin—through 2011 in order to address the health and wellness of individuals, both clergy and lay.

The Presiding Bishop, Katherine Jefferts Schori, continued to travel extensively, meeting with Primates from the Anglican Communion and visiting 52 of the Church’s dioceses for the consecration of new bishops and other purposes.

The President of the House of Deputies, Canon Bonnie Anderson, continued to encourage involvement with and support for the mission of the Church. Even with the limited funding available to the office, as of autumn 2011, Anderson has visited 48 dioceses in the United States and two dioceses outside the United States. She continues to use her vast knowledge of the Church and to invest in technology resources to assist CCABs in their work, aid dioceses experiencing conflict, and lift up the gifts and ministries of laity as well as clergy. She launched the Deputy Online Forum in October 2011, which addresses identified topics and is moderated by two deputies. Each topic’s forum runs for approximately two weeks. Deputies and first alternates are able to participate in the moderated forum topics by posting comments, opinions, and questions about the current topic. The Forum is also “live streamed” on the website of the President of the House of Deputies and all are welcome to read the white papers associated with each forum topic and see all the comments made on the forum. As of the submission of the report, 535 deputies and first alternates are enrolled in the Deputy Online Forum.

Finally, the level of angst about inter-Anglican Communion and global relations, which has dominated conversations in the Church for several triennia, appears to be easing. The Church is better focused on the essential concerns of mission, evangelism, structure, and finances, which is a development that the Committee finds very encouraging.

Demographics

In order to make the best use of data provided for this section of this report, the Committee chose to replicate the 2009 format, offering comparative data showing change from 2006 to 2010 as well as various data sets from 2000 to 2010.

Summarized are a few snapshots of what can be gleaned from the major statistical tables at the end of the report. The five-year trend (2006–2010) shows an 11% decrease in active membership and a 16% decrease in average Sunday attendance. The 10-year trend data in the chart below provides a longer view of what has occurred in the life of the domestic dioceses of The Episcopal Church over the past decade. In that period the Church has seen a 16% decrease in active membership and a 23% decrease in average Sunday attendance. The figure below shows other changes over the past 10 years.

Change in Key Statistical Areas: 2000–2010

Average Sunday Attendance	-23%
Easter Attendance	-21%
Baptized Members	-16%
Communicants in Good Standing	-16%

In 2010, 94% of all parishes and missions completed a Parochial Report. In the past three years, The Episcopal Church had a net loss of 196,476 baptized members; 50,066 of these losses occurred in the most recent year for which complete data is available. Absolute membership losses were highest in Province VIII, Province III, and Province II respectively; percentage losses were highest in Province VIII, Province III, Province V, and Province VI. The only province to show growth was Province IX. Average Sunday attendance (ASA) statistics show a smaller net loss from 2006 to 2010 than for membership (-107,575), but a larger percentage decline (-13.4%). All Episcopal provinces declined in ASA, with the most serious percentage declines recorded in Province VII, Province VI, Province III, and Province VIII.

Domestic Fast Facts Trends: 2006–2010 provides a detailed snapshot of the past five years' statistics on membership and ASA, the percentage of churches that are growing and declining, net change year-to-year, the number of large and small congregations, and changes in patterns of giving.

Episcopal Domestic Fast Facts Trends: 2006–2010

	2006	2007	2008	2009	2010
Domestic parishes and missions	7,095	7,055	6,964	6,895	6,794
Active baptized members	2,154,572	2,116,749	2,057,292	2,006,343	1,951,907
Net Change in Active Membership From Prior Year	-50,804	-37,823	-59,457	-51,949	-54,436
One Year % Change in Active Members	-2%	-2%	-3%	-2%	-3%
Five Year % Change in Active Members	-7%	-9%	-10%	-11%	-11%
Ten Year % Change in Active Members	-9%	-10%	-11%	-14%	-16%
% of Congregations Growing 10%+ in Members, past 5 years	28%	26%	26%	25%	25%
% of Congregations Declining 10%+ in Members, past 5 years	41%	43%	43%	42%	42%
Total Average Sunday Worship Attendance (ASA)	765,326	727,822	705,257	682,963	657,831
Net Change in ASA from Prior Year	-21,945	-37,504	-22,565	-22,294	-25,132
One Year % Change in ASA	-3%	-5%	-3%	-3%	-4%
Five Year % Change in ASA	-11%	-14%	-14%	-14%	-16%
Ten Year % Change in ASA	-9%	-13%	-16%	-19%	-23%
% of Churches with any increase in ASA from prior year	37%	29%	35%	35%	34%
% of Churches with any loss in ASA from prior year	49%	56%	50%	51%	54%
% of Churches Growing 10%+ in ASA, past 5 years	20%	18%	18%	18%	17%
% of Churches Declining 10%+ in ASA, past 5 years	52%	56%	55%	54%	57%
% of Congregations with 200 Members or Less	55%	56%	56%	57%	58%
% of Congregations with 500 Members or More	17%	16%	16%	15%	15%
Median Active Baptized Members	172	168	164	160	158
% of Congregations with ASA of 100 or Less	63%	65%	66%	67%	68%
% of Congregations with ASA of 300 or More	6%	5%	5%	5%	4%
Median Average Sunday Worship Attendance	72	69	69	66	65
Plate & Pledge % Change from Prior Year	+2.5%	+1.3%	-0.4%	-2.8%	-1.2%
Normal Operating Income % Change from Prior Year	+3.6%	+2.4%	+0.4%	-2.8%	-2.3%
Inflation Rate in Calendar Year	+2.5%	+4.1%	+0.1%	+2.7%	+1.5%

In The Episcopal Church, over the past four years: membership has dropped below two million, down from 2,116,749 (and from 2,329,232 in 2000); average congregational size dropped from 168 to 158; and the percentage of churches with average Sunday attendance of 100 or less went from 65% to 68%.

The Summary Report of the *2010 Survey of Episcopal Congregations* gives, in addition to our demographic profile, reliable measurements on diverse aspects of church life such as information on the kinds of programs congregations offer, styles of worship, efforts in outreach and evangelism, views of clergy and laity, and even data on sources of internal conflict and its results.

In the spring of 2010, under the direction and supervision of Dr. Kirk Hadaway of the Office of Congregational Research at the Episcopal Church Center, 1,100 surveys were mailed (with an online version available, as well) to a stratified random sample of congregations in The Episcopal Church. 837 completed responses were filed, representing 12.3% of total domestic congregations. The response rate to the survey was 76%, which is sufficiently high to be representative of all congregations. Once again, as in 2009, the most enlightening insight gained from that survey is the skewed age structure of The Episcopal Church.

Age Structure of the United States and The Episcopal Church: 2010

	The United States	The Episcopal Church
Children & Youth	28%	15%
Young Adults (20-34)	20%	10%
Median Adults (35-49)	22%	19%
Middle Age (50-64)	18%	26%
Seniors (65+)	13%	30%

The advanced—and still advancing—age of the Church’s membership, combined with a low birth rate, means that the Church loses the equivalent of one diocese per year through deaths over births. Throughout the 1970s and 1980s, and even into the 1990s, the Church gained more adult members than lost through persons changing denominations (particularly former Roman Catholics). In the fairly recent past, more people joined The Episcopal Church than left it, making up most, but not all, of the natural decline among participating adult members until recently. That is no longer the case.

Despite these trends, about 50% of “cradle Episcopalians” are being retained. Detailed analysis of survey data also suggests that The Episcopal Church does make up for some of its losses through “transfers in,” although not nearly at the same rate as in the past.

Another noteworthy trend identified in the survey data involves the present financial condition of congregations. Recalling data presented above in *Domestic Fast Facts Trends: 2006-2010*, normal operating income in 2010 showed a decline of 2.3% over the previous year. The five-year trend showed a loss of 2.5% in total operating income. The decline in incomes would be greater, but increases were recorded in 2007 and 2008, followed by losses in 2009 and 2010. With net losses in membership and attendance, the continuing financial burden falls more heavily upon remaining members. A very substantial portion of congregations—72% in 2010, versus two-thirds in 2008—continue to report that they experienced some level of financial difficulty; 9.4 % report “serious” difficulty; 18.8 % report “some” difficulty; and another 44 % describe their financial circumstances as “tight, but we manage.”

Congregations in Financial Stress, 2000–2010: United States and The Episcopal Church

	The United States	The Episcopal Church
2000	34%	44%
2005	44%	68%
2008	52%	67%
2010	58%	72%

The increase in parishes experiencing financial difficulty between 2000 and 2010 is alarming, jumping from 44% to 72%. The trend toward increased financial pressure is also evidenced among all congregations in the United States.

Congregations with financial problems increased from 34% in 2000 to 58% in 2010. A more detailed picture is presented when the financial stress data are arrayed by size of congregation.

Congregations in Financial Stress, 2010, by Size

Average Sunday Attendance	
1 to 25	86%
26 to 100	76%
101 to 150	68%
151 to 350	65%
351+	46%

In the 2010 *Survey of Episcopal Congregations*, reports of conflict over the issue of the ordination of gay clergy remained about the same as recorded two years previously. Sixty-four percent of congregations reported some conflict over the issue in 2008 and 63% did so in 2010. Most of that conflict was of a serious nature. Overall, 43% of congregations had serious conflict over this issue, 40% indicated that some people left, and 19% indicated that some people withheld funds. However, the question asked about conflict during the last five years and it is likely that much of the conflict has dissipated. This seems probable since conflict over this issue is not as strongly related to congregational decline as in the recent past. And, as always, conflict over clergy leadership is the single most disruptive form of conflict that churches experience.

Sources of Conflict in Congregation in the Last Five Years

Source	Non-Serious Conflict	Serious Conflict	Total
Ordination of gay priests/bishops	19.7%	43.0%	62.7%
Finances, budget	31.6%	21.1%	52.7%
Priest's leadership style	18.0%	27.8%	45.8%
How worship is conducted	27.9%	12.7%	40.6%
Program priorities	26.5%	8.9%	35.4%
Member or participant behavior	19.0%	13.9%	33.9%
Use of facilities	24.5%	3.6%	28.1%

While in many places the Church is alive and growing, the overall trends show a Church that is suffering from declining membership and increased financial stress.

Laity

“The ministry of the laity is ‘to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ’s work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church’” (BCP, p. 855).

Adequate answers to the majority of questions raised by this Committee about the laity of The Episcopal Church simply could not be obtained from traditional sources. Consequently, this report includes demographic data from the Parochial Report, information gleaned from the Church’s website, and responses from a survey designed with the assistance of Dr. Kirk Hadaway and disseminated to deputies by the President of the House of Deputies. The survey method yielded an exceptional response rate of 58%, strongly suggesting that such methodology may be useful in the future to augment data acquired through more conventional methods.

The skills and energy provided by lay people empower the Church for ministry. The laity are, in a currently popular phrase, “the 99%”: slightly less than 2 million members who partner with some 18,000 ordained leaders as paid and unpaid staff in congregations, dioceses, and Churchwide bodies. The resources, abilities, and gifts of lay members are the firm foundation of the good work the Church accomplishes daily.

There are many promising signs of growth in lay leadership of The Episcopal Church—for example, an increase in the number of lay provincial presidents, where in the past the position of provincial president was held by a bishop. During

the current triennium, lay presidents serve Province II (Mike Rehill), Province IV (Richard Miller), and Province VII (Max Patterson).

Demographics of the Laity

Year	2005	2006	2007	2008	2009	2010
Domestic parishes and missions	7,155	7,095	7,055	6,964	6,895	6,794
Active baptized members	2,205,376	2,154,572	2,116,749	2,057,292	2,006,343	1,951,907
Median number active baptized members	174	172	168	164	160	158
Total average Sunday attendance (ASA)	787,271	765,326	727,822	705,257	682,963	657,831
Median average Sunday attendance (ASA)	74	72	69	69	66	65
Congregations w/100 ASA or fewer	63%	63%	65%	66%	67%	68%
Congregations w/300 ASA or more	6%	6%	5%	5%	5%	4%
Congregations w/200 members or fewer	55%	55%	56%	56%	57%	58%
Congregations w/500 members or more	17%	17%	16%	16%	15%	15%

A majority of congregations between 2005 and 2010 report memberships of 200 or fewer, and can be classified as “small” churches. Even when including congregations of 500 or more, the Church’s median average Sunday worship attendance was between 74 and 65 over a six-year period. In 2010, there were 1,951,907 active baptized members, while average Sunday worship attendance for the same year was 657,831—roughly 34%.

The Episcopal Church is demographically older than some mainline denominations, but not as old as others—Presbyterians are older—although compared to other religious groupings, all mainline Christian denominations in the United States are rather old. As noted above, 51% of Episcopalians are in the categories 50-64 and 65+ years of age—significantly higher than the age structure of other mainline denominations. Only 28% of Episcopalians are between the ages of 1-34. This means that in any given year there will be more deaths and fewer births in The Episcopal Church than would be true of a group with a younger age profile, and that future lay leadership is threatened with decline since older Episcopalians now fill most of those roles and ministries.

There is wide racial and ethnic diversity within The Episcopal Church taken as a whole, but the Church in the United States is predominantly non-Hispanic white—a population whose growth is essentially stalled, increasing by an estimated 3% over the last 10 years, as compared to an annual increase of 3% during the “baby boom” years between 1946 and 1964. Nationally, increases in growth are primarily among the Latino and Asian/Pacific Islander populations. Both groups are currently underrepresented in The Episcopal Church.

Survey of Deputies to General Convention

As important as it is to report the work of parishes, missions, and dioceses, firm data on the ways laity carry forward the work of the Church constitutes an important but largely missing piece of reporting on the State of the Church. In fact, imagining where and how to begin to collect such data was daunting. For the purposes of this report, the President of the House of Deputies made a previously untapped resource accessible to the Committee—deputies themselves. Using the President’s list of deputies, questionnaires were sent asking about levels of engagement of the laity in leadership roles, the types of lay ministries conducted in parishes, missions, and dioceses, as well as soliciting descriptions of the people who do this important work.

A remarkable 834 deputies and alternates responded to the survey, representing 698 congregations and 110 dioceses and regions. Only four dioceses (two domestic and two non-domestic) failed to report. The largest numbers of responses were from the dioceses of Nebraska, Long Island, Southeast Florida, and Southwestern Virginia. The largest number of respondents listed their position as that of “rector,” and the next largest group was the category of “member.” Including the categories of “rector,” “vicar,” “priest-in-charge,” “deacon,” “associate or assistant rector,” “canon,” and “dean,” 368 respondents held positions of ordained ministry. The remaining 236 respondents reported their positions as “member,” “vestry member,” and “senior warden.”

Survey Respondent Data

Position of Respondent	Number
Rector	235
Member	157
Vestry Member	50
Vicar	40
Senior Warden	29
Priest-in-charge	23
Deacon	20
Associate or Assistant Rector	19
Canon	18
Dean	13

Lay involvement in the ministries of congregations ranged from “widespread” to “ministry done by only a few people.” 39% of respondents reported widespread involvement of laity in ministries of the church; 33% reported that more than 30% of their members were involved in various ministries; 23% reported that 10-30 % of laity in their congregations were involved in their ministries. The smallest category reported was that of “done by only a few people,” 6%. Only 37% reported that their congregations have a discernment committee; 63% answered “no” to the question. Having congregational development ministries is quite widespread in congregations and dioceses. Essentially all dioceses have a Commission on Ministry, though the proportion of congregations with such a commission is much lower.

Youth ministries were reported by almost all dioceses and by the vast majority of congregations. A slight majority of provinces have youth programs, but exact numbers were not clear since 41% of deputies were unaware of what is offered by their provinces. Fewer congregations and dioceses have a young adult ministry than have a youth ministry, although a majority of dioceses do have such a program.

When asked about ministries that address diversity, relatively few congregations reported a ministry to Hispanic persons, but most dioceses and fewer than half of the provinces have such a ministry. Over 50% of respondents reported that they were unaware of ministries to Hispanic persons in their provinces. The proportion of congregations with a Hispanic ministry is much higher than the proportion of Hispanic congregations in The Episcopal Church.

Only one-third of parishes have an anti-racism ministry—64% of deputies answered “no” when asked if their parish had anti-racism ministries. 75% of deputies reported that their dioceses provide this ministry. Deputies reported that 40% of provinces have anti-racism ministries. Fifty-seven percent of the respondents chose “don’t know” when asked about anti-racism programs in provinces.

Although environmental ministry is not as widespread, a growing number of dioceses and at least one province have dedicated offices with part- or full-time environmental officers. Approximately half of congregations and dioceses have some kind of environmental program or ministry.

Relatively few parishes and dioceses have an HIV/AIDS ministry. Thirteen percent of congregations reported this ministry; 30% of dioceses answered “yes” to this question; and 15% of provinces reported this ministry. 77% of the respondents “don’t know” if there were HIV/AIDS ministries in their provinces.

In other types of ministry, the vast majority of parishes and dioceses support the Millennium Development Goals, though only 27% of congregations indicated on the 2010 *Survey of Episcopal Congregations* that they have made a commitment to contribute at least 0.7% of their annual budgets to support the goals.

Episcopal Relief & Development is a ministry that touches most congregations and dioceses. 74% of respondents reported this ministry was present in congregations: 89% in dioceses, and 49% in provinces.

When asked what their daily vocations are, the vast majority of laity and vocational deacons indicated a job or profession that they currently hold, or from which they are retired. Out of 284 responses from laity, the largest number (73) indicated that they are retired. Another 18 said they are attorneys. Others said they are college or university professors (12) and accountants (5). There were many other jobs or professions listed, including canons, administrative assistants,

business owners, administrators, bankers, consultants, engineers, paralegals, parish administrators, nurses, volunteers, and teachers. A few indicated that they were currently unemployed.

Many retirees indicated what they did before they retired and what they do now. One person said, “Retired, but active in voluntary lay ministry in my parish, diocese and beyond.” Another added, “Retired Marine officer, I work exclusively for the church.” And still another: “Retired from paid employment, but spend much time in my work as a church volunteer in the diocese and as a member of the Advisory Council of the Office of Black Ministries.”

Relatively few respondents indicated a spiritual vocation. But those who did gave thoughtful responses, including:

- “To show others the teachings of Jesus through my daily life actions”
- “To serve as a lay person, serving Christ in my environment as a teacher and mentor”
- “To seek the Lord in all I do”
- “To help and pray for the needy and elderly”
- “Teaching, prayer, reading, advocacy”
- “Strive for justice with peace”
- “Prayer, service to others, administrator for three parishes”
- “Making Christ’s love known in the parish and the community”
- “Doing my best to live a life where Christ is visible”
- “Caring and praying for people in all the ways I can”

When asked what means of communication about the life of the Church are available to lay deputies and other laity, lay deputies and alternates gave a total of 1,147 responses. By far, the largest numbers of responses indicated that emails, printed newsletters, and websites are the leading means of communicating Church news and information. Others included Episcopal News Service (ENS); diocesan and parish e-newsletters; Facebook, Twitter, and other social media; weekly bulletins; The Episcopal Church website; face-to-face personal contact; telephone; the HOB/D listserv; and meetings.

Deputies were asked what structures exist in parishes, dioceses, provinces, and the wider Church to ensure the formation and growth of lay leadership. A total of 245 responses were given by lay deputies and alternates to the question of parish structures. Most frequently mentioned were the vestry, Education for Ministry (EfM) groups, and adult education and formation. However, even more said “none” or “don’t know.”

A total of 238 responses were given by lay deputies and alternates to the question regarding diocesan structures. Most frequently mentioned structures were Commissions on Ministry, EfM, workshops offered by dioceses, various committees, and the bishop. Quite a few (11) said they did not know what diocesan structures existed to ensure the formation and growth of lay leadership.

A total of 151 responses were given to the question about provincial structures. However, more than half of those responses were “don’t know” or “not sure.” The most frequent substantive response had to do with training at provincial synods.

A total of 148 responses were given to the question about Churchwide structures, but as with provincial structures, many (48) of those were “don’t know,” “not sure,” “none,” or “not aware of any.” The most frequently mentioned was the General Convention.

Clearly, for most lay deputies and alternates, the restructuring of the staff of the Domestic and Foreign Missionary Society during the triennium had no discernible effect on their lay ministries. However, for those who did feel some effect, it was more likely to be a negative one: 8% indicated that the restructuring had a positive effect on their lay ministry; 15% indicated it had a negative effect; and 77% said it had no effect on their ministries.

Lay leaders who work as the “church scattered” in their daily life and ministries also serve the Church as vestry members, ministry staff, study leaders, strategic thinkers, and “worker bees.” Professionals in the Church include musicians, ministry developers, directors of Christian formation (adult education or Sunday school) parish nurses, and executive secretaries, among many others.

Bishops issue licenses for laypersons to serve as pastoral leaders, worship leaders, or preachers; as Eucharistic ministers, during worship services and in taking Holy Communion to congregants not present during worship; to offer instruction in the faith as catechists; and to serve as readers for Sunday worship.

Survey Implications

Data from the survey and other sources confirm the common observation that older Episcopalians outnumber younger ones by significantly large percentages. There are several other related factors. A large majority of older Episcopalians are retired and are able to dedicate much more time and financial contributions to the Church than can be expected from younger, currently working, and less financially advanced Episcopalians. These data hold strong implications for youth and young adult ministries.

Numbers also indicate that, although diverse as a whole, the Episcopal Church domestically remains largely a White Church and does not reflect the growth of diverse populations in the United States by race and/or ethnicity. These trends hold strong implications for evangelism, inclusivity, and support for diversity in The Episcopal Church. While many dioceses appear to have ministries to Hispanic persons, this is not the case among parishes and provinces. An impressive 75% of deputies reported diocesan-level anti-racism programs, but reported low activity in parishes and provinces.

The laity of the church appear to be heavily involved in ministries of The Episcopal Church. There are trends that suggest that increasing support in communication between and among congregations, provinces, and dioceses would be beneficial to the majority of congregations, which appear to be small congregations. Particular support is suggested in the discernment, development and raising up of leaders on local levels and the development of local discernment groups and commissions on ministry.

The words of a few respondents about the spiritual inspiration of the laity reflect the motivation of the many: “seeking Christ”; “teaching, praying, reading, advocacy”; “striving for justice”; “living a life that makes Christ visible”; and “making Christ’s love known in the parish and the community.”

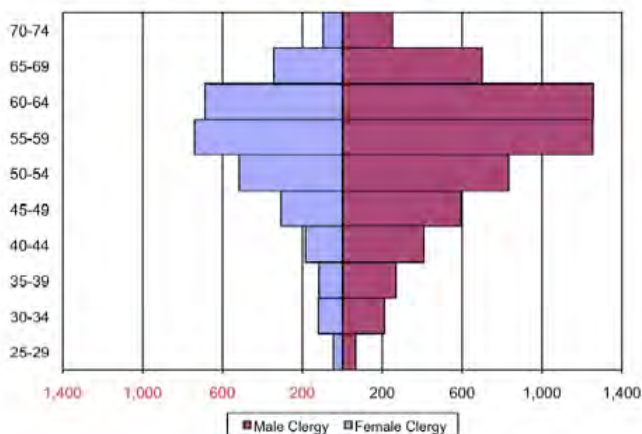
Clergy

At the beginning of 2011, the Episcopal Church had 18,006 clergy:

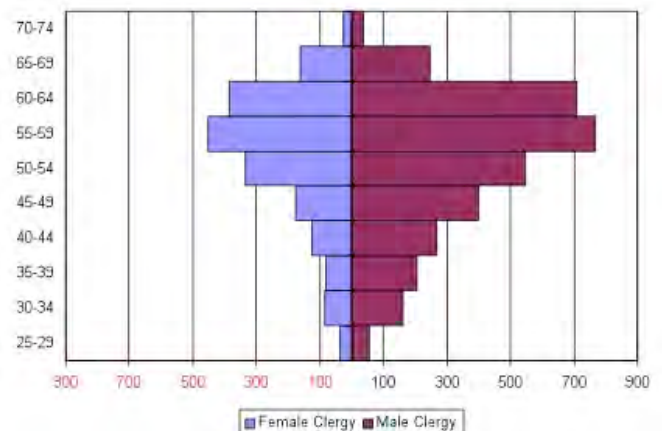
- 9,520 priests and bishops
- 6,113 priests and bishops employed in the Church
- 2,534 deacons
- 5,982 retired clergy

The average age of non-retired priests is 56. The average age of priests at ordination is 46. 46% of clergy are female; 54% of clergy are male.

Active Episcopal Clergy Age-Sex Pyramid: 2010



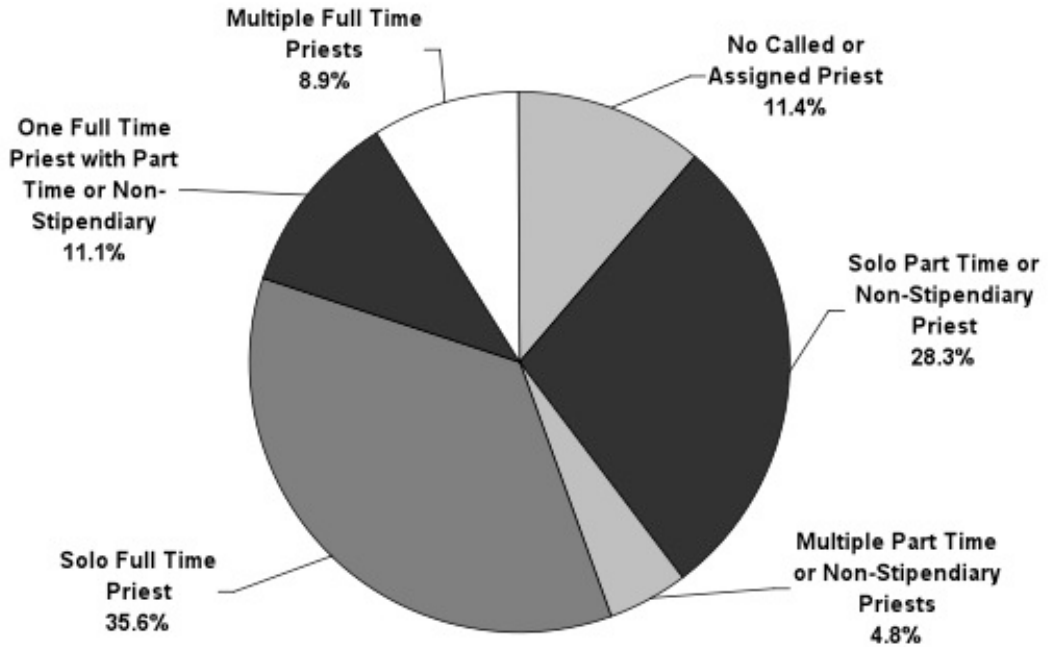
Active Episcopal Clergy in Parishes Age-Sex Pyramid: 2010



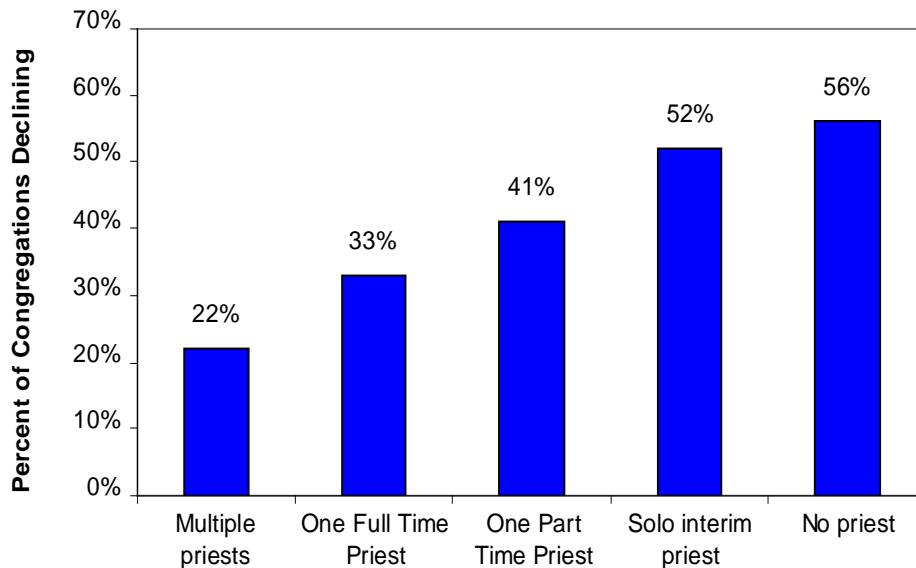
Source: Dr. Kirk Hadaway

Of the 5,982 retired clergy, 1,478 serve on church staffs and are not serving as supply. 8.8% of Episcopal churches are served solely by retired clergy. The decline in congregations is inversely proportionate to the number of clergy on staff.

Priests in Domestic Congregations From 2010 Parochial Report



Attendance Decline by Clergy Category



Source: Dr. Kirk Hadaway

Attending an Episcopal-affiliated seminary increases the likelihood that a priest will continue to be employed in the Church. Of those clergy ordained in the past five years, 80% of those currently employed in the Church attended an affiliated seminary, whereas 73% of those who attended a non-affiliated seminary are currently employed in the Church.

The Church has seen a steady decrease in the number of priestly ordinations since 2005. The number of priests ordained since 2005 are as follows:

Year	2005	2006	2007	2008	2009	2010
# ordinations to priesthood	406	379	366	309	277	247

With the decrease in priestly ordinations, the Church is also seeing an increase in retirements.

Year	2005	2006	2007	2008	2009	2010
# of retirements	308	366	417	378	396	417

The past five years have shown a steady decrease in average Sunday attendance and baptized membership in domestic dioceses.

Baptized membership, Average Sunday Attendance, number of parishes and missions

Year	2005	2006	2007	2008	2009	2010
Baptized members	2,205,376	2,154,572	2,116,749	2,057,292	2,006,343	1,951,907
Average Sunday Attendance (ASA)	787,271	765,326	727,822	705,257	682,963	657,831

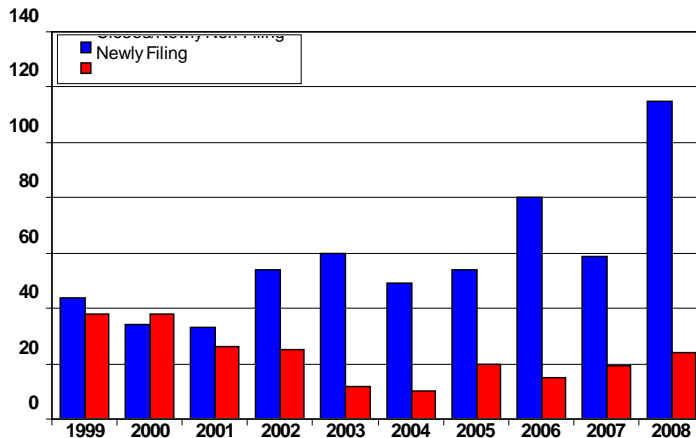
This shows a decrease in the median average Sunday attendance from 72 to 65. Further, the median baptized membership in domestic churches has decreased from an average of 172 baptized members in 2006 to 158 baptized members in 2010.

In addition, the number of parishes and missions has consistently declined since 1995. The high point for number of parishes and missions in The Episcopal Church was 1955, with 8,053.

Year	1995	2005	2006	2007	2008	2009	2010
# of parishes and missions	7,417	7,155	7,095	7,055	6,964	6,895	6,794

The following chart shows the relationship between the number of churches closed compared with the number of new church plants.

Closed vs. Newly Filing Congregations, 1999–2008



Source: Dr. Matthew Price

Clergy Compensation

The following chart shows the average costs of full-time clergy according to congregational size (average Sunday attendance). It should come as no surprise that the smaller the church the lower the stipend, and the larger the church the greater the stipend.

Overall Average Compensation by Church Size, 2010

Church Size / ASA	All full-time parish clergy	Senior and solo clerics
Family (0-75)	\$57,075	\$57,018
Pastoral (75-140)	\$69,435	\$70,260
Transitional (140-225)	\$78,180	\$82,992
Program (225-400)	\$81,270	\$95,680
Resource (400+)	\$79,458	\$126,928
Total	\$68,900	\$71,632

Source: Dr. Matthew Price

For a fuller report on clergy compensation which takes into account regions, staff positions, and so on, see the annual church compensation reports by Dr. Matthew Price, at the Church Pension Group website.

Identifying Trends

Data concerning clergy indicates further trends to monitor.

First, when the data on clergy age groupings are put next to the same age groupings for congregational membership, even the casual observer can see a correlation. There are many reasons for the lack of congregational members under the age of 55, but this correlation strongly suggests one reason worth thinking about. With studies highlighting differences among generations, the age of clergy leadership is potentially a significant factor for growing the Church. Further study is needed to determine how much of an effect an intentional strategy of recruiting and training younger clergy might have on repopulating congregations with younger parishioners.

Second, with the average age of ordination in the 40s, it means there are fewer long ministry careers. Learning to lead a congregation takes time and requires experience. Life experience and strong backgrounds in other fields do not necessarily translate instantly into mature spiritual, pastoral, and congregational development leadership in the context of the covenantal community of a church. Current data indicates fewer congregations are financially able to support multiple clergy staffs. Fewer opportunities to serve in assisting roles under a mentoring rector suggests another area for further study and potentially a new focus for bishops and diocesan staffs. In addition, older clergy at ordination makes it more difficult for churches to attract younger persons.

Third, the data indicates a rising and shocking number of congregations without clergy leadership or the only pastoral leadership provided by retired clergy. Whether driven by the inability to financially support active clergy, or by a shortage of active clergy, this data set may be a harbinger for new strategies to provide pastoral and sacramental leadership, as well as for new strategies for raising, training, and empowering lay leaders.

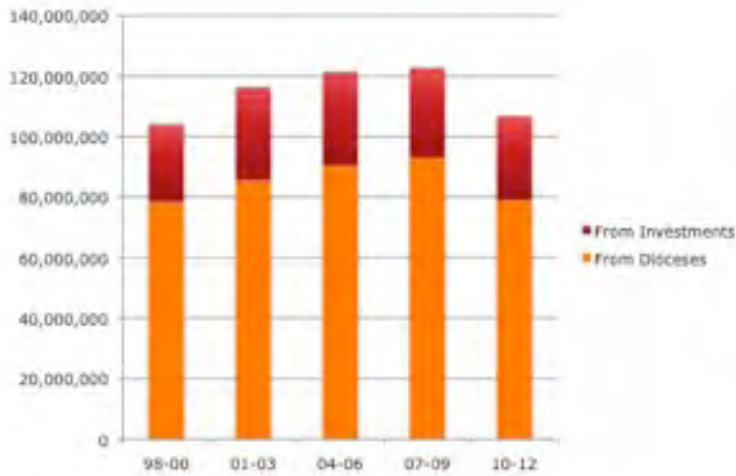
Fourth, the trends in membership, attendance, number of parishes and missions, and ordination rates do not bode well for the future of The Episcopal Church. The trend toward an increasingly lower median average Sunday attendance will result in fewer full-time positions. Increased administrative, health insurance, and general overhead costs are on a collision course with the trends of fewer and smaller congregations.

Fifth, the Church still operates with a dearth of data on the deployment of clergy who are members of ethnic and racial minority groups.

The decline in numbers of parishes and missions seems to be matching the decline in ordinations. Unless there is some sort of intervention, such as a Churchwide church planting initiative, dramatic increase in the number of under-30 ordinands, along with intentional congregational development training and resourcing, current trends indicate The Episcopal Church will become more and more a denomination of predominately part-time clergy and single-cleric churches, with the clergy becoming, in the words of Dr. Matthew Price, “chaplains to the retired.”

Financial Resources

After rising modestly in previous triennia, the Budget for the Episcopal Church approved by the 76th General Convention for the 2010–2012 triennium both reflected and anticipated the economic recession that followed the September 2008 stock market crash. That budget assumed that revenue from dioceses and investment earnings would be 13% lower than had been budgeted for the preceding triennium.



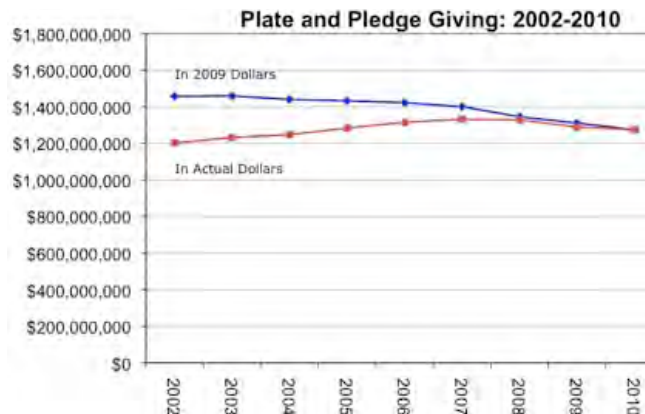
The largest source of revenue, support from dioceses, was budgeted to decline from \$90 million to \$79 million. This anticipated diminished revenue at congregation and diocesan levels, including significant declines in payouts from endowment funds following the crash. It also reflected the decision by the 76th General Convention to provide some financial relief to dioceses by reducing the “asking formula” used to calculate each diocese’s contribution to the overall budget.

The figures and charts that follow examine trends in financial resources at the local, diocesan, and Churchwide levels. Except as specifically noted, figures are for domestic dioceses only. The principal reason for this is to facilitate historical comparison.

Resources at the Local Level

Pledge and plate offerings continue to be the largest source of revenue for local congregations, now typically funding 77% of parish operating costs. When figures from all churches are combined, these plate collections and pledge payments totaled \$1.27 billion in 2010. Since most diocesan revenue comes from parish assessments (87% in 2010), and most revenue for The Episcopal Church comes from the diocesan asking (66% in 2010), giving by people in the pews fuels and sustains the Church at every level.

Aggregate plate and pledge increased slightly each year from 2002 through 2007, though not quite keeping up with inflation. However, plate and pledge declined outright in 2008, 2009, and again in 2010. The average annual increase had been 2.03% over the five years preceding 2008, and the average annual decline has been -0.78% since then.

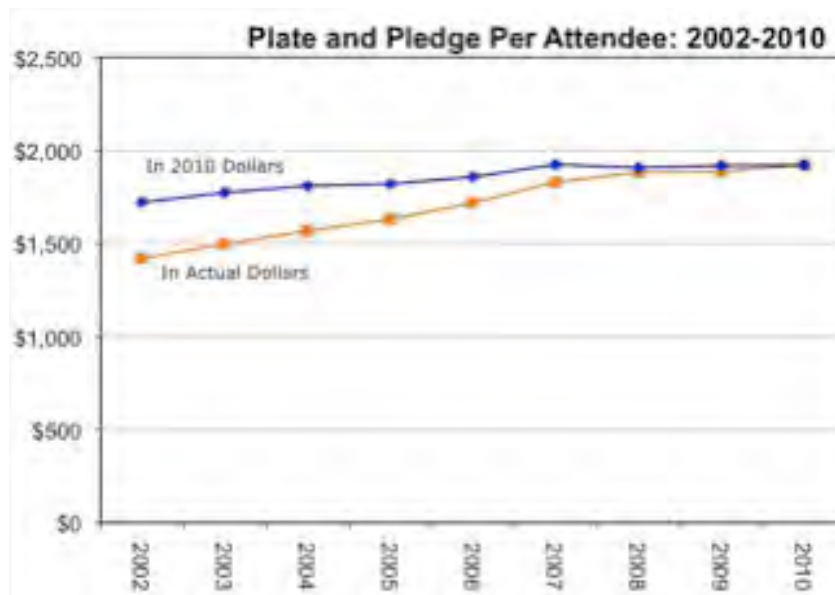


Some data is also available on plate and pledge giving in non-domestic dioceses. The table below shows these figures for the years 2006 and 2010.

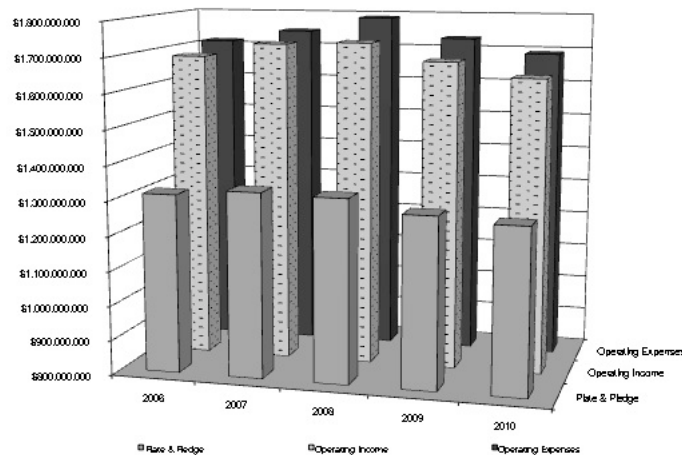
Plate & Pledge in Reporting Non-Domestic Dioceses

	2006	2010	% Change
Churches in Europe	\$2,089,390	\$2,196,650	5%
Micronesia	\$63,923	\$79,483	24%
Puerto Rico	\$550,517	\$324,821	-41%
Virgin Islands	\$1,994,776	\$2,097,425	5%
Non-Domestic Totals	\$4,698,606	\$4,698,379	0%

The principal reason for the decline in domestic plate and pledge appears to be the decrease in church attendance. The amount of plate and pledge per attendee has remained almost constant during the recessionary period.



Parishes have responded to declining pledge and plate by reducing operating expenses, as shown below in this chart that tracks the period 2006 – 2010.



More churches are now feeling financial pressures. Congregations that describe themselves as “in serious difficulty,” “in some difficulty,” or “tight, but we manage” have increased to 72% from 44% ten years earlier. Congregations are more likely to self-report financial pressures than the average for other denominations.

Resources at the Diocesan Level

It also appears that congregations are sending less of their income to support their dioceses. The table below tracks this ratio over the seven most recent years. Since most diocesan assessments are based on parish income from two years prior, these time lags are reflected in calculating the percentages shown below. Hence, congregations in 2004 paid an average of 11.3% of their 2002 operating income to their dioceses, and in 2010 they paid 10.1% of their 2008 income.

Percentage of congregational operating income sent to diocese							
Year	02>04	03>05	04>06	05>07	06>08	07>09	08>10
Percent of income	11.3%	11.3%	11.3%	11.1%	10.8%	10.3%	10.1%

A reduction in plate and pledge compounded by a reduction in percentage support for dioceses means less income for dioceses and puts pressure on diocesan operating budgets and expense structures.

Resources at the Churchwide level

Since The Episcopal Church relies on the “diocesan asking” formula for most of its financial support, a similar impact is felt there. This is magnified at the Churchwide level by two other factors.

First: the reduced asking. For many years, the formula had been 21% of diocesan operating income in excess of \$100,000. The 76th General Convention increased the standard deduction for this triennium from \$100,000 to \$120,000; it reduced the percentage asking to 20% for 2011 and 19% for 2012.

The second factor is a weakening in the ability or willingness of dioceses to fully pay the asking. Diocesan support for The Episcopal Church falls far below it, and has generally weakened over recent years. The table below describes participation by domestic dioceses compared to the full 21% asking in 2003 and then seven years later in 2010.

Domestic Dioceses’ Giving to the Church		
	2003	2010
At or above 21% asking	55%	30%
Below 21% asking	45%	70%

Source: Kurt Barnes

Spending at the Churchwide Level

The Episcopal Church’s response to a declining revenue budget is a reduced spending budget. Planned net spending for 2010–2012 is lower than in any of the last three triennia and only 2% higher than for the 1998–2000 period. On an inflation-adjusted basis, Churchwide spending would be lower than it was four triennia ago. “Net” spending means that actual expenses are reduced by any offsetting revenues. For example, costs associated with occupancy of the Episcopal Church Center in New York City are reduced by the amount of revenue collected from tenants there; the costs associated with General Convention are reduced by fees collected from vendors who exhibit there.

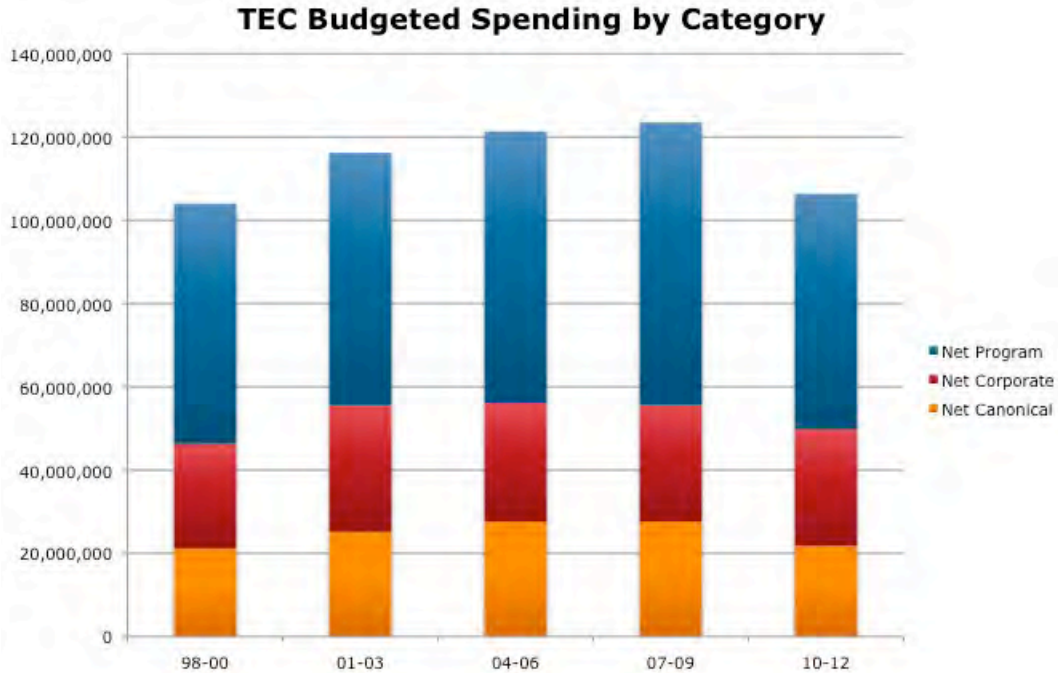
The expense budget approved by the General Convention is organized into three broad categories: Corporate, Program, and Canonical.

The Program category, essentially spending on mission, comprises 53% of the current triennial expense budget. About half this amount is grants made to others; the remaining half pays salaries, benefits, travel, and other costs to maintain program staff at the Episcopal Church Center and other regional offices.

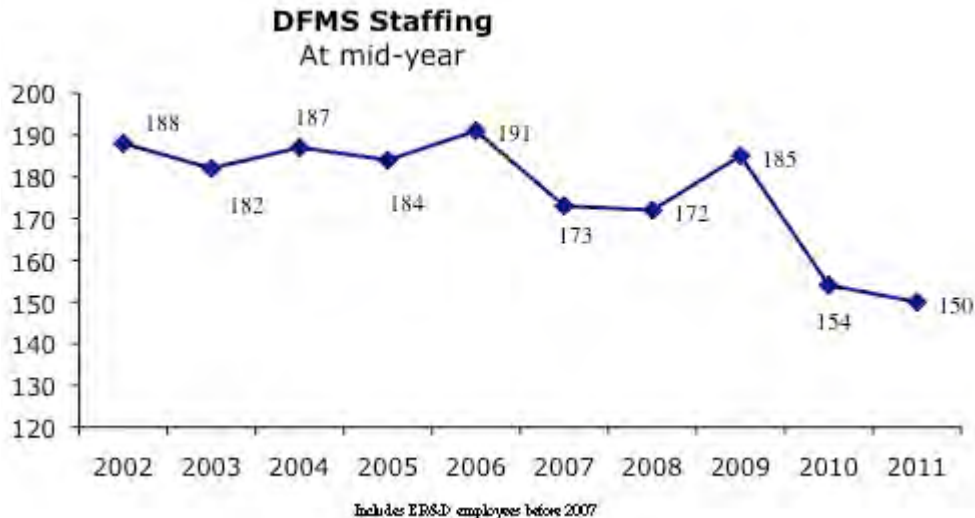
The Corporate category comprises 26% and includes the cost of support functions of the Episcopal Church Center: communications, finance, facilities, human resources, and information technology. Debt service (interest and loan repayment) on the \$37 million borrowed in 2004, to pay for renovations and upgrades to the Episcopal Church Center building in New York City, is also included.

The Canonical category represents 21% and includes all spending on meetings related to governance, as well as other types of canonically related spending, such as the Office of Pastoral Development, Title IV and other litigation expense, and the Archives of the Episcopal Church. Taken together, General Convention, its Committees, Commissions, Agencies

and Boards, the Executive Council, the House of Deputies, the House of Bishops, and the Office of General Convention account for less than 8% of triennial spending.



The most visible manifestation of spending cutbacks at the Episcopal Church Center has been a reduction in staff size. Staffing levels from 2002 forward are tracked in the chart below. Numbers represent full-time equivalent employees as of June 30 for the indicated year. Episcopal Relief & Development employees are included in the figures shown for 2002–2007 only. Thirty-one positions were eliminated in 2009, and \$492,500 was provided in severance benefits for the affected employees.



Looking Ahead

If current trends in diocesan support and endowment earnings persist, if expenses grow at 2.5% per year, and if debt incurred to finance capital improvements is repaid at current interest rates on a 25-year amortization schedule, the result would be an annual operating deficit of around \$5 million in 2013, growing to \$10 million in 2020.

It is impossible to know how these trends will be impacted if and when the general economy improves. For now, there is less money available at every level of the Church. Nevertheless, the Church should be reminded that God continues to

provide a blessing of what many would regard as abundance. Total operating income reported by all congregations for 2010 was over \$1.6 billion; by all dioceses, \$197 million; and for Churchwide operations, \$41 million.

DFMS Staff and Programs

One of the most challenging outcomes of the adoption of the 2010–2012 triennial budget at the 76th General Convention was the need to reconfigure the staff of the Domestic and Foreign Missionary Society within new budget constraints. This reorganization followed one undertaken two years ago that created regional offices and four ministry centers. The second reconfiguration created a Department of Mission, including five program-based mission teams and two specialized ministries. It resulted in an overall reduction in the number of staff from approximately 160 to 120. Linda Watt left her position as Chief Operating Officer in June 2011; the Rt. Rev. Stacy Sauls was appointed to succeed her.

A comprehensive 50-page guide to the program offices and staffing for the Church, giving a snapshot of the program structure of the staff, is posted to the Church's website. In the document's preamble, the stated goal of the DFMS staff is "to enable the connections between the dioceses and people of our church in their various ministries... assist dioceses and networks directly and carry out churchwide activities on behalf of the whole church."

Dioceses in Reorganization

Between 2008 and 2010, attempts were made in four Episcopal dioceses—Fort Worth (Texas), Pittsburgh (Pennsylvania), Quincy (Illinois), and San Joaquin (California)—to move properties, clergy, and parishioners from The Episcopal Church to the authority asserted by organizations affiliated with other Primates and provinces of the Anglican Communion.

San Joaquin

The Episcopal Diocese of San Joaquin is located in central California with its headquarters in Modesto. On December 8, 2007, its diocesan convention, at the urging of then-bishop John-David Schofield, voted to remove all references to accession to the "doctrine, discipline and worship" of The Episcopal Church from its governing documents. On January 11, 2008, Presiding Bishop Katharine Jefferts Schori inhibited Schofield. On March 12, 2008, Schofield was deposed by the House of Bishops. A special diocesan convention met March 29, 2008, to appoint retired bishop Jerry Lamb of Northern California as provisional bishop of the reorganized Episcopal Diocese of San Joaquin. On May 22, 2009, Bishop Lamb deposed 52 priests and deacons for aligning with Schofield's breakaway group.

On July 21, 2009, the Superior Court of California ruled that a diocese cannot leave the Episcopal Church and ordered Schofield to relinquish all money, property and authority. However, on November 11, 2010, the lower court's ruling was overturned on appeal. The Executive Council has agreed to provide funds to finance litigation necessary to recover or retain close to \$60 million in assets, as well as funding operations in San Joaquin. On March 5, 2011, the Rt. Rev. Chester "Chet" Talton was seated as the diocese's provisional bishop after Bishop Lamb's retirement.

The pre-separation San Joaquin had a membership of approximately 8,500. As of this writing the diocese consists of 21 active worshiping congregations, ten of which continue to worship in properties held in trust for The Episcopal Church and eight of which meet "in exile" from their accustomed places of worship. The diocese now has 33 clergy canonically and actually resident; 6 priests licensed; 16 clergy canonically resident and in good standing, but living elsewhere; and 20 clergy canonically resident, not in good standing, but not deposed.

Fort Worth

The diocesan convention of the Episcopal Diocese of Fort Worth, in north Texas, voted November 15, 2008, to become part of the Anglican Province of the Southern Cone. As a result of his active support for that resolution, Presiding Bishop Katherine Jefferts Schori inhibited Fort Worth's bishop, Jack Iker, on November 21, 2008. On December 5, the Presiding Bishop declared the Fort Worth diocese without a bishop and the diocesan leadership vacant, and called a special convention of some 8,000 remaining Episcopalians of the diocese in 17 parishes.

The reconstituted diocesan leadership filed suit against Iker, members of the former standing committee, and the corporation board, asking the court for relief on issues of identity and trademark infringement and seeking to quiet title to their property. This litigation is still pending. At the special convention on February 7, 2009, Bishop Edwin "Ted" Gulick, Jr. of Kentucky was chosen as provisional bishop and other diocesan offices were filled. In November 2009 a new provisional bishop, C. Wallis Ohl of Northwest Texas, was elected. The diocese currently has 65 clergy in good standing.

Pittsburgh

The Episcopal Diocese of Pittsburgh, in western Pennsylvania, also split after its diocesan convention voted to withdraw from The Episcopal Church and join the Anglican Province of the Southern Cone. Before the split, the diocese included 66 individual parishes and a total membership of 20,263. On November 2, 2007, the diocesan convention voted to change its constitution to remove accession to the constitution and canons of The Episcopal Church. The change required votes at two successive conventions, and on October 4, 2008, deputies gave final approval to the constitutional changes intended to signal withdrawal from The Episcopal Church. On September 18, 2008, the House of Bishops deposed then-Bishop Robert Duncan on charges of abandonment.

Only one member of the diocese’s Standing Committee (the Rev. Dr. James B. Simons) remained, and he appointed two additional members. On October 9, 2008, the Presiding Bishop acknowledged the reorganized Standing Committee. Bishop Suffragan David Jones of the Diocese of Virginia began as a consulting bishop on October 23 to assist with reorganization. In a special meeting of the diocesan convention on December 13, 2008, 27 congregations voted unanimously to reject canonical changes and affirm the diocese as part of The Episcopal Church. Retired Bishop Robert Hodges Johnson of Western North Carolina accepted an interim call to lead the diocese.

On October 5, 2009, a Pennsylvania court ruled that the diocese in communion with The Episcopal Church is the legal successor to the pre-schism diocese, including an investment portfolio of more than \$20 million and deeds to 49 properties, including 22 currently occupied by congregations of the breakaway Anglican Church of North America. An appeals court affirmed the decision in February 2011 and refused to reconsider the ruling in March 2011. At its October 2009 convention, the diocese called Bishop Kenneth Price of Southern Ohio to serve as provisional bishop until the diocese elects and consecrates a new bishop in 2012. The diocese currently has 29 active worshipping congregations and 77 clergy in good standing.

Quincy

The diocesan convention of the Episcopal Diocese of Quincy, in western Illinois, voted in November 2008 to associate with the Anglican Province of the Southern Cone. Out of 1,800 members in the diocese, 1,300 voted to leave and 500 voted to stay. Those who did not vote to leave The Episcopal Church included four congregations and the Cathedral Parish of St. Paul in Peoria, the largest parish in the diocese.

An Executive Committee was formed on December 13, 2008, to reorganize the diocese and call a special synod to elect a Standing Committee and other officials. Bishop Keith Whitmore, retired bishop of the Diocese of Eau Claire, served as consulting bishop until April 4, 2009, when the synod elected the Rt. Rev. John Clark Buchanan, retired Bishop of West Missouri, as provisional bishop. The diocese currently has 24 clergy in good standing.

On October 1, 2011, the Diocese of Quincy presented the Presiding Bishop with a check for \$11,205.31, representing donations from every person in every parish in the diocese in a year-long campaign to raise funds to rebuild the Diocese of Haiti after a devastating earthquake. This is one example of renewed mission in Quincy.

Comparison of open filing congregations in reorganized dioceses				
Diocese	2007	2008	2009	2010
Fort Worth	55	55	55	22
Pittsburgh	66	66	28	29
Quincy	21	21	23	9
San Joaquin	47	19	20	20

Women’s Leadership

Since 2008, women have been ordained to the priesthood in the three dioceses that previously did not recognize the ordinations of women to the priesthood. Fort Worth and San Joaquin have each ordained two women as priests, and Quincy has ordained one woman as a priest.

The Rev. Susan Slaughter, the first woman ordained priest in Fort Worth, is rector of St. Luke’s in the Meadow in Fort Worth. The Rev. ClayOla Gitane, the second Fort Worth woman to be priested, is priest-in-charge at two congregations that have been temporarily displaced from their buildings: Christ the King, Fort Worth, and the Episcopal Church in

Parker County, which includes members from St. Francis of Assisi Episcopal Church (Willow Park), All Saints’ Episcopal Church (Weatherford) and the Church of the Holy Apostles (Fort Worth).

The Rev. Michele Racusin serves at Holy Family Episcopal Church in Fresno, California; she is the first female rector in the Diocese of San Joaquin. The Rev. Suzanne Ward, the first woman ordained to the priesthood in San Joaquin, serves at St. Paul’s Episcopal Church in Visalia, California. The Rev. Margaret Lee, a grandmother of five and former chemist, is the first woman ordained a priest in the Peoria-based Diocese of Quincy and the vicar of All Saints Episcopal Church in Moline, Illinois.

Lay Leadership

Two dioceses in reorganization were asked the following questions by the Committee: “What leadership roles have emerged from the laity?” and “Are there lessons to be learned in lay leadership from these leaders?”

Representatives from the Diocese of Pittsburgh responded. “Many laity are in leadership now who were excluded from leadership before the split,” explained the Rev. Jeff Murph, president of the Standing Committee for the Diocese of Pittsburgh. “Because of a strategic planning process initiated first by Bishop Johnson, there was a tremendous amount of work and involvement by the laity in setting a vision and objectives for the future of the diocese.”

Murph added that “the style of leadership in Pittsburgh is very collegial and consensus-based. There is a lively interaction between our leaders, lay and clergy, when we face decisions. Bishop Price has appointed task forces to deal with certain issues or problems that face our diocese that include lay people with expertise in certain areas—these folks were sought out to help the church through some tough decisions.”

Murph also noted that “perhaps the lessons learned might be that lay people are wonderfully willing to step forward into visioning and planning for the direction of their diocese when they are invited into that process.”

Standing Committee member Mary Roehrich observed that “the leadership roles of the laity haven’t just emerged, they were always there. The laity were greatly responsible for the ability of the diocese to continue functioning immediately after the split with no visible assets except for a cell phone. There were many bumps in the road and many people contributed to our struggle to survive and thrive. But the important thing is that work was accomplished by a COMMUNITY—a numerous group that included both lay and clergy each with their roles to plan and each supporting the other.

“It is quite a task to rebuild a diocese almost from scratch,” said Roehrich. “I can’t tell you how blessed we have been in the leadership and the generous commitment of time and heart on the part of so many, both within the diocese and from the wider church as well. We are now well on our way to becoming a ‘normal diocese’... And we are excited about moving ahead with our mission.”

Financial Support from the Church

The Episcopal Church made grants and loans to these dioceses to help them hire bishops and staff, obtain office space, and fund litigation for recovery of assets. The table below shows the status of funds granted and/or loaned:

Grants

Date Approved & Purpose	San Joaquin	Fort Worth	Pittsburgh	Quincy	Total
2008					
Legal Expenses					
Operations	505,642	100,000	145,000		750,642
2009					
Legal Expenses					
Operations	420,000			109,000	529,000
2010					
Legal Expenses					
Operations					
Totals	925,642	100,000	145,000	109,000	1,279,642

Loan - Diocese of San Joaquin

Date Approved & Purpose	Line of Credit, as of 6/6/2011				Interest		
	Approved	Used	Unused	Interest Rate	Paid, 2009	Paid, 2010	Due as of 5/31/11
2009							
Legal Expenses	500,000	500,000		4.00%	5,001	17,332	8,333
Operations	125,000	125,000		4.75%		2,078	3,285
2010							
Legal Expenses	500,000	300,000	200,000	4.00%			3,756
Operations	350,000	250,000	150,000	4.75%			1,667
Totals	1,475,000	1,125,000	350,000		5,001	19,410	17,041

Loan - Diocese of Quincy

Date Approved & Purpose	Line of Credit, as of 6/6/2011		Interest Paid	
	Approved	Used	Paid, 2010	Paid, 2011
2010				
Legal Expenses				
Operations	125,000	125,000	1,484	2,474
Totals	125,000	125,000	1,484	2,474

This report was compiled with information submitted by the Rev. Dr. James B. Simons, the Rev. Jeff Murph, the Rev. Nancy Chalfant-Walker, Dr. Joan Gundersen and Mary Roehrlich.

The Parochial Report

One of the canonical responsibilities of the Committee is to review the form and content of the Church's annual Parochial Report. In the wake of a nationwide—even worldwide—economic crisis, the Church has experienced serious declines in giving, as reported by the Committee in the last triennium. The additional challenges the Church has experienced since the 74th General Convention in 2003 have combined to create significant hurdles to the provision of “normal” clergy leadership in congregations, due in large part to lack of funds at all levels. Accordingly, the Committee felt it was appropriate to modify the Parochial Report form to address congregational reliance on the ministry of non-stipendiary clergy. In identifying all clergy serving each congregation, the report now asks for the designation of each as full-time, part-time, or non-stipendiary.

Further discussion on other topics to be considered for inclusion in the Parochial Report has not resulted in changes, although those topics may merit additional consideration in some form.

Budget Reduction Impacts on CCABs

The 76th General Convention approved a budget that included a dramatic reduction in funding for Committees, Commissions, Agencies and Boards (CCABs). In order to evaluate the impact of this reduction on the work of the CCABs, a survey was sent to the chairs and vice-chairs of all canonical CCABs. Responses were received from 17. Seven questions were asked, including an opportunity for comments.

The results were surprising to the Committee: although the expectation was to hear that their work was severely impacted in a very negative way, survey results seemed to indicate instead that while it was difficult, committees were willing and able to adapt creatively to the reduced level of funding.

All those who answered indicated they would be able to meet their canonical obligations, although not without some challenges. Many emphasized that, while other forms of meetings were functional, face-to-face meetings still had significant advantages in terms of getting work done and building community and relationships.

To determine whether video or teleconferencing impaired the ability of other interested parties to attend CCAB meetings, the survey asked if other techniques effectively “closed” otherwise open meetings. The results were not definitive, probably because of how the questions were worded. While many indicated there were non-committee members who attended their meetings, those “guests” were generally DFMS staff liaisons or similar “insiders.”

Provinces and Provincial Leadership

As early as 1762, the whole of The Episcopal Church was known as a “province.” As the Church grew and developed, there were numerous efforts to establish various subdivisions: in 1850, 1865, 1895, 1901, 1913, and 1919. Over the rest of the 20th Century, provinces formed, morphed, and grew in various configurations, including the creation of a new ninth province in 1964 that included dioceses in Central America, Mexico, Cuba, and the Panama Canal Zone, as well as Colombia, the Dominican Republic, Puerto Rico, and the Virgin Islands.

By the 1990s, the presidents and vice presidents of the various provinces began meeting in New York to explore ways provinces could assist each other and collaborate in areas of mutual interest. There were only a few paid professionals at this time (in Province I, Province VI, and Province VIII), but these executive secretaries also met with the provincial officers.

At the 73rd General Convention (2000), a proposal to dispense with the provincial system entirely was introduced; but in committee, the resolution was altered so that the work of provinces was recognized and applauded, and for the first time funds were provided for provincial coordinators. Those provinces that had resisted hiring provincial administration reversed their stances, and funding has made the growth and development of the current provincial infrastructure possible.

During the past three triennia, the presidents, vice presidents, and coordinators of each province have met as the Provincial Leadership Conference (PLC), which has become integrally involved in the life of the Church. Until 2009, it met twice a year; however, more recent funding cuts reduced these to annual meetings.

Now the Church is reconsidering the concept of “provinces” and what their scope of ministry should be. Since the provincial structure is already in place, it could become a way of relaying information to dioceses working together on various tasks. Some thought has been given to the idea that The Episcopal Church could rely more on provinces to replace resources lost in funding cutbacks to staff at the Episcopal Church Center in New York City. Representatives from the Standing Commission on the Structure of the Church, the Executive Council, and the PLC have had conversations toward this end.

One of the main bases for work in most of the provinces is the connections established by the working networks. Each of the provinces is unique in the networks it supports, and those networks seem to grow out of what is important to the dioceses in that particular province.

The table below provides additional information on provinces. Note that all bishops of each province are members of the provincial synods.

Province	2010 Revenue	How Non-Bishop Synod Members Elected	# Dioceses	# Triennial Meetings
I	115,370	2 Clergy and 2 Lay/Diocese	7	4
II	55,967	GC Deputies	11	1
III	101,104	GC Deputies and Others	13	3
IV	139,700	GC Deputies	20	2
V	55,650	1 Clergy and 2 Lay/Diocese	15	1
VI	60,000	GC Deputies and Others	8	3
VII	61,555	GC Deputies and Others	12	1
VIII	101,650	GC Deputies and Others	Navajoland + 17	1
IX			7	

Action on Referred Resolutions

Resolution 2009-A163

Members of the Committee who had not already taken the HIV/AIDS tutorial agreed to do so.

Resolution 2009-A062

The first resolve clause of this Resolution directs the Committee to consider means by which data can be gathered to account for regularly scheduled primary weekly worship services that occur on days other than Sundays or Saturdays. The Committee recommends that the Executive Council amend the instructions on the Parochial Report for completion

of Box 6, page 2, Average Sunday Attendance, to add a new sentence substantially as follows: “If you do not hold your principal service on Sunday (or the preceding Saturday evening), enter average attendance at your regularly scheduled primary weekly worship service held on some other day.”

The second resolve directs the Committee to consider adding a quantifiable measure of mission to count the number of people served, including such activities as schools, soup kitchens, food pantries, and campus ministries. The Committee finds that a question attempting to elicit such data would be difficult to compose and subject to varying interpretations. Therefore, the Committee recommends that it, in collaboration with the Standing Commission on the Mission and Evangelism of The Episcopal Church, develop a reliable method for documenting mission activity of The Episcopal Church, counting the number of people served and including such activities as schools, soup kitchens, food pantries and campus ministries.

Resolution 2009-C060

This resolution calls for the Committee to include in its triennial reports “all statistics pertaining to the life of the congregations in all overseas Dioceses and the Convocation of American Churches in Europe.” The Committee finds that the resolution is based on a misunderstanding of fact, since all such data actually received is currently being reported. The Committee recommends no action be taken on this matter.

Proposed Resolutions

Resolution A009 Fund the House of Deputies Committee on the State of the Church

Resolved, the House of _____ concurring, That the 77th General Convention of the Episcopal Church assign \$30,000 to the work of the House of Deputies Committee on the State of the Church for the 2013–2015 triennium; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$30,000 for the implementation of this Resolution.

Explanation

Experience during the 2009–2012 triennium indicates that the House of Deputies Committee on the State of the Church will need funding in the upcoming triennium for general administrative costs, at least four face-to-face meetings, and up to six electronic meetings. In addition, funding will be needed for anticipated collaborative meetings called by the Executive Council or other CCABs as well as the general CCAB organizational and orientation meeting that follows adjournment of each General Convention.

Resolution A010 Non-Traditional Worshipping Communities and Quantifiable Measures of Mission

Resolved, the House of _____ concurring, that the Executive Council, in collaboration with the House of Deputies Committee on the State of the Church, identify information to be included in the Parochial Report form based upon current changes and new realities in the Episcopal Church; and be it further

Resolved, that pursuant to Canon I.6.1, the Executive Council authorize such changes in the Parochial Report form and the House of Deputies Committee on the State of the Church consider approval and implementation of such changes by January 1, 2014; and be it further

Resolved, that the Executive Council, in collaboration with the Standing Commission on Mission and Evangelism and the House of Deputies Committee on the State of the Church, develop a reliable method for documenting mission and outreach activity of The Episcopal Church by counting or estimating the number of people served by ministries such as schools, soup kitchens, food pantries and campus ministries.

Explanation

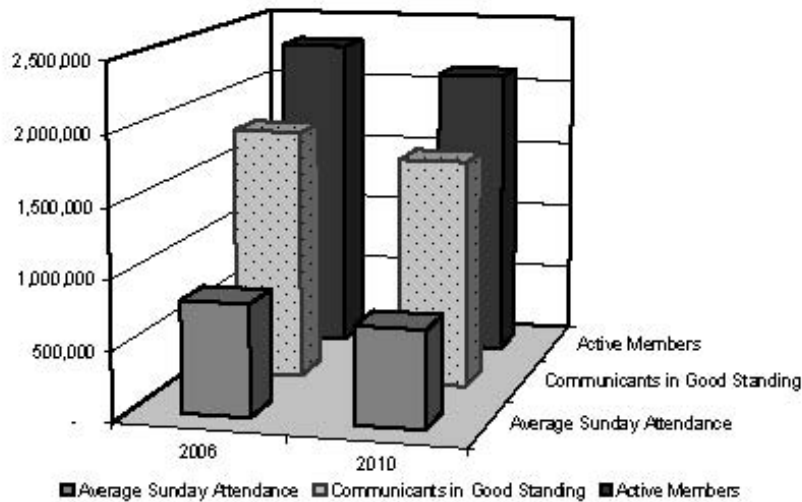
As the House of Deputies Committee on the State of the Church considered data gathered through the Parochial Report form, the Committee became aware that the current form does not reflect the realities of a changing Episcopal Church. Many “non-traditional” communities of faith are thriving, yet do not file a Parochial Report. For example, how do congregations and faith communities measure effectiveness in pursuing the mission of the Church? How do faith communities that have sporadic or “event-oriented” worship report attendance?

Additional data gathered through the Parochial Report from both traditional and non-traditional worshipping communities will help to produce a more complete picture of the Episcopal Church and how we serve God.

In deliberating on its response to Resolution 2009-A062, the House of Deputies Committee on the State of the Church concluded that the Parochial Report is not likely to be a reliable instrument for documenting mission and outreach activities such as soup kitchens and campus ministries. Nevertheless, the committee supports efforts to devise survey instruments or other data-gathering techniques to obtain information of this nature.

Appendix

Membership, Communicants in Good Standing and Average Sunday Attendance: 2006-2010



<u>Diocese</u>	<u>Active Members Reported in 2006</u>	<u>Active Members Reported in 2010</u>	<u>% Change in Active Members: 2006-2010</u>	<u>Communicants in Good Standing in 2006</u>	<u>Communicants in Good Standing in 2010</u>	<u>% Change in Communicants in Good Standing: 2006-2010</u>
Connecticut	64,386	59,261	-8.0%	50,822	47,101	-7.3%
Maine	13,683	12,542	-8.3%	11,211	10,687	-4.7%
Massachusetts	70,786	64,693	-8.6%	54,686	49,553	-9.4%
New Hampshire	14,347	14,563	1.5%	10,890	11,114	2.1%
Rhode Island	24,370	19,377	-20.5%	17,428	14,480	-16.9%
Vermont	8,367	6,999	-16.3%	6,483	5,498	-15.2%
Western Massachusetts	19,225	17,306	-10.0%	13,790	12,159	-11.8%
Province 1 Subtotals	215,164	194,741	-9.5%	165,310	150,592	-8.9%
Albany	18,725	18,299	-2.3%	14,105	13,818	-2.0%
Central New York	18,538	15,848	-14.5%	14,121	10,981	-22.2%
Churches in Europe	3,979	3,857	-3.1%	3,375	3,002	-11.1%
Haiti	82,905	86,760	4.6%	20,463	24,117	17.9%
Long Island	54,253	49,639	-8.5%	41,442	35,788	-13.6%
New Jersey	52,294	47,092	-9.9%	39,939	33,663	-15.7%
New York	62,226	60,446	-2.9%	45,768	45,547	-0.5%
Newark	32,913	28,298	-14.0%	27,147	22,541	-17.0%
Rochester	10,545	8,389	-20.4%	7,773	7,096	-8.7%
Virgin Islands	5,305	4,388	-17.3%	3,945	3,531	-10.5%
Western New York	13,762	11,109	-19.3%	10,811	8,292	-23.3%
Province 2 Subtotals	355,445	334,125	-6.0%	228,889	208,376	-9.0%
Bethlehem	14,033	11,925	-15.0%	11,179	8,917	-20.2%
Central Pennsylvania	15,339	12,956	-15.5%	12,311	10,923	-11.3%
Delaware	11,693	10,808	-7.6%	9,743	8,819	-9.5%
Easton	8,708	8,402	-3.5%	7,006	6,938	-1.0%
Maryland	44,209	40,448	-8.5%	34,272	29,632	-13.5%
Northwestern Pennsylvania	4,703	3,941	-16.2%	3,986	3,041	-23.7%
Pennsylvania	51,671	46,885	-9.3%	43,679	38,197	-12.6%
Pittsburgh	19,643	8,775	-55.3%	16,148	7,015	-56.6%

House of Deputies Committee on the State of the Church

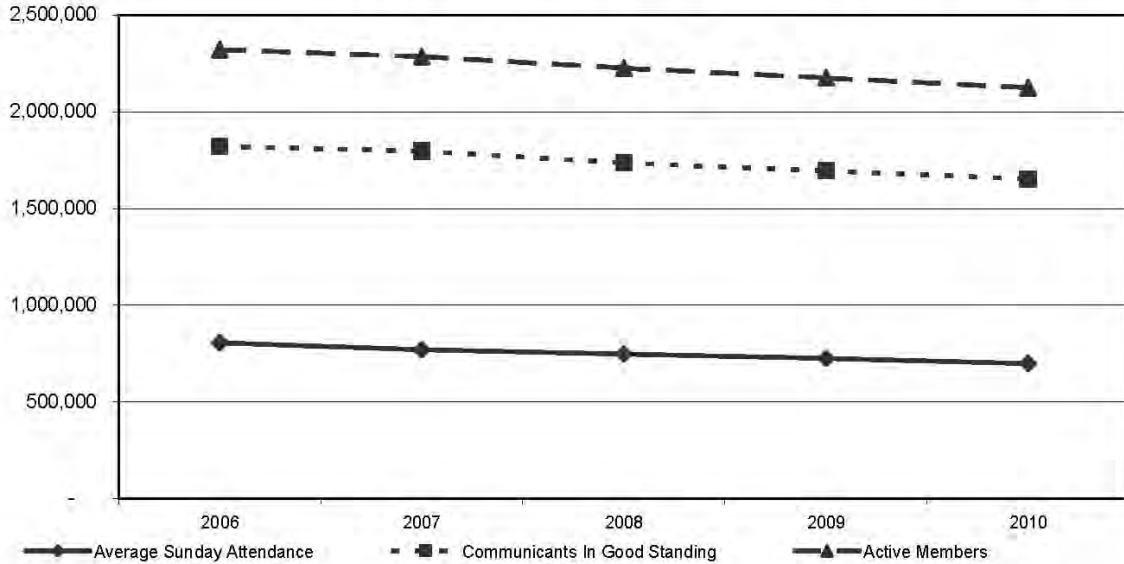
<u>Diocese</u>	Active Members Reported in 2006	Active Members Reported in 2010	% Change in Active Members: 2006-2010	Communicants in Good Standing in 2006	Communicants in Good Standing in 2010	% Change in Communicants in Good Standing: 2006-2010
Southern Virginia	33,303	30,247	-9.2%	27,727	24,235	-12.6%
Southwestern Virginia	12,256	10,644	-13.2%	10,352	9,495	-8.3%
Virginia	78,838	79,688	1.1%	64,743	63,722	-1.6%
Washington	42,146	40,537	-3.8%	32,333	31,316	-3.1%
West Virginia	9,262	8,529	-7.9%	7,695	7,434	-3.4%
Province 3 Subtotals	345,804	313,785	-9.3%	281,174	249,684	-11.2%
Alabama	32,382	32,438	0.2%	28,751	28,632	-0.4%
Atlanta	50,889	51,782	1.8%	42,646	43,002	0.8%
Central Florida	35,381	30,644	-13.4%	30,491	25,036	-17.9%
Central Gulf Coast	20,723	19,291	-6.9%	16,635	15,296	-8.0%
East Carolina	19,755	18,717	-5.3%	17,464	16,023	-8.3%
East Tennessee	16,040	15,788	-1.6%	13,865	13,010	-6.2%
Florida	27,139	25,385	-6.5%	23,004	21,658	-5.9%
Georgia	18,651	16,895	-9.4%	15,775	13,760	-12.8%
Kentucky	10,337	9,774	-5.4%	8,334	8,078	-3.1%
Lexington	7,998	7,504	-6.2%	6,263	6,397	2.1%
Louisiana	18,643	18,320	-1.7%	13,715	13,075	-4.7%
Mississippi	20,752	19,239	-7.3%	17,755	16,591	-6.6%
North Carolina	49,394	49,079	-0.6%	40,505	41,010	1.2%
South Carolina	31,146	29,196	-6.3%	27,017	26,184	-3.1%
Southeast Florida	36,304	33,441	-7.9%	28,793	27,987	-2.8%
Southwest Florida	35,797	31,980	-10.7%	30,577	28,488	-6.8%
Tennessee	16,483	16,307	-1.1%	13,422	13,656	1.7%
Upper South Carolina	25,970	25,419	-2.1%	21,508	21,031	-2.2%
West Tennessee	9,280	8,093	-12.8%	7,625	7,215	-5.4%
Western North Carolina	15,844	15,438	-2.6%	14,034	13,828	-1.5%
Province 4 Subtotals	498,908	474,730	-4.8%	418,179	399,957	-4.4%
Chicago	39,722	36,649	-7.7%	33,387	29,858	-10.6%
Eastern Michigan	7,709	7,059	-8.4%	6,498	5,929	-8.8%
Eau Claire	2,273	2,040	-10.3%	2,036	1,826	-10.3%
Fond Du Lac	6,575	5,859	-10.9%	4,820	4,583	-4.9%
Indianapolis	10,979	9,955	-9.3%	8,582	8,953	4.3%
Michigan	24,309	20,825	-14.3%	19,906	16,777	-15.7%
Milwaukee	11,400	10,415	-8.6%	10,317	9,121	-11.6%
Missouri	14,004	12,575	-10.2%	12,877	10,928	-15.1%
Northern Indiana	5,789	5,043	-12.9%	4,795	4,393	-8.4%
Northern Michigan	1,968	1,724	-12.4%	1,476	1,216	-17.6%
Ohio	28,060	24,315	-13.3%	21,525	19,720	-8.4%
Quincy	1,987	727	-63.4%	1,738	692	-60.2%
Southern Ohio	24,109	21,589	-10.5%	20,254	18,432	-9.0%
Springfield	5,762	5,247	-8.9%	4,736	3,827	-19.2%
Western Michigan	13,203	10,775	-18.4%	11,400	8,658	-24.1%
Province 5 Subtotals	197,849	174,797	-11.7%	164,347	144,913	-11.8%
Colorado	32,424	26,683	-17.7%	28,449	22,903	-19.5%
Iowa	10,661	9,060	-15.0%	8,237	7,130	-13.4%
Minnesota	25,223	23,179	-8.1%	20,360	19,571	-3.9%
Montana	5,621	5,239	-6.8%	4,451	4,329	-2.7%
Nebraska	8,570	7,746	-9.6%	7,221	6,494	-10.1%
North Dakota	2,531	2,602	2.8%	1,957	1,993	1.8%
South Dakota	10,917	9,865	-9.6%	6,262	5,375	-14.2%
Wyoming	7,350	7,279	-1.0%	6,296	5,883	-6.6%
Province 6 Subtotals	103,297	91,653	-11.3%	83,233	73,678	-11.5%

House of Deputies Committee on the State of the Church

<u>Diocese</u>	<u>Active Members Reported in 2006</u>	<u>Active Members Reported in 2010</u>	<u>% Change in Active Members: 2006-2010</u>	<u>Communicants in Good Standing in 2006</u>	<u>Communicants in Good Standing in 2010</u>	<u>% Change in Communicants in Good Standing: 2006-2010</u>
Arkansas	13,965	13,469	-3.6%	11,815	11,578	-2.0%
Dallas	34,566	31,777	-8.1%	30,101	28,042	-6.8%
Fort Worth	18,365	6,075	-66.9%	14,339	4,850	-66.2%
Kansas	12,420	11,628	-6.4%	10,928	9,524	-12.8%
Northwest Texas	8,016	7,144	-10.9%	6,122	5,340	-12.8%
Oklahoma	16,755	15,955	-4.8%	14,399	13,356	-7.2%
Rio Grande	14,785	11,353	-23.2%	12,115	9,621	-20.6%
Texas	82,079	76,425	-6.9%	67,103	65,643	-2.2%
West Missouri	11,587	11,034	-4.8%	9,916	9,370	-5.5%
West Texas	27,690	26,153	-5.6%	21,725	19,196	-11.6%
Western Kansas	2,311	2,001	-13.4%	1,940	1,839	-5.2%
Western Louisiana	11,603	9,894	-14.7%	10,313	8,198	-20.5%
Province 7 Subtotals	254,142	222,908	-12.3%	210,816	186,557	-11.5%
Alaska	7,116	7,234	1.7%	5,625	5,476	-2.6%
Arizona	25,560	24,161	-5.5%	20,740	19,405	-6.4%
California	29,781	26,319	-11.6%	24,826	21,907	-11.8%
Eastern Oregon	2,637	2,591	-1.7%	2,022	1,957	-3.2%
El Camino Real	13,899	12,961	-6.7%	11,612	10,230	-11.9%
Hawaii	8,150	6,932	-14.9%	6,551	5,702	-13.0%
Idaho	5,728	4,998	-12.7%	4,968	4,450	-10.4%
Los Angeles	67,633	59,527	-12.0%	51,739	44,233	-14.5%
Micronesia	686	264	-61.5%	388	199	-48.7%
Navaho Missions	602	594	-1.3%	449	494	10.0%
Nevada	5,994	5,292	-11.7%	4,529	4,998	10.4%
Northern California	15,167	13,551	-10.7%	13,618	11,840	-13.1%
Olympia	31,300	27,819	-11.1%	25,943	22,594	-12.9%
Oregon	18,504	17,757	-4.0%	15,166	14,230	-6.2%
San Diego	21,444	16,407	-23.5%	18,269	14,523	-20.5%
San Joaquin	10,276	2,134	-79.2%	8,326	1,678	-79.8%
Spokane	6,891	6,480	-6.0%	5,975	5,190	-13.1%
Taiwan	975	1,173	20.3%	681	720	5.7%
Utah	5,470	5,416	-1.0%	4,550	4,707	3.5%
Province 8 Subtotals	277,813	241,610	-13.0%	225,977	194,533	-13.9%
Colombia	2,614	3,062	17.1%	2,362	1,293	-45.3%
Dominican Republic	6,026	6,130	1.7%	3,668	3,826	4.3%
Ecuador-Central	1,542	2,521	63.5%	792	1,586	100.3%
Ecuador-Litoral	7,216	7,793	8.0%	3,954	1,595	-59.7%
Honduras	48,892	50,673	3.6%	28,954	29,297	1.2%
Puerto Rico	6,152	5,687	-7.6%	3,873	5,820	50.3%
Venezuela	624	797	27.7%	517	539	4.3%
Province 9 Subtotals	73,066	76,663	4.9%	44,120	43,956	-0.4%
The Episcopal Church:	2,321,488	2,125,012	-8.5%	1,822,045	1,652,246	-9.3%

Average Sunday Attendance: 2006-2010

	<u>2006</u>	<u>2007</u>	<u>2008</u>	<u>2009</u>	<u>2010</u>	<u>% Change 2003-2007</u>
Average Sunday Attendance	805,455	768,528	747,376	724,845	697,880	-13.4%
Communicants In Good Standing	1,822,045	1,795,820	1,735,860	1,694,467	1,652,246	-9.3%
Active Members	2,321,488	2,285,143	2,225,682	2,175,748	2,125,012	-8.5%



<u>Diocese</u>	<u>ASA 2006</u>	<u>ASA 2007</u>	<u>ASA 2008</u>	<u>ASA 2009</u>	<u>ASA 2010</u>	<u>% Change in ASA: 2006-2010</u>	<u>ASA 2010 as a % of Active Members</u>
Connecticut	20,118	19,332	18,747	17,857	17,767	-11.7%	30.0%
Maine	5,016	4,980	4,804	4,737	4,662	-7.1%	37.2%
Massachusetts	21,109	20,121	19,351	18,130	17,903	-15.2%	27.7%
New Hampshire	4,553	4,281	4,234	4,122	4,164	-8.5%	28.6%
Rhode Island	6,504	6,500	6,078	5,601	5,523	-15.1%	28.5%
Vermont	3,073	2,853	2,765	2,537	2,387	-22.3%	34.1%
Western Massachusetts	6,057	5,797	5,611	5,252	5,208	-14.0%	30.1%
Province 1 Subtotals	66,430	63,864	61,590	58,236	57,614	-13.3%	29.6%
Albany	7,423	7,009	6,991	6,597	6,479	-12.7%	35.4%
Central New York	6,094	5,474	5,260	5,024	4,817	-21.0%	30.4%
Churches in Europe	1,354	1,317	1,302	1,274	1,232	-9.0%	31.9%
Haiti	14,565	15,807	16,631	16,631	15,623	7.3%	18.0%
Long Island	17,341	16,416	15,962	15,123	15,181	-12.5%	30.6%
New Jersey	16,710	15,933	15,412	14,919	14,470	-13.4%	30.7%
New York	21,418	20,755	20,459	19,627	19,029	-11.2%	31.5%
Newark	9,817	9,536	9,289	9,054	8,858	-9.8%	31.3%
Rochester	3,959	3,735	3,585	3,483	3,335	-15.8%	39.8%
Virgin Islands	2,251	2,174	2,041	1,943	1,980	-12.0%	45.1%
Western New York	5,127	4,627	4,452	3,849	3,741	-27.0%	33.7%
Province 2 Subtotals	106,059	102,783	101,384	97,524	94,745	-10.7%	28.4%

House of Deputies Committee on the State of the Church

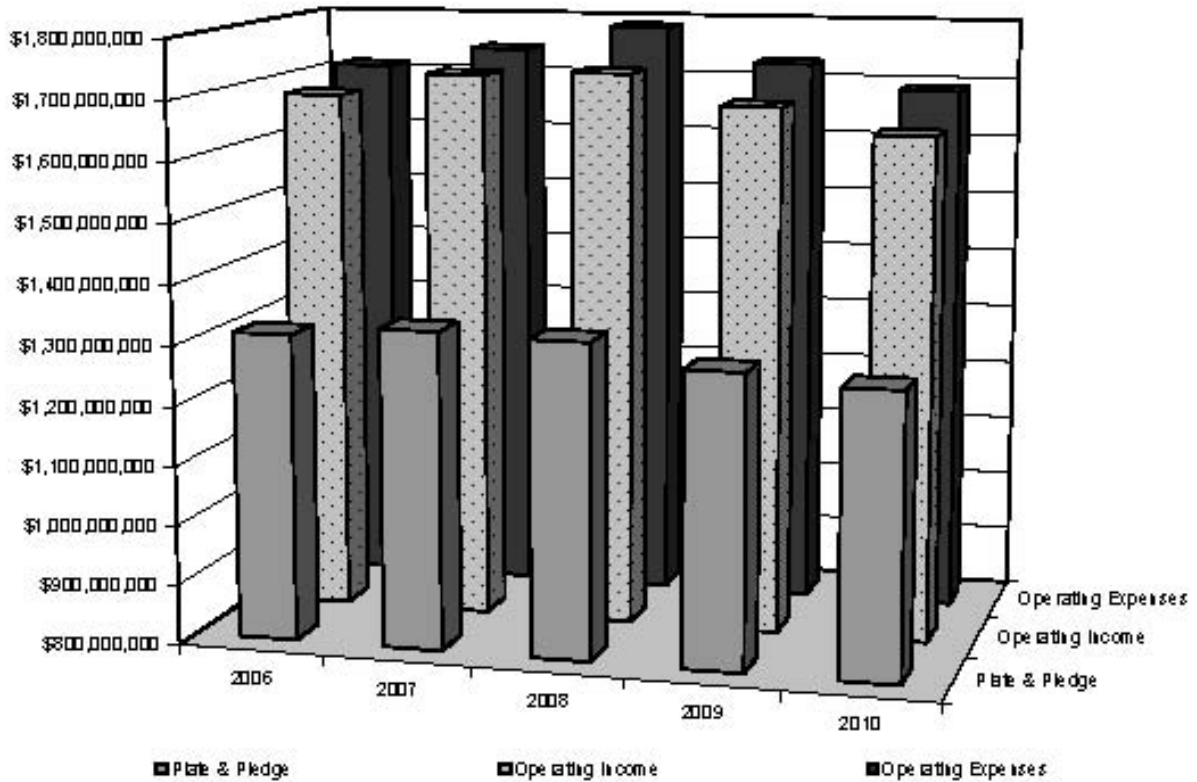
<u>Diocese</u>	<u>ASA 2006</u>	<u>ASA 2007</u>	<u>ASA 2008</u>	<u>ASA 2009</u>	<u>ASA 2010</u>	<u>% Change in ASA: 2006-2010</u>	<u>ASA 2010 as a % of Active Members</u>
Bethlehem	4,423	4,148	4,121	4,006	3,935	-11.0%	33.0%
Central Pennsylvania	5,735	5,342	5,111	5,003	4,818	-16.0%	37.2%
Delaware	4,148	4,078	3,936	3,880	3,686	-11.1%	34.1%
Easton	3,366	3,164	3,112	3,068	2,904	-13.7%	34.6%
Maryland	13,068	12,358	11,878	11,520	11,144	-14.7%	27.6%
Northwestern Pennsylvania	1,989	1,869	1,761	1,671	1,569	-21.1%	39.8%
Pennsylvania	17,151	16,173	15,726	15,158	14,652	-14.6%	31.3%
Pittsburgh	7,902	7,410	7,193	2,481	2,378	-69.9%	27.1%
Southern Virginia	12,574	11,879	11,055	10,779	10,338	-17.8%	34.2%
Southwestern Virginia	4,532	4,449	4,408	4,291	4,266	-5.9%	40.1%
Virginia	26,353	25,332	25,026	24,771	24,168	-8.3%	30.3%
Washington	15,794	15,565	15,364	15,072	14,497	-8.2%	35.8%
West Virginia	3,698	3,599	3,279	3,194	3,015	-18.5%	35.3%
Province 3 Subtotals	120,733	115,366	111,970	104,894	101,370	-16.0%	32.3%
Alabama	10,639	10,526	10,585	10,326	10,369	-2.5%	32.0%
Atlanta	17,792	17,117	17,103	16,834	16,513	-7.2%	31.9%
Central Florida	15,686	15,535	14,492	14,059	13,494	-14.0%	44.0%
Central Gulf Coast	7,099	6,650	6,590	6,527	6,244	-12.0%	32.4%
East Carolina	7,454	7,111	7,137	7,079	7,048	-5.4%	37.7%
East Tennessee	5,820	5,645	5,649	5,525	5,336	-8.3%	33.8%
Florida	9,695	9,090	9,185	9,153	8,847	-8.7%	34.9%
Georgia	7,281	6,621	6,428	6,472	6,380	-12.4%	37.8%
Kentucky	3,923	3,876	3,781	3,676	3,633	-7.4%	37.2%
Lexington	3,308	2,973	2,937	2,930	2,693	-18.6%	35.9%
Louisiana	5,797	5,433	5,079	5,217	4,983	-14.0%	27.2%
Mississippi	7,528	7,099	6,672	6,499	6,426	-14.6%	33.4%
North Carolina	16,288	15,856	15,527	15,446	15,003	-7.9%	30.6%
South Carolina	13,861	13,601	13,906	13,885	11,994	-13.5%	41.1%
Southeast Florida	13,385	13,203	12,645	12,832	12,807	-4.3%	38.3%
Southwest Florida	15,778	14,981	14,831	14,271	13,802	-12.5%	43.2%
Tennessee	6,494	6,121	5,980	5,788	5,650	-13.0%	34.6%
Upper South Carolina	8,755	8,439	8,303	8,337	8,124	-7.2%	32.0%
West Tennessee	3,675	3,606	3,540	3,439	3,351	-8.8%	41.4%
Western North Carolina	7,008	6,660	6,604	6,471	6,259	-10.7%	40.5%
Province 4 Subtotals	187,266	180,143	176,974	174,766	168,956	-9.8%	35.6%
Chicago	14,221	13,611	13,276	13,270	12,925	-9.1%	35.3%
Eastern Michigan	3,029	2,862	2,803	2,709	2,567	-15.3%	36.4%
Eau Claire	1,003	952	892	872	804	-19.8%	39.4%
Fond Du Lac	2,494	2,396	2,326	2,266	2,165	-13.2%	37.0%
Indianapolis	4,455	4,161	4,241	4,305	4,063	-8.8%	40.8%
Michigan	8,606	7,975	7,580	7,310	7,230	-16.0%	34.7%
Milwaukee	4,999	4,661	4,450	4,321	4,047	-19.0%	38.9%
Missouri	4,943	4,535	4,551	4,529	4,128	-16.5%	32.8%
Northern Indiana	2,597	2,364	2,343	2,350	2,356	-9.3%	46.7%
Northern Michigan	800	690	653	624	626	-21.8%	36.3%
Ohio	9,661	9,069	8,795	8,493	8,237	-14.7%	33.9%
Quincy	1,105	974	935	967	363	-67.1%	49.9%
Southern Ohio	8,890	8,478	8,129	8,088	7,579	-14.7%	35.1%
Springfield	2,429	2,183	2,083	2,045	1,961	-19.3%	37.4%
Western Michigan	5,045	4,672	4,487	4,360	4,197	-16.8%	39.0%
Province 5 Subtotals	74,277	69,583	67,544	66,509	63,248	-14.8%	36.2%

House of Deputies Committee on the State of the Church

<u>Diocese</u>	<u>ASA 2006</u>	<u>ASA 2007</u>	<u>ASA 2008</u>	<u>ASA 2009</u>	<u>ASA 2010</u>	<u>% Change in ASA: 2006-2010</u>	<u>ASA 2010 as a % of Active Members</u>
Colorado	12,710	11,392	10,772	10,514	10,320	-18.8%	38.7%
Iowa	3,533	3,321	3,193	3,064	2,929	-17.1%	32.3%
Minnesota	8,546	8,140	7,935	7,782	7,250	-15.2%	31.3%
Montana	2,083	1,887	1,827	1,626	1,623	-22.1%	31.0%
Nebraska	3,483	3,304	3,153	3,033	2,814	-19.2%	36.3%
North Dakota	765	758	804	790	758	-0.9%	29.1%
South Dakota	2,550	2,517	2,224	2,179	2,168	-15.0%	22.0%
Wyoming	2,235	2,123	2,220	2,123	1,972	-11.8%	27.1%
Province 6 Subtotals	35,905	33,442	32,128	31,111	29,834	-16.9%	32.6%
Arkansas	5,085	4,976	4,684	4,634	4,656	-8.4%	34.6%
Dallas	12,922	11,849	11,826	11,721	11,318	-12.4%	35.6%
Fort Worth	7,155	6,939	6,745	5,485	1,995	-72.1%	32.8%
Kansas	4,922	4,297	4,311	4,198	4,038	-18.0%	34.7%
Northwest Texas	2,550	2,247	2,090	2,047	1,972	-22.7%	27.6%
Oklahoma	6,444	5,937	5,697	5,584	5,585	-13.3%	35.0%
Rio Grande	5,667	4,875	4,572	4,210	3,994	-29.5%	35.2%
Texas	29,611	27,994	27,290	27,042	26,282	-11.2%	34.4%
West Missouri	4,609	4,144	4,289	4,140	3,791	-17.7%	34.4%
West Texas	10,592	10,147	9,907	9,491	9,262	-12.6%	35.4%
Western Kansas	874	818	801	751	740	-15.3%	37.0%
Western Louisiana	4,015	3,864	3,755	3,582	3,579	-10.9%	36.2%
Province 7 Subtotals	94,446	88,087	85,967	82,885	77,212	-18.2%	34.6%
Alaska	2,005	1,954	1,783	1,831	1,777	-11.4%	24.6%
Arizona	9,677	9,054	9,044	9,002	8,520	-12.0%	35.3%
California	9,613	9,277	9,001	8,792	8,484	-11.7%	32.2%
Eastern Oregon	1,229	1,172	1,158	1,106	1,105	-10.1%	42.6%
El Camino Real	5,279	4,876	4,750	4,627	4,415	-16.4%	34.1%
Hawaii	3,379	3,239	3,321	3,282	3,056	-9.6%	44.1%
Idaho	1,965	1,794	1,732	1,752	1,716	-12.7%	34.3%
Los Angeles	21,230	20,636	19,991	19,815	19,027	-10.4%	32.0%
Micronesia	165	156	138	135	128	-22.4%	48.5%
Navaho Missions	205	190	200	198	197	-3.9%	33.2%
Nevada	2,223	2,099	2,127	2,116	2,200	-1.0%	41.6%
Northern California	6,350	6,168	5,694	5,590	5,507	-13.3%	40.6%
Olympia	11,826	10,735	9,944	9,894	9,544	-19.3%	34.3%
Oregon	7,154	7,064	6,924	6,641	6,547	-8.5%	36.9%
San Diego	8,071	7,564	7,204	7,223	6,772	-16.1%	41.3%
San Joaquin	3,947	3,965	896	948	943	-76.1%	44.2%
Spokane	2,538	2,393	2,293	2,299	2,112	-16.8%	32.6%
Taiwan	803	650	680	869	668	-16.8%	56.9%
Utah	1,689	1,672	1,612	1,770	1,765	4.5%	32.6%
Province 8 Subtotals	99,348	94,658	88,492	87,890	84,483	-15.0%	35.0%
Colombia	962	1,218	1,081	1,364	1,364	41.8%	44.5%
Dominican Republic	3,025	2,861	3,058	3,063	2,908	-3.9%	47.4%
Ecuador-Central	735	878	1,126	1,379	1,219	65.9%	48.4%
Ecuador-Litoral	744	748	891	891	920	23.7%	11.8%
Honduras	12,583	12,340	12,340	11,467	10,981	-12.7%	21.7%
Puerto Rico	2,523	2,068	2,342	2,377	2,537	0.6%	44.6%
Venezuela	419	489	489	489	489	16.7%	61.4%
Province 9 Subtotals	20,991	20,602	21,327	21,030	20,418	-2.7%	26.6%
The Episcopal Church	805,455	768,528	747,376	724,845	697,880	-13.4%	32.8%

Congregational Revenues and Expenses used for Operations: 2006-2010

<u>Domestic Totals</u>	<u>2006</u>	<u>2007</u>	<u>2008</u>	<u>2009</u>	<u>2010</u>
Operating Income	\$1,683,460,509	\$1,723,215,688	\$1,730,855,518	\$1,682,099,099	\$1,641,197,085
Operating Expenses	\$1,712,937,508	\$1,746,502,311	\$1,788,797,925	\$1,731,022,916	\$1,690,765,807
Plate & Pledge	\$1,314,802,759	\$1,331,540,783	\$1,326,076,937	\$1,289,458,871	\$1,273,709,000



% change between 2006-2010

Operating Income	-2.5%
Operating Expenses	-1.3%
Plate & Pledge	-3.1%

Dollars reported are not adjusted for inflation.

House of Deputies Committee on the State of the Church

Income and Expenses for Episcopal Congregations by Province and Diocese: 2006 - 2010

Diocese	2006			2010			2006-2010 Change In Plate & Pledge*
	Plate & Pledge	Operating Income	Operating Expense	Plate & Pledge	Operating Income	Operating Expense	
Connecticut	\$ 34,290,995	\$ 49,383,685	\$ 51,622,052	\$ 33,951,641	\$ 49,982,944	\$ 52,311,920	-1.0%
Maine	\$ 7,233,053	\$ 9,999,714	\$ 9,937,247	\$ 7,392,636	\$ 10,040,932	\$ 10,266,110	2.2%
Massachusetts	\$ 32,732,786	\$ 46,884,183	\$ 46,413,700	\$ 31,008,239	\$ 46,122,123	\$ 44,810,562	-5.9%
New Hampshire	\$ 6,587,802	\$ 8,785,181	\$ 8,985,247	\$ 6,628,854	\$ 8,710,929	\$ 8,997,751	0.6%
Rhode Island	\$ 8,371,881	\$ 12,443,852	\$ 12,498,148	\$ 8,020,218	\$ 12,098,329	\$ 12,171,912	-4.2%
Vermont	\$ 4,085,769	\$ 6,085,650	\$ 6,024,968	\$ 3,764,230	\$ 5,520,683	\$ 5,496,213	-7.9%
Western Massachusetts	\$ 7,914,240	\$ 11,432,980	\$ 11,568,796	\$ 7,848,551	\$ 10,848,433	\$ 11,145,996	-0.8%
Province 1 Subtotals	\$ 101,216,506	\$ 144,955,225	\$ 147,046,158	\$ 98,614,369	\$ 143,322,373	\$ 145,020,464	-2.6%
Albany	\$ 8,113,679	\$ 12,046,104	\$ 12,992,890	\$ 7,939,452	\$ 11,361,995	\$ 12,013,483	-2.1%
Central New York	\$ 7,665,939	\$ 11,420,722	\$ 11,313,384	\$ 7,143,062	\$ 9,969,441	\$ 10,375,556	-6.8%
Long Island	\$ 20,761,323	\$ 32,856,828	\$ 32,361,957	\$ 20,445,560	\$ 32,205,791	\$ 32,633,157	-1.5%
New Jersey	\$ 22,304,365	\$ 30,627,181	\$ 31,804,158	\$ 22,040,435	\$ 30,520,088	\$ 32,035,520	-1.2%
New York	\$ 34,954,193	\$ 66,082,715	\$ 63,837,203	\$ 33,878,340	\$ 67,794,728	\$ 85,190,365	-3.1%
Newark	\$ 16,488,288	\$ 23,395,001	\$ 24,618,781	\$ 15,862,424	\$ 22,200,702	\$ 23,977,864	-3.8%
Rochester	\$ 5,415,096	\$ 7,388,938	\$ 8,307,196	\$ 5,333,437	\$ 7,259,460	\$ 8,247,614	-1.5%
Western New York	\$ 5,707,198	\$ 8,798,415	\$ 8,889,508	\$ 5,163,322	\$ 7,734,189	\$ 7,846,837	-9.5%
Province 2 Subtotals	\$ 121,410,081	\$ 192,615,904	\$ 213,905,077	\$ 117,806,032	\$ 189,046,394	\$ 212,320,416	-3.0%
Bethlehem	\$ 5,725,238	\$ 9,019,449	\$ 9,074,871	\$ 5,813,152	\$ 9,045,472	\$ 9,954,241	1.5%
Central Pennsylvania	\$ 7,989,658	\$ 10,681,848	\$ 10,648,873	\$ 8,059,417	\$ 10,619,909	\$ 11,041,080	0.9%
Delaware	\$ 6,495,227	\$ 10,771,012	\$ 10,933,487	\$ 6,430,620	\$ 9,740,013	\$ 10,041,859	-1.0%
Easton	\$ 4,865,054	\$ 6,047,282	\$ 6,107,950	\$ 5,034,426	\$ 6,520,529	\$ 6,623,338	3.1%
Maryland	\$ 21,710,303	\$ 28,692,481	\$ 28,682,387	\$ 21,754,830	\$ 29,622,952	\$ 29,943,122	0.2%
Northwestern Pennsylvania	\$ 2,234,384	\$ 3,960,210	\$ 3,744,424	\$ 2,323,891	\$ 3,959,614	\$ 3,748,644	4.0%
Pennsylvania	\$ 28,328,912	\$ 42,819,118	\$ 44,831,570	\$ 28,164,884	\$ 43,413,221	\$ 44,393,877	-0.8%
Pittsburgh	\$ 12,057,017	\$ 15,050,463	\$ 15,251,866	\$ 4,621,444	\$ 6,366,431	\$ 6,360,893	-61.7%
Southern Virginia	\$ 21,833,778	\$ 25,969,201	\$ 26,160,318	\$ 20,811,631	\$ 25,548,434	\$ 25,608,251	-4.7%
Southwestern Virginia	\$ 8,463,618	\$ 9,763,882	\$ 9,322,241	\$ 8,913,442	\$ 10,388,505	\$ 10,545,827	5.3%
Virginia	\$ 52,371,825	\$ 63,416,230	\$ 61,002,786	\$ 55,427,965	\$ 67,656,896	\$ 66,392,728	5.8%
Washington	\$ 31,117,265	\$ 57,587,336	\$ 60,636,116	\$ 31,895,087	\$ 54,520,878	\$ 55,119,425	1.9%
West Virginia	\$ 5,879,344	\$ 8,072,099	\$ 7,993,057	\$ 6,022,445	\$ 7,800,824	\$ 7,899,544	2.4%
Province 3 Subtotals	\$ 209,091,623	\$ 291,650,611	\$ 294,389,946	\$ 205,073,034	\$ 285,203,678	\$ 287,272,819	-1.9%
Alabama	\$ 26,238,174	\$ 29,030,763	\$ 28,866,364	\$ 27,583,381	\$ 30,144,918	\$ 30,873,287	5.1%
Atlanta	\$ 38,004,058	\$ 40,759,016	\$ 40,717,263	\$ 38,060,299	\$ 41,587,030	\$ 41,858,134	0.1%
Central Florida	\$ 25,920,819	\$ 30,524,795	\$ 30,357,680	\$ 22,598,029	\$ 28,896,680	\$ 27,444,436	-12.6%
Central Gulf Coast	\$ 14,147,778	\$ 15,894,052	\$ 16,249,386	\$ 14,091,848	\$ 15,694,502	\$ 15,786,242	-0.4%
East Carolina	\$ 12,451,476	\$ 13,805,218	\$ 13,255,459	\$ 12,782,280	\$ 13,878,739	\$ 13,948,640	2.7%
East Tennessee	\$ 12,819,126	\$ 14,073,348	\$ 13,907,472	\$ 13,224,008	\$ 14,743,942	\$ 15,037,957	3.2%
Florida	\$ 18,394,580	\$ 20,438,477	\$ 21,031,947	\$ 17,948,735	\$ 20,585,716	\$ 21,209,194	-2.4%

Income and Expenses for Episcopal Congregations by Province and Diocese: 2006 - 2010

Diocese	2006			2010			* 2006-2010 Change In Plate & Pledge
	Plate & Pledge	Operating Income	Operating Expense	Plate & Pledge	Operating Income	Operating Expense	
Georgia	\$ 13,942,464	\$ 15,578,331	\$ 15,037,317	\$ 13,547,003	\$ 15,237,968	\$ 15,267,499	-2.8%
Kentucky	\$ 6,925,294	\$ 8,409,951	\$ 8,406,618	\$ 7,067,383	\$ 8,480,855	\$ 9,028,668	2.1%
Lexington	\$ 5,387,308	\$ 6,657,573	\$ 6,704,989	\$ 5,551,953	\$ 6,877,154	\$ 7,010,965	3.1%
Louisiana	\$ 10,442,660	\$ 13,758,913	\$ 13,196,183	\$ 10,865,122	\$ 14,801,273	\$ 15,744,089	4.0%
Mississippi	\$ 14,987,888	\$ 16,764,784	\$ 16,244,351	\$ 15,987,931	\$ 18,297,785	\$ 17,921,505	6.7%
North Carolina	\$ 33,408,762	\$ 36,804,204	\$ 36,826,012	\$ 34,740,434	\$ 38,114,935	\$ 38,637,889	4.0%
South Carolina	\$ 29,572,786	\$ 33,087,644	\$ 32,749,955	\$ 27,245,139	\$ 30,085,754	\$ 30,055,789	-7.9%
Southeast Florida	\$ 19,172,995	\$ 24,067,256	\$ 24,750,931	\$ 18,132,666	\$ 23,722,482	\$ 25,072,915	-5.4%
Southwest Florida	\$ 24,975,186	\$ 29,537,217	\$ 31,151,727	\$ 24,920,952	\$ 28,567,707	\$ 29,929,003	-2.2%
Tennessee	\$ 13,121,204	\$ 14,518,862	\$ 13,889,226	\$ 13,253,818	\$ 15,151,615	\$ 15,138,474	1.0%
Upper South Carolina	\$ 18,647,573	\$ 19,931,549	\$ 19,913,172	\$ 18,751,295	\$ 19,687,923	\$ 20,148,323	0.6%
West Tennessee	\$ 10,460,838	\$ 12,303,666	\$ 11,381,583	\$ 10,005,934	\$ 11,407,841	\$ 11,386,103	-4.3%
Western North Carolina	\$ 12,419,335	\$ 14,350,076	\$ 14,585,094	\$ 12,429,593	\$ 14,298,922	\$ 14,258,508	0.1%
Province 4 Subtotals	\$ 361,440,102	\$ 410,285,685	\$ 409,032,729	\$ 358,287,803	\$ 408,263,641	\$ 415,576,620	-0.9%
Chicago	\$ 28,378,169	\$ 33,318,005	\$ 33,415,751	\$ 28,005,456	\$ 33,318,094	\$ 34,373,641	-1.4%
Eastern Michigan	\$ 4,198,183	\$ 5,396,867	\$ 5,606,853	\$ 3,807,325	\$ 4,841,996	\$ 5,065,519	-9.3%
Eau Claire	\$ 1,392,669	\$ 1,706,121	\$ 1,782,810	\$ 1,247,837	\$ 1,473,235	\$ 1,418,787	-10.4%
Fond Du Lac	\$ 3,774,596	\$ 4,603,505	\$ 4,814,473	\$ 3,553,501	\$ 4,532,959	\$ 4,600,081	-5.9%
Indianapolis	\$ 8,980,849	\$ 15,431,834	\$ 14,759,935	\$ 8,893,116	\$ 14,769,846	\$ 14,332,286	-1.0%
Michigan	\$ 15,124,176	\$ 19,746,592	\$ 20,184,396	\$ 13,874,662	\$ 17,013,578	\$ 17,432,936	-8.3%
Milwaukee	\$ 8,667,251	\$ 10,452,052	\$ 10,313,835	\$ 8,065,028	\$ 10,385,678	\$ 10,488,085	-8.9%
Missouri	\$ 8,321,633	\$ 10,593,324	\$ 11,189,061	\$ 8,936,315	\$ 11,989,780	\$ 12,449,175	7.4%
Northern Indiana	\$ 4,010,202	\$ 4,806,143	\$ 4,973,221	\$ 3,863,526	\$ 4,651,708	\$ 5,016,190	-3.7%
Northern Michigan	\$ 688,254	\$ 1,121,230	\$ 1,128,738	\$ 557,461	\$ 911,770	\$ 987,143	-19.0%
Ohio	\$ 15,559,408	\$ 21,180,726	\$ 21,103,009	\$ 13,441,181	\$ 18,636,259	\$ 18,852,727	-13.6%
Quincy	\$ 1,701,089	\$ 2,338,099	\$ 2,236,868	\$ 605,167	\$ 898,501	\$ 980,175	-64.4%
Southern Ohio	\$ 15,885,556	\$ 23,267,412	\$ 22,282,284	\$ 14,827,703	\$ 22,078,784	\$ 22,352,052	-5.5%
Springfield	\$ 3,467,361	\$ 4,665,005	\$ 4,795,505	\$ 3,524,825	\$ 4,892,828	\$ 4,897,051	1.7%
Western Michigan	\$ 7,896,416	\$ 9,522,144	\$ 9,116,346	\$ 7,251,724	\$ 8,729,442	\$ 9,064,146	-8.2%
Province 5 Subtotals	\$ 123,825,812	\$ 168,129,059	\$ 167,663,085	\$ 116,454,527	\$ 159,104,258	\$ 162,309,994	-6.0%
Colorado	\$ 21,772,481	\$ 26,284,727	\$ 25,499,472	\$ 20,707,595	\$ 25,755,808	\$ 25,697,908	-4.9%
Iowa	\$ 5,599,721	\$ 7,242,445	\$ 7,256,663	\$ 5,411,198	\$ 6,817,381	\$ 6,987,053	-3.4%
Minnesota	\$ 14,492,770	\$ 17,521,089	\$ 18,374,729	\$ 13,777,550	\$ 16,533,219	\$ 17,795,250	-4.9%
Montana	\$ 2,676,870	\$ 3,287,413	\$ 3,190,743	\$ 2,803,457	\$ 3,392,915	\$ 3,328,732	4.7%
Nebraska	\$ 4,648,197	\$ 5,960,870	\$ 6,305,082	\$ 4,876,484	\$ 5,989,365	\$ 6,323,576	4.9%
North Dakota	\$ 910,529	\$ 1,195,815	\$ 1,240,590	\$ 934,251	\$ 1,203,605	\$ 1,175,909	2.6%
South Dakota	\$ 1,791,512	\$ 2,194,281	\$ 2,241,269	\$ 1,940,141	\$ 2,416,466	\$ 2,441,347	8.3%
Wyoming	\$ 3,291,949	\$ 3,763,540	\$ 3,754,598	\$ 3,053,433	\$ 3,639,617	\$ 3,713,672	-7.2%
Province 6 Subtotals	\$ 55,184,029	\$ 67,430,180	\$ 67,863,116	\$ 53,504,107	\$ 65,748,576	\$ 67,463,447	-3.0%

House of Deputies Committee on the State of the Church

Income and Expenses for Episcopal Congregations by Province and Diocese: 2006 - 2010

Diocese	2006			2010			* 2006-2010 Change In Plate & Pledge
	Plate & Pledge	Operating Income	Operating Expense	Plate & Pledge	Operating Income	Operating Expense	
Arkansas	\$ 10,111,763	\$ 11,728,126	\$ 11,754,741	\$ 10,615,151	\$ 12,091,226	\$ 12,292,760	5.0%
Dallas	\$ 26,170,479	\$ 29,070,922	\$ 29,623,872	\$ 24,997,981	\$ 27,463,485	\$ 27,809,828	-4.5%
Fort Worth	\$ 10,857,694	\$ 11,791,359	\$ 12,492,588	\$ 5,088,369	\$ 5,209,634	\$ 5,301,183	-53.1%
Kansas	\$ 7,401,871	\$ 8,402,864	\$ 8,557,497	\$ 7,572,488	\$ 8,533,336	\$ 8,643,879	2.3%
Northwest Texas	\$ 5,458,777	\$ 6,175,979	\$ 5,980,288	\$ 5,005,553	\$ 5,576,361	\$ 5,842,654	-8.3%
Oklahoma	\$ 11,353,707	\$ 13,495,888	\$ 13,877,418	\$ 12,120,837	\$ 13,868,069	\$ 13,553,589	6.8%
Rio Grande	\$ 10,462,858	\$ 11,846,029	\$ 12,044,598	\$ 7,218,248	\$ 8,510,890	\$ 8,389,962	-31.0%
Texas	\$ 60,547,051	\$ 67,787,061	\$ 67,463,519	\$ 64,470,961	\$ 72,836,966	\$ 76,785,179	6.5%
West Missouri	\$ 7,688,561	\$ 9,955,556	\$ 9,950,827	\$ 7,503,542	\$ 10,252,594	\$ 10,335,831	-2.4%
West Texas	\$ 22,405,161	\$ 25,349,095	\$ 24,640,752	\$ 22,356,639	\$ 25,691,904	\$ 25,600,636	-0.2%
Western Kansas	\$ 1,088,359	\$ 1,341,278	\$ 1,432,132	\$ 948,290	\$ 1,100,437	\$ 1,402,540	-12.9%
Western Louisiana	\$ 8,791,896	\$ 10,517,651	\$ 10,193,307	\$ 8,782,913	\$ 9,673,696	\$ 9,661,851	-0.1%
Province 7 Subtotals	\$ 182,336,277	\$ 207,461,828	\$ 208,011,539	\$ 176,680,982	\$ 200,808,398	\$ 205,599,892	-3.1%
Alaska	\$ 2,394,517	\$ 2,749,505	\$ 2,812,214	\$ 2,465,749	\$ 2,942,946	\$ 2,727,053	3.0%
Arizona	\$ 13,939,568	\$ 15,775,357	\$ 17,190,436	\$ 13,725,513	\$ 15,758,333	\$ 16,678,792	-1.5%
California	\$ 20,557,721	\$ 26,545,089	\$ 27,112,831	\$ 19,248,435	\$ 24,818,126	\$ 25,752,448	-6.4%
Eastern Oregon	\$ 1,489,500	\$ 1,860,562	\$ 1,799,543	\$ 1,592,425	\$ 1,801,336	\$ 1,839,293	6.9%
El Camino Real	\$ 8,799,731	\$ 10,967,456	\$ 10,944,224	\$ 8,086,085	\$ 10,233,222	\$ 10,589,050	-8.1%
Hawaii	\$ 4,786,615	\$ 8,685,134	\$ 8,891,958	\$ 4,663,346	\$ 8,918,927	\$ 9,168,354	-2.6%
Idaho	\$ 2,754,993	\$ 3,110,931	\$ 3,133,734	\$ 2,599,227	\$ 3,036,858	\$ 3,119,299	-5.7%
Los Angeles	\$ 36,428,953	\$ 47,044,318	\$ 48,218,758	\$ 33,192,762	\$ 45,596,869	\$ 47,297,947	-8.9%
Navaho Missions	\$ 43,996	\$ 341,831	\$ 283,488	\$ 39,173	\$ 129,330	\$ 195,424	-11.0%
Nevada	\$ 2,914,657	\$ 3,330,871	\$ 3,409,803	\$ 2,773,915	\$ 3,290,440	\$ 3,472,149	-4.8%
Northern California	\$ 10,830,949	\$ 12,854,884	\$ 12,651,513	\$ 9,985,228	\$ 12,199,841	\$ 12,221,256	-7.8%
Olympia	\$ 19,271,610	\$ 23,145,648	\$ 23,084,737	\$ 19,501,432	\$ 23,965,389	\$ 24,439,070	1.2%
Oregon	\$ 10,294,329	\$ 12,578,447	\$ 12,642,056	\$ 10,390,313	\$ 12,193,145	\$ 12,249,293	0.9%
San Diego	\$ 12,809,447	\$ 15,918,006	\$ 16,630,503	\$ 11,458,971	\$ 14,728,587	\$ 15,363,024	-10.5%
San Joaquin	\$ 7,125,699	\$ 7,972,697	\$ 8,051,203	\$ 1,663,544	\$ 1,881,903	\$ 1,887,425	-76.7%
Spokane	\$ 3,630,388	\$ 4,367,797	\$ 4,389,964	\$ 3,361,397	\$ 4,147,569	\$ 3,997,652	-7.4%
Utah	\$ 2,225,716	\$ 3,673,584	\$ 3,778,893	\$ 2,540,531	\$ 4,056,946	\$ 4,023,626	14.1%
Province 8 Subtotals	\$ 160,298,329	\$ 200,922,017	\$ 205,025,858	\$ 147,288,046	\$ 189,699,767	\$ 195,021,155	-8.1%
Domestic Totals	\$ 1,314,802,759	\$ 1,683,450,509	\$ 1,712,937,508	\$ 1,273,709,000	\$ 1,641,197,085	\$ 1,690,765,807	-3.1%
Churches in Europe**	\$ 2,089,390	\$ 3,418,980	\$ 3,503,230	\$ 2,196,650	\$ 3,599,060	\$ 3,401,930	5.1%
Micronesia	\$ 63,923	\$ 129,713	\$ 115,820	\$ 79,483	\$ 158,145	\$ 126,955	24.3%
Puerto Rico	\$ 550,517	\$ 1,265,479	\$ 751,515	\$ 324,821	\$ 1,141,132	\$ 1,555,760	-41.0%
Virgin Islands	\$ 1,994,776	\$ 2,440,984	\$ 2,181,850	\$ 2,097,425	\$ 2,416,807	\$ 2,207,562	5.1%
Non-Domestic Totals	\$ 4,698,606	\$ 7,255,156	\$ 6,552,415	\$ 4,698,379	\$ 7,315,144	\$ 7,292,207	0.0%

* Dollars reported are not adjusted for inflation. **In dollars using December 31 exchange rate for each year.

Standing Commissions

Standing Commission on Anglican and International Peace with Justice Concerns

Membership

Membership List

Mr. Matthew N. Gobush, <i>Chair</i>	Dallas, VII	2012
The Rev. Jose Luis Mendoza-Barahona, <i>Vice-Chair</i>	Honduras, IX	2012
Ms. Brenda Hamilton, <i>Secretary</i>	Maine, I	2015
The Rev. Devon Anderson	Minnesota, VI	2015
The Rt. Rev. Francisco Duque	Columbia, IX	2015
The Rt. Rev. Leopold Frade	Southeast Florida, IV	2015
Dr. Linda L. Gaither	Central New York, II	2012
The Rt. Rev. Carol Joy Gallagher	North Dakota, VI	2012
The Rev. Canon Dr. Isaac I. Ihiasota	Western New York, II	2015
Mr. Joseph E. Smith	Central Florida, IV	2012
Ms. Alejandra Trillos	New York, II	2015
Mr. Ethan Vesely-Flad	New York, II	2015
The Rev. Canon Mark Harris, <i>EC Liaison</i>	Delaware, III	
Mr. Alex Baumgarten, <i>Staff</i>		

Representation at General Convention

Deputy Brenda Hamilton and Bishop Leopold Frade are authorized to receive non-substantive amendments to this report.

Summary of Work

In accordance with the Canon I.1.2(n)(1), it is the duty of the Standing Commission on Anglican and International Peace with Justice Concerns “to develop recommendations and strategies regarding common ministry opportunities and concerns with other Provinces of the Anglican Communion as to the work of this Church and the Anglican Communion on issues of international peace with justice and to make recommendations pertaining thereto to the Presiding Bishop, the Executive Council and the General Convention.”

Introduction

To fulfill its mandate, the Commission was blessed with a rich diversity of clergy and laypeople with keen interests, seasoned expertise in the work of the Church throughout the world, and deep passions in a variety of professional fields. Its twelve members brought experience in national and local governments, multinational corporations, peace movements, non-profit agencies, international religious and humanitarian organizations, universities, and more. The Commission also included prominent Church leaders from Latin America.

These many ministries were called upon as the Commission pursued its work during an extraordinary period in Church and world affairs. Scripture teaches that “to everything there is a season, and a time to every purpose under heaven,” including “a time to tear and a time to mend,” as well as “a time of war, and a time of peace” (Ecclesiastes 3). These seasons and others unfolded during the Commission’s time, infusing it with a clear sense of purpose.

The triennium began amid a season of hope following an historic election to the presidency of the United States, which brought new promise for United States foreign policy and the prospects for peace worldwide. However, this promise was immediately tested by the global financial crisis, which caused widespread economic hardship, especially among marginalized minorities, impoverished communities and developing countries. It also strained the abilities of governments and congregations to meet the Millennium Development Goals (MDGs), and renewed questions of economic justice in the United States and worldwide.

During this time, the war in Iraq surged and then subsided, as the United States and its allies began drawing down their overseas military deployments. In Afghanistan, the conflict escalated as the United States redoubled and reoriented its military operations there. The threat of nuclear conflagration diminished as the United States and Russia agreed to reduce their arsenals, although nuclear tensions on the Korean peninsula persisted. Elsewhere around the globe, the threat of mass atrocities and human rights violations was confronted through United Nations-mandated diplomatic initiatives and humanitarian interventions.

The so-called global war on terrorism that had begun a decade before took an uncertain turn during this crucial three-year period. New tactics (such as the targeted killing of suspected terrorists) and new technologies (such as weaponized drones) achieved their military objectives (such as the assassination of Osama bin Laden and other terrorist leaders) but raised serious moral questions.

Democracy and human rights made significant strides in the Middle East and North Africa with the emergence of the Arab Spring, although the course of the regional revolution vacillated between peaceful protest (as in Egypt) and violent overthrow (as in Libya). In nearby Sudan, civil war was averted as the country and its Anglican diocese parted peacefully, although tensions persist. In the Holy Land, the tragic conflict between Israelis and the Palestinians continued to simmer and the international community searched for solutions.

Within The Episcopal Church's own provinces and neighboring dioceses, a devastating earthquake struck Haiti in January 2010, claiming thousands of lives and wreaking tremendous damage in the Church's largest diocese. The dioceses of Colombia, Ecuador, Honduras and others in Province IX continued to struggle to adequately resource their ministries. In Cuba, which has struggled for half a century with political repression and economic isolation, relations with the United States showed limited signs of progress.

Amid these turbulent and momentous international developments, the Commission's first challenge in fulfilling its expansive global mandate was to focus its energies and organize its efforts. It endeavored not to address all "issues of international peace and justice," but those to which its diverse members believed they could make a unique and valuable contribution. This discernment suggested three principle areas of focus, around which the Commission formed the following subcommissions:

- International Economic Development and Justice, led by D. Anderson, B. Hamilton, J. Smith and A. Trillos
- Conflict Resolution and International Law of War, led by L. Gaither, C. Gallagher, M. Gobush, and E. Vesely-Flad
- Latin American and African Affairs, led by J. Mendoza-Barahona, F. Duque, L. Frade and I. Ihiasota

After its initial organizational meeting, the Commission gathered three additional times during the triennium to conduct its work.

The first full Commission meeting was held in Washington, DC, May 11–14, 2010. The proximity of the gathering to the headquarters of the United States government, the diplomatic community, and leading international non-government organizations enabled intensive discussions with authorities in the Commission's three focus areas. It culminated with a meeting at the White House with the Deputy Director of the Office of Faith-Based and Neighborhood Partnerships. The Commission wishes to thank the Church's Office of Government Relations for its support and hospitality during the Washington meeting.

The second Commission gathering took place at the Duncan Center in Delray Beach, Florida, February 21–25, 2011, at the invitation of Bishop Leo Frade. During the four-day meeting, the Commission took advantage of the retreat setting and its proximity to centers of the Cuban American and Haitian American communities in Miami to hold productive internal and external discussions regarding its proposed resolutions. The Commission expresses its appreciation for the generous accommodations arranged by the Diocese of Southeast Florida during the meeting.

On October 25–29, 2011, the Commission visited Havana, Cuba, with the express purpose of a face-to-face encounter and dialogue between Commission members and the faithful leadership of the Episcopal Church of Cuba. The brief visit included an experience of warm hospitality at Holy Trinity Episcopal Cathedral and the diocesan headquarters in Havana, a stop at the Seminario Evangelico de Teologia in the Province of Matanzas, and a tour of St. Francis Parish and hostel in Cardenas. An informative meeting at the United States Interest Center added depth to the Commission's fact-finding objectives, as well as an encounter with representatives of the Cuban government's Office of Religious Affairs. The Commission is thankful to Bishop Frade for his expertise and leadership in arranging its visit.

Over the course of these several meetings, the Commission met with an array of knowledgeable Church, governmental, organizational and community leaders, who generously supported its work in sharing their time and counsel. These included:

- Ms. Marion Arnaud, Senior Outreach Officer, International Coalition for the Responsibility to Protect
- The Rt. Rev. Griselda Delgado Del Carpio, Bishop of the Episcopal Church of Cuba; and the Rt. Rev. John Bryson Chane, Bishop of Washington
- Amb. Warren Clark, Executive Director, Churches for Middle East Peace
- Mr. Craig Cole, President and C.E.O., Five Talents USA
- Mr. Tom Malinowski, Washington Advocacy Director, Human Rights Watch
- Fr. Juan Mollina, Director, Church in Latin America, U.S. Conference of Catholic Bishops
- Mr. C. Richard Parkins, Executive Director, American Friends of the Episcopal Church in Sudan (AFRECS)
- Ms. Mara Vanderslice, Deputy Director, White House Office of Faith-Based and Neighborhood Partnerships

Because three of its proposed resolutions were particularly time-sensitive in nature, the Commission chose to submit them to Executive Council in advance of the General Convention meeting. These three regarded the earthquake in Haiti (WM-001, adopted February 22, 2010), the military campaign in Afghanistan (A&N-004, adopted February 22, 2010), and the ratification of the United States-Russia nuclear disarmament treaty (A&N-013, adopted June 17, 2010).

Additionally, in March 2011, one of the members of the Commission collaborated with members of the Standing Commission on Health and the Executive Council Committee on Science, Technology and Faith, in order to assess issues surrounding genetically modified organisms (GMOs). This conference resulted in a report to Executive Council that reflected the complexity of environmental, health, economic and ethical issues related to the science of genetically modified food crops and other organisms.

Based on its external discussions, internal deliberations, and prayerful discernments, the Commission recommends adoption of the following resolutions and consideration of the following report of its visit to Cuba.

Proposed Resolutions

Resolution A011 Reaffirm Commitment to Millennium Development Goals as a Mission Priority

Resolved, the House of _____ concurring, That the 77th General Convention affirms its commitment to the Millennium Development Goals as a primary mission priority through 2015 and pledges to redouble its efforts in pursuit of achievement of these goals by 2015; and be it further

Resolved, That the 77th General Convention requests that the Joint Standing Committee on Program, Budget & Finance include in the 2013–2015 General Convention Budget a line item of no less than 0.7% of the non-government revenue of the Episcopal Church to support the Millennium Development Goals; and that this 0.7% commitment will be a visible and prophetic act of leadership in fighting global poverty; and be it further

Resolved, That the funds from the 0.7% line item be contributed to a campaign for the 2013–2015 triennium to be led and administered by Episcopal Relief & Development in support of its programs that are working to achieve the Millennium Development Goals.

Explanation

The Episcopal Church has been a leader among communities of faith, nationally and globally, in calling attention to the Millennium Development Goals (MDGs) as one way of responding to God's mission of reconciliation.

Countless individual Episcopalians as well as Episcopal parishes and dioceses have taken up the challenge to meet the MDGs by contributing 0.7% of their annual income to international development as commended by 1998 Lambeth Conference Resolution I.15 and General Convention resolutions 2003-D066, 2006-D022, and 2009-D016.

It is important for The Episcopal Church to provide continued leadership through 2015, which marks the date by which the MDGs are to be met.

Resolution A012 Advocate for a Just Global Economy for International Trade

Resolved, the House of _____ concurring, That all things in heaven and on earth belong to God alone, and that all worldly treasure is held in trust by the human hands of the greater glory of God; and be it further

Resolved, That the global economy exists for the sake of human beings, not human beings for the economy; and that all economic policy thus has moral dimensions and consequences for all human beings; and be it further

Resolved, That all economic life within communities, nations, and the global family should contribute to the wellbeing of all persons, serve the poor and the needy, and promote the dignity and rights of all human beings; and be it further

Resolved, That trade between nations forms a vital and significant component of the global economy and thus should exist within a framework that promotes the common good and serves all persons; and be it further

Resolved, That The Episcopal Church urges governments to adopt trade policies that reflect the following principles:

(a) Respect for every human being's right to life and to the basic necessities of life, as well as to fair participation in the global economy and the economy of their communities and nations, including: a right to work, to receive just wages and benefits, to experience decent and just working conditions, and to organize and join unions or other labor associations;

(b) Promotion of the principle of mutuality between all persons in the formation of trade rules and agreements, giving equal rights and voice to persons and institutions – governmental, commercial, labor, and civil society organizations – whether they live in developing or industrialized countries;

(c) Respect for local peoples and realities with an aim for trade to bring the fruits of one nation or people into the economic life of another without undermining the basic ability of local people to provide for their own economic wellbeing;

(d) Respect for the sanctity of all creation and the principle that human life exists, by God's design, in oneness with the environment and the larger created order;

(e) Ensures that societies, including governments, meet their basic obligation to assure economic opportunity for all, meet basic human needs, and provide justice in economic life; and be it further

Resolved, That the 77th General Convention urges all Episcopalians to communicate these principles to their elected officials.

Explanation

For decades, The Episcopal Church has supported global economic policies that seek to ensure the fair participation of all people in the worldwide economy and to ensure that all basic human needs are met. This support is rooted in our Baptismal Covenant in which we promise to “seek and serve Christ in all persons, loving our neighbor as yourself” and to “strive for justice and peace among all people, and respect the dignity of every human being.” (Book of Common Prayer, p. 305) Through emphatic support of the Millennium Development Goals, and in particular Goal 8 (“...develop a global partnership for development”) at the 74th, 75th, and 76th General Conventions, the Church has acknowledged implicitly that global trade policy plays a significant role in shaping the world economy and the manner in which economic systems do or do not contribute to the wellbeing of all people. To date, however, The Episcopal Church has not adopted significant policy addressing specifically how global trade rules should be shaped to further the common good. The 76th General Convention commended that matter to the study of this Standing Commission over the 2010–2012 triennium.

In approaching its task, the Standing Commission reviewed past General Convention resolutions on global economic life, inter-Anglican engagements such as the Lambeth Conferences, and the trade policies adopted by ecumenical partners.

Rather than seeking to address the virtues or limitations of free markets, the proposed resolution reflects the Commission's desire to speak to economic reality as it presently exists in the world. The free market itself is neither an intrinsic force for good or ill; it is simply the reality in which trade and the larger global economy exist. Accordingly, such simplistic formulations as "fair trade" versus "free trade" do little except create false dichotomies that ultimately are unhelpful in advocating for trade policies that serve the human family. Rather, the guiding principle for the Church should be to promote policies that, working within the present global economic realities, contribute to the wellbeing of all persons, serve the poor and the needy, promote the dignity of all human beings, and seek to maximize the participation of all people in the global economy.

Resolution A013 Study Genetically Modified Food Crops

Resolved, the House of _____ concurring, That the 77th General Convention seek to inform the Church of the issues surrounding the development of genetically engineered crop plants and the patenting of genetically modified organisms (GMOs); by charging the Standing Commission on Anglican and International Peace with Justice Concerns, the Standing Commission on Health, the Executive Council Committee on Science, Technology and Faith, the Standing Commission on Social Justice and Public Policy, and other CCABs deemed relevant, to jointly study those issues and report to the 78th General Convention; and be it further

Resolved, That in commissioning such study, the 77th General Convention intend to empower the 78th General Convention to take action toward developing policy that will allow the Office of Government Relations to address these issues as they relate to Congressional farm bills and other federal policy or legislation; and be it further

Resolved, That the 77th General Convention seek to empower with information those organizations of The Episcopal Church that strive to address equity and social justice in matters such as global economic development, the environment, sustainable agriculture, health, and nutrition; and be it further

Resolved, That the 77th General Convention encourage individual Episcopalians seek to undertake study about GMOs and reflection upon the theology and stewardship of creation; to learn about the influence both domestic and globally of GMOs upon agriculture, economic development, the environment, alleviation of hunger, and biodiversity.

Explanation

With the development of strains of genetically modified foods crops and their dissemination worldwide, concerns are being raised about the impact of genetically modified organisms (GMOs) on ecological sustainability and global economic justice.

The issue of patenting geneplasm and other life forms raises both general and contextually specific ethical questions. When the question arises about patenting crop seeds, the particular considerations have much to do with economic justice for small-scale farmers. This applies to family farmers and sustainable farming in the United States, and especially to small-scale and subsistence farmers in the developing world.

The Executive Council commissioned a report on these issues in 2011 and has sought counsel from experts in the field. Given that these are complex issues, pertinent to both domestic and international policy, The Episcopal Church would do well to follow the example of the Lutheran Church of America and other denominations in seeking to identify the moral, ethical and theological principles involved.

Resolution A014 Engage in Conflict Resolution on the Korean Peninsula

Resolved, the House of _____ concurring, That the 77th General Convention commends the Anglican Church of Korea for its leadership toward the goal of Korean reunification; and be it further

Resolved, That the General Convention urges the United States government to minimize the practice of organizing military exercises near the border of the Democratic People's Republic of Korea; and be it further

Resolved, That the General Convention also affirms its past commitment to call for a withdrawal of United States military forces from the region; and be it further

Resolved, That the General Convention urges the governments of the Democratic People's Republic of Korea (DPRK) and the Republic of Korea (ROK) to continue allowing family visits across their border; and be it further

Resolved, That the General Convention encourages the development of people-to-people exchanges with the DPRK, especially from the United States.

Explanation

The Episcopal Church has stood in solidarity with the Anglican Church in Korea and with the National Council of Churches of Korea in their continuing efforts for reunification of the Korean Peninsula and disarmament of the region.

During this past triennium, controversial incidents between the Democratic People's Republic of Korea (DPRK) and the Republic of Korea (ROK) involving civilian and military casualties have led to an escalation in political tensions. "War games" sponsored by the ROK and the United States armed forces near the DPRK are experienced as provocative and are one cause for tensions.

The border between the DPRK and the ROK is considered the most heavily militarized region in the world. An increased militarization of the region, such as has been seen in recent months, is deeply concerning, especially given the DPRK's access to nuclear weapons technology.

We pledge in our Baptismal Covenant to respect the dignity of every human being. There has been a high level of demonization of the DPRK in the international community. To address this challenge and to increase understanding, we recommend that local and national religious leaders, academics, members of civil society, and political representatives sponsor and engage in increased interaction between our nations.

Resolution A015 Commend Democratic Movements in the Middle East and North Africa

Resolved, the House of _____ concurring, That the 77th General Convention commends the "Arab Spring" democratic movements in the Middle East and North Africa for their witness to justice and human rights, and to the power of popular nonviolent organizing for political, economic and societal change. And since the response to these popular movements will ultimately depend on the political institutions these uprisings generate, be it further

Resolved, That the General Convention calls on the United States government to continue exercising leadership within the international community for adopting a universal standard for democracy, that includes participatory governance marked by freedom of religion, speech and assembly; a commitment to the rule of law and to equality before the law; the acceptance of state monopoly over the use of force, and adherence to international agreements to which a country is bound; and be it further

Resolved, That the General Convention reaffirms Resolution 1991-A149, "Urge a Full Accounting of the Use of Foreign Aid in the Middle East," adopted by the 70th General Convention, and calls on the President of the United States for a full accounting of how United States foreign aid, including military aid, is used in the Middle East and North Africa, in recognition that transparency is critical for requiring accountability from aid recipients; and be it further

Resolved, That the 77th General Convention calls upon the President of the United States to seek accountability for those policies and practices of recipients of United States aid that contradict and undermine core democratic principles, as well as those United States laws and statutes that define legal uses of United States funding.

Explanation

In this period of rapid political transitions in the Middle East and North Africa, reshuffling a fragile status quo in the relationships between states in the region, the Standing Commission supports the development of internationally-recognized democratic principles to complement the legal guidelines already in place to regulate United States foreign aid, including military aid, to the region. The Arab Spring provides an occasion to renew the call for transparency and accountability in United States foreign aid to ensure that policies and practices in the administration of this aid promote peace, protect human rights and the strengthen of civil society, as well as uphold the fundamental dignity and worth of every human being.

Resolution A016 Commend the Responsibility to Protect from Mass Atrocities

Resolved, the House of _____ concurring, That the 77th General Convention affirms that our Lord's commandment to love thy neighbor implies a binding moral responsibility on sovereign states to protect their populations from mass atrocities, including genocide, war crimes, ethnic cleansing and crimes against humanity, as defined by international law; and be it further

Resolved, That the General Convention welcomes the United Nations' establishment of the responsibility to protect as an international norm, and its efforts to uphold it through collective action when individual states fail to do so; and be it further

Resolved, That the General Convention commends the President of the United States for adopting the responsibility to protect as a principle of United States foreign policy; and be it further

Resolved, That the General Convention condemns the abuse of this norm to rationalize military actions in sovereign states for political ends exceeding its humanitarian intent; and be it further

Resolved, That the General Convention encourages the Presiding Bishop through the Office of Government Relations to join the International Coalition for the Responsibility to Protect so as to shape the continued development of precautionary principles for this norm and promote its faithful implementation; and be it further

Resolved, That the General Convention urges all Episcopalians to understand and reflect upon the principle of the responsibility to protect, and to advocate for its adherence by their respective governmental leaders.

Explanation

The Responsibility to Protect (R2P) is a moral response to the tragic persistence of mass atrocities such as genocide in the world today. The development of this international norm over the past decade bears witness to the historic genocides committed against Native Americans during the period of European colonization, against the Jewish people and other persecuted minorities during the Holocaust, and against innocent victims in Rwanda, Bosnia, Congo and Darfur, among other regions in conflict.

In 2005, heads of state and government established R2P as an international norm at the United Nations World Summit, to be understood as a solemn promise made by leaders of every country to all persons endangered by mass atrocities. The United Nations Security Council subsequently reaffirmed R2P. President Barack Obama adopted R2P as a principle of United States foreign policy in his 2010 National Security Strategy.

To ensure the norm's proper application, and to prevent its abuse, several precautionary principles governing R2P have been discussed, although they have yet to be explicitly endorsed by the United Nations. These precautionary principles would include: mass atrocities must include large-scale actual or threatened loss of life; the purpose of the intervention must be to prevent or halt suffering; military force must be the last resort; the means must be commensurate with the ends sought; and the intervention must have a reasonable prospect of success.

The formal adoption of the basic principles for faithful implementation of R2P is a task that faces the International Coalition, in which the resolution encourages the Presiding Bishop to participate. When these basic principles as adopted are not observed, it is the responsibility of the International Coalition and other moral voices to object.

Resolution A017 Monitor the Use and Ethics of Drone Warfare

Resolved, the House of _____ concurring, That the 77th General Convention bears witness to the increased use of unmanned aerial vehicles, or "drones," by the United States in war zones as well as disputed areas of conflict for surveillance and weaponized attacks; and be it further

Resolved, That the General Convention acknowledges that the stated purpose of drone attacks against suspected terrorists raises both legal and moral questions. Legally, the use of armed drones to conduct targeted killings of

alleged militants may contravene international legal standards and United States policy against extrajudicial killings. Morally, drone attacks have also led to the tragic loss of innocent civilian lives, raising concerns about the distant and dehumanizing administration of these weapons systems; and are it further

Resolved, That the General Convention expresses concern about the rapid growth of this technology without sufficient public dialogue and without clear international conventions to regulate this emergent technology of war, including its relation to prohibitions against the preventive first use of aggressive military force; and urges the President of the United States and his Administration to provide transparent accounting for the use of surveillance and combat drones; and be it further

Resolved, That the General Convention encourages the Suffragan Bishop for Federal Ministries to provide chaplaincy services to members of the military involved in the operation of drones; and be it further

Resolved, That the General Convention urges the Standing Commission on Anglican and International Peace with Justice Concerns, in collaboration with the Committee on Science, Technology, and Faith of Executive Council, to collaborate to monitor the continued use of drones, weigh their ethical implications, and prepare a report for the 78th General Convention with recommendations for governmental leaders and military commanders concerning their use.

Explanation

Although drones have been in operation for approximately a decade, their use by the United States has expanded enormously since 2009, and they have emerged as the “weapon of choice” in prosecuting the so-called war on terrorism. Under President Obama’s direction, targeted killings from drone strikes increased fourfold within two years from the previous Administration (from 2008 to 2010), and have resulted in the celebrated killing of several alleged terrorist leaders as well as an unknown number of civilians.

Control of this new technology has alternated between the United States Air Force and the Central Intelligence Agency, raising questions about accountability and transparency. And the deployment of drones not only in war zones, such as Afghanistan, but also in allied countries, such as Pakistan, and in sovereign states such as Somalia and Yemen, have raised concerns that they potentially violate international law.

The effectiveness of combat drones has also been questioned, given the increased anti-United States sentiment their use has generated among the general population in Pakistan, for example. Also, given the dependence of drones and other forms of robotic warfare are on communications technologies, they are vulnerable to exploitation and “hacking” by non-state actors.

The use of drones is transforming modern warfare in uncertain ways. Some argue that, because they are often remotely controlled by individuals based far from the battlefield, they dehumanize warfare and could therefore lead to increased violence and cruelty. Moreover, personnel operating drones have reportedly experienced similar psychological stress disorders to armed forces in the battlefield, causing a form of disassociation between their workday war experience and their afterhours “normal” civilian lives.

Others contend that they are a more discriminate and proportionate use of force than alternatives such as strategic “carpet-bombing” or the deployment of ground troops, and therefore risk fewer lives and reduce the destruction that might otherwise result.

Finally, much of the debate to date over drones has revolved around their practical and legal implications, with less attention to their moral and ethical ramifications – a subject this resolution urges the Church to consider more deeply at its next General Convention.

Resolution A018 Support Aid for the Drought in the Horn of Africa

Resolved, the House of _____ concurring, That the 77th General Convention calls for prayer and relief for the ongoing serious drought in the Horn of Africa and the effect of this on populations of the region; and be it further

Resolved, That the General Convention calls upon Episcopal Relief & Development and its ecumenical partner Church World Service to redouble its efforts to address the drought; and be it further

Resolved, That General Convention urges the United States government to continue to support humanitarian aid to the victims of the drought in the Horn of Africa.

Explanation

Since July 2011, a severe drought has been affecting the entire Horn of Africa region in the eastern portion of the continent. Said to be the worst in 60 years, the drought has caused a severe food crisis across Somalia, Ethiopia and Kenya that threatens the livelihood of more than 13.3 million people. The crisis cries for international aid.

Resolution A019 Continue Advocacy for Peace in Sudan

Resolved, the House of _____ concurring, That the 77th General Convention calls for continued advocacy and prayer from all Episcopalians for peaceful resolution of the conflict in the Blue Nile of Sudan and South Kordofan, Sudan; and be it further

Resolved, That the General Convention expresses sincere gratitude to the Episcopal Church in the Sudan for its continued leadership toward the goal of a just peace in the region; and be it further

Resolved, That General Convention urges the United States government to support international efforts for a successful and truly comprehensive political implementation of the 2005 Comprehensive Peace Agreement (CPA) between the government of Sudan in Khartoum led by the National Congress Party (NCP), and the government of the Republic of South Sudan under the Sudan People's Liberation Movement (SPLM).

Explanation

For two decades, Sudan was involved in a bloody civil war between the north, government of Sudan in Khartoum, the National Congress Party (NCP) and rebellion in the south, the Sudan People's Liberation Movement (SPLM) and other rebel groups. This civil war, which was described as one of the worst civil wars in Africa, cost millions of lives. In 2005, a Comprehensive Peace Agreement (CPA) between Khartoum's ruling National Congress Party (NCP) and the Sudan People's Liberation Movement (SPLM) was signed. The CPA ended the two-decade-long civil war, and after a referendum conducted by the United Nations, the Republic of South Sudan became a separate nation state.

Recently, the government of Sudan in Khartoum lodged a complaint with the U.N. Security Council accusing the Republic of South Sudan of supporting rebel groups in the country's border-states of Blue Nile and South Kordofan. This renewed conflict threatens the implementation of the Comprehensive Peace Agreement (CPA), and the peace and stability of the region. According to political observers, the renewed conflict is rooted in unimplemented provisions of the 2005 Comprehensive Peace Agreement. The issues include the failed democratic transformation of Sudan, stymied popular consultations, and the unresolved status of the Sudan People's Liberation Army (SPLA) forces indigenous to the North.

Resolution A020 End the Embargo Against Cuba

Resolved, the House of _____ concurring, That the 77th General Convention of The Episcopal Church urges continued advocacy and prayer from all Episcopalians for an end to the United States economic embargo against the Republic of Cuba, including the ban on United States citizens traveling to Cuba and financial remittance limitations from the United States to Cuba; and be it further

Resolved, That General Convention commends the work of the Presiding Bishop and many other religious leaders, and the Obama administration for easing the restrictions on United States citizens traveling to Cuba and for Cuban citizens to visiting the United States.

Explanation

On March 17, 1960, following the 1959 revolution in Cuba that brought Fidel Castro to power, President Eisenhower approved a covert action plan against the Cuban government. The plan included the use of a "powerful propaganda campaign" designed to overthrow Castro. It also included: a) a termination of sugar purchases from Cuba; b) an end of oil deliveries to Cuba; c) a continuation of an existing arms embargo imposed on Cuba in the mid-1958; and d) the organization of a paramilitary force of Cuban exiles in the United States to invade Cuba.

Standing Commission on Anglican and International Peace with Justice Concerns

On October, 19, 1960, the Cuban government nationalized all United States businesses, without compensation. The United States retaliated by breaking off diplomatic relations with Cuba, and imposed a “partial economic embargo” that excluded food and medicine. On September 4, 1961, the United States Congress passed the Foreign Assistance Act of 1961. The Act prohibited aid to Cuba and authorized the President to create a “total embargo upon all trade” with Cuba. For over five decades, United States presidents have continued some form of a total economic embargo on Cuba, despite several U.N. resolutions and other religious and human rights groups calling for an end to the embargo.

On April 13, 2009, President Obama lifted all restrictions on Cuban Americans’ travel and remittances to Cuba. Now, Cuban Americans can “go as often as they like, stay for as long as they like and go see pretty much any family member.” In addition, President Obama removed restrictions on remittances to Cuba and loosened cell phone, satellite radio and satellite television restrictions.

On January 15, 2010, the Cuban government opened its airspace to allow the United States to fly over Cuba in order to aid with the earthquake relief efforts in Haiti. On February 1, 2010, the Cuban government announced that the United States and its officials would sit down to negotiate the issue of immigration. These are all good signs, especially as nothing happens without dialogue and negotiations. The Cuban government clearly hoped its actions, especially opening up its airspace to provide a more direct aid route to Haiti, would lead the United States government to lift the five-decade-old economic embargo. That has not happened.

In February 2011, the Commission visited Florida and met with Cuban Americans living in Miami. And from October 25 through October 29, 2011, the Commission traveled to Havana, Cuba, on a fact-finding mission about the effects of the five-decade-old economic embargo on Cuba. The Commission met with the Bishop and other leaders of the Episcopal Church in Cuba, a United States official at the United States Interest Section in Havana, as well as Cuban government officials. The Commission found that:

- The five-decade-old economic embargo has had no substantial direct effect on the Communist government of Cuba.
- The embargo gives the regime in Cuba the excuse to suppress Cuban citizens.
- The embargo has not weakened the Cuban government; instead, it has hampered the mission of the Episcopal Church of Cuba.
- The embargo hurts the welfare of common Cubans and not the government.
- In a recent poll (September 19, 2011), a majority of Cuban Americans living in Miami-Dade County favored an end to the United States embargo against Cuba. (Cuban Research Institute, Ford Foundation, Department of Global and Sociocultural Studies, Florida International University).
- Even Cuban dissidents living in the United States are calling for the lifting of the five-decade-old economic embargo.

Resolution A021 Advocate Humane Treatment for Cuban Prisoners

Resolved, the House of _____ concurring, That the 77th General Convention calls for humane treatment of all political prisoners in the Republic of Cuba; and be it further

Resolved, That General Convention urges the government of the Republic of Cuba to stop the policy of banishing released Cuban political prisoners who wish to remain in their homeland to foreign countries; and be it further

Resolved, That the General Convention urges the President of the United States to consider the request of the Episcopal Church in Cuba to release the five Cuban nationals convicted of spying for the government of the Republic of Cuba.

Explanation

In 1998, five Cuban intelligence officers (one of them a naturalized United States citizen) were arrested and charged in Miami with spying against the United States, including on American military installations. These so-called “Cuban Five” were accused of working in Miami for the Cuban government, to detect and prevent attacks from Cuban exile groups. The Cuban government considered these attacks as a threat to their national security. For example, one member of the Cuban Five was convicted of gathering information on “Brothers to the Rescue,” a pro-democracy group that was dropping leaflets on Cuba and helping Cuban migrants at sea.

In June 2001, the so-called Cuban Five were charged with conspiracy to murder, and it was alleged that their actions contributed to the downing of two planes flown by Brothers to the Rescue offshore Cuba. The Cuban Five were convicted and sentenced in Miami for spying for the Cuban government. The case of the Cuban Five became a rallying cry for the Cuban government.

On October 7, 2011, one of the so-called Cuban Five, René González, 55, was released on probation after serving 13 years in a Florida prison. González continues to live in Miami. On the other hand, the Cuban government has a policy of banishing released Cuban political prisoners to a third country.

In December 2009, Alan Gross, a United States citizen, was detained in Havana, Cuba, accused of spying for the United States government. Alan Gross was traveling to Cuba on his sixth visit, having traveled several times to Cuba without any problem, following President Obama’s lifting of travel restrictions.

In February 2011, the Standing Commission on Anglican and International Peace with Justice Concerns visited Florida and met with Cuban Americans living in Miami. And from October 25 through October 29, 2011, the Commission traveled to Havana, Cuba, on a fact-finding mission. The Commission met with the Bishop and leaders of the Episcopal Church in Cuba, a US official at the United States Interest Section in Havana, as well as with Cuban communist government officials. The Commission found that:

- The Cuban government hails the so-called “Cuban Five” as heroes, with billboards in Havana Airport, books and movies.
- Alan Gross claimed that he was in Cuba to help set up Internet access for Jewish citizens of Cuba.

Resolution A022 Initiate Program of Accompaniment with the Dioceses of Colombia and Ecuador Central

Resolved, the House of _____ concurring, That in support of Executive Council Resolution WM-010, affirming the efforts of the Diocese of Colombia to minister to refugees on the border with Ecuador and to alleviate the conflicts that gave rise to the displacement of poor persons, the 77th General Convention commits the Church to continue its efforts by initiation a program of Accompaniment whereby bishops of the dioceses of Colombia and Ecuador Central have an advocate in the wider Church; and be it further

Resolved, That this be initiated in the 2013–2015 triennium, by assigning a member of either the Standing Commission on International Peace with Justice Concerns or the Executive Council Committee on World Mission, or another as named by the Presiding Officers, to be present with bishops and diocesan leaders of the Dioceses of Colombia and Ecuador Central, in such meetings and events as the bishop of each diocese might direct, such persons to serve for one triennium; and be it further

Resolved, That the members so assigned will report on each meeting to the body from which he or she has been assigned, to the appropriate Partnership Officer, and to other ecclesiastical groups as the bishop of the diocese may wish; and be it further

Resolved, that the person so assigned will advocate with the Diocese for such concerns as the Diocese believes are matters for attention by the whole Church; and be it further

Resolved, that a sum of \$60,000 be allocated from the budget of the Domestic and Foreign Missionary Society for the 2013–2015 triennium for this purpose.

Explanation

There is a growing appreciation of Accompaniment as an essential ministry of the church, providing living witness and support to leaders of dioceses in times of severe trial. In the recent past, natural disasters (Hurricane Katrina and the earthquake in Haiti) and organizational crises (including departures of bishops and diocesan leaders from The Episcopal Church) have been addressed in part by acts of Accompaniment or “standing with” local leadership, initiated at several levels of The Episcopal Church. Accompaniment has enhanced communication and affected decision-making on resources and funding. Perhaps the greatest effect is spiritual, assuring those in crisis that they are joined in some immediate way with the larger church as compassionate witness to their distress and suffering.

This resolution responds to a call for Accompaniment by the Dioceses of Colombia and Ecuador Central. The response to this call should rightly include members of appropriate committees and commissions, and/or those authorized for this role by the primary officers of the Domestic and Foreign Missionary Society.

The Commission believes that careful and committed presence with the leadership of dioceses addressing natural or human-based crises is a ministry of this church grounded in our Baptismal Covenant.

Resolution A023 Encourage Prison Ministry Throughout The Episcopal Church

Resolved, the House of _____ concurring, That the 77th General Convention directs the Suffragan Bishop for Federal Ministries to include in his or her responsibilities the encouragement and development of prison chaplaincies on a national level in the various nations of The Episcopal Church; and be it further

Resolved, That the program for development of such ministries include training for chaplains and for diocesan leaders as advocates for the human rights of prisoners in the several nations of The Episcopal Church; and be it further

Resolved, That the Suffragan Bishop for Federal Ministries explore ways in which that office can assist in national level chaplaincies in the several nations of The Episcopal Church; and be it further

Resolved, That a sum of \$60,000 for the 2013–2015 triennium be allocated for this purpose.

Explanation

The specific occasion for this resolution was the hearings held by our Commission which clarified the needs of clergy in Latin America for support and training to implement effective chaplaincy programs for prisoners, with standards set at the national level (in each nation). There are issues surrounding living conditions, as well as human rights issues in Latin American prisons that clergy there are asked to deal with on a regular basis, yet there are few resources to support them.

Training and financial support are crucial for the development of prison ministry, not only in Latin America. Such support is owed to all dioceses and clergy in all Provinces of The Episcopal Church.

Budget Report

At the time of its report, the Commission had expended \$36,596.99, approximately \$8,400 less than the previous triennium. The Commission was budgeted \$40,000 for the current triennium. Given its broad mandate and international membership (which necessarily incur significant travel expenses for meetings), the Commission will again require \$40,000 in the next triennium to fulfill its canonical duties.

Appendix: Report on Mission to Cuba

For its third and final gathering, the Commission traveled to Cuba to visit the Diocesis Anglicana, Iglesia Episcopal de Cuba (Anglican Diocese, Episcopal Church of Cuba) under the leadership of Bishop Griselda Delgado del Carpio at the Cathedral in Havana. The visit was described by Commission member Bishop Francisco Duque of Colombia as an act of accompaniment; reaching out to an extra-provincial community to affirm our solidarity in the communion of the Body of Christ, despite the realities of physical isolation and political barriers.

Some of the Commission's goals for the journey included: face-to-face meetings to deepen ties and inform the context for the Commission's advocacy on behalf of the Episcopal Church of Cuba; listening to the story of the Cuban church while bringing word of our ongoing support, prayers and hopes for an abundant future for Cuba; reaffirming the opposition of The Episcopal Church to the United States embargo, imposed fifty years ago.

From Bishop Griselda, we learned about the strategic planning process in the Diocese, responding to a 33% reduction in financial support in 2010–2012 from The Episcopal Church. The goal of sustainable development, through ecumenical collaborations, provides energy and hope. Of particular concern to the Commission is the pension quandary in this missionary diocese; from 1967 on, no ordained priests are covered by a pension program.

The Commission also met with the Dean, faculty and students at the Seminario Evangelico de Teologia (Presbyterian and Episcopal) in the Province of Matanzas, where it learned of the seminary's high academic ranking in the Province IX context, as well as the ongoing need for current theological books in Spanish. Finally, we saw a small parish in action when we visited the Iglesia Episcopal San Francisco in Cardenas, where Father Aurelio de la Paz gave us a tour of the church and the just-completed hostel designed for retreats and regional gatherings.

The Commission meeting with a staff member at the American Interest Center, formerly the United States Embassy, provided insight into the current political climate in Cuba, the small steps being made by the government with respect to private enterprise and long term land leases, the numbers of political dissidents serving sentences, the impact of the embargo and related issues.

Representatives of the Cuban governmental Office of Religious Affairs also addressed the Commission during the visit at the Cathedral. All of these meetings and encounters added to our sense of a dynamic moment in the evolution of Cuba's revolutionary context. The Commission is grateful for this opportunity to accompany our brothers and sisters in the Cuban church and pray for a future marked by freedom of travel, communication and cooperation in our common service to our One Lord, Jesus Christ.

Standing Commission on Communication and Information Technology

Membership

Membership List

Canon Sean McConnell, <i>Chair</i>	California, VIII	2012
Canon Heidi Shott, <i>Vice-Chair</i>	Maine, I	2015
Ms. Melodie Woerman, <i>Secretary</i>	Kansas, VII	2015
The Rt. Rev. David Alvarez*	Puerto Rico, IX	2012
Mr. Benjamin Bynum	Lexington, IV	2015
The Rev. Clayton Crawley*	El Camino Real, VIII	2012
Mr. John Goodell*	Michigan, V	2012
The Rt. Rev. Michael Hanley*	Oregon, VIII	2012
The Rt. Rev. David Lai*	Taiwan, VIII	2012
The Rt. Rev. Neff Powell*	Southwestern Virginia, III	2012
The Rev. Louis Scheuddig	Atlanta, IV	2012
The Rt. Rev. Kirk Smith	Arizona, VIII	2015
The Rev. Richard Snyder	Navajoland Area Mission, VIII	2015
Ms. Jocelyn Tichenor*	Washington, III	2012
The Rev. Canon Daniel Webster	Maryland, III	2015
Ms. Lauren Wilkes*	Mississippi, IV	2012
Ms. Katie Sherrod, <i>EC Liaison</i>	Fort Worth, VII	
Ms. Anne Rudig, <i>Staff</i>		

Changes in Membership

There were four changes in the membership of the Commission during the course of the triennium: Ms. Wilkes was determined to have resigned at the end of the previous triennium, replaced by Mr. Goodell; Ms. Tichenor resigned in 2011, replaced by the Rev. Crawley; and Bishops Lai and Powell were replaced in 2011 because of their inability to participate in online meetings, by Bishops Alvarez and Hanley.

Representation at General Convention

Bishop Kirk Smith and the Rev. Richard Snyder are authorized to receive non-substantive amendments to this Report at General Convention.

Summary of Work

Meetings

The Commission met ten times since it was formed in November 2009: two were in-person meetings, and eight were web/teleconference meetings:

- November 17–20, 2009, in-person, as part of the joint meeting of CCABs; Chicago, Illinois
- December 3, 2009, web/teleconference
- March 3, 2010, web/teleconference
- June 2, 2010, web/teleconference
- September 1, 2010, web/teleconference
- December 1, 2010, web/teleconference
- March 2, 2011, web/teleconference
- June 1, 2011, web/teleconference
- September 7, 2011, web/teleconference
- November 15-17, in-person meeting, Scottsdale, Arizona

Response to Resolutions Referred by the General Convention

The 76th General Convention referred three resolutions to the Commission. None of them were funded; however, the Commission considered the portion of each that it could undertake without funding. The Commission is also proposing four resolutions for consideration by the 77th General Convention.

Resolution 2009-D010

Resolution 2009-D010 called for the Commission, the Executive Council, and Episcopal Communicators to help eliminate the use of the term “National Church,” in recognition of The Episcopal Church’s international character.

Anne Rudig, the Director of Communication at the Episcopal Church Center, informed the Commission that it now is the policy of the denominational office of The Episcopal Church, and part of the new brand guidelines, that the only reference to The Episcopal Church is “The Episcopal Church.” As of November 2011, the brand guidelines had been sent to the Executive Council; the House of Bishops; all Committees, Commissions, Agencies, and Boards; Episcopal media; religious media; secular media; interfaith leaders; and the 6,800 congregations of The Episcopal Church.

Resolution 2009-D058

Resolution 2009-D058 called for the Commission and the Executive Council to “organize an information technology cooperative network for dioceses, congregations, and other institutions of The Episcopal Church.”

The Commission identified many challenges congregations and dioceses face in the area of information technology by conducting a Churchwide survey in early 2011. More than 370 Episcopalians from all orders participated. The survey indicated a great demand for sharing resources and best practices in the areas of social media, website hosting and design, parish databases, electronic archiving, web conferencing for lay leader training, electronic newsletters, and many others.

As a first step toward the creation of an effective and collaborative information technology and communications network, the Commission launched a website, ChurchTools.org. The site will offer a “toolkit” of resources to assist congregations of all sizes in building, maintaining and improving a church website. This site will invite collaboration and sharing of successes and challenges from all engaged in church communications. Over time, additional toolkits about other IT and communications topics identified in the survey will be added. The website toolkit is the initial one offered, because the Commission believes a website is the building block of congregational communications. This new site also supports a resolution proposed by the Commission, which encourages and aims to support each Episcopal congregation to develop a website by 2015.

Resolution 2009-D087

Resolution 2009-D087 called for the Commission to work with the Office of the Presiding Bishop, the General Convention Office, the Office of Communication, the Mission Information Services department, and The Archives of the Episcopal Church “to conduct a comprehensive, integrated examination of communications resources, policies and practices that support all modes of communication.”

In response, the Commission is proposing a resolution to implement an information technology strategic plan for the denominational office of The Episcopal Church. In addition, the Office of Communication has adopted a strategic communications plan to maximize the use of all communication resources for the mission of the Church.

The Commission also expresses its position that, throughout the triennium, there has been collaboration and cooperation between the Office of Communication and the Commission in the advancement of each group’s roles in support of the critical ministry of communications.

Embracing Communications as a Ministry for Evangelism and Mission

Communications is at the center of evangelism and mission of The Episcopal Church. It is the best way to share the Good News of God in Christ with the world and the stories of The Episcopal Church with those who are not yet aware of it. It includes not only the content of the message we have but also the means to disseminate it.

The landscape of this critical ministry continues to change at an astounding pace. In 2009, there were 175 million people using Facebook; today there are more than 500 million. Twitter has grown from 7 million to 200 million users

in that same period. Churches struggle with finding the right mix of print and electronic media with which to share information, weighing not only cost but also effectiveness of their message.

The question no longer is *whether* the Church participates in this information revolution but *how*. A website is a necessity for every congregation or church entity; if it cannot be found on Google, to the world it does not exist. A presence on social media platforms such as Facebook and Twitter allows congregations to engage in conversation with members and those who have never entered its doors. Other places where the Church can engage the world haven't been invented yet, but certainly will play a role in the future.

Technology has expanded the range and scope of how the Church communicates and allows for connections that erase distances between people. These connections not only support but can also create community, and they can help people share resources with others.

Just as the telephone gave rise to church phone trees, and railroads empowered missionary bishops to share the Good News on the frontier, emerging technology is a wonderful tool to spread the Gospel today.

Jesus was very clear—and members of the Commission take such advice seriously—that all members of the Church are to be the light of the world. It is not because the Church is composed of technocrats of the sacred but because the Church's members are striving to be his disciples, to proclaim his good news so that people will give glory to our Father who is in Heaven (Matthew 5:14-15).

The Commission encourages all levels of the Church to become familiar with the various means of communications now available, to engage in ongoing training and to provide adequate funding for the work of communications to help fulfill the call to share the Gospel with the world.

Proposed Resolutions

Resolution A024 Recognize Communications as Ministry

Resolved, the House of _____ concurring, that the 77th General Convention of the Episcopal Church recognizes that communications is an essential ministry of the Church that enables and empowers evangelism, congregational development, the building of community, and mission at the Churchwide, diocesan and congregational levels; that there should be a trained communications person in each diocese and ongoing training in communications for all congregations; that there should be sensitivity to multi-lingual and multi-cultural requirements that may exist; and that communications should be adequately funded to meet the needs of mission and ministry as defined by the diocese.

Explanation

At a time when communications channels are increasing almost exponentially, there has been a noticeable trend, both Churchwide and on a diocesan level, to curtail, cut back or eliminate trained communications personnel working on behalf of the church. Yet the new economies of scale are allowing ministers of communications to spread the Good News at very little or no cost.

According to a 2010 Kaiser Family Foundation Study of children 8 to 18 years of age, the average amount of time per day these young people engaged in digital media is more than seven and a half hours. How much of the gospel is available to them during all those hours? Reaching people where they are with a Gospel message as we have received it becomes more critical as the multi-channel, multi-voice communications world unfolds.

This is no time to be narrowing the Church's focus in communications. To the contrary, it is a time to be expanding it. In an age when parchment cost a premium, thank God no one told Matthew, Mark, Luke, and John to put down their pens.

Resolution A025 Challenge Congregations to Develop Websites

Resolved, the House of _____ concurring, that the 77th General Convention of the Episcopal Church challenges every congregation in The Episcopal Church to have an effective, dynamic and current website by 2015.

Explanation

This Website Challenge is simple: empower every congregation with the tools and knowledge to build an effective, dynamic and current website, no matter their size or budget.

To this end, the Standing Commission on Communication and Information Technology has created ChurchTools.org, to provide valuable resources, how-to videos, links, and an online community of helpful people to meet the goal of launching a website for each of the 6,800 congregations of The Episcopal Church around the world. To help make the point of accessibility and feasibility, ChurchTools.org was built in less than two hours for about \$30 on the WordPress platform. If a church already has a website, additional online toolkits will feature ways to improve that site, provide helpful tips, offer strategies for tracking what's actually happening on the website (Do you know the top 10 most visited pages on your site and how long people stay on them?), and other ways to improve what congregations already are doing (embedded video, online polls, sermon libraries, and more).

It is the Commission's plan to offer additional challenges that reflect congregational needs identified through online polls and community discussion on ChurchTools.org.

Resolution A026 Develop a Strategic Plan for Information Technology

Resolved, the House of _____ concurring, that the 77th General Convention of the Episcopal Church directs the Chief Operating Officer to develop a strategic plan for technology that supports Churchwide mission in the 21st Century; and be it further

Resolved, that the Joint Standing Committee on Program, Budget and Finance consider funding of this resolution in the amount of \$50,000 to implement its goals.

Explanation

Members of the Standing Commission on Communication and Information Technology believe that the staff of the Domestic and Foreign Missionary Society, working at the Episcopal Church Center and other offices of The Episcopal Church, needs the technological tools to do their jobs well and faithfully. Obsolete computer hardware, out-of-date software, inadequate file storage capacity and the inability to manage projects in collaboration with colleagues hinder the ability of staff members in all departments to accomplish their work effectively. This resolution calls upon the Chief Operating Officer or his designee to make a comprehensive assessment of the technological needs of denominational office staff and to develop a multi-year plan to bring resources up to acceptable standards.

Budget Report

The Commission received a budget of \$15,000 from the 76th General Convention. The only expenses incurred were in conjunction with the in-person meeting of November 15–17, 2011, in Scottsdale, Arizona.

The Standing Commission on Communication and Information Technology will meet approximately ten times during the next triennium. This will require \$8,000 for 2013, \$8,000 for 2014 and \$4,000 for 2015, for a total of \$20,000 for the triennium.

Resolution A027 Fund the Standing Commission on Communication and Information Technology

Resolved, the House of _____ concurring, that the 77th General Convention of the Episcopal Church requests the Joint Standing Committee on Program, Budget and Finance to consider funding of the Standing Commission on Communication and Information Technology in the amount of \$20,000 for the 2013-2015 triennium, for two face-to-face meetings and interim web conference meetings.

Standing Commission on Constitution and Canons

Membership

Membership List

Diane E. Sammons, Esq., <i>Chair</i>	Newark, II	2012
Ms. Joan Geiszler-Ludlum, <i>Vice-Chair</i>	East Carolina, IV	2012
Mr. Marcellus L. Smith, Jr., <i>Secretary</i>	Alabama, IV	2015
Mr. Kevin J. Babb	Springfield, V	2012
The Very Rev. Carol Barron	Southeast Florida, IV	2012
The Very Rev. Walter B.A. Brownridge	Hawaii, VIII	2015
William R. Cathcart, Esq.	Oklahoma, IV	2015
The Rt. Rev. Robert L. Fitzpatrick	Hawaii, VIII	2012
The Rt. Rev. Dorsey F. Henderson, Jr.	Upper South Carolina, IV	2015
The Rt. Rev. Samuel Johnson Howard*	Florida, IV	2012
The Rt. Rev. Brian N. Prior*	Minnesota, VI	2015
The Rev. Juan Antonio Rosario de la Cruz	Dominican Republic, IX	2012
Ms. Kathleen Wells	Fort Worth, VII	2015
Stephen F. Hutchinson, Esq., <i>EC Liaison</i>	Utah, VIII	
Ms. Mary Kostel, <i>Staff</i>		

Changes in Membership

There was one change in membership during the course of the triennium: Bishop Brian Prior was appointed as a replacement for Bishop Samuel Johnson Howard.

Representatives of the Commission at General Convention

Bishop Dorsey Henderson and Deputy Joan Geiszler-Ludlum are authorized to receive non-substantive amendments to this Report at General Convention.

Summary of Work

Meetings

The Standing Commission on Constitution and Canons met in Chicago, Illinois, in November 2009; Salt Lake City, Utah in October 2010; and Minneapolis/St. Paul, Minnesota in September 2011. In addition, the Commission met via telephone conference call six times: May 2010, August 2010, March 2011, October 2011, and twice during November 2011. At its organizational meeting, the Commission elected Diane Sammons as its Chair; Joan Geiszler-Ludlum as its Vice-Chair; and Marcellus Smith as its Secretary. At its initial meeting and in subsequent meetings the Commission received comments and took action as reflected in this report. For detailed accounts of the Commission's proceedings, readers are referred to the minutes of the Commission's meetings, available at the Commission's web page on the General Convention website.

Review of Canonical Mandate

The canonical mandate of the Commission is as follows:

CANON I.1.2(n)

(3) A Standing Commission on 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 House of membership, 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 two Houses, 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 Executive Council and the Domestic and Foreign Missionary Society such amendments to their respective 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) Discharge such other duties as shall from time to time be assigned by the General Convention.

(v) Discharge such other duties as shall from time to time be assigned by the General Convention.

In undertaking its work, the Commission strove to keep its study and deliberations within the bounds of its canonical mandate and to refrain from judicial interpretation of the Constitution and Canons, in accordance with the limitations expressed in its authority and duties assigned by Canon I.1.2(n)(3).

Review of Title III, Canon 12: Of the Life and Work of A Bishop

Pursuant to the Commission's mandate of continuous review of the Constitution and Canons for consistency and clarity, the Commission proposes a canonical change to Canon III.12.5, Assistant Bishops, to correct an error that entered the Canon with 2006 adoption of revised Title III. The 2006 Title III rewrite produced awkward and disconnected wording regarding the necessary fitness examination and certification necessary before assuming the role of Assistant Bishop. The identical requirements contained in Canon III.11.3(b) apply to the election of any Bishop of this Church. The revision seeks to correct the awkward wording and make the language consistent with the language used for all other bishops. The suggested revision is contained at the end of this Blue Book Report.

Revision of the Title IV Disciplinary Canons

The 76th General Convention adopted a comprehensive revision of Title IV. As the revision has been studied and dioceses have engaged in the process of implementation, the Commission has received suggestions relative to certain technical inconsistencies and suggestions as to clarifications of certain provisions. At its October 28, 2011 meeting, the Commission voted to offer amendments to Title IV that are contained elsewhere in this Report. Additionally, in or about September 2010, the Commission became aware of a paper that was being circulated by two commentators, Runyon and McCall, raising concerns regarding the constitutionality of the 2009 revisions. The Commission became aware of a second group of scholars who responded to the McCall-Runyon paper. The responsive document was prepared by Bayne, Delafield and Hutchinson. The Commission kept itself apprised of the developments regarding these reports, but viewed it as outside of the scope of its mandate to initiate its own review. On August 6, 2011, the Commission received a letter from the Secretary of Convention of the Diocese of Albany, attaching a resolution passed at its recent diocesan convention imploring the Commission, in advance of the 77th General Convention, to study and begin the preparation of edits to the revisions that might be necessitated by constitutional concerns raised by canonical experts. The Commission considered this request in its October 28, 2011 and November 9, 2011 conference calls and voted that such an inquiry requested by the diocese was beyond the scope of the Commission's mandate, which only allows the Commission to initiate nonsubstantive changes for clarity and consistency. The Commission has no authority to issue

opinions on its own as to the constitutionality of a wholesale revision to Title IV that was voted on and passed by the General Convention in 2009.

Update Concerning Preparation of Supplement to White & Dykman

The 75th General Convention adopted Resolution 2006-A023, adding to the Commission's mandate the "continuing and comprehensive review and update" of the Annotated Constitution and Canons (popularly known as "White & Dykman"). Pursuant to A023, and continuing its work from the last triennium, the Commission continued to consider new ways to approach updates of Titles III and IV as wholesale changes (2003 and 1994, respectively) are not conducive to the conventional White & Dykman serial, section-by-section revision commentary method. The Commission has committed to hosting a meeting in January or February 2012 with key individuals who were involved in drafting the 1994 and 2009 revisions along with several proficient and talented drafters who will attempt to make headway in following a prescribed methodology for beginning the new Title IV Supplement.

Resolutions Referred to the Commission by General Convention and Others

Resolution 2009-A052

This was first presented at the 76th General Convention to allow voice and seat to resigned bishops but deny them voting privileges. The resolution was rejected by the House of Bishops, who had been the proponent of it. The resolution in various forms has had a lengthy history with the House of Deputies and House of Bishops changing their position multiple times. After historical exploration of the various proposals and after reviewing results of an informal questionnaire provided to the House of Bishops, the Commission recommends a middle approach which would allow resigned bishops to vote on all matters except those which would require an appropriation of funds, retaining such matters for bishops with jurisdiction.

Resolution 2009-D081

This resolution requested review of all provisions of the Constitution, Canons, and the Rules of Order of the House of Bishops, in which voting by Bishops or in the House of Bishops is set forth, for clarity and consistency. This question is closely related to that of A052 regarding the voting rights of Bishops in the House of Bishops. The question raised in D081 has two further components: what constitutes a quorum and what constitutes a majority competent to act.

Canon V.3.1 sets forth the general rule: "Except where the Constitution or Canons of the General Convention provide to the contrary, a quorum of any body of the General Convention consisting of several members, the whole having been duly cited to meet, shall be a majority of said members and a majority of the quorum so convened shall be competent to act." Nonetheless, there are at least three provisions of the Constitution (Art. I.2, Art.I.3), nine provisions of the Canons (Canons I.2.1(b), I.10.6(a), IV.3.21(a), IV.17.7, IV.5.30(e), IV.17.7, IV.9.2, IV.16.2), and twelve places in the Rules of Order (General Rules V, VII, IX, XV, XVII, XVIII, IX, XXIII, XXIV, XXV, XXIX; Missionary Bishops Rule II) of the House of Bishops where either a quorum is set, a majority is defined, or both. Wording varies sufficiently that it takes some work to determine what might be intended and how that might vary from the general rule of Canon V.3.1. Use of such terms as "the whole number of Bishops," "all the Bishops," "all Bishops having jurisdiction", among others, create at least the appearance of inconsistency and lend a lack of clarity.

However, the mandate of the Standing Commission on Constitution and Canons limits the Commission to expressing its views only to the proponent of a proposed amendment to the Constitution and Canons; proposing technical amendments deemed necessary or desirable to achieve consistency and clarity without altering the substance of any Constitutional and Canonical provision; and discharging such other duties as shall from time to time be assigned by the General Convention. Nowhere in the mandate of the Commission is any provision authorizing the Commission to conduct a review of the Rules of Order of the House of Bishops or to make recommendations regarding their Rules of Order. D081 only directs such a review. Voting procedures of the House of Bishops, as set out in the Constitution and Canons, are a matter of interest to the Church. The Rules of Order of the House of Bishops are a matter of the operation of the House itself, in which the wider Church also has an interest, but are left to the House of Bishops (and likewise the House of Deputies) to determine itself. Consequently, the Commission recommends that the House of Bishops undertake a comprehensive review of the Constitution and Canons and their Rules of Order to seek clarity and consistency in their voting procedures as it may desire, with which the Commission stands ready to provide such consultation, technical, drafting or other assistance as the House of Bishops might request.

Resolution 2009-A056

This resolution sought to amend Canon III.11.4(a) to seek consistency in the certification and election process for bishops. The Title III revision did not include a reference to certification although it was intended. The resolution was defeated. Upon further study it was believed that the resolution was defeated as there was a lack of clarity that the resolution did not seek to change the process for certification of a bishop-elect, but merely sought to achieve consistent language as to the certification process for those who were elected 120 days or more prior to the General Convention and those who were elected less than 120 days from General Convention.

Resolution 2009-A100

This resolution provided for joint action by the Standing Commission on Liturgy and Music (SCLM) to organize a meeting of Liturgists and Canonists to consider the language and intent of Canon II.3.5 (dealing with copies of translations and editions of the Book of Common Prayer which must be authorized by the Custodian of the Book of Common Prayer) and report back to the General Convention. After multiple discussions with members of SCLM and with the Custodian Greg Howe, it was determined to support an amendment to the Canons which would allow for dynamic and living translations of the BCP which would seek to capture the spirit of different cultures when translating rather than adopting a strict, literal word for word translation. The precise language of this suggested resolution is contained in the Report of the Standing Commission on Liturgy and Music. Likewise, the two Commissions also jointly considered a further amendment to Canon II.3.2 which would have allowed for variations in pagination as to electronic versions of the BCP. It was determined, however, prior to a vote on the resolution, that it was unnecessary as electronic mirror pagination is now achievable.

Resolution 2009-B008

This resolution was referred from the House of Deputies. It sought to change Canon 1.7.3(b) to include permanent and restricted endowment funds as an item that would require Standing Committee and Bishop approval prior to allowing the encumbrance or spending down by parishes. The purpose of the proposed resolution is that the existence of an endowment fund could be as crucial to the life of the church as the existence of real properties. While the Commission sought to draft a canon to embody the protections sought, after further discussion and study, the Commission concludes substantial authority already exists for the monitoring by a diocese of parish endowments. For example, the canons already allow for:

- (a) parochial reports and audits that could reflect significant changes and dangerous trends if analyzed from year to year, (Canons I.6.1. and I.7.1(f));
- (b) detailed records be maintained of trust funds (Canon I.7.1(c));
- (c) authority to the Diocesan Financial Committee to require additional reporting (Canon I.7.1(i));
- (d) mandatory reporting by the diocesan financial committee to the diocesan Convention regarding its monitoring of parish trust funds; and
- (e) authority to the Bishop to inspect the books and records of a congregation. (Canons II.9.5(b)(5); III.12.3(a)(1).
In addition, the Commission recommends that the annual parochial report format be revised to better report trends of misuse of permanent and restricted funds.

Resolution 2009-D066

This amendment sought to amend Article I.4 of the Constitution to add eighteen (18) youth deputies with voting authority to General Convention. The Commission sought to examine the impact of a new category of representation for a constituency not tied to geographical representation. After study and discussion, the Commission recommends no further action at this time. Resolution 1982-B045 called for creating a youth presence as a permanent part of future General Conventions. By special action, subsequent General Conventions allowed seat and voice for 18 youth, two selected from each Province. The 73rd General Convention amended House of Deputies Rule of Order XV.60(a) (now codified as HDRO XV.60(b)) to grant seat and voice to the Official Youth Presence (2000-D027). The members of the Official Youth Presence undergo selection and intensive training to prepare them for General Convention. By their initiative, 2009-D066 came before the 76th General Convention to add voting to seat and voice.

The Official Youth Presence (OYP) is the result of a Province-based nomination and selection process administered through the Office of Youth Ministries and funded by General Convention through the Office of Youth Ministries until 2009 when funding was eliminated. The Official Youth Presence will again take their seats in the 77th General Convention, thanks to a grant from the DFMS Constable Fund. As the selection process has evolved, careful attention is given to balancing cultures, ethnicities, socio-economic backgrounds, church sizes and philosophical views in addition to leadership. Among the concerns raised by this proposal, the Commission considered:

- That the OYP representatives are selected, not elected;
- That their representation is tied to Provinces, not to Dioceses, as are Deputies;
- That only lay persons qualify to serve in the OYP, without the balance with clergy members present in other deputations;
- That youth and young adult lay persons are beginning to make in-roads into election as deputies;
- That the OYP is limited to youth between the ages of 16 and 18;
- That questions arise as to who should fund OYP's participation;
- That partial voting privileges, such as one vote for the entire group, or voting except in a vote by orders, are inconsistent with the values of our polity; and
- That the OYP continues to provide a valuable leadership learning experience for the participating youth and for the House of Deputies that shows in the ministry pursuits of its members, including election of alumni/alumnae as deputies.

The intended role of the Official Youth Presence seems better served by not making this change. The Commission recommends no further action at this time.

Resolution 2009-A121

This resolution was provided jointly to the Commission and to the Standing Commission on Structure for further review from the Convention. The resolution sought to amend Canon I.2.1 to provide for more clarity in the election process for a Presiding Bishop, specifically as it relates to the role of the Joint Nominating Committee, as well as providing for more pastoral care to the candidates in the process. The resolution did not pass as the 2009 General Convention in that it appeared as if there was some confusion as to its purpose when it was introduced in the House of Bishops. The Commission commenced study on this matter. However, before the Commission reached its findings concerning Resolution A121, it was advised that this matter is being addressed by the Standing Commission on the Structure of the Church. Accordingly, the Commission suspended its work, pending further advice from the General Convention. The Commission did offer edits and comments to the draft proposed by Structure, presented as a resolution in their Blue Book Report.

Resolution 2009-A123

This resolution sought to correct inconsistencies between the existing canonical provisions for clergy discipline in "foreign Lands" and revisions to the discipline process represented in the current Title IV. This resolution as previously provided raised concerns relative to the creation of additional authority in the Bishop in charge of Congregations to assume authority akin to Bishop Diocesan relative to Title IV when the role of a Bishop in charge is more circumscribed. The Commission recommends a new resolution that will accomplish the purpose by allowing each Convocation to organize itself to best meet local needs while still maintaining the more circumscribed role of the Bishop in charge. Provision is also made for action if the Convocation is unable to self-organize.

Resolution 2009-A127

This resolution charged the Commission to "examine appropriate means and changes to the rules of order to prioritize and consolidate the work of legislation at General Convention and make recommendations to the Executive Council, President of the House of Deputies, Council of Advice, Presiding Bishop and the House of Bishops for future action..." and report same to the General Convention. The Commission had numerous conversations with various stakeholders including the Chair of the Standing Commission on Structure, the General Convention Office, the Presiding Bishop's Office, and representatives of the House of Bishops. The President of the House of Deputies generated a detailed survey circulated to the deputy listserv and provided the Commission with an extensive report summarizing the results. After many months of discussion, the Commission concluded its work; its recommendations are attached in a report appendix.

Resolution 2009-B014

At the request of the pastoral subcommittee of the Standing Commission on Ministry Development (SCMD), four members of the Commission participated in what became known as the B014 Task Force, providing consultation on both form and substance of a proposed new Canon III.12.9. The Task Force met on February 10, 2011 in Dallas, Texas and continued its work via conference call and web-based conference. The Task Force developed a draft with goals to: 1) create an external process that may be either a first place to start or a way to end an Episcopal relationship, but assumes that within the Diocese there have been some efforts to reconcile the relationship; 2) build in flexibility for the process and allow ample opportunity for the parties to resolve the matter by mutual agreement; 3) allow an outside

body, the Reconciliation Council, to make and enforce a resolution where mutual agreement is not possible; and 4) set deadlines to keep the process moving toward a conclusion. Once a draft was agreed upon, the Task Force referred its work back to the SCMD for its review. SCMD and its Pastoral Subcommittee have submitted proposed legislation as part of its Blue Book Report.

Resolution 2009-D020

In or about May 2010, the Commission received a request from Rosalie Simmonds Ballentine, Chair of the Executive Council D020 Task Force on the Response to the Anglican Covenant, to study and provide a report to the Executive Council relative to potential changes that would be necessary to the Constitution and Canons of the Episcopal Church if the Anglican Covenant draft was passed. The Commission provided such a report to the Committee which report was made public on June 24, 2011.

Resolution 2009-C056

The Standing Commission on Liturgy and Music requested the Commission participate in the work of the Standing Commission on Ministry Development pursuant to this resolution, for the development of liturgical resources for same sex blessings. The Commission, after reviewing its mandate, agreed that it could only provide technical assistance once there were proposed resolutions in place. SCLM did request and secure the attendance of several members of the Commission at one of its general meetings that was designed to engage many invitees from multiple boards and commissions and committees to engage in an active listening process relative to the resolution. Additionally, during the triennium, several members of the Commission assisted a subcommittee of SCLM in the technical drafting of resolutions relative to C056.

Renunciation and Abandonment Canons

The Commission was asked to review a resolution that would (1) amend the language of the current “renunciation” canons for deacons (III.7.8-III.7.10), priests (III.9.8-III.9.11), and bishops (III.12.7(a)-(c)) to make clear that actions taken under those canons carry no negative connotation for the ordained persons availing themselves of those canons; and (2) amend the language of the current “abandonment” canon (IV.16) to provide the option of “removal” (in addition to “deposition”) of a bishop who has been found under that canon to have abandoned The Episcopal Church, which option already exists in the abandonment canon for priests and deacons. Such proposals are contained in this Blue Book report.

Goals and Objectives for the 2013–2015 Triennium

The Commission sees the following as its key goals and objectives for the next triennium:

- Review any Title IV revision for technical corrections and canonical consistency.
- Review the abandonment canon for bishops (IV.16) to clarify who originates such an action: the Disciplinary Board for Bishops, those outside of the Disciplinary Board (Intake Officer), or either the Board or Intake Officer.
- Clarify whether accords pursuant to Agreements for Discipline (IV.9.1) are subject to the notice requirements of IV.14.4.
- Revise Canon IV.12(a) and (b) to replace the name “Church Deployment Office” with “Office for Transition Ministry” consistent with the 2009 amendment to Canon III.16.
- Provide resources and direction for a Title IV Supplement to White & Dykman.
- Continue to review the full body of the Constitution and Canons, and 2009 Resolution referrals, consistent with its Canon I.1.2 (n) mandate.

Budget Report

The Commission met nine times during the triennium—three times in person and six times by teleconference—and expended \$30,199.35, leaving \$12,155.00 unexpended from its budget. These remaining funds will assist in financing a proposed meeting to develop a methodology for addressing Title IV updates for White & Dykman.

The Commission expects to meet a similar number of times in the 2013–2015 triennium. This will require a budget of \$10,000 for 2011; \$35,000 for 2013; and \$20,000 for 2014; for a total of \$65,000 for the triennium.

Acknowledgements

The Commission wishes to express its gratitude to its members for their many contributions during the Triennium; to the Commission’s liaisons (Stephen Hutchinson, liaison to Executive Council; Mary Kostel, liaison to the Presiding

Bishop; and Bradford Foster, liaison to the President of the House of Deputies) for their thoughtful counsel; to the Secretary of the General Convention, Gregory Straub, for his guidance and encouragement; and to all of the staff members of the General Convention and The Episcopal Church whose steady and patient work made the Commission's meetings, travel and deliberations not only possible, but enjoyable.

Constitutional Amendments Proposed for First Reading

Resolution A028 Amend Constitution Article I, Section 2

Resolved, the House of _____ concurring, That Article I, Section 2 of the Constitution be amended as follows:

Sec. 2. Each Bishop of this Church having jurisdiction, every Bishop Coadjutor, every Suffragan Bishop, every Assistant Bishop, and every Bishop who by reason of advanced age or bodily infirmity, or who, under an election to an office created by General Convention, or for reasons of mission strategy determined by action of General Convention or the House of Bishops, has resigned jurisdiction, shall have a seat and a vote in the House of Bishops. *Only Bishops having jurisdiction shall have a vote on matters which, if adopted, would require a specific appropriation of funds.* A majority of all Bishops entitled to vote, exclusive of Bishops who have resigned their jurisdiction or positions, shall be necessary to constitute a quorum for the transaction of business.

Explanation

Resolution 2009-A052 sought to take away the vote of resigned/retired Bishops. The House of Deputies adopted. The House of Bishops amended. The resolution was referred to the Standing Commission on Constitution and Canons for study and review before the next General Convention. The House of Deputies concurred with the referral. The voting right of resigned/retired Bishops has been debated in numerous General Conventions. There has been a reluctance to take the right to vote away from resigned/retired Bishops, but also a desire to limit voting on matters which impact the budget to Bishops who actively bear responsibility for the people of a diocese or of the whole Church. The Commission proposes a revised A052 for adoption on first reading.

Proposed Canonical Amendments

Resolution A029 Amend Canon I.15.10

Resolved, the House of _____ concurring, That Canon I.15.10 is hereby amended to read as follows:

Sec. 10. ~~In case a Member of the Clergy in charge of a Congregation in a foreign land shall be accused of any offense under the Canons of this Church, it shall be the duty of the Bishop in charge of such Congregations to summon the Council of Advice, and cause an inquiry to be instituted as to the truth of such accusation; and should there be reasonable grounds for believing the same to be true, the said Bishop and the Council of Advice shall appoint a Commission, consisting of three Clergy and two Lay Persons, whose duty it shall be to meet in the place where the accused resides, and to obtain all the evidence in the case from the parties interested; they shall give to the accused all rights under the Canons of this Church which can be exercised in a foreign land. The judgment of the said Commission, solemnly made, shall then be sent to the Bishop in charge, and to the Presiding Bishop, and, if approved by them, shall be carried into effect; Provided, that no such Commission shall recommend any other discipline than admonition or removal of the Member of the Clergy from charge of said Congregation. Should the result of the inquiry of the aforesaid Commission reveal evidence tending, in their judgment, to show that said Member of the Clergy deserves a more severe~~

discipline, all the documents in the case shall be placed in the hands of the Presiding Bishop, who may proceed against the Member of the Clergy, as far as possible, according to the Canons of the General Convention.

In the case a Member of the Clergy in charge of a Congregation or otherwise authorized to serve the Church in a foreign land shall be accused of any offense under the Canons of this Church:

(a) With the permission of the Presiding Bishop, the Bishop in Charge and the Council of Advice may (i) engage a Diocese of this Church to provide the needed Disciplinary Structures to fulfill the requirements of the Canons of this Church, or (ii) establish among the Congregations of the Convocation the needed Disciplinary Structures to fulfill the requirements of the Canons of this Church. In either case, the Provincial Court of Review shall either be that of the Diocese providing the needed Disciplinary Structures or that of the Province of the Convocation; and, for the purposes of implementing the provisions for Ecclesiastical Discipline (Title IV) of a member of the Clergy, the Bishop in Charge shall serve the function reserved for the Bishop Diocesan, except that the Presiding Bishop must approve any Accord, any Agreement for Discipline and the terms of any Order, and pronounce the Sentence.

(b) If no other provision has been made to organize or provide the Disciplinary Structures in fulfillment of the Canons on Ecclesiastical Discipline for a Congregation in a foreign land, it shall be the duty of the Bishop in charge of such Congregations to summon the Council of Advice, and cause an inquiry to be instituted as to the truth of such accusation; and should there be reasonable grounds for believing the same to be true, the said Bishop and the Council of Advice shall appoint a Commission, consisting of three Clergy and two Lay Persons, whose duty it shall be to meet in the place where the accused resides, and to obtain all the evidence in the case from the parties interested; they shall give to the accused all rights under the Canons of this Church which can be exercised in a foreign land. The judgment of the said Commission, solemnly made, shall then be sent to the Bishop in charge, and to the Presiding Bishop, and, if approved by them, shall be carried into effect; Provided, that no such Commission shall recommend any other discipline than admonition or removal of the Member of the Clergy from charge of said Congregation. Should the result of the inquiry of the aforesaid Commission reveal evidence tending, in their judgment, to show that said Member of the Clergy deserves a more severe discipline, all the documents in the case shall be placed in the hands of the Presiding Bishop, who may proceed against the Member of the Clergy, as far as possible, according to the Canons of the General Convention.

Explanation

Resolution 2009-A123 sought to allow Convocations of this Church (Congregation in a foreign land) to organize the needed disciplinary structures to fulfill the intent of Title IV. Because Convocations are organized in several national and cultural contexts and may be of very different sizes, the revised Canon allows each Convocation to organize itself to best meet local needs while seeking to follow the requirements of this Church. Provision is also provided for action if the Convocation is unable to self-organize.

Resolution A030 Amend Canons: Canon III.7.8–10; Canon III.9.8–11; Canon III.12.7(a)–(c); Canon IV.16

Resolved, the House of _____ concurring, that Canon III.7.8, Canon III.7.9, Canon III.7.10, Canon III.9.8, Canon III.9.9, Canon III.9.10, Canon III.9.11,

Canon III.12.7(a), Canon III.12.7(b), Canon III.12.7(c), and Canon IV.16 be amended to read as follows:

Canons III.7.8–10 (for deacons)

Sec. 8. *Release and Removal from the Ordained Ministry of this Church*

If any Deacon of ~~this~~ *The Episcopal Church* shall ~~declare~~ *express*, in writing, to the Bishop of the Diocese in which such Deacon is canonically resident, ~~an intention to be released and removed from a renunciation of the ordained Ministry of this Church; and from the obligations attendant thereto, including those promises made at Ordination in the Declaration required by Article VIII of the Constitution of the General Convention and a desire to be removed therefrom,~~ it shall be the duty of the Bishop to record the ~~declaration and request so made~~ *matter*. The Bishop, being satisfied that the person so declaring is acting voluntarily and for causes, ~~assigned or known,~~ which do not affect the ~~Deacon's~~ *person's* moral character, ~~and is neither the subject of information concerning an Offense that has been referred to an Intake Officer nor a Respondent in a pending disciplinary matter as defined in Title IV of these Canons,~~ shall lay the matter before the ~~clerical members of the~~ Standing Committee, and with the advice and consent of a majority of ~~such members~~ *the Standing Committee* the Bishop may pronounce that ~~such renunciation is accepted, and that the Deacon~~ *the person* is released ~~and removed from the ordained Ministry of this Church and from the obligations of the Ministerial office attendant thereto,~~ and is deprived of the right to exercise *in The Episcopal Church* the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in Ordination. The Bishop shall also declare in pronouncing and recording such action that it was for causes which do not affect the person's moral character, and shall, ~~at the person's request, if desired,~~ give a certificate to this effect to the person so ~~released and~~ removed from the ordained Ministry.

Sec. 9. If a Deacon ~~making~~ submitting the aforesaid ~~declaration~~ writing described in Section 8 of this Canon be ~~of renunciation of the ordained Ministry~~ the subject of information concerning an Offense that has been referred to an Intake Officer or a Respondent in a pending disciplinary matter as defined in Title IV of these Canons, ~~be under Presentment for any Offense, or shall have been placed on Trial for the same,~~ the Ecclesiastical Authority to whom such ~~declaration is made~~ writing is submitted shall not ~~consider or act upon~~ consider or act upon the written request unless and ~~such declaration until after the said Presentment~~ disciplinary matter shall have been resolved by a dismissedal, Accord or Order and the time for appeal or rescission of such has expired ~~or the said Trial shall have been concluded and the Deacon judged not to have committed an Offense.~~

Sec. 10. In the case of the ~~renunciation~~ *release and removal of a Deacon of from the ordained Ministry by of a Deacon this Church* as provided in this Canon, a declaration of *release and* removal shall be pronounced by the Bishop in the presence of two or more Members of the Clergy, and shall be entered in the official records of the Diocese in which the Deacon being *released and* removed is canonically resident. The Bishop who pronounces the declaration of *release and* removal as provided in this Canon shall give

notice thereof in writing to every Member of the Clergy, each Vestry, the Secretary of the Convention and the Standing Committee of the Diocese in which the Deacon was canonically resident; and to all Bishops of this Church, the Ecclesiastical Authority of each Diocese of this Church, the Presiding Bishop, the Recorder of Ordinations, the Secretary of the House of Bishops, the Secretary of the House of Deputies, The Church Pension Fund, and the Board for ~~Church Deployment~~ *Transition Ministry*.

Canons III.9.8–11 (for priests)

Sec. 8. Renunciation of Release and Removal from the Ordained Ministry of this Church

If any Priest of ~~this~~ *The Episcopal Church* shall ~~declare~~*express*, in writing, to the Bishop of the Diocese in which such Priest is canonically resident, *an intention to be released and removed from a renunciation of the ordained Ministry of this Church and from the obligations attendant thereto, including those promises made at Ordination in the Declaration required by Article VIII of the Constitution of the General Convention, and a desire to be removed therefrom*; it shall be the duty of the Bishop to record the ~~declaration and request so made~~*matter*. The Bishop, being satisfied that the person so declaring is acting voluntarily and for causes, ~~assigned or known~~, which do not affect the ~~Priest's~~ *person's* moral character, *and is neither the subject of information concerning an Offense that has been referred to an Intake Officer nor a Respondent in a pending disciplinary matter as defined in Title IV of these Canons*, shall lay the matter before ~~the clerical members~~ of the Standing Committee, and with the advice and consent of a majority of ~~such members~~ *the Standing Committee* the Bishop may pronounce that ~~such renunciation is accepted, and that the Priest~~*the person* is released and removed from the *ordained Ministry of this Church and from the obligations of the Ministerial office attendant thereto*, and is deprived of the right to exercise in *The Episcopal Church* the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in Ordination. The Bishop shall also declare in pronouncing and recording such action that it was for causes which do not affect the person's moral character, and shall, ~~if desired~~*at the person's request*, give a certificate to this effect to the person so removed *and released* from the ordained Ministry.

Sec. 9. A Priest who ~~would be permitted~~*could* under this Canon *be released and removed to renounce the exercise from the of ordained Ministry of this Church* ~~office~~, and who desires to enter into other than ecclesiastical employment, may *declare express* in writing to the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident a desire to be released *and removed* from the obligations of the office and a desire to be released *and removed* from the exercise of the office of Priest. Upon receipt of such ~~declaration~~*writing*, the Ecclesiastical Authority shall proceed in the same manner as if ~~the declaration was one of renunciation of the ordained Priesthood~~*underprescribed in Section 8 of this Canon*.

Sec. 10. If a Priest ~~making the aforesaid declaration of renunciation of the ordained Ministry be under Presentment for any Offense, or shall have been placed on Trial for the same~~*submitting the writing described in Section 8 or*

9 of this Canon be the subject of information concerning an Offense that has been referred to an Intake Officer or a Respondent in a pending disciplinary matter as defined in Title IV of these Canons, the Ecclesiastical Authority to whom such declaration is made writing is submitted shall not consider or act upon such declaration the written request unless and until after the said Presentment the disciplinary matter shall have been resolved by a dismissal, Accord or Order and the time for appeal or rescission of such has expired. ed or the said Trial shall have been concluded and the Priest judged not to have committed an Offense.

Sec. 11. In the case of the ~~renunciation of~~ *release and removal of a Priest from the ordained Ministry of this Church by a Priest* as provided in this Canon, a declaration of *release and removal* shall be pronounced by the Bishop in the presence of two or more Priests, and shall be entered in the official records of the Diocese in which the Priest being *released and removed* is canonically resident. The Bishop who pronounces the declaration of *release and removal* as provided in this Canon shall give notice thereof in writing to every Member of the Clergy, each Vestry, the Secretary of the Convention and the Standing Committee of the Diocese in which the Priest was canonically resident; and to all Bishops of this Church, the Ecclesiastical Authority of each Diocese of this Church, the Presiding Bishop, the Recorder of Ordinations, the Secretary of the House of Bishops, the Secretary of the House of Deputies, the Church Pension Fund, and the Board for ~~Church Deployment~~ *Transition Ministry*.

Canon III.12.7(a)-(c) (for bishops)

Sec. 7. Renunciation Release and Removal from of the Ordained Ministry of this Church

(a) If any Bishop of ~~this~~ *The Episcopal Church* shall ~~declare~~ *express*, in writing, to the Presiding Bishop, a ~~renunciation of~~ *an intention to be released and removed from the ordained Ministry of this this Church and from the obligations attendant thereto, including those promises made at Ordination in the Declaration required by Article VIII of the Constitution of the General Convention, and a desire to be removed therefrom;* it shall be the duty of the Presiding Bishop to record the ~~declaration and request so made~~ *matter*. The Presiding Bishop, being satisfied that the person so declaring is acting voluntarily and for causes, ~~assigned or known;~~ which do not affect the person's moral character, *and is neither the subject of information concerning an Offense that has been referred to an Intake Officer nor a Respondent in a pending disciplinary matter as defined in Title IV of these Canons,* shall lay the matter before the Advisory Council to the Presiding Bishop, and with the advice and consent of a majority of the members of the Advisory Council the Presiding Bishop may pronounce that ~~such renunciation is accepted, and that the Bishop~~ *person is released and removed from the ordained Ministry of this Church and from the obligations attendant thereto, of all Ministerial offices,* and is deprived of the right to exercise in *The Episcopal Church* the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in Ordinations. The Presiding Bishop shall also declare in pronouncing and recording such action that it was for causes which do not affect the person's

moral character, and shall, ~~if desired~~ *at the person's request*, give a certificate to this effect to the person so *released and removed from the ordained Ministry*.

(b) If a Bishop submitting the writing described in Section 7(a) of this Canon be the subject of information concerning an Offense that has been referred to an Intake Officer or a Respondent in a pending disciplinary matter as defined in Title IV of these Canons ~~making the aforesaid declaration of the renunciation of the ordained Ministry be under Presentment for any canonical Offense, or shall have been placed on Trial for the same~~, the Presiding Bishop shall not consider or act upon the written request unless and until the disciplinary matter shall have been resolved by a dismissal, Accord or Order and the time for appeal or rescission of such has expired ~~shall not consider or act upon such declaration until after the Presentment shall have been dismissed or the said Trial shall have been concluded and the Bishop judged not to have committed an Offense~~.

(c) In the case of ~~such renunciation by the release and removal of~~ a Bishop *from the ordained Ministry of this Church* as provided in this Canon, a declaration of removal *and release* shall be pronounced by the Presiding Bishop in the presence of two or more Bishops, and shall be entered in the official records of the House of Bishops and of the Diocese in which the Bishop being removed *and released* is canonically resident. The Presiding Bishop shall give notice thereof in writing to the Secretary of the Convention and the Ecclesiastical Authority and the Standing Committee of the Diocese in which the Bishop was canonically resident, to all Bishops of the Church, the Ecclesiastical Authority of each Diocese of this Church, the Recorder, the Secretary of the House of Bishops, the Secretary of the General Convention, The Church Pension Fund, and the ~~Church Deployment Board for Transition Ministry~~.

Canon IV.16

CANON 16: Of Abandonment of The Episcopal Church

(A) By a Bishop

Sec. 1. If a Bishop abandons The Episcopal Church (i) by an open renunciation of the Doctrine, Discipline or Worship of the Church; or (ii) by formal admission into any religious body not in communion with the same; or (iii) by exercising Episcopal acts in and for a religious body other than the Church or another church in communion with the Church, so as to extend to such body Holy Orders as the Church holds them, or to administer on behalf of such religious body Confirmation without the express consent and commission of the proper authority in the Church, it shall be the duty of the Disciplinary Board for Bishops, by a majority vote of all of its members, to certify the fact to the Presiding Bishop and with the certificate to send a statement of the acts or declarations which show such abandonment, which certificate and statement shall be recorded by the Presiding Bishop. The Presiding Bishop shall then place a restriction on the exercise of ministry of said Bishop until such time as the House of Bishops shall investigate the matter and act thereon. During the period of such restriction, the Bishop shall not perform any Episcopal, ministerial or canonical acts.

Sec. 2. The Presiding Bishop, or the presiding officer, shall forthwith give notice to the Bishop of the certification and restriction on ministry. Unless the restricted Bishop, within sixty days, makes declaration by a verified written statement to the Presiding Bishop, that the facts alleged in the certificate are false or utilizes the provisions of Canon III.12.7, the Bishop will be liable to Deposition *or Release and Removal*. If the Presiding Bishop is reasonably satisfied that the statement constitutes (i) a good faith retraction of the declarations or acts relied upon in the certification to the Presiding Bishop or (ii) a good faith denial that the Bishop made the declarations or committed the acts relied upon in the certificate, the Presiding Bishop, with the advice and consent of the Disciplinary Board for Bishops, shall terminate the restriction. Otherwise, it shall be the duty of the Presiding Bishop to present the matter to the House of Bishops at the next regular or special meeting of the House. ~~If the~~*The House may*, by a majority of the whole number of Bishops entitled to vote, (1) *consent to the deposition of the subject Bishop, in which case*; the Presiding Bishop shall depose the Bishop from the ~~ordained m~~*Ministry of The Episcopal Church*, and pronounce and record in the presence of two or more Bishops that the Bishop has been so deposed, or (2) *consent to the release and removal of the subject Bishop from the ordained Ministry of The Episcopal Church, in which case the Presiding Bishop shall declare such release and removal in the presence of two or more Bishops.*

(B) By a Priest or Deacon

Sec. 3. If it is reported to the Standing Committee of the Diocese in which a Priest or Deacon is canonically resident that the Priest or Deacon, without using the provisions of Canon III.7.8-10 or III.9.8-11, has abandoned The Episcopal Church, then the Standing Committee shall ascertain and consider the facts, and if it shall determine by a vote of three-fourths of all the members that the Priest or Deacon has abandoned The Episcopal Church by an open renunciation of the Doctrine, Discipline or worship of the Church, or by the formal admission into any religious body not in communion with the Church, or in any other way, it shall be the duty of the Standing Committee of the Diocese to transmit in writing to the Bishop Diocesan, or if there be no such Bishop, to the Bishop Diocesan of an adjacent Diocese, its determination, together with a statement setting out in a reasonable detail the acts or declarations relied upon in making its determination. If the Bishop Diocesan affirms the determination, the Bishop Diocesan shall place a restriction on the exercise of ministry by that Priest or Deacon for sixty days and shall send to the Priest or Deacon a copy of the determination and statement, together with a notice that the Priest or Deacon has the rights specified in Section 2 *of this Canon* and at the end of the sixty day period the Bishop Diocesan will consider deposing the Priest or Deacon in accordance with the provisions of Section 4.

Sec. 4. Prior to the expiration of the sixty day period of restriction, the ~~Bishop Diocesan may permit~~ the Priest or Deacon ~~to~~ *may* utilize the provisions of Canon III.7.8-10 or III.9.8-11, as applicable. If within such sixty day period the Priest or Deacon shall transmit to the Bishop Diocesan a statement in writing signed by the Priest or Deacon, which the Bishop Diocesan is

reasonably satisfied constitutes a good faith retraction of such declarations or acts relied upon in the determination or a good faith denial that the Priest or Deacon committed the acts or made the declarations relied upon in the determination, the Bishop Diocesan shall withdraw the notice and the restriction on ministry shall expire. If, however, within the sixty day period, the Bishop Diocesan does not ~~declare pronounce acceptance of the renunciation~~ *the release and removal* of the Priest or Deacon in accordance with Canon III.7.8-10 ~~and or~~ III.9.8-11, as applicable, or the Priest or Deacon does not make retraction or denial as provided above, then it shall be the duty of the Bishop Diocesan either (i) to depose the Priest or Deacon or (ii) if the Bishop Diocesan is satisfied that no previous irregularity or misconduct is involved, with the advice and consent of the Standing Committee, to pronounce and record in the presence of two or more Priests that the Priest or Deacon is released *and removed* from the *ordained Ministry of this Church and from the obligations attendant thereto*, ~~of Priest or Deacon~~ and (for causes which do not affect the person's moral character) is deprived of the right to exercise *in The Episcopal Church* the gifts and spiritual authority conferred in Ordination.

Explanation

The Presiding Bishop's office communicated to the Commission the following insights gleaned in recent years regarding the existing "renunciation" and "abandonment" canons: First, the renunciation canons were being regarded by some as carrying a negative mark against those ordained persons who "renounced" their ordained ministry according to those canons. The proposed amendments attempt to clarify that there is no negative connotation associated with that process, in large part by recasting the process in terms of "release" from the obligations of Ordained Ministry in The Episcopal Church and "removal" from the privileges that flow therefrom. Second, the current abandonment canon for bishops provides only one outcome in the instance of a bishop who has been found to have abandoned The Episcopal Church, which is deposition; by contrast, the abandonment canon for priests and deacons provides the option of removal in addition to deposition. The failure of the abandonment canon for bishops to provide the option of removal forecloses the possibility of a more pastoral response that might be appropriate in some instances. The proposed amendments make removal an option in the abandonment canon for bishops.

Resolution A031 Amend Canon III.11.4(a)

Resolved, the House of _____ concurring, that the following section of Title III, 11.4(a) be amended to read as follows:

Sec. 4.

(a) If the date of the election of a Bishop occurs more than one hundred and twenty days before the meeting of the General Convention, The Standing Committee of the Diocese for which the Bishop has been elected shall by its President, or by some person or persons specially appointed, immediately send to the Presiding Bishop and to the Standing Committees of the several Dioceses a certificate of the election by the Secretary of Convention of the Diocese, bearing a statement *of receipt of (that)*

(1) evidence of the Bishop-elect's having been duly ordered Deacon and Priest,

(2) *certificates from a licensed medical doctor and licensed psychiatrist, appointed by the Ecclesiastical Authority with the approval of the Presiding Bishop, that they have thoroughly examined the Bishop-elect as to that person's medical, psychological and psychiatric condition and have not discovered any reason why the person would not be fit to undertake the work for which the person has been chosen. Forms and procedures agreed to by the Presiding Bishop and The Church Pension Fund shall be used for this purpose; and*

(3) evidence that a testimonial in the following form was signed by a constitutional majority of the Convention ~~must also be delivered in the following form:~~

We, whose names are hereunder written, fully sensible of how important it is that the Sacred Order and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality, do, in the presence of Almighty God, testify that we know of no impediment on account of which they Reverend A.B. ought not to be ordained to that Holy Office. We do, moreover, jointly and severally declare that we believe the Reverend A.B. to have been duly and lawfully elected and to be of such sufficiency in learning, of such soundness in the Faith, and of such godly character as to be able to exercise the Office of a Bishop to the honor of God and the edifying of the Church, and to be a wholesome example to the flock of Christ.

(Date)_____ (Signed)_____

The Presiding Bishop, without delay, shall notify every Bishop of this Church exercising jurisdiction of the Presiding Bishop's receipt of the certificates mentioned in this Section and request a statement of consent or withholding of consent. Each Standing Committee, in not more than one hundred and twenty days after the sending by the electing body of the certificate of the election, shall respond by sending the Standing Committee of the Diocese for which the Bishop is elected either the testimonial of consent in the form set out in paragraph (b) of this Section or written notice of its refusal to give consent. If a majority of the Standing Committees of all the Dioceses consents to the ordination of the Bishop-elect, the Standing Committee of the Diocese for which the Bishop is elected shall then forward the evidence of the consent, with the other necessary *certificates mentioned in this Section* (documents described in Sec. 3(a) of this Canon), to the Presiding Bishop. If the Presiding Bishop receives sufficient statements to indicate a majority of those Bishops consents to the ordination, the Presiding Bishop shall, without delay, notify the Standing Committee of the Diocese for which the Bishop is elected and the Bishop-elect of the consent.

Explanation

This amendment adds parallel language to Canon III.11.4(b). During review of other proposed amendments to the procedures for the Ordination of Bishops, SCCC noted that the reference to a certificate evidencing the Bishop-elect's medical, psychological and psychiatric examination was missing from the provision. Research found that Title III rewrite contained in 2006-A082, adopted by the 75th General Convention, did not including the referenced to such a certificate but that it was inference from the rest of the provision.

Resolution A032 Amend Canon 12.5(b)(3)

Resolved, the House of _____, concurring, the 77th General Convention amend Canon III.12.5(b)(3) as follows:

(3) Bishops of a Church in communion with this Church, in good standing therein, if they:

- (i) have previously resigned their former responsibilities;
- (ii) have received approval, by a competent authority within the Church of their ordination of their appointment to the position of Assistant Bishop;

(iii) have exhibited satisfactory evidence of moral and godly character and having met theological requirements;

(iv) have promised in a writing submitted to the Bishop making the appointment to submit in all things to the Doctrine, Discipline and Worship of this Church; ~~and thorough examination covering their medical;~~

(v) have submitted to and satisfactorily passed a *thorough examination covering their medical*, psychological and psychiatric condition by recognized and licensed professionals appointed by the Ecclesiastical Authority of the Diocese with the approval of the Presiding Bishop. The forms for medical, psychological and psychiatric reports prepared by The Church Pension Fund shall be used for these purposes.

Explanation

Prior to 2006, the predecessor provisions of Canon III.27.2(c)(5) (2000) and Canon 21.3(c)(5) (2003), Of Assistant Bishops, read: “(5) have submitted to and satisfactorily passed a thorough examination covering their medical, psychological and psychiatric condition by recognized and licensed professionals appointed by the Ecclesiastical Authority of the Diocese with the approval of the Presiding Bishop. The forms for medical, psychological and psychiatric reports prepared by The Church Pension Fund shall be used for these purposes.”

The Title III rewrite adopted in 2006 produced the disconnected wording currently found in Canon III.12.5 (b) regarding Assistant Bishops. The proposed amendment restores the previous wording and retains the requirement for certification of medical, psychological and psychiatric condition before assuming the role of Assistant Bishop. Identical requirements, contained in Canon III.11.3 (b) (2009), apply to the election of any Bishop of this Church.

Resolution A033 Amend Canons: Canon IV.2; Canon IV.5.3(i); Canon IV.6.7; Canon IV.11.5

Resolved, the House of _____ concurring, that the following sections of Canons IV.2, IV.5 (3), IV.6.7, and IV. 11.5 be amended to read as follows:

Canon IV.2

Advisor shall mean a person designated to support, assist, consult with ~~and~~, advise *and, where expressly so authorized under this Title, speak for* a Complainant or Respondent in any matter of discipline under this Title, as provided in Canon IV.19.10.

Complainant shall mean (a) ~~the~~ *any* person or persons from whom the Intake Officer receives information concerning an Offense *and who, upon consent of that person(s), is designated a Complainant by the Intake Officer* or (b) any Injured Person designated by the Bishop Diocesan who in the Bishop Diocesan’s discretion, should be afforded the status of a Complainant, provided, however, that any Injured Person so designated may decline such designation.

Hearing Panel shall mean a panel of three *or more* members of the Disciplinary Board selected by the president of the Board, unless some other manner of selection is provided by Diocesan Canon, to serve as the body before which a hearing is held as provided in Canon IV.13, provided, however, that no such member may serve as a member of the Conference Panel in the same case.

Canon IV.5.3(i)

(i) Any Diocese may agree *in writing* with one or more other Dioceses to develop and share resources necessary to implement this Title, including members of Disciplinary Boards, Church Attorneys, Intake Officers, Advisors, Investigators, Conciliators and administrative and financial support for proceedings under this Title.

Canon IV.6.7

Sec. 7. If the Intake Officer determines that the information, if true, would constitute an Offense, the Intake Officer shall promptly forward the intake report to the Reference Panel. The president shall promptly select from the Disciplinary Board, ~~by lot or by other random means~~, a Conference Panel and a Hearing Panel, and shall designate a president of each Panel, *unless some other means of selecting the Panels or designating the president of a Panel is provided by Diocesan Canon*. A Conference Panel may consist of one or more person. A Hearing Panel shall consist of not less than three persons and shall include both clergy and lay members. The president *of the Disciplinary Board* shall be ineligible to serve on either Panel.

Canon IV.11.5

Sec. 5. All investigations shall be confidential until such time information obtained therefrom may be utilized by the Church Attorney, the Bishop Diocesan or the Panels ~~upon the consent of the person interviewed or as the Bishop Diocesan deems pastorally necessary~~, and. All Persons, prior to being interviewed shall be advised of the confidential nature of the investigation and when such information may be shared during the course of the proceedings.

Explanation

Canon IV.2 revisions: The first addition contemplates that Respondents and Complainants may not wish to speak for themselves at various stages of the discipline process and may have elected not to secure counsel. The Advisor could thus speak for the Complainant or Respondent without taking on the formal burden of an advocate or attorney. The second amendment describes how a person with information about an offense becomes a Complainant. The current definition does not contain any such instruction. First, the informant must agree to the designation as it requires participation in the disciplinary process. Moreover, as the provision currently reads, it does not describe the actor who so designates the complainant. The Intake Officer is the first person who officially accepts the information and thus, is in the best position to make the designation. The third amendment, as currently written, conflicts with Canon IV.6.7 in providing that a Hearing Panel shall be composed of “not less than three members”. This seeks to bring the two provisions into conformity.

Canon IV.5.3 revision: While it is likely that most dioceses that choose to share resources will provide a writing that reflects their agreement, good practice dictates that this should be required under the canons.

Canon IV.6.7 revision: As currently written this provision is inconsistent with IV.2, which does not provide for random selection of members of the Disciplinary Board who will serve on a Conference or Hearing Panels. This will bring the two provisions into conformity with each other. It is recommended that the possibility for random selection of panel members be retained through providing local dioceses with the option to retain this method through local canons.

Canon IV.11.5 revision: There are certain times in the disciplinary process when information obtained from investigations will be shared with others. For instance, if the matter proceeds to the Conference Panel or Hearing Panel, the information obtained from the investigation is utilized. Further, requiring the Intake Officer or Investigator to secure the permission of the witnesses after the investigation is administratively burdensome and can delay the process. The revision clarifies that otherwise confidential information will be shared in the disciplinary process and that witnesses and other persons interviewed must be advised of this fact prior to their interview.

Resolution A034 Amend Canon V.2

Resolved, the House of _____ concurring, that the following section 3 be added to Canon V.2 to read as follows:

Sec. 3. As used in these Canons, the terms “the Church” and “this Church” refer to the Protestant Episcopal Church in the United States in America, also known as The Episcopal Church, unless expressly noted otherwise.

Explanation

In its work with the Canons, the Commission noticed that the terms “the Church” and “this Church” are used interchangeably throughout the Canons to refer to The Episcopal Church. The Commission proposes this definitional amendment to the Canons to clarify this existing usage.

Appendix: Report on Resolution 2009-A127

TO:	The Executive Council of The Episcopal Church, President of the House of Deputies, The Presiding Bishop of The Episcopal Church, The Councils of Advice for the President of the House of Deputies and the Presiding Bishop, The House of Bishops of The Episcopal Church and the 77th General Convention
FROM:	The Standing Commission on Constitution and Canons (“SCCC”)
DATE:	December 2, 2011
RE:	Resolution A127

This constitutes our report pursuant to the mandate of Resolution A127 to (1) examine appropriate means and changes to the Rules of Order to prioritize and consolidate the work of legislation at General Convention; (2) make recommendations to the Executive Council, the President of the House of Deputies, the councils of advice, the Presiding Bishop and the House of Bishops for future action; and (3) report to the next General Convention.

1. The work of the Standing Commissions in the preceding triennium forms the foundation of the work of the Legislative Committees and the General Convention. The Canons, regarding Standing Commissions, and the House of Deputies Rules of Order, regarding General Convention Legislative Committees, are silent as to appointment of non-Deputies. The President of the House of Deputies appoints the lay and clergy Commission and Committee members, and the Presiding Bishop appoints bishop Commission and Committee members. By historical but informal practice, the President of the House of Deputies has appointed Standing Commission members who are also Deputies to the corresponding Legislative Committee where possible by availability and request. SCCC recommends that each Standing Commission become the foundation for the corresponding Legislative Committee for the following General Convention.

SCCC understands that this proposal may have financial impacts that may implicate the willingness of prospective appointees to serve on Standing Commissions. These implications were beyond the scope of the mandate given SCCC in Resolution 2009-A127. If further study shows that these potential obstacles seriously hinder the proposal, SCCC strongly encourages the President of the House of Deputies to continue current practice and to appoint the Deputies from the corresponding Standing Commission to serve as members of the respective Legislative Committees.

2. SCCC recommends that each Standing Commission provide to the Office of General Convention an English and Spanish version of its final report for the General Convention Blue Book. The time necessary for translation can significantly delay the distribution of Blue Books. Distributing the Blue Books earlier will allow for advance work on resolutions and legislative committees to occur well in advance of General Convention. This is done as regular practice by the General Convention Office when the Blue Book report of each Standing Commission and Committee is submitted. This recommendation is not needed.

3. SCCC recommends that significantly in advance of the General Convention to be held in 2012 in Indianapolis, the President of the House of Deputies and the Presiding Bishop and all appropriate officers ask that resolutions be submitted by deputies and bishops not less than sixty (60) days before the beginning of the General Convention. For conventions beginning in 2015, amend the Rules of Order of the House of Deputies and the House of Bishops to require all resolutions be submitted not less than thirty (30) days in advance of the convention, provided that the President of the House of Deputies and the Presiding Bishop shall have authority up to and including each General Convention to allow a resolution to be considered by either House for good cause after the close of the sixty-day period described above. (Rules 21(e) and 24 appear to be the most affected rules in the Rules of Order of the House of Deputies.)

4. There is no need for any change to the Rules of Order of the House of Deputies to request legislative committees consider resolutions in any particular order, since the President of the House of Deputies and the Presiding Bishop can take such action without any legislative change.

5. SCCC recommends that the House of Deputies amend the House of Deputies Rules of Order related to decorum and debate, Rules 32-39, as follows:

- No amendment or procedural motion shall be allowed during the first five minutes of debate if any deputy or any person is waiting to speak to that motion.

- Limit debate to two (2) minutes per person.
- Total substantive time for debate on any resolution, including amendments, for any resolution not on the Consent Calendar, shall be fifteen (15) minutes.

6. SCCC recommends that the House of Deputies amend the House of Deputies Rules of Order, Rules 42 and 43, to have the Secretary read only the outcome of any Vote by Orders, and only read the vote of each deputation if requested by more than twenty-five percent of the deputies.

7. SCCC recommends that the House of Deputies amend the Rules of Order, Rule 44, for the House of Deputies to provide that on any election after the fourth ballot, the number of people remaining on the ballot is no more than twice the number of people to be elected for the particular office.

8. The President of the House of Deputies and the Presiding Bishop for the House of Bishops will initiate the following items to improve the efficiency of General Convention:

- Develop training mechanisms to train legislative chairs on procedures and mechanisms to expedite consideration of legislative action.
- Expand the use of written or videotaped statements to control the number of outside speakers and the length of statements made by those speakers.
- Continue and expand the use of the review of resolutions before and at General Convention for consistency with the Constitution, canons, and other polity issues.

9. SCCC and the House of Deputies have done substantial review of the House of Deputies Rules of Order during the last Triennium and a number of the proposed changes in this Report are the result of those efforts. The Presiding Bishop offered comments regarding how the work of General Convention, in particular the work of legislative committees, might be made more efficient. The House of Bishops proposed no changes to its Rules of Order for review by the Commission.

Standing Commission on Ecumenical and Interreligious Relations

Membership

The Rt. Rev. Philip Duncan, <i>Chair</i>	Central Gulf Coast, IV	2015
The Very Rev. Sam Candler, <i>Vice-Chair</i>	Atlanta, IV	2015
Mr. Matthew Hall, <i>Secretary</i>	Arizona, VIII	2015
The Very Rev. Peter Eaton	Colorado, VI	2015
Dr. Steven Horst	Connecticut, I	2012
The Rt. Rev. J. Scott Mayer	Northwest Texas, VII	2015
The Rt. Rev. Steven Miller	Milwaukee, V	2012
The Hon. Joanne O'Donnell	Los Angeles, VIII	2015
The Rev. Cecily Sawyer Harmon	Delaware, III	2012
Ms. Betsy Schlossman	Rio Grande, VII	2012
Mr. Charles Edward Vance III	Easton, III	2015
Ms. Elizabeth Wendt	Pennsylvania, III	2012
Ms. Sarah Dylan Breuer, <i>EC Liaison</i>	Massachusetts, I	
The Rev. Dr. Thomas Ferguson, <i>Staff</i>		
The Rev. Dr. Gwynne Guilbord, <i>Consultant</i>		

Summary of Work

Mandate

The mandate of the Standing Commission on Ecumenical and Interreligious Relations is “to recommend to the General Convention a comprehensive and coordinated policy and strategy on relations between this Church and other Churches, and this Church and other religions, and to make recommendations to the General Convention concerning inter-Church cooperation and unity, and interreligious dialogue and action” [Canon I.1.2(n)(5)]. The Committee also nominates for appointment by the Presiding Bishop persons to serve on the governing bodies of ecumenical and interreligious organizations to which The Episcopal Church belongs and to receive reports from these bodies, which are then presented to the Presiding Bishop and Executive Council.

The Ecumenical and Interreligious Officer is part of the Global Partnerships Team and works closely with the Office of the Presiding Bishop. The Office of Ecumenical and Interreligious Relations initiates and maintains ongoing work in ecumenical and interreligious relations, a record of which may be found on The Episcopal Church’s website.

Resolutions Referred to the Commission

2009-A074: Endorse Theological Statement on Interreligious Relations

The Commission received Resolution 2009-A074 and the accompanying Theological Statement on Interreligious Relations, which the Commission has committed to in developing future interreligious dialogues and partnerships.

2009-A075: Approve Presbyterian-Episcopal Agreement

The Commission appointed new members for the renewed round of dialogue initiated in Resolution 2009-A075. Copies of the Agreement, along with a Commentary and Frequently Asked Questions, were sent to bishops and diocesan ecumenical and interreligious officers. A report of the dialogue team for the 2010–2012 triennium follows in this report.

2009-A076: Establish Dialogue with the Church in Sweden

The Commission, in collaboration with the Ecumenical and Interreligious Officer and the Presiding Bishop, held two meetings with representatives of the Church of Sweden and consulted with the Anglican Communion Office and the Lutheran World Federation.

2009-A089: Daily Prayer

Members of the Commission were in conversation with the Standing Commission on Liturgy and Music on its preparation of possible resources concerning Christian anti-Judaism.

2009-D016: Ecumenical Shared Ministries

The Commission drafted guidelines for ecumenical shared ministries, presented as a resolution to the 77th General Convention.

2009-D054: Interim Eucharistic Sharing with UMC and Dialogue with Historically African-American Methodist Churches

The Commission has been committed to developing relationships with the historically African-American Methodist Churches as part of the dialogue with the United Methodist Church. Symposia on race and racism in the church were held in 2007 and 2009 with representatives from the United Methodist Church and the historically African-American Methodist Churches. The Report of the United Methodist-Episcopal dialogue focused on matters of race and racism as church-dividing issues.

2009-A163: Mandate on NEAC AIDS Tutorial

As requested by General Convention, the Commission discussed the National Episcopal AIDS Coalition's web-based tutorial and asked that its members complete this important training.

Status of Ongoing Dialogues and Full Communion Relationships

Methodist-Episcopal Dialogue

The United Methodist-Episcopal Dialogue met during the 2010–2012 triennium and reshaped itself in the service of deepening the relationship between the two communions. In 2006, both churches voted to enter into a relationship of Interim Eucharistic Sharing. In 2010, the dialogue completed the initial phase of its dialogue and issued A Theological Foundation for Full Communion, summarizing the theological work of the dialogue from 2002–2010 and outlining areas of theological convergence and divergence. Upon completion of this phase of dialogue, with the issuing of the Theological Foundation, the dialogue chose to reorganize itself and to focus in three areas. First, the Dialogue wishes to develop relationships with African-American Churches. A major symposium on race and racism as church-dividing issues, including participation of historically African-American Methodist Churches, was held in 2009. A subcommittee of the dialogue was formed to focus on deepening these partnerships. Second, the Dialogue hopes to work to raise the visibility, profile, and reception of this dialogue with congregations, dioceses, and annual conferences. Several dioceses and annual conferences have signed covenant relationships, and this second subcommittee is focused on building relationships. Third, the Dialogue seeks to begin the process for drafting a full communion proposal.

Presbyterian-Episcopal Dialogue

The 73rd General Convention established a bilateral dialogue with the Presbyterian Church, USA (PCUSA). In 2009, the Commission reported to General Convention on the progress made in the dialogue to that date and recommended (1) the adoption of an "Agreement Between The Episcopal Church and the Presbyterian Church (USA)" drafted by the dialogue participants and (2) authorization of a second round of dialogue to address the issues identified in the Agreement, in Resolution 2009-A075 at the 76th General Convention. The Resolution was adopted, and the PCUSA General Assembly adopted the Agreement in 2008. The second round of the dialogue commenced in 2010.

The current round of dialogue met three times during the triennium. At all meetings, participants worshipped together using rites approved by either denomination, with ordained ministers of each denomination officiating.

These meetings focused on the elements of the Agreement reached in the previous round of the Dialogue, particularly the divergences identified in the Agreement: "personal" versus "corporate" episcopate, and understandings of ordained ministry, including the ministries of deacons and elders and their relationship to the priesthood. Participants exchanged presentations on ministry in our two traditions. Further discussions focused on the role of liturgy and worship, and it was agreed that both the Word and Sacrament must be held in balance.

Notwithstanding these hopeful signs, disagreement remains on the concepts of "personal" and "corporate" episcopate. Episcopalians hold that in order to be in full communion, there must be a sharing in the sign of the historic succession of bishops. Presbyterians believe that episcopate has been passed on corporately from apostolic times, that the presbytery as a whole exercises oversight corporately, and that the three-fold ministry is present in the local congregation comprised

of deacons, elders, and the minister of Word and Sacrament as a bishop in each congregation. Although much recognition of each other's ministries was endorsed in the Agreement, mutual reconciliation seems to rest upon resolution of the episcopate issue. Round II of the Dialogue will continue to investigate ways to encourage preliminary altar and pulpit fellowship and, hence, to allow our congregations of both churches to commonly pursue the mission and ministry of Christ's One, Holy, Catholic and Apostolic Church, seeking to share in that unity for which Christ prayed (John 17: 20-21).

Church of Sweden-Episcopal Dialogue

Resolution 2009-A076 of the 76th General Convention called for the exploration of a dialogue between The Episcopal Church and the Church of Sweden. The Niagara Report as well as the final report of the Anglican Lutheran International Commission (ALIC) called on member churches of the LWF and Anglican Communion to remove barriers to greater unity, given the theological convergence reached by Anglicans and Lutherans. Both The Episcopal Church and the Church of Sweden are international churches that are part of global communions (the Church of Sweden has over 30 congregations overseas; The Episcopal Church has congregations in sixteen countries), are spurred by common ministry in the European context, and share a past history of dialogue (Swedish churches in America were ceded to The Episcopal Church; there have been previous rounds of bilateral dialogue). Two meetings were held during the triennium, reviewing the work of the Anglican Lutheran International Commission, looking at past rounds of dialogue between the two churches, and exploring possible common mission and ministry. At all stages of this dialogue both churches have been in correspondence and consultation with the Anglican Communion Office and the Lutheran World Federation. A possible concordat between two churches is being discussed and outlined.

Old Catholic Churches of the Union of Utrecht

Since 1934, on the basis of the Bonn Concordat of 1931, The Episcopal Church has been in full communion with the Old Catholic Churches of the Union of Utrecht. This is the oldest full communion partnership for The Episcopal Church and the Anglican Communion.

Since 2004, the Rt. Rev. W. Michie Klusmeyer, Bishop of West Virginia, has served as the Presiding Bishop's representative to the International Bishops' Conference (similar to the House of Bishops of the Episcopal Church). In addition to being present at these meetings, The Episcopal Church continues to be present and engaged at other Old Catholic meetings, such as the Old Catholic Theological Conference and the quadrennial Old Catholic Congress. The Rt. Rev. Pierre Whalon is also in regular communication with the Old Catholic Bishops and shares in the ministries of the Old Catholic Churches.

Previously, the Polish National Catholic Church served as a member of the Union of Utrecht in North America. However, in 2003, they removed themselves from the International Bishops' Conference, and in 2004, the Archbishop of Utrecht formally accepted their removal as members of the Old Catholic Churches. Therefore, there are presently no churches in the United States that are official members of the Union of Utrecht, though many still call themselves Old Catholic. The Archbishop of Utrecht and the International Bishops' Conference have declared their intentions to recognize The Episcopal Church as their expression of Old Catholicism in the United States.

There is continued confusion about which Old Catholic Churches are in full communion with The Episcopal Church. Title I, Canon 20, of the Constitution and Canons clearly states that we are in communion with those Old Catholic Churches that are members of the Union of Utrecht. As noted above, there are no churches in North America that are members of the Union of Utrecht, and thus no self-described "Old Catholics" in the United States are in full communion with The Episcopal Church. In 2011, Presiding Bishop Katharine Jefferts Schori attended the International Bishops' Conference and was the invited guest speaker to the Quasimodo Lectures in Utrecht. She was received with great enthusiasm by all bishops and many laypersons.

We rejoice in the continued friendship and bond that we have with our brothers and sisters in Christ, in the Old Catholic Churches.

Ongoing General Convention Mandates Churches Uniting in Christ

Churches Uniting in Christ (CUIC) was inaugurated in 2002 as the successor to the Consultation on Church Union. It is a multilateral dialogue seeking interchangeability of ministry between its nine members: The Episcopal Church; the Christian Church/Disciples of Christ; the United Church of Christ; the United Methodist Church; the African

Methodist Episcopal Church; the African Methodist Episcopal Zion Church; the Christian Methodist Episcopal Church; the Presbyterian Church, USA; and the International Council of Community Churches (ICCC). In the 2009-2012 triennium, CUIC held two meetings, focusing on the issue of race and racism as church dividing issues; looked at the ways our churches have responded to the crisis in Haiti following the devastating 2010 earthquake; and adopted a new governing structure and elected a new president, the Rev. Robina Winbush from the Presbyterian Church, USA. In the coming triennium it will continue its examination of the ways race and racism have divided and continue to divide Christians.

Anglican-Roman Catholic Consultation in the United States

The Anglican-Roman Catholic dialogue in the United States continues, gathering Episcopalians and Roman Catholics for consultation on the current theme, "Ecclesiology and Moral Discernment: Common Ground and Divergences". The current round of dialogue has held seven meetings, the most recent in August, 2011. This round has been marked recently by transition in membership on both sides. At present, the dialogue is co-chaired by the Rt. Rev. Ronald Herzog of the Roman Catholic Diocese of Alexandria, Louisiana, and the Rt. Rev. John Bauerschmidt of the Diocese of Tennessee in The Episcopal Church. The dialogue has heard and discussed a number of presentations focused on issues regarding sexual ethics, particularly homosexuality and partnered relationships within the Church. A framework for an agreed draft statement now exists, and particular drafts for sections of the statement will be discussed at meetings in 2012.

International Anglican-Orthodox Theological Dialogue

The International Commission for Anglican-Orthodox Theological Dialogue has been in existence since 1973, and has published three significant reports on the first three phases of its work: The Moscow Agreed Statement in 1976, The Dublin Agreed Statement in 1984, and The Cyprus Agreed Statement in 2006. The Episcopal Church played a prominent role in the work of the Commission in these first three stages, and the Rt. Rev. Mark Dyer, Bishop of Bethlehem, was the Anglican Co-Chair of the Commission from 1990 to 2007.

A new phase of the Dialogue began in 2009 under new co-chairs (Archbishop Roger Herft of Perth and Metropolitan Kallistos of Diokleia), and the Commission included the Rt. Rev. William Gregg (Assistant Bishop of the Diocese of North Carolina) and the Rev. Dr. Thomas Ferguson (then the Associate Deputy for Ecumenical and Interreligious Relations for The Episcopal Church). They attended the first meeting of the new Dialogue in Crete in September 2009, but were asked to leave the Commission after the Archbishop of Canterbury's Pentecost Letter in 2010. They were replaced on the Commission by the Rt. Rev. Richard Clarke of Meath and Kildare and Dr. Marc Billimoria from the Church of Sri Lanka.

The Dialogue has held three meetings during the past triennium (in Crete in 2009, in Oxford in 2010, and in Albania in 2011). The principle focus of this phase of the Dialogue is Christian anthropology.

The Commission watches the work of the International Commission for Anglican-Orthodox Theological Dialogue with keen interest, commends its ongoing work to the prayerful support of the Church, and looks forward to the day when The Episcopal Church will once again have members on this and other international dialogues of the Anglican Communion.

Philippine Independent Church-Episcopal Church Concordat Council

The Episcopal Church has been in full communion with the Iglesia Filipina Independiente/Philippine Independent Church since 1961. In 2006, a renewed Concordat was signed by the Obispo Maximo of the IFI and the Presiding Bishop of The Episcopal Church. Both the IFI and The Episcopal Church are in full communion with the Old Catholic Churches of the Union of Utrecht, and engaged in a three-year mutual discussion of "Catholicity and Globalization," with collected papers published in The Anglican Theological Review. With the election of a new Obispo Maximo in the IFI, in 2011 the Concordat Council that oversees this relationship is scheduled to meet in 2012.

National Council of Churches

Founded in 1950, the National Council of Churches of Christ in the U.S.A. is made up of a wide spectrum of Protestant, Anglican, Orthodox, Evangelical, historic African-American, and Living Peace churches and represents 45 million Christians in more than 100,000 local congregations in communities across the nation. As with other organizations during these difficult times, the NCC struggles with its budgets but continues to strive for justice and peace throughout this country and around the world. At the last Governing Board meeting held in November, the Rev. Dr. Michael Kinnamon announced his intentions to leave his position as General Secretary due to health issues exacerbated by the

extensive travel demanded by his position. In addition to the two task forces that had been set up at the September Board meeting, long-term future and sustainability, Dr. Kinnamon's announcement was accompanied by the creation of a third task force, leadership transition. Also at this meeting, Mrs. Kathryn Lohre, ELCA Ecumenical Officer, was installed as president of the NCC. A full description of the work of the NCC can be found at its website, <http://www.nccusa.org>. The NCC represents the long-standing hope for coordinated common witness for Christian churches in the United States. Ms. Alice R. Webley serves on the NCCUSA's Governing Board.

World Council of Churches

The World Council of Churches is the largest and broadest international ecumenical body, a fellowship of 350 Christian communions, encompassing Protestant, Anglican, and Orthodox, with the Roman Catholic participating in program and theological work but not as a formal member. The WCC is planning its next Assembly (its highest governing body) for Busan, South Korea, in November 2013. As part of this preparation, the Central Committee of the WCC met in February 2011, represented by former Executive Council member Ms. Sarah Harte. Additionally, during the past triennium, the WCC elected a new general secretary, the Rev. Dr. Olav Fykse Tveit, in 2009, and held a major symposium on peacemaking and nonviolence in May 2011 in Kingston, Jamaica as a part of its continuing Decade to Overcome Violence. The WCC is also undertaking initiatives in environmental justice and interreligious relations. A complete summary of its work and programs may be found at <http://www.oikoumene.org>.

Church World Service

Founded in 1946, Church World Service is a cooperative ministry of 37 Christian denominations including The Episcopal Church; it builds interfaith and intercultural coalitions to eradicate hunger and poverty around the world. CWS works with local, regional, and global ecumenical and interreligious partners in its work in human development, humanitarian assistance, and refugee resettlement. CWS gives The Episcopal Church the opportunity to do work ecumenically around the world. On a local level, many Episcopal congregations participate in CWS Crop Walks to raise funds for hunger both locally and abroad. In the first two years of the triennium, over 5,000 Episcopal participants raised more than \$600,000 in Crop Walks.

The Episcopal Church has been a long supporter of Church World Service (CWS) both financially and through representation in governance. For the 2008–2011 quadrennium, the Rt. Rev. Johncy Itty served as board chair and Canon Benjamin Musoke-Lubega served as second vice-chair. The Rev. David Copley, Ms. Martha Gardner, Canon Margaret Larom, and the Rt. Rev. William Persell also represented TEC on the board of directors. Bishop Itty led the CWS board, staff, and stakeholders in a four year discernment process which culminated at the October 2011 board meeting with the approval of the “CWS 2020” Vision.

Christian Churches Together in the USA

Christian Churches Together is the broadest ecumenical organization in the USA, with over forty-five participating communions. These participants include not only Roman Catholic, Anglican, Orthodox, and mainline Protestant churches, but also those who have not been part of the National Council of Churches, including some evangelical and Pentecostal churches and parachurch organizations like Bread for the World and Evangelicals for Social Action. CCT-USA holds an annual meeting to provide a forum for participants to address broader issues. More information can be found at <http://www.christianchurchestogether.org>.

Lutheran-Episcopal Coordinating Committee

The purpose of the Lutheran-Episcopal Coordinating Committee (LECC) is “to facilitate ways for the Called to Common Mission to live in the life of congregations, parishes, dioceses, synods and the wider church”. 2011 marked the tenth anniversary of Called to Common Mission (CCM), the agreement that established full communion between The Episcopal Church and the ELCA. Across our churches, there are shared ministries, joint parishes and congregations, and interchange of ordained ministries. During this past triennium, one new development has been the invitation to coordinate partnerships between the Moravian/Episcopal Coordinating Committee, its Lutheran/Moravian counterpart, and the LECC. The LECC and the Lutheran/Moravian Coordinating Committee arranged to hold their separate meetings in the same location to begin this exploration. Other joint gatherings have occurred between the Presiding Bishops of the Anglican Church of Canada, Evangelical Lutheran Church in Canada (ELCIC), ELCA, and The Episcopal Church. On May 1, 2011, representatives from all four churches held concurrent celebrations of the Eucharist on the Canadian and American sides of the border to celebrate CCM's 10th anniversary, releasing a mutual pastoral letter. Possibilities of bringing Churchwide staff members together in consultation and mutual sharing are being planned for the near future.

The LECC and its Canadian equivalent (the Joint Anglican Lutheran Committee of Canada) send regular representatives to one another's meetings. The cooperation between the Anglican Church in Canada and the ELCIC has resulted in both churches making the decision to move into shared national offices in Ottawa.

Over the past three years, the LECC has focused specifically on theological education, both in its traditional model and alternative forms of life-long learning and locally adapted formation, bringing consultants from both Churches together to engage in dialogue. The Committee has also addressed evangelism and congregational growth through hearing from our respective Churches' missionaries on the topic. The LECC also met in Iowa to witness the joint relief work of our mutual partners after the catastrophic floods in that area.

Other issues the Committee addresses include the role of our chaplains in the Armed Forces, particularly given the shortage of chaplains from non-Roman Catholic liturgical traditions and the preponderance of chaplains from evangelical backgrounds. We continue to work on developing shared ministries at the congregational level, in particular monitoring guidelines for joint parishes and congregations, and their participation in regional synods and diocesan conventions. This triennium, guidelines for shared parochial ministries were reviewed, with the gaps noted in our polity for covering such situations. There is constant review of the number of ordinations in the ELCA under the exception that allows for non-episcopally ordained pastors. Both churches keep the other fully informed about the major developments in the other, as well as consulting on our ongoing ecumenical discussions with other denominations.

The Committee meets every nine months. Future issues pending include multicultural and ethnic ministries, youth and young adults and campus ministries, the diaconate, rural and small congregational development, advocacy and faith formation, the catechumenate, and continued collaboration with our partners in Canada.

Moravian-Episcopal Coordinating Committee

The 76th General Convention of the Episcopal Church adopted the full communion agreement "Finding our Delight in the Lord". This past triennium saw the adoption of this agreement by the Northern and Southern Provinces of the Moravian Church at their synods. The Northern Province held their synod July 17-20, 2010 at Moravian College in Bethlehem, Pennsylvania; the Southern Province Synod was held in Asheville, North Carolina on September 9-12, 2010. The Rt. Rev. Steven A. Miller, Bishop of Milwaukee, and the Rev. Dr. Thomas Ferguson were present to represent The Episcopal Church at both Synods.

On February 10, 2011 a service to inaugurate our full communion agreement was held at Central Moravian Church, Bethlehem, Pennsylvania. The Most Rev. Katharine Jefferts Schori and Moravian Provincial Elders Conference presidents the Rev. Dr. Elizabeth D. Miller (Northern Province) and the Rev. David Guthrie (Southern Province) officiated. The litany for Christian Unity was led by Canon Bonnie Anderson, President of the House of Deputies and the Rev. William McElveen, Moravian co-Chair of the Dialogue. The Rt. Rev. Steven A. Miller, Bishop of Milwaukee and Episcopal Co-Chair of the Dialogue, was the preacher at the service.

In early 2011, a coordinating committee that will oversee the continued implementation of this full communion agreement was appointed.

Episcopal Diocesan Ecumenical and Interreligious Officers Network

The Episcopal Diocesan Ecumenical and Interreligious Officers (EDEIO) Network was founded in 1974. Each diocesan bishop is encouraged to appoint an Ecumenical and Interreligious Officer and an Associate Ecumenical and Interreligious Officer to facilitate the ecumenical and interreligious work of the Church. EDEIO holds its annual meeting at the National Workshop on Christian Unity, the largest and broadest gathering of ecumenical leaders in North America.

EDEIO has for the last triennium focused its work in three areas. First, in a move to strengthen our fundamental work as described in Jesus' high priestly prayer in John 17:20-21 ("that they all may be one"), EDEIO has begun a review of significant ecumenical documents such as the landmark ecumenical Baptism, Eucharist and Ministry Statement produced by the World Council of Churches Faith and Order Commission in 1982. Second, in an attempt to broaden our reach into the interreligious relationships with Jewish, Muslim, Buddhist, and other religious traditions, EDEIO have begun conversations on the Statement on Interreligious Relations endorsed by the 76th General Convention. Third, responding to the new fiscal and staffing realities, EDEIO spent considerable time at its annual meeting in 2011 mapping

future strategies for helping our church embrace our ecumenical and interreligious partnerships as a way to further our mission work, doing together what we are increasingly finding it difficult to do on our own.

EDEIO continues have a liaison to the Commission, and in particular is eager to assist in the process of reception of the full communion partnership with the Northern and Southern Provinces of the Moravian Church, as well as commitments to the dialogue with the United Methodist Church -- while continuing to develop relationships in interreligious dialogue.

As EDEIO looks to the future, the organization sees its central role as empowering clergy, lay persons, and parishes to engage in ecumenical efforts and interreligious conversations, while embracing mandates for ecumenical unity and interreligious awareness as laid out by General Convention and the Commission.

EDEIO is funded in large part by annual dues contributed by the dioceses of the Church. The Commission urges support for the network from every diocese.

Interreligious Relations

The Commission provides oversight for the Church's engagement in a variety of interreligious dialogues. Some of this work is done ecumenically. The National Council of Churches has three major dialogues coordinated by its Interfaith Relations Commission: a Christian-Muslim dialogue; a Christian-Jewish dialogue that focuses on peacemaking and the Middle East; and a second Christian-Jewish dialogue focusing on questions of pastoral practices within our traditions. The Rev. Dr. Gwynne Guibord, who served this triennium as Consultant for Interreligious Relations for the Commission, is a member of the NCC Interfaith Commission, along with the Rev. Dr. Al Moss. Dr. Guibord is currently the co-chair of the NCC's Christian-Muslim dialogue. Dr. Guibord also served as a liaison to the Evangelical Lutheran Church in America's Lutheran-Muslim Relations Committee, which has produced resources for better understanding Islam and Christian-Muslim relations.

While membership in ecumenical dialogues was withdrawn by the Archbishop of Canterbury, this is not the case with regards to the interreligious work of the Anglican Communion. The Rt. Rev. Pierre Whalon from the Convocation of Episcopal Churches in Europe has served on the Network for Interfaith Concerns (NIFCON), and Dr. Lucinda Mosher was invited to give a paper to the December 2011 meeting of that group. The Episcopal Church still remains engaged and involved in the interreligious work of the Communion as coordinated by the Anglican Communion Office.

The Commission also has begun a process to help the Church receive the Statement on Interreligious Relations endorsed by the 76th General Convention.

Proposed Resolutions

Resolution A035 Commit to Continued Interreligious Engagement

Resolved, the House of _____ concurring, That the 77th General Convention reaffirm the commitment of The Episcopal Church to engage in interreligious relations; and be it further

Resolved, That the General Convention commend the Statement on Interreligious Relations approved by the 76th General Convention to all dioceses, seminaries, congregations, and other organizations; and be it further

Resolved, That all members of the Church be encouraged to be involved actively and appropriately on every possible level in interreligious work such as, but not limited to, services, prayer groups, educational programs, community service, and study groups; and be it further

Resolved, That diocesan ecumenical and interreligious officers gather and report the interreligious practices in their respective dioceses to the Standing Commission on Ecumenical and Interreligious Relations, which will then report these findings to the 78th General Convention.

Explanation

During the 2010–2012 triennium, the Standing Commission on Ecumenical and Interreligious Relations worked on the implementation of Resolution 2009-A074 of the 76th General Convention, which commended to the Church interreligious “dialogue for building relationships,” particularly the Statement on Interreligious Relations. The Resolution and the Statement have been posted in English, Spanish, and French on The Episcopal Church’s website. The Standing Commission on Ecumenical and Interreligious Relations will gather information on interreligious practices and experiences from the Church and disseminate such information along with other materials to help deepen the Church’s involvement in interreligious relations and dialogue.

Resolution A036 Further Dialogue with the Evangelical Lutheran Church in America

Resolved, the House of _____ concurring, That the 77th General Convention give thanks for the full communion agreement between The Episcopal Church and the Evangelical Lutheran Church in America (ELCA), which celebrated its tenth anniversary in 2011; and be it further

Resolved, That the Church acknowledge that there exist areas of theological divergence that hinder the fullest degree of communion possible; and be it further

Resolved, That the Church commit itself to address those areas that hinder this relationship, including but not limited to the diaconate and lay presidency of the Eucharist; and be it further

Resolved, That the Church invite the ELCA to a new season of bilateral dialogue to discuss and address these matters; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget, and Finance to consider a budget allocation of \$60,000 for the implementation of this resolution.

Explanation

The document “Called to Common Mission,” which initiated full communion between The Episcopal Church and The Evangelical Lutheran Church in America, left some issues unresolved, as evidenced by the interpretations put forth by the Conference of Bishops of the ELCA in August 1999 and the Mind of the House resolution passed by the House of Bishops of the Episcopal Church on April 3, 2000. Resolution of these issues is beyond the purview of the Lutheran Episcopal Coordinating Committee, and these issues have the potential for undermining our full communion relationship if not discussed, explored, and resolved.

Resolution A037 Approve and Commend Guidelines for Ecumenical Shared Ministries

Resolved, the House of Deputies _____, That the 77th General Convention commend the following guidelines developed by the Standing Commission on Ecumenical and Interreligious Relations to the Ecclesiastical Authorities of the Dioceses of this Church in which there is a need to establish or participate in local ecumenical shared ministries.

Guidelines for Local Ecumenical Shared Ministries

I. Introduction

These guidelines are by intention permissive rather than prescriptive, while requiring intentional participation in their local adaptation by the local Ecclesiastical Authority, the judicatories of other cooperating Churches, clergy, and congregational leadership.

These guidelines do not preclude the adoption of diocesan Canons to govern particular circumstances if the local Ecclesiastical Authority deems it in the best interests of the mission of the Church or the well-being of the clergy of the diocese to do so, provided always that any local Canons do not conflict with the Canons and Constitution of the Episcopal Church.

Nothing in these guidelines is to be interpreted as abrogating the responsibilities of the local Ecclesiastical Authority with respect to the discipline of particular clergy of this Church under the Canons.

II. Guidelines

1. Local ecumenical shared ministries in which the partnering Church is in full communion with The Episcopal Church are to be organized and administered under the provisions of the respective agreement of full communion between The Episcopal Church and the Church concerned, along with any additional guidelines or policies developed by the Coordinating Committees that oversee those full communion relationships.

2. Local ecumenical shared ministries in which the partnering Church is one with which The Episcopal Church is in a relationship of interim Eucharistic sharing or any other formal ecumenical agreement approved by General Convention are to be organized and administered under the provisions of the respective agreement between The Episcopal Church and the Church concerned, along with any guidelines developed by the bilateral dialogue team with that Church. In addition, local judicatories are encouraged to be as flexible as possible within the bound of our current Canons to be responsive to opportunities for collaborative ministries with these Churches.

3. Where there is no relation of full communion or an interim agreement, the Standing Commission on Ecumenical and Interreligious Relations recommends the following:

- The Standing Commission on Ecumenical and Interreligious Relations emphasizes the fundamental principle that the Church must always be able to proclaim the Gospel afresh in each generation and place, celebrate the Eucharist, and administer the sacraments of the New Covenant, by which the reconciling love of Christ is lived and proclaimed and the baptized are equipped for ministry in God's world. Therefore, the Standing Commission on Ecumenical and Interreligious Relations recognizes that there are many circumstances in which a local ecumenical shared ministry with a Church or Churches with which we do not yet share formal full or interim agreements may be either helpful or necessary to this mission. At a minimum, agreement on the first three points of the Chicago-Lambeth Quadrilateral and a commitment to discuss the fourth point would be a theological foundation for such work.
- Consequently, the Standing Commission on Ecumenical and Interreligious Relations advises a period of discernment, involving, but not limited to, questions of mission strategy and/or the needs of Episcopalians in a particular place, which will be conducted with leadership of the Church or Churches with which it is desired to share a local ecumenical ministry. Such strategy and need are likely to be at least already partially apparent, and the discernment need not be lengthy. The Standing Commission on Ecumenical and Interreligious Relations recommends that discernment in such cases follow a process that is collaborative, transparent, and

respectful of the decision-making cultures of both The Episcopal Church and the other Church(es) concerned.

- There is a range of excellent resources, including, but not limited to, the official reports of the ecumenical agreements between The Episcopal Church and other Churches, as well as documents from other ecumenical dialogues, especially the Baptism, Eucharist, and Ministry Statement from the World Council of Churches, that will be helpful in local discernment.
- Where, after due discernment, the mission strategy of the Church and/or the needs of Episcopalians warrant the establishment of a local ecumenical shared ministry, the Standing Commission on Ecumenical and Interreligious Relations advises that the local Ecclesiastical Authority set up a joint task force for the establishment of a covenant along the lines of such covenants as have been common between judicatories of The Episcopal Church and other Churches over the last 50 years. Such covenants may be specific to a particular shared ministry, or may be more general. While not wishing to multiply levels of administration and governance, the Standing Commission on Ecumenical and Interreligious Relations suggests a local body, responsible to the Ecclesiastical Authority, to advise the Ecclesiastical Authority and support any clergy who are involved in such shared ministries as necessary.
- The Standing Commission on Ecumenical and Interreligious Relations does not consider that it is within our competence to make specific provision at a national level for detailed questions of property, financial support of the ministry by or to the respective partnering Churches, deployment of clergy and lay professionals, the provision for pension and health insurance, the registration of membership, or other questions of administration, which will vary from ministry to ministry, and will require the detailed attention of the local Ecclesiastical Authority. Most of these matters are, in any case, already governed by Canon, and will require specific negotiation on a case-by-case basis. We do, however, encourage local Ecclesiastical Authorities to be as permissive as possible within the boundaries of our polity for the sake of mission and ministry.
- Where a local ecumenical shared ministry already exists, and where there is a sufficient number of members of this Church to warrant it, the Standing Commission on Ecumenical and Interreligious Relations recommends that the local Ecclesiastical Authority encourage the calling of a Priest of this Church to be the pastoral leader.
- By Canon and custom, wide discretion is afforded the Ecclesiastical Authority in providing for the worship of the Church. Local ecumenical shared ministries may well raise unique questions and open new possibilities, which it must be within the potential of dioceses to explore. The Standing Commission on Ecumenical and Interreligious Relations encourages a clear, reasoned, and

transparent process in making such decisions and provisions. Questions of liturgical practice in local shared ecumenical ministries, where there are significant numbers of Episcopalians as well as significant numbers of members of another Church or tradition, must be carefully and sensitively negotiated.

- Whether a priest of this Church may be permitted or licensed to function as a pastor of a congregation of a Church not in communion with this Church is a complicated matter. The appointment of a person in Holy Orders to be the pastor of a congregation of a Church not in full communion with this Church may or may not constitute part of an arrangement for a local shared ecumenical ministry. In any case, such an appointment must be carefully negotiated beforehand with the Ecclesiastical Authority so that various questions and issues (such as responsibility for oversight and eligibility for pensionable service) may be satisfactorily decided before commitments are made.
- Each local ecumenical shared ministry should be subject to regular review by the leadership of the congregation and the respective judicatories. The Standing Commission on Ecumenical and Interreligious Relations recommends that the local Episcopal Diocesan Ecumenical and Interreligious Officer have a role in this oversight.
- The Ecumenical and Interreligious Officer and the Standing Commission on Ecumenical and Interreligious Relations continue to be resources for assisting Ecclesiastical Authorities in exploring and establishing local ecumenical shared ministries.

Explanation

In response to Resolution 2009-D016 of the 76th General Convention, the Standing Commission on Ecumenical and Interreligious Relations suggests these guidelines for Ecclesiastical Authorities, clergy, and congregations where there is a need for local ecumenical shared ministries. Because such ministries are by definition local, the Standing Commission on Ecumenical and Interreligious Relations proposes guidelines rather than new Canons. The Standing Commission on Ecumenical and Interreligious Relations recognizes that circumstances, histories, and cultures will differ in each local ecumenical shared ministry, and the ability of the Church to respond to mission is best served by a policy that permits the widest range of responses.

Resolution A038 Removal from Ecumenical Dialogues

Resolved, the House of _____ concurring, That the 77th General Convention express its disappointment that the formal membership of representatives of The Episcopal Church in certain international ecumenical dialogues has been withdrawn by the Archbishop of Canterbury; and be it further

Resolved, That The Episcopal Church give thanks for those Episcopalians who continue to serve on the Network for Interfaith Concerns (NIFCON), the Anglican-Old Catholic International Coordinating Council (AOCICC), and the Commission on Unity, Faith, and Order; and be it further

Resolved, That The Episcopal Church remain faithfully committed to our Anglican identity, to our historic roots of seeking that unity for which all Christians long, and to mission and ministry with other Christians for the sake of the world; and be it further

Resolved, That The Episcopal Church continue to find ways to further the principles of unity outlined in the Chicago-Lambeth Quadrilateral and in the

numerous national and international agreements between Anglicans and Roman Catholics, Orthodox, Lutherans, Methodists, Reformed, and others, taking into account the increasingly globalized aspects of the ecumenical movement; and be it further

Resolved, That The Episcopal Church commit itself to work with Anglican partners as appropriate, and with the Anglican Communion Office as far as possible, and to consult with ecumenical partners who are themselves members of worldwide communions; and be it further

Resolved, That this General Convention allocate funds for continued representation in dialogue with those global bodies whose ecumenical conversations have been previously authorized by General Convention, especially but not limited to those with Roman Catholics, Methodists, Lutherans, and the Orthodox.

Explanation

The ecumenical movement, like much of modern life, has become increasingly globalized. Many member Churches of the Anglican Communion, including The Episcopal Church, have separate full communion proposals with other partners who are themselves members of global communions.

Standing Commission on Health

Membership

The Rev. Canon Richard F. Brewer, <i>Chair</i>	Long Island, II	2012
The Rev. Trudie J. Smither, <i>Vice-Chair</i>	Dallas, VII	2012
The Rev. Sarah Knoll, <i>Secretary</i>	Kansas, VII	2012
The Rt. Rev. David Alvarez	Puerto Rico, IX	2015
Mr. Isaiah Brokenleg	Fond du Lac, V	2015
Mr. Victor Feliberty-Ruberte*	Puerto Rico, IX	2015
Ms. Dorothy J. Fuller	El Camino Real, VIII	2015
The Rt. Rev. Rayford B. High, Jr.	Texas, VII	2012
The Rt. Rev. Barry R. Howe	West Missouri, VI	2012
The Rev. Harriet Kollin	Pennsylvania, III	2015
Dr. Margo E. McMahon	Western Massachusetts, I	2012
Dr. Miguel E. Umana Erazo	Honduras, IX	2012
Ms. Deborah J. Stokes, <i>EC Liaison</i>	Southern Ohio, V	
Mr. DeWayne Davis, <i>Staff</i>		

Changes in Membership

There was one change in the membership of the Commission during the triennium, the resignation of Mr. Feliberty-Ruberte.

Summary of Work

After networking accomplishments in the previous triennium, the Standing Commission on Health worked to respond in more specific ways to its mandate. The Church and the wider world alike are in a crucial time to thoughtfully consider healthcare and to respond to rapid policy changes and paradigm shifts in the United States and abroad. Healthcare is not only a political issue, however; for the Church, it is also a theological issue.

With two face-to-face meetings, one summit of experts, and several online work sessions, the Commission studied, prayed, and responded to the wide-ranging issues of health that affect the world, within and outside of the Church.

The Commission is comprised of members who have long histories of commitment to the health of the Church and their local communities. As social workers, nurses, chaplains, hospital administrators, and public health employees, Commission members brought their stories, concerns, and experience to the table to address the resolutions received, and to respond to a mandate “to identify and study national and international healthcare issues, practices, and policies and the Church’s healthcare ministries.”

The Commission continued to mine the Archives of the Episcopal Church, so as not to repeat the work of the past, and also kept active connections to other Commissions, Committees, Agencies and Boards (CCABs), to minimize overlapping resources and energies. During this triennium, the Committee collaborated with the Executive Council Committee on HIV/AIDS, and the Executive Council Committee and Science, Technology and Faith. The Commission received regularly detailed reports from a liaison at the Church’s Office of Government Relations and the Episcopal Public Policy Network to stay well informed as healthcare bills went through congressional approval processes.

The Commission’s funding allowed for two face-to-face meetings, with the supplement of several online work sessions. With the generous assistance of the Church Pension Group, the Commission was able to hold a summit in Spring 2011 where a handful of experts worked with the Commission on specific topics of healthcare reform, genetically-modified organisms, and a working theology of health.

A Working Theology of Health

Despite the archival evidence of vehement commitment to improved health for the Church and the world, there has been little time spent in articulating the Church's motivation for this work. The Commission finds this to be an unfortunate oversight, and sought to lay a foundation for a future theology of health. Though not within the scope of the Commission's resources to generate a definitive document, the Commission researched and studied theological documents from other denominations and groups, and participated in Bible study as a subcommittee. During the summit in 2011, Steven Fowl of Loyola and Leonard Hummel of Gettysburg Seminary facilitated a theological brainstorm, and as a result of such study helped collect these springboard insights:

- A belief that we are created by God, that creation is a gift, and that our health is a gift from God. We believe we are called to be thankful for and excellent stewards of this gift.
- An acknowledgment that we are not all healthy and do not all have equal opportunities to be healthy, and that these disparities and suffering are marks of the need for reconciliation with God and God's plan for us in the world.
- A belief in the incarnated God, who lived as a person with a mind for the health of his people, who experienced bodily suffering, and who bore the wounds of his suffering in his resurrected body. The implication for health is the assurance that we have a God who suffers with, and cares deeply for, the human creation in body as well as spirit.
- A belief that engagement in personal and communal health issues is a sign of our hope in God's creation and redemption. Our commitment to justice is the living out of our faith in God's gift of health. Conversely, a lack of commitment shows a lack of faith.
- A belief that scripture provides a model for these efforts: including but not limited to Eden, the prophets including Amos, Jesus' efforts towards healing, Jesus' resurrected body, and the Christian community of Acts.
- A belief that our tradition is rich in communal attention to a spiritual life that honors the body. We also experience in our tradition a valued engagement with the secular world, critically valuing participation and contribution at personal, local, national and international efforts.

In the current political climate, and in the absence of any such document, the Commission strongly urges the General Convention to formulate a task force for the purpose of generating a more comprehensive theology of health.

Genetically Modified Organisms

At its meeting in Minneapolis on October 5–7, 2010, in response to a referral by Executive Council Resolution A&N-011, the Commission formed a subcommittee to focus on the health aspect of the Genetically Modified Organisms (GMOs). The Commission wishes to express its heartfelt gratitude to Mr. Jaydee Hanson from the Center for Food Safety, which advocates for non-GMO use, for his assistance during the Commission's summit in March 2011. During this meeting the Commission had the opportunity of meeting with the Rev. Phina Borgesson from the Executive Council Committee on Science, Technology and Faith via telephone conference; and Ms. Brenda Harrison from the Standing Commission on Anglican and International Peace with Justice via video conference.

The subject of GMOs is broad and complex. It involves many issues and concerns in the areas of science, faith, technology, economy, justice, and health. It is a controversial issue nationally and globally among scientists, governments, agribusiness and food industry, small farmers, and consumers. One main concern with respect to health is safety. Debates between GMO supporters and non-GMO activists regarding the safety of genetically modified food have been emotionally charged. While the Food and Drug Administration claims that there is no reason to believe that GMOs "differ from other foods in any meaningful or uniform way," non-GMO activists are demanding labeling of GMO foods claiming consumers have a right to be informed about the status of the foods they eat.

While the scope of this report will be limited to health concerns around GMOs, the Commission acknowledges that health is not an issue that is entirely separate and distinct from the other issues surrounding GMOs. Concerns about health are interconnected with concerns of science, faith, technology, ethics and justice. Health is a gift; it is part God's shalom for us and for the entire created order.

There is an abundance of literature regarding the GMOs. While the Commission only cites a small amount of the available literature, it encourages readers to continue to research the issue of GMOs. As with most things, the Internet is a good place to begin gathering information for those so inclined.

What GMOs Are

Genetically modified organisms are the products of a laboratory technique called genetic engineering or biotechnology. Genetic engineering is a technology that enables a single gene to be taken from one organism and inserted into another. In practice, foods produced involve the insertion of several “genes”, or fragments of DNA from several different organisms into a DNA arrangement different from that which occurs in nature. Scientists use two main methods to insert genes: 1) the genes are either transported into the gene by viruses or microbes that infect the plant of interest, or 2) microscopic gold or tungsten particles are coated with the gene and shot into the cell nucleus with what is called a “gene gun.”

The purpose of these laboratory techniques is to manipulate the genetic makeup of an organism to create or enhance desirable characteristics from the same or another species such as increased resistance to herbicide and increased nutritional content.

The enhancement of desired traits has traditionally been undertaken through breeding, but conventional plant breeding methods can be very time consuming and the outcomes are not as precise as with genetic engineering. Genetic engineering, on the other hand, can create plants with the desired trait very rapidly and with great accuracy. For example, plant geneticists can isolate a gene responsible for drought tolerance and insert that gene into a different plant. The new genetically-modified plant will thereby become drought tolerant as well. Not only can genes be transferred from one plant to another, but genes from non-plant organisms also can be used. The best known example of this is the use of B.t. genes in corn and other crops. B.t., or *Bacillus thuringiensis*, is a naturally occurring bacterium that produces crystal proteins that are lethal to insect larvae. B.t. crystal protein genes have been transferred into corn, enabling the corn to produce its own pesticides against insects such as the European corn borer. (Deborah B. Whitman, *Genetically Modified Foods: Harmful or Helpful?*, ProQuest, 2000)

Health Concerns

Genetic engineering is considered the largest food experiment in history. Most of the organisms involved have been plants that are the food sources for human and animal consumption. The most popular crops that are genetically engineered are soybeans, corn/maize, canola, sugar beets, and alfalfa. According to the Center for Food Safety, most of the food products purchased from supermarkets likely contain genetically modified ingredients that come from genetically modified crops like canola oil, corn oil, sugar, and corn chips.

As a consequence of the prevalence of processed food on the supermarket shelves, most consumers are exposed to genetically modified organism the nature of which have fundamentally been changed and have never been part of human food supply. This poses the concern for safety, the safety of these products are to human health. One way to test for unintended effects to health is to perform long-term studies. While a few tests described below have shown toxic and allergic reactions to genetically modified food, other studies could not be done effectively due to the lack of cooperation from the industrial scientists not to mention the FDA’s claim that there is no difference between food derived from genetically modified source and food that is traditionally grown.

The Commission mentions three major cases that came to light that demonstrated the unintended consequence of GMO use. In the late 1980s, the outbreak of the disease called eosiphilia-myalgia syndrome reached epidemic proportion. The cause of this disease was traced to L-tryptophan that was manufactured by Showa Denko K.K., Japan’s fourth largest chemical manufacturer and largest supplier of L-tryptophan to the United States. L-tryptophan is one of the essential amino acids, a protein needed by the body as a building block. It is taken as a food supplement by those unable to manufacture it. It is also aids in the production of serotonin which promotes sleep. In manufacturing this food supplement Showa Denko used genetically modified bacteria. The CDC reported monitoring 5,000–10,000 cases, of which forty persons died. The manufacture of L-tryptophan was discontinued as a consequence of the epidemic. (Jeffrey M. Smith, *Seeds of Deception*, Chapter 4)

The New England Journal (March 1996, Vol. 334, No. 11) describes Nordlee et al’s study which demonstrated that “food allergens can indeed be transferred from one plant to another by transgenic manipulation -- in this case, from Brazil nuts to soybeans. They identify 2S albumin as the principal allergen of the Brazil nut and demonstrate that people who react to Brazil-nut extracts on standard skin-prick tests have similar reactions in response to extracts of transgenic soybeans that contain 2S albumin. The authors also collected serum from people known to be allergic to Brazil nuts and

analyzed the ability of proteins in transgenic soybeans to bind to IgE in the serum samples, using radioallergosorbent tests and sodium dodecyl sulfate-polyacrylamide-gel electrophoresis.”

The third case is that of the StarLink corn controversy. Starlink corn is a variety of sweet corn patented by Aventis Crop Sciences that produced its own pesticide through genetic engineering by inserting the gene of a bacterium called *Bacillus thuringiensis* (B.t.) into the corn gene. B.t. was suspected to have an allergenic substance. In the 2000 episode involving Taco Bell tacos 28 people reported allergic reaction related to eating corn products that may have contained Starlink protein prompted a test that was reviewed by the Federal Insecticide, Fungicide, and Rodenticide Act Scientific Advisory Panel points out that while “the negative results decrease the probability that the Cry9C protein is the cause of allergic symptoms in the individuals examined ... in the absence of a positive control and questions regarding the sensitivity and specificity of the assay, it is not possible to assign a negative predictive value to this.” (Transgenic Maize, Wikipedia)

Genetic engineering also involves the use of antibiotic-resistant genes to mark genetically engineered cells that pose the possibility of conferring resistance to antibiotics which may lead to human resistance to bacteria that antibiotics are intended to fight.

The Commission believes there are sufficient grounds for concern to support those who seek to have GMO products to be labeled. Labeling would enable consumers to make more informed decisions about the food they are using for themselves and their families. In addition, labeling may create a groundswell of additional support for opposition to GMOs and calls for more and better testing. The Commission expresses its hope that the Church will explore developing educational materials about products derived from GMOs that will assist in efforts to make consumers more aware of the potential risks and side effects of GMO products.

Health Care Reform in the United States

Though The Episcopal Church includes members from several countries outside the United States, legislative reform efforts in the United States are certainly in the spotlight and of great concern to many Episcopalians. The Commission was particularly focused on understanding legislation as it was proposed, changed, accepted, and voted on, and on articulating the implications of health care reform to the wider Church. In addition to the valuable interpreting and reporting of DeWayne Davis of the Church’s Office of Government Relations, the Commission received a visit from Mara Vanderslice, the Deputy Director and Senior Policy Advisor to the White House Office of Faith-Based and Neighborhood Partnerships. Ms. Vanderslice’s team attended the Commission’s Spring 2011 summit both seeking to inform The Episcopal Church about current legislation and to seek feedback on the efforts of the current administration.

In March 2010, a health care reform bill was signed into law and became known as the Patient Protection and Affordable Care Act, commonly referred to as the ACA.

Members of the Church as Consumers of Health Care

The benefits of the ACA are being phased in over a period of years, with the majority being introduced by 2014. Current benefits include:

- Adults with pre-conditions who have been uninsured for 6 months can receive insurance coverage under the new Pre-Existing Condition Insurance Plan.
- Children can no longer be denied health care coverage because of pre-existing conditions; such protection will be added for adults in 2014.
- Children can remain on their parent’s health care plan up until age 26.
- Medicare recipients are eligible for an increased number of preventative services, and receive a 50% discount on covered brand-name prescription drugs when they reach the gap (“donut hole”) of prescription coverage, though the gap will be completely closed by 2020.
- New appeal processes are in place for insured persons who are denied care or payment for services.
- Protection from insurance coverage being discontinued due to unintended mistakes on application.
- No lifetime cap on the amount insurers will pay for an individual’s health care.
- Best insurance option for individuals and families can be found online at HealthCare.gov.
- Greater access to primary care health services through an expanded network of community health centers, increased payments for rural health care providers, and increased numbers of scholarships and forgiveness of educational loans for physicians and others health care professionals who agree to work in underserved areas.

By 2014, uninsured persons will be able to compare affordable insurance through state-based Health Insurance Exchanges on easy to use websites. An increased percentage of low-income individuals and families will qualify for Medicaid. Those with low and moderate income will be able to receive tax credits in advance (affordability subsidies) to help pay for coverage. It is estimated that over 30 million currently uninsured American citizens and legal immigrants will obtain health insurance through the exchanges. For a complete implementation timeline of the ACA, details are available at HealthCare.gov.

The Episcopal Church as Employer

The ACA will have both short-term and long-term effects on the Church. In the near term, there will be some health insurance plan design changes and some additional costs for plans offered by most dioceses. Small employer tax credits for health coverage and federal reinsurance of early retiree coverage may help abate the costs of continuing to cover clergy and lay employees through health plans.

In the long term, the insurance exchanges will offer employees of the Church the same array of coverage and affordability options described in the consumer section. A survey done by another church benefit board found that 80% of its participants may be eligible for the individual affordability subsidies.

How the employer is defined will impact whether or not the employer is eligible for the tax credits, subject to potential employer penalties in the future or have access to the state Health Insurance Exchanges when they are implemented. Whether the local church, the diocese, or the denomination is considered the “employer” (i.e., the health plan provider) under the ACA depends on how the affiliated employer rules are applied to churches. Regulatory guidance may clarify how church employers and church plans are treated.

In response to the ACA, the Episcopal Church Medical Trust expanded the list of covered in-network preventive care services. All Medical Trust plans now provide expanded in-network coverage for specified preventive care services with no member contribution (\$0 co-pay). Cost-sharing requirements for preventive care services rendered out of network will continue to apply. The Medical Trust removed the annual and lifetime limits on its plans, and expanded coverage for adult children up to age 30, regardless of their student or dependent status.

Both the removal of annual and lifetime maximums and the expansion of covered in-network zero copay preventive care services reduce out-of-pocket costs for Medical Trust members. In addition, the Medical Trust was approved to participate in the Early Retiree Reinsurance Program, a government subsidy program created under the ACA. The federal subsidies of approximately \$400,000 for 2010 and \$550,000 for 2011 that the Medical Trust anticipates receiving as a result will be used to reduce future premium increases.

Additional premium savings may be available for qualified small Episcopal employers. Through the efforts of the Church Benefits Association and the Church Alliance, organizations in which the Church Pension Fund is a participating member, certain small Episcopal employers providing employee healthcare benefits to their employees through certain Medical Trust-administered health plans may be eligible for a tax credit for 2010 through 2014. The employer must meet certain requirements as indicated by the IRS. For more information, please refer to the CPG tax credit guide at the Church Pension Group website. This section was written with extensive assistance from Tim Vanover of the Church Pension group.

The Episcopal Church’s Outreach Opportunities

Congregations can:

- Spread the word about the Affordable Care Act
- Encourage parishioners to become informed
- Host an adult forum on the ACC
- Partner with other congregations to host a community forum
- Partner with a community center to increase their ability to serve

Community health centers play an essential role in the implementation of the ACA. They emphasize coordinated primary and preventive services or a “medical home” for low-income individuals, racial and ethnic minorities, rural communities and other underserved populations.

The Commission strongly recommends that Episcopalians become informed about and teach others in their communities about the Affordable Care Act. The most complete and up to date information is from United States Department of Health and Human Services at HealthCare.gov.

Another excellent resource is the Kaiser Family Foundation, a non-profit private operating foundation dedicated to producing and communicating the best possible analysis and information on health issues. Their “Summary of Coverage Provisions” document which describes the law as it affects individuals, families and employers can be found on their website.

Also attending the Commission’s Spring summit were the Rev. Linda Walling, of Faithful Reform in Healthcare, whose website may be a further resource at FaithfulReform.org. Amy Whitcomb Slemmer, the Executive Director of Healthcare for All, provided additional valuable insights for the Commission’s work.

The Episcopal Church as the Moral Voice of Health Care

With the passage of the ACA, the United States made a major legislative commitment to improve health care. However, the debate is far from over: the United States has not made a moral commitment to health care for all of citizens and legal residents, continuing to argue about increasing access, reducing costs, changing benefits in public programs, raising income eligibility for public programs, and decreasing deficits.

Many of the estimated 30 million additional insurance policies that become available through the Health Insurance Exchanges will be fully or partially paid by tax dollars. As budget decisions are made on the federal and state levels, the legislative commitment made by the passage of ACA is in danger of being eroded. The United States as a country has not yet made the moral commitment to insure that all its citizens have access to health care. The Department of Health and Human services is looking to faith communities to help the country make that moral commitment.

Christians do make a commitment to stand with the poor and the marginalized: Episcopalians pledge in the Baptismal Covenant “to strive for justice and peace among all people and respect the dignity of every human being.” General Convention Resolution 1994-A057 adopted multiple principals of health care including “universal access to quality cost effective health care services” and “the balanced distribution of resources” throughout the country. The Executive Council passed a resolution as recently as 2011 (A&N-027) that “urges all Episcopalians in the United States to engage in advocacy for a responsible federal budget that expresses the shared moral priorities of the nation.”

Clearly the Church has made the moral commitment to insure that all of citizens have access to health care, but how can The Episcopal Church assist the country in making the moral commitment needed to fund the legislative commitment made when the Affordable Care Act was enacted?

When the state and federal legislatures are debating cutting aspects of the ACA, the people of God need to be the moral voice for the most vulnerable by:

- **Speak out.** Lay or ordained Episcopalians can talk with congregations, friends and family; write to legislators and to local editorial pages. Bishop and clergy in particular need to take a public stand on health care as a justice issue not only in their own congregations and dioceses, but also in the press. The strength of a combined voice cannot be underestimated.
- **Join the Episcopal Public Policy Network (EPPN)**, a program of the Church’s Office of Public Relations. Members are connected via to email with federal legislators and updated on health care and other issues on which General Convention and Executive Council have taken a stand. EPPN focuses on federal legislation but does have a number of affiliates working on state legislation.

No matter what further changes may take place to the health care policy of the United States, the Commission will need to monitor and keep the Church and communities in the United States educated on the potential impact of the changes to the health and well-being of God’s people.

Proposed Resolution

Resolution A039 Improve the Church’s Health Care Outreach

Resolved, the House of _____ concurring, That every congregation of The Episcopal Church educate its membership and the wider community spread

the word about the health care reform law by encouraging parishioners to become informed, hosting an adult forum, partnering with other congregations to host a community forum, and partnering with a community center to increase ability to provide health care locally.

Explanation

The benefits of the health care reform law officially entitled the Patient Protection and Affordable Care Act are being phased in over a period of years with the majority being introduced by 2014. Current benefits include:

- Adults with pre-conditions who have been uninsured for 6 months can receive insurance coverage under the new Pre-existing Condition Insurance Plan.
- Children can no longer be denied health care coverage because of pre-existing conditions. This protection will be added for adults in 2014
- Children can remain on their parent's health care plan up until age 26.
- Medicare recipients are eligible for an increased number of preventative services and receive a 50 percent discount on covered brand name prescription drugs when they reach the gap ("donut hole") of prescription coverage. The gap will be completely closed by 2020.
- New appeal processes are in place for insured persons who are denied care or payment for services.
- Protection from insurance coverage being discontinued due to unintended mistakes on application.
- No lifetime cap on the amount insurers will pay for an individual's health care.
- Best insurance option for individuals and families can be found online at: <http://finder.healthcare.gov/>
- Greater access to primary care health services through an expanded network of community health centers, increased payments for rural health care providers, and increased numbers of scholarships and forgiveness of educational loans for physicians and other health care professionals who agree to work in underserved areas.

By 2014 uninsured persons will be able to compare affordable insurance through state-based Health Insurance Exchanges on easy to use websites. An increased percentage of low-income individuals and families will qualify for Medicaid. Those with low and moderate income will be able to receive tax credits in advance to help pay for coverage. It is estimated that over 30 million currently uninsured American citizens and legal immigrants will obtain health insurance through the exchanges. For a complete implementation timeline of the law go to HealthCare.gov.

Resolution A040 Establish the Church as the Moral Voice of Health Care

Resolved, the House of _____ concurring, That every member of The Episcopal Church make a moral commitment to health care for all of citizens and legal residents by actively supporting the full implementation and funding of the health care reform law in the United States.

Explanation

Episcopalians who are resident in the United States should be aware of the legislative commitment made to improve health care through the passage of the Patient Protection and Affordable Care Act (ACA). Unless Episcopalians make the moral commitment to support the provisions of that law, the goal of the legislative commitment will be eroded away as budget decisions are made on federal and state levels.

Christians have made the commitment to stand with the poor and the marginalized, and Episcopalians pledge in the Baptismal Covenant "to strive for justice and peace among all people and respect the dignity of every human being." General Convention Resolution 1994-A057 adopted multiple principals of health care including "universal access to quality cost effective health care services" and "the balanced distribution of resources" throughout the country, and the Executive Council passed a resolution as recently as 2011 (A&N-027) that "urges all Episcopalians in the United States to engage in advocacy for a responsible federal budget that expresses the shared moral priorities of the nation." The Episcopal Church has made the moral commitment to insure that all citizens have access to health care, and can live into that moral commitment by speaking out in communities and to legislators for the full implementation and funding of health care reform in the United States.

Budget Report

In the 2010–2012 triennium, the Commission had a budget of \$24,000. For teleconference and face-to-face meetings, the Commission spent \$20,040 (including a generous grant of \$5,000 from the Church Pension Group), which enabled the Commission to hold a summit of noted professionals in the Commission's areas of study. Regrettably, even with this additional funding, the budget did not allow the Commission to meet a third time to finalize the preparation of a report to the General Convention.

While meeting through video-conferencing and teleconferencing are useful, the Commission has found that its work is most productive when its membership can gather with experts in the areas which it is tasked to study; this allows for discussions of longer duration than electronic methods typically allow.

The Commission hopes to meet three times during the next triennium, including at least one meeting with experts in areas of concern. This will require \$10,000 for 2013, \$20,000 for 2014, and \$10,000 for 2012 for a total of \$40,000 for the triennium.

Standing Commission on Lifelong Christian Formation and Education

Membership

Membership List

Mr. Keane J.K. Akao, <i>Chair</i>	Hawaii, VIII	2012
The Rt. Rev. G. Porter Taylor, <i>Vice-Chair</i>	Western North Carolina, IV	2012
The Rev. Barkley Thompson, <i>Secretary</i>	Southwestern Virginia, III	2012
The Rt. Rev. Marc Handley Andrus	California, VIII	2012
Ms. Laurie Bailey	Louisiana, IV	2015
The Rev. Valerie Bailey Fischer	Massachusetts, I	2012
The Rev. Moki Hino	Hawaii, VIII	2015
Ms. Lydia Kelsey Bucklin	Iowa, VI	2015
Mr. Francisco Morales*	Puerto Rico, IX	2012
Ms. Sharon Ely Pearson*	Connecticut, I	2012
The Rt. Rev. John L. Rabb*	Maryland, III	2015
Ms. Janie Stevens	Texas, VII	2015
Dr. Fredrica Harris Thompsett*	Massachusetts, I	2012
The Rt. Rev. Morris Thompson*	Louisiana, IV	2012
Dr. Scott Evenbeck, <i>EC Liaison</i> *	Indianapolis, V	
Dr. Fredrica Harris Thompsett, <i>EC Liaison</i> *	Massachusetts, I	
Ms. Ruth-Ann Collins, <i>Staff</i>		

Changes in Membership

There were five changes to the Commission's membership during the course of the triennium. Francisco Morales resigned as a member of the Standing Commission in May 2010; Bishop Marc Andrus was replaced by Bishop Morris Thompson; Dr. Scott Evenbeck resigned from Executive Council in Fall 2010; Dr. Fredrica Harris Thompsett was elected to Executive Council from Province I in November 2010, resigned her position on the Commission as a lay member, and was appointed to fill the unexpired liaison term of Dr. Scott Evenbeck; and Ms. Sharon Ely Pearson was appointed to fill Dr. Thompsett's lay position.

Representation at General Convention

Mr. Keane Akao and Bishop Porter Taylor are authorized to receive non-substantive amendments to this Report at General Convention.

Summary of Work

The Standing Commission on Lifelong Christian Formation and Education is mandated to address the formation needs throughout the Church as well as develop and recommend to the General Convention comprehensive and coordinated policies for children, youth, young adults, adults and seniors for lifelong Christian formation.

Introduction

The Commission met in November 2009 in Chicago, Illinois, to review resolutions passed at the 76th General Convention that would continue to inform the work of the Commission for the next triennium, especially The Charter for Lifelong Christian Formation and Education (General Convention Resolution 2009-A082), as well as the following resolutions referred to the Commission by the General Convention Office:

- 2009-A082 Adopt the Charter for Lifelong Christian Formation
- 2009-A083 Encourage Dioceses to Formulate a Strategy for Lifelong Christian Formation (unfunded, tabled)
- 2009-A163 HIV/AIDS (given to the National Episcopal AIDS Coalition for implementation)

- 2009-B003 Camping Ministries
- 2009-B013 Equipping the Baptized for Ministry
- 2009-D062 Implementation of Sexual Abuse Misconduct Training (given to The Nathan Network for implementation)
- 2009-D085 Ministry of the Child

During the Triennium

The Commission has met in each province over the past two triennia. This triennium's meetings were held:

- November 17–19, 2009, in Chicago, Illinois.
- January 26, 2010, via web conference.
- May 24–27, 2010, in Minneapolis, Minnesota.
- August 19, 2010, via web conference.
- November 16–18, 2010, in Memphis, Tennessee. Guests included Gregory Straub, the General Convention Executive Officer and Secretary; and Ruth Meyers, from the Consultation on Baptismal Theology.
- May 23–25, 2011 in Navasota, Texas. Guests included John Newton, the Canon for Christian Formation in the Diocese of Texas; Joe Doss, Robert Brooks, and Ruth Meyers, representing the Consultation on Baptismal Theology; and Gregory Straub.
- November 15–18, 2011, in Hartford, Connecticut. Guests and visitors included Julie Lytle, Executive Director of Province I and member of the Standing Commission on Ministry Development; and Audrey Scanlan, Canon for Mission Collaboration in the Diocese of Connecticut. Robert Hendrickson, of St. Hilda's House and Christ Church; and Alex Dyer, of St. Paul & St. James, were local visitors.
- November 28, 2011, via conference call.

Individual members of the Commission also engaged Christian educators, youth ministers and networks for young adults within their home dioceses and provinces to learn what resources were needed to help these ministries fulfill their formation programming. Commission members also spoke with (either in person, by phone or through electronic correspondence) the following groups:

- National Association for Episcopal Christian Education Directors (NAECED)
- Standing Commission on Ministry Development (SCMD)
- Standing Commission on the Mission and Evangelism of The Episcopal Church
- Standing Commission on Liturgy and Music (SCLM)
- The Consultation on Baptismal Theology, part of the Associated Parishes for Liturgy and Mission
- Network of Diocesan Formation Directors
- Campus and Young Adult Ministries' networks
- Episcopal Camps and Conference Centers
- Local ministry leaders at the sites of Commission meetings

Understanding the importance of collaboration, at each meeting reports were received from a variety of networks that are involved in the ministry of formation and education including NAECED, Episcopal Camps and Conference Centers, the National Organization of Episcopal Resource Centers (NOERC), College Ministries and Young Adult networks, and others. The Commission was represented by its members at a number of gatherings of Christian formation leaders: Tapestry, NAECED's annual conference, in 2010 and 2011; Associated Parishes' Baptismal Symposium in Shreveport, Louisiana in April 2010; Faith Formation 2020 at Episcopal Divinity School in August 2010; Formation Ministries network meeting in Charlotte, North Carolina in February 2011; Consultation on Christian Education Certification at Virginia Theological Seminary in April 2011; the Episcopal Youth Event in June 2011; and Building the Continuum (fulfilling General Convention Resolution 2009-B003) in Delray Beach, Florida in November 2011.

Each of the Commission's deliberations, including those noted above, were grounded in The Charter for Lifelong Christian Formation and Education established by Resolution 2009-A182 and following a model of

- (1) Equipping: What is our central mission in equipping the saints?
- (2) Responding creatively: What are we called to do on behalf of our Church?
- (3) Promoting: How do we work toward an expansive vision of Christian formation for the reign of God?

The focus of the Commission's work this triennium centered on three areas:

- Equipping the Baptized for Ministry. (Taylor, Thompsett, B. Thompson)

- The certification of Christian Educators and those who are called to the ministry of Christian formation in The Episcopal Church, along with the issue of increasing loss of professional staff positions on the diocesan and congregational level in the area of Christian formation. (Bailey, Bailey Fischer, Rabb, Pearson)
- Formational resources and the means to which The Episcopal Church has access to and knowledge of the multitude of resources currently available: print, online and personnel. (Akao, Bucklin, Hino, Stevens, M. Thompson)

The Next Triennium

There are many areas in which the Commission wishes to continue its focus for the next triennium. These include:

- The formational needs of senior adults, who are often marginalized and a forgotten generation of society as well as the Church.
- Young Adult ministries as well as Campus Ministries also need attention, especially as there has been an unfilled position to support these networks and advocate for their needs since 2010.
- Continue collaboration with the SCMD in studying canons pertaining to ordination in regard to education and formation.
- With learning from this past triennium regarding the work of equipping the baptized for ministry, the Commission recognizes the need to study the theology of Confirmation and how candidates are prepared for the reaffirmation of their Baptismal promises so they may continue a life of faith as disciples of Jesus Christ in the world.

The Charter for Lifelong Christian Formation and Education should continue to inform the work of this Commission in its future deliberations. The following reports and resolutions reflect the work of this triennium, understanding that all of this work is an ongoing process in the life of a follower of Christ in the Episcopal tradition.

2009-B013: Equipping the Baptized for Ministry in The Episcopal Church

Resolution 2009-B013, passed by the 76th General Convention, urged the Standing Commission on Lifelong Christian Formation and Education to collaborate with the Baptismal Consultation of the Associated Parishes for Liturgy and Mission to “provide to the next General Convention educational resources for formation in Episcopal identity and rites to celebrate that identity, educational resources for training the baptized for leadership positions in the Church and rites for entering leadership positions, and any proposed revisions to the canons to conform them to the baptismal theology of the Book of Common Prayer.”

The Commission’s mandate, as stated in Canon I.1.2(n)(14) is “to develop and recommend to the General Convention comprehensive and coordinated policies for children, youth, adults, and seniors for lifelong Christian formation.” As such, the development of educational resources is beyond the Commission’s purview. Furthermore, faithful and effective resources already exist: these include *Journey to Adulthood* and others. Therefore, work on 2009-B013 with the Baptismal Consultation has focused on developing policy that strengthens formation for leadership.

The Commission designated a Baptismal Theology Working Group to study B013, confer with the Baptismal Consultation, and develop resolutions for the 77th General Convention. The Baptismal Theology Working Group reflected upon B013 throughout the triennium and in May 2011, members of the Baptismal Consultation met with the Standing Commission at Camp Allen, Texas.

Since first being convened by the Presiding Bishop in 2007, the work of the Baptismal Consultation has been to bring the Canons of the Episcopal Church in line with the baptismal theology of the Book of Common Prayer. During the past triennium, the Commission adopted this work as its own. The greatest variance between the canons and the Prayer Book’s baptismal theology lies in the occasional requirement of Confirmation to hold office in The Episcopal Church.

The Commission recognizes that education in the history, structure and governance of The Episcopal Church is necessary for leaders. The resolutions that follow are designed to ensure that lay leaders are formed in Episcopal identity and to clarify that rather than being a prerequisite to holding office in the Church, Confirmation is a “mature public affirmation of faith and commitment to the responsibilities of...baptism” (BCP, 412) through which each confirmand is strengthened, empowered and sustained by the Holy Spirit (BCP, 418).

Though these resolutions have the overall consensus and support of the Standing Commission, one member offered a dissenting opinion, contending that, though Baptism marks full membership in the church, Confirmation is a commissioning rite and leadership in the church ought to continue to be grounded in it.

The Commission began its work in the past triennium by focusing on canons pertaining to lay leadership in the Church. The Commission believes that consultation with the Standing Commission on Ministry Development is necessary to address canons pertaining to ordination. The proposed resolution would commend the Standing Commission on Lifelong Christian Formation and Education to complete its work in consultation with the Standing Commission on Ministry Development in the next triennium, to report back to the 78th General Convention in 2015.

Commending Christian Formation Certification Programs

Christian education as it used to be, organized in Sunday School classrooms and focusing on information transmission, is dead. The heart of Christian education today in The Episcopal Church, as embraced in The Charter for Lifelong Christian Formation, is to prepare one another to transform the world according to God's vision. As the Church strives to join in God's mission of transformation and reconciliation, Christians need to be equipped to discern where God is moving and how they should participate. They need to know the practices that will sustain them spiritually as they encounter the deep needs of the world. They need to know how to bring Christian values to critique the values of the secular sphere. They need to experience Christian community that inspires and worships together. They need leaders who will equip them to bring about change. They need assistance in bringing each new generation into the process.

Throughout this triennium numerous congregational and diocesan Christian educators have had positions eliminated due to budget shortfalls. At the same time, membership in the National Association for Episcopal Christian Educators (NAECED) has grown, with an increase in congregations requesting ideas for resources and programming to provide educational ministries for children, youth and adults. People with the skills and talents of Christian education and formation are needed more than ever as the Church learns to exist in the post-Christian culture of North America and beyond. We cannot count on children learning the great stories of our tradition from their parents. We cannot assume that people will come to church and Bible study out of duty. Yet, spiritual hunger is at epidemic proportions. Trained Christian educators continue to be needed to design contexts for learning that address the hunger for meaning. One does not need to be called a "Christian educator" to provide such leadership; volunteers, chaplains, liturgists, spiritual directors, camp directors, retreat leaders, and yes, Sunday School teachers all contribute to the ongoing formation of Christians. What many desire is the opportunity and support to be trained with skills to address the new reality of our world today.

The Commission designated a Certification Working Group to study the availability of continuing education opportunities in our church as well as learn about NAECED's development of a certification process. Surveys and anecdotal information was collected. Discussions were held with members of the NAECED Board of Directors, as well as members of the Standing Commission on Ministry Development and Standing Commission on the Mission and Evangelism of The Episcopal Church. They, too, were seeking to learn what training was being offered across the Church for lay and ordained leadership, as well as areas of competencies (Resolution 2009-A019 regarding the identification of best practices for theological education and formation). The Commission expects to continue collaboration with these bodies in the next triennium on competencies across all orders for educational leadership.

Building the Continuum: An Electronic Learning Community

Thanks to technology and the Web, society can tap into what is without question some of the most transformative connecting technologies the world has ever seen. These tools allow individuals the ability to not only mine wisdom from around the world, but also collaborate and share work with one another. However, for educators and churches, the challenges of this moment in time are significant.

During this triennium it became apparent that the Church has not shifted to embrace this new way of providing resources and wisdom in the most economical and collaborative way. Many churches have access to educational support, while many do not. There had been a time when offices in The Episcopal Church could publish and disseminate print materials to dioceses and congregations. There had been a time when dioceses had libraries with vast collections of curricula and books. There had been a time when congregations had budgets to purchase new materials. This is not the case anymore.

A Resource Working Group was appointed to study the feasibility of making the best use of today's technology available to all. A Web portal that was once sponsored by an office at the Episcopal Church Center has gone fallow. The Commission

believes that The Episcopal Church is called to be a “connector” to help in the collaboration of the vast resources that exist in the Church today, by creating a website that serves as an online learning community. This can serve as a portal for any church or individual seeking support in the area of Christian formation.

The need for such a resource was confirmed at “Building the Continuum: The Episcopal Church Summit on Faith Formation,” an event developed in response to General Convention Resolution 2009-B003, in November 2011. This event was sponsored by The Episcopal Church’s Formation and Vocation Ministries Team and the Episcopal Camps and Conference Centers, and gathered leaders from across a variety of ministry settings to envision the future shape of faith formation in The Episcopal Church. The event focused on the question, “How might Christian lifelong faith formation over the next ten years affect the renewal and transformation of The Episcopal Church in the 21st century world?” An overwhelming response to a variety of possible future scenarios all involved Churchwide entities providing online resources through new communication tools and web technologies.

The Charter for Lifelong Christian Formation, affirmed in General Convention Resolution 2009-A082, invited individuals “to enter into a prayerful life of worship, continuous learning, intentional outreach, advocacy and service; to be inspired to develop new learning experiences, equipping disciples for life in a world of secular challenges and carefully listening for the words of modern sages who embody the teachings of Christ; and to be transformed by striving to be a loving and witnessing community which faithfully confronts the tensions in the church and the world as we struggle to live God’s will.” Creating such an Online Learning Community will help congregations make this a reality by providing access to resources that they may never otherwise know about.

In this fast-moving time of the modern world, many people are accustomed to web and digital technologies to help in a range all of areas in daily life—the Church cannot be left behind. The Church has the technology at hand to make an online resource center accessible, and should make use of it.

Proposed Resolutions

Resolution A041 Amend Canon I.17

Resolved, the House of _____ concurring, that Canon I.17 be amended by adding a new section 8, and amending and renumbering the subsequent section as section 9:

Sec. 8. Each congregation shall provide instruction in the history, structure and governance of The Episcopal Church and opportunities for lifelong faith formation as described in The Charter for Lifelong Christian Formation adopted by the 76th General Convention in 2009.

Sec. 9. Any person accepting any office in this Church shall well and faithfully perform the duties of that office in accordance with the Constitution and Canons of this Church and of the Diocese in which this office is being exercised. All such persons shall have completed instruction in the history, structure and governance of this Church and in the duties and responsibilities of their office.

Explanation

The 2009 General Convention adopted The Charter for Lifelong Christian Formation, which describes the many processes by which Episcopalians live into the Baptismal Covenant. The explanation accompanying that resolution explained the vision underlying the Charter in this way: “We affirm that life-long Christian formation is foundational to the success of any church, and in the case of our own, is an integral part of the process by which we will rebuild The Episcopal Church. Our congregations will grow in numbers and health when they are supported by leaders – of all orders of ministry – who know their identity in Christ and are able to access their tradition for the purposes of proclaiming and living out the Gospel.”

These proposed amendments of the Canons underscore the importance of lifelong formation as spelled out in the Charter and address a further priority: that people in leadership positions in The Episcopal Church, such as members of a vestry, delegates to diocesan convention, and other appointive or elective positions, demonstrate adequate formation in Episcopal identity. It is important to form new members and those elected to leadership positions in Episcopal identity and governance, building upon the foundation of baptismal catechesis and life-long learning opportunities for all members.

The resolution does not prescribe a singular mode of instruction but rather affirms the rich and diverse contextual realities in The Episcopal Church and acknowledges that myriad resources for formation in Episcopal identity already exist at parish, diocesan and other levels. In order to fulfill this requirement for instruction, parishes, dioceses and others are encouraged to collaborate and share resources.

Resolution A042 Amend Canons: Canon I.1.1(b), Canon I.1.2(a), Canon I.2.5, Canon I.4.1(c), Canon I.4.3(d), Canon I.9.7, Canon III.4.1, Canon IV.17.3

Resolved, the House of _____ concurring, the 77th General Convention affirm that the Book of Common Prayer teaches that Baptism is full initiation into Christ's Body the Church and Confirmation is an occasion for those baptized at an early age "to make a mature public affirmation of their faith and commitment to the responsibilities of their Baptism" (BCP 412); and be it further

Resolved, that the baptismal theology of the Book of Common Prayer understands Baptism and not Confirmation to be the sacramental prerequisite for leadership in The Episcopal Church; and be it further

Resolved, that Canon I.1.1(b), Canon I.1.2(a), Canon I.2.5, Canon I.4.1(c), Canon I.4.3(d), Canon I.9.7, Canon III.4.1, and Canon IV.17.3 be amended to read as follows:

Canon I.1.1(b)

(b) There shall be a President and a Vice-President of the House of Deputies, who shall perform the duties normally appropriate to their respective offices or specified in these Canons. They shall be elected not later than the seventh day of each regular meeting of the General Convention in the manner herein set forth. The House of Deputies shall elect from its membership, by a majority of separate ballots, a President and a Vice-President, who shall be of different orders. Such officers shall take office at the adjournment of the regular meeting at which they are elected, and shall continue in office until the adjournment of the following regular meeting of the General Convention. They shall be and remain *ex officio* members of the House during their term of office. No person elected President or Vice-President shall be eligible for more than three consecutive full terms in each respective office. In case of resignation, death, absence, or inability, of the President, the Vice-President shall perform the duties of the office until a new President is elected. The President shall be authorized to appoint an Advisory Council for consultation and advice in the performance of the duties of the office. The President may also appoint a Chancellor to the President, ~~a confirmed~~ an adult communicant of the Church in good standing who is learned in both ecclesiastical and secular law, to serve so long as the President may desire, as counselor in matters relating to the discharge of the responsibilities of that office.

Canon I.1.2(a)

(a) The Canon shall specify the duties of each such 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. Priests, Deacons and Lay persons are not required to be members of the House of Deputies.

Canon I.2.5

Sec. 5. The Presiding Bishop may appoint, as Chancellor to the Presiding Bishop, ~~a confirmed~~ *an* adult communicant of the Church in good standing who is learned in both ecclesiastical and secular law, to serve so long as the Presiding Bishop may desire, as counselor in matters relating to the office and the discharge of the responsibilities of that office.

Canon I.4.1(c)

(c) The Executive Council shall be composed (a) of twenty members elected by the General Convention, of whom four shall be Bishops, four shall be Presbyters or Deacons, and twelve shall be Lay Persons who are ~~confirmed~~ adult communicants in good standing (two Bishops, two Presbyters or Deacons, and six Lay Persons to be elected by each subsequent regular meeting of the General Convention); (b) of eighteen members elected by the Provincial Synods; (c) of the following *ex officio*s members: the Presiding Bishop and the President of the House of Deputies; and (d) the Vice-President, the Secretary, and the Treasurer of the Executive Council, who shall have seat and voice but no vote. Each Province shall be entitled to be represented by one Bishop or Presbyter or Deacon canonically resident in a Diocese which is a constituent member of the Province and by one Lay Person who is a ~~confirmed~~ adult communicant in good standing of a Diocese which is a constituent member of the Province, and the terms of the representatives of each Province shall be so rotated that two persons shall not be simultaneously elected for equal terms.

Canon I.4.3(d)

(d) The Presiding Bishop shall appoint, with the advice and consent of a majority of the Executive Council, an executive director, who shall be an adult ~~confirmed~~ communicant in good standing or a member of the clergy of this Church in good standing who shall be the chief operating officer and who shall serve at the pleasure of the Presiding Bishop and be accountable to the Presiding Bishop. If a vacancy should occur in the office of the executive director, a successor shall be appointed in like manner.

Canon I.9.7

Sec. 7. Each Diocese and Area Mission within the Province shall be entitled to representation in the Provincial House of Deputies by Presbyters or Deacons canonically resident in the Diocese or Area Mission, and Lay Persons, ~~confirmed~~ adult communicants of this Church in good standing but not necessarily domiciled in the Diocese or Area Mission, in such number as the Provincial Synod, by Ordinance, may provide. Each Diocese and Area Mission shall determine the manner in which its Deputies shall be chosen.

Canon III.4.1

Sec. 1 (a) ~~A confirmed communicant in good standing or, in extraordinary circumstances, subject to guidelines established by the Bishop, a~~ communicant in good standing; may be licensed by the Ecclesiastical Authority to serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, Evangelist, or Catechist. Requirements and guidelines for the selection, training, continuing education, and deployment

of such persons, and the duration of licenses shall be established by the Bishop in consultation with the Commission on Ministry.

Canon IV.17.3

Sec. 3. The Disciplinary Board for Bishops is hereby established as a court of the Church to have original jurisdiction over matters of discipline of Bishops, to hear Bishops' appeals from imposition of restriction on ministry or placement on Administrative Leave and to determine venue issues as provided in Canon IV.19.5. The Disciplinary Board for Bishops shall consist of ten Bishops elected at any regularly scheduled meeting of the House of Bishops, and four Priests or Deacons and four lay persons initially appointed by the President of the House of Deputies with the advice and consent of the lay and clergy members of the Executive Council and thereafter elected by the House of Deputies. All lay persons appointed to serve shall be **confirmed** adult communicants in good standing. Members of the Board shall serve staggered terms of six years, with terms of one half of the Bishops and one half of the lay persons, Priests and Deacons collectively expiring every three years, with the first expirations occurring at the end of the year 2012.

Explanation

These amendments bring the canons into conformity with the baptismal theology of the Book of Common Prayer, which teaches that "Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church" (BCP p. 299). They will extend to all members of the Episcopal Church opportunities for serving as appointed or elected leaders. These amendments will equip members of the Episcopal Church with the knowledge and understanding to lead effectively. Amending these canons clarifies that rather than being a prerequisite to holding office in the Church, Confirmation is a "mature public affirmation of faith and commitment to the responsibilities of...baptism" (BCP, 412) through which each confirmand is strengthened, empowered and sustained by the Holy Spirit (BCP, 418). The canons will continue to require individuals holding office to be "communicants in good standing," which is defined by canons I.17.2(a) and I.17.3 as "those who have received Communion three times in the previous year," and "have been faithful in corporate worship unless for good cause prevented and have been faithful in working, praying, and giving for the spread of the kingdom of God."

Resolution A043 Amend Constitution Article I, Section 4

Resolved, the House of _____ concurring that Article I.4 of the Constitution of The Episcopal Church be amended to read as follows:

Sec. 4 The Church in each Diocese which has been admitted to union with the General Convention, each area Mission established as provided by Article VI, and the Convocation of the American Churches in Europe, shall be entitled to representation in the House of Deputies by not more than four ordained persons, Presbyters or Deacons, canonically resident in the Diocese and not more than four 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 the American Churches in Europe, shall prescribe the manner in which its Deputies shall be chosen.

Explanation

This amendment brings the constitution into conformity with the baptismal theology of the Book of Common Prayer, which teaches that "Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church" (BCP p. 299). It will extend to all members of The Episcopal Church the opportunity to serve as deputies to General Convention. These amendments will equip members of The Episcopal Church with the knowledge and understanding to lead effectively. Amending the constitution restores Confirmation to its rightful place as a "mature public affirmation of faith and commitment to the responsibilities of their baptism" (BCP p. 412). The constitution will continue to require individuals serving as deputies for General Convention to be "communicants in good standing," which is defined by canons I.17.2(a) and I.17.3 as "those who have received Communion three times in the previous year, and "have been faithful in corporate worship unless for good cause prevented and have been faithful in working, praying, and giving for the spread of the kingdom of God."

Resolution A044 Review Confirmation Requirements in Title III

Resolved, the House of _____ concurring, that the 77th General Convention direct the Standing Commission on Lifelong Christian Formation and Education and the Standing Commission on Ministry Development to review the requirement for Confirmation in the Title III Canons on the ordination of deacons and priests and consider any revisions to the canons needed to conform them to the baptismal theology of the Book of Common Prayer; and be it further

Resolved, that this review include consultation with other provinces of the Anglican Communion and full communion partners such as the Evangelical Lutheran Church in America and the Moravian Church; and be it further

Resolved, that the standing commissions report their findings to the 78th General Convention in 2015.

Explanation

Resolution 2009-B013 adopted by the 76th General Convention directed the Standing Commission on Lifelong Christian Formation and Education to bring to the 77th General Convention “any proposed revisions to the canons to conform them to the baptismal theology of the Book of Common Prayer.” The Commission began its work by focusing on canons pertaining to lay leadership in the Church. The Commission believes that consultation with the Standing Commission on Ministry Development and others partners is necessary to address canons pertaining to ordination. This resolution permits the Standing Commission on Lifelong Christian Formation and Education to complete its work in consultation with the Standing Commission on Ministry Development in the next triennium and to report back to the 78th General Convention in 2015.

Resolution A045 Express Gratitude to the Consultation on Baptismal Theology

Resolved, the 77th General Convention express its gratitude and appreciation to the Consultation on Baptismal Theology, first convened jointly by the Presiding Bishop and the Associated Parishes for Liturgy and Mission in October 2007, for its work, study, and prayer on the baptismal theology of the Book of Common Prayer, which has greatly supported and informed the work of the Standing Commission on Lifelong Christian Formation and Education this past triennium.

Resolution A046 Commend Continued Development of Lifelong Christian Formation

Resolved, the House of _____ concurring, that the 77th General Convention commend the National Association for Episcopal Christian Education Directors (NAECED) for their work in developing and supporting lifelong Christian Formation in The Episcopal Church; and be it further

Resolved, that the 77th General Convention commend the ministry of Christian formation and education leaders in The Episcopal Church for continuing to lift up The Charter for Lifelong Christian Formation adopted at the 76th General Convention and the importance of inviting, inspiring, and transforming people in the Christian faith as well as the continued development of training for leaders of the Church; and be it further

Resolved, that the 77th General Convention commend to all dioceses and congregations the use of online Christian formation and leadership certifications as well as other forms of continuing education for Christian educators; and be it further

Resolved, that the 77th General Convention commend the work of NAECED in developing the Certificate in Leadership for Lifelong Christian Formation (CLLCF), the programs of the Center for the Ministry of Teaching at Virginia

Theological Seminary, the Certificate Program in Christian Education at the Seminary of the Southwest, the Certificate in the Spiritual Guidance of Children at the General Theological Seminary, and other recognized entities for offering continuing education opportunities and certification for those called to the ministry of Christian formation; and be it further

Resolved, that the 77th General Convention commend the Formation and Vocation Offices of The Episcopal Church in actively collaborating and serving as a resource as needed for the appropriate development and promotion of these certificate programs.

Explanation

Christian formation leaders, facilitators and teachers called to this ministry, paid or volunteer, need continuing education and resources to do their ministry. The Standing Commission on Lifelong Christian Formation and Education has been made aware in its research that the use of certification is sought and desired by Christian formation leaders and directors in the various dioceses and congregations. Affirming the variety of resources and centers available and making them known through organizations such as NAECED is good stewardship, allowing congregations and dioceses to collaborate as opposed to working in isolation.

Research has shown a significant decrease in the number of diocesan and congregational professionals in Christian formation. Volunteer ministers are especially desirous of greater resources for skill development and confidence. The use of technology is so widely used now, it is in the Church's best interest to have continuing education and resources available on-line as well as in residential or local settings. This resolution does not mandate certification for those called to the ministry of Christian education; it reaffirms those who desire to continue their education and professional development.

In consultation with the Standing Commission on Ministry Development as well as NAECED, we are mindful of the need and desire to have this work incorporate the work of TEAC (Theological Education of the Anglican Communion) on Anglican Theological Competencies: teaching skills, knowledge in scripture, tradition, Anglican identity, personal and spiritual growth and transforming communities and systems. In addition, it is desired that this work for certification and continuing education be consistent with the increasing number of effective models for ministry development being used throughout The Episcopal Church. All models of ministry development need to be validated and supported equally.

Resolution A047 Develop an Electronic Learning Community

Resolved, the House of _____ concurring, That The Episcopal Church develop an electronic learning community with delivery systems to support faith formation, collaboration, and networking with interactive capabilities for cross-conversations on the web; and be it further

Resolved, that upgrades in technology, necessary staff, technology networking as needed and staff coordination within the Episcopal Church Center be completed; and be it further

Resolved, that the Formation and Vocation Ministries Team and the Office of Communication be directed to collaborate and gather within one year of the adoption of this resolution such resources and tools from all levels of the Church to populate this electronic learning community; and it be further

Resolved, that this online community have elements of mission, worship, advocacy, evangelism, scripture, environmental issues, Christian faith formation, outreach, stewardship, and social justice as articulated in The Charter for Lifelong Christian Formation and Education; and be it further

Resolved, that a review committee, charged with ensuring the integrity and breadth in the development of these resource materials, and composed of nine members representing various ministries and disciplines of the Church, be appointed by the Chief Operating Officer in consultation with the various ministry disciplines of the Episcopal Church Center; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation

of \$210,000.00 for the upcoming triennium for the implementation of this resolution.

Explanation

The Episcopal Church in the 21st century is called to look at providing faith formation resources via a network rather than single congregations or dioceses operating alone. The Church's diversity will call for faith opportunities for all ages, in all circumstances and in a variety of experiences. The Church is called to develop collaboration, including in how its members share the vast arena of Christian formation content. Today's technology now provides a means to do so.

Most dioceses and congregations do not have a staff member to search for program ideas, resources, and connections to the greater Episcopal community in the area of faith formation. The Internet has greatly reduced that isolation, but it takes a trained eye and an Episcopal ethos to weed through the vast amount of content that is found on the web that can inform living out promises in the Baptismal Covenant and the Five Marks of Mission.

Offering such an online, curated resource would allow the Church to incorporate an immense range of faith formation opportunities. With the Formation and Vocations Ministries team working alongside the Office of Communication, a site can be developed to support the entire Church. Representatives from a variety of constituencies can serve as a review committee, vetting the practicality and relevance of content and time. All of this could be done electronically and would not need face-to-face meetings. In this way, all resources on this site will be examined as appropriate for use in Episcopal settings: home, church, school, and beyond.

The funds requested for this resolution would be targeted to the technology development that would need to be built for such a site over the next triennium. The Standing Commission on Lifelong Christian Formation and Education believes that such an online learning community can serve as a resource center for the 21st century and provide access to all in the Church and beyond, creating a hub for learning and transformation, exhibiting a collaborative effort in sharing the multitude of programs and resources that exist across the Church.

Budget Report

The Standing Commission on Lifelong Christian Formation and Education was provided a triennial budget of \$60,000, and expended a total of \$38,116.79.

In addition to the initial meeting of all Committees, Commissions, Agencies and Boards, the Standing Committee on Lifelong Christian Formation and Education will meet 4 times during the next triennium. This will require \$30,000 for 2013 and \$30,000 for 2014 for a total of \$60,000 for the triennium.

Standing Commission on Liturgy and Music

Membership

The Rev. Dr. Ruth Meyers, <i>Chair</i>	Chicago, V	2015
The Rev. Jennifer Phillips, <i>Vice-Chair</i>	Rio Grande, VII	2012
Mr. John Repulski, <i>Secretary</i>	Michigan, V	2015
The Rt. Rev. Sergio Carranza-Gomez*	Los Angeles, VIII	2012
Ms. Martha K. Baker*	Missouri, V	2012
Mr. Samuel Cheung*	New York, II	2012
Ms. Rebecca Clark*	Olympia, VIII	2012
Mr. Dent Davidson	Chicago, V	2015
The Rt. Rev. Thomas Ely	Vermont, I	2015
Br. Christopher Hamlett, O.P.	Virginia, III	2015
Mr. Sandra Montes	Texas, VII	2012
Ms. Jeannine Otis	New York, II	2012
The Rt. Rev. John McKee Sloan	Alabama, IV	2015
The Rev. Dr. Louis Weil	California, VIII	2015
The Rt. Rev. Pierre Welte Whalon*	Churches in Europe, II	2012
The Rev. Canon Sandye Wilson, <i>EC Liaison</i>	Newark, II	
The Rev. Canon Gregory Howe, <i>Custodian to the Standard Book of Common Prayer</i>		
Mr. Frank Tedeschi, <i>CPI Liaison*</i>		
Ms. Nancy Bryan, <i>CPI Liaison*</i>		
The Rev. Tom Brackett, <i>Staff</i>		

Changes in Membership

Four changes in membership occurred during the triennium: Bishop Pierre Whalon replaced Bishop Sergio Carranza-Gomez in November 2009; Martha Baker replaced Rebecca Clark in September 2010, who replaced Samuel Cheung in November 2009; and Ms. Nancy Bryan joined as the new liaison from Church Publishing Incorporated in October 2011.

Representation at General Convention

Deputy Ruth Meyers and Bishop Kee Sloan are authorized to receive non-substantive amendments to the report at Convention.

Summary of Work

Meetings

- November 17–20, 2009, Chicago, Illinois
- March 10–13, 2010, Linthicum Heights, Maryland
- October 18–20, 2010, Concord, New Hampshire
- March 15–19, 2011, Atlanta, Georgia
- June 22, 2011, web/teleconference
- October 11–15, 2011, Bloomington, Minnesota
- November 14, 2011, teleconference

Hymnal Revision Study

Project Chair: Jeannine Otis

In response to the 76th General Convention's mandate in Resolution 2009-B004, the Standing Commission on Liturgy and Music undertook a feasibility study on the need for revision of *The Hymnal 1982* with the assistance of the Church Pension Group's Office of Research.

The primary instrument for this study was an online questionnaire with three separate, role-specific versions: one for congregation members, one for clergy, and one for music directors. This instrument, in its various versions, was created by the Office of Research team in consultation with the Commission, Episcopal research colleagues, and subject-matter experts. Spanish translations of the surveys were created and made available online.

The surveys covered a few major content areas:

- congregational details (location, languages, and staffing)
- worship music resources (book availability, book and style, frequency of use)
- personal worship and worship music experiences
- opinions on current music resources and styles
- individual demographics (age, gender, race, general musical tastes)

All surveys included a free-text comment section at the end to capture qualitative information participants wished to share. Similar but more role-specific online questionnaires covering the same fundamental content areas were created for and administered to bishops and seminarians.

The survey was conducted in two phases: first, a stratified random sample of congregations, based on the proportionate number of total members across the church according to parish size; second, a “snowball” or viral sample, in which the survey was opened up to all clergy, music directors, and congregation members who wished to participate. Information about the survey was disseminated widely through articles and news releases on Episcopal News Service and through the Office of Public Affairs, through the Episcopal Communicators network, by members of the Commission contacting stakeholder groups directly, by e-mail to all clergy for whom the Church Pension Fund had an e-mail address on record, and through a dedicated page on the Office of Research’s area of the CPG website.

Between the stratified random sample and the “snowball” sample, responses were received from 9,016 congregation members, 2,575 clergy, and 1,139 music directors, representing 3,060 congregations (roughly 40% of all parishes). Additionally, 55 bishops completed the dedicated bishops’ survey, and 102 seminarians completed the dedicated seminarians’ survey.

In order to address specific populations of The Episcopal Church, the research team also conducted in-person, structured interviews. One portion of these interviews was conducted in focus groups with seminary faculty members at seminaries of The Episcopal Church.

The research team also sought to study the unique cultures and musical experiences of worship in Province IX. Members of the research team visited a selection of Province IX dioceses (Puerto Rico, Ecuador Central, and the Dominican Republic). During these visits, team members conducted interviews with bishops and with clergy and music leaders of parishes in the dioceses, attended parish worship services, video-recorded the various musical styles experienced in different parishes, and gained perspective on the cultural climate of these dioceses in terms of musical tradition, worship, and the environment in which the Church ministers.

A full version of the Hymnal Revision Feasibility Study report made by the research team to the Commission is available for download on the CPG website (<https://www.cpg.org/redirects/reports-statistics-on-church-related-topics/>), and the Commission commends it to all bishops and deputies, as it goes into a level of detail and analysis not possible in the brief summary given here.

The table below summarizes the responses of congregation members, clergy, music directors, bishops, and seminarians to the principle question, “Do you think a new, revised version of the Hymnal is needed?” Averages are based on participants’ responses on a 1-to-5 scale: (1) Not at all, (2) Not very much, (3) Neutral, (4) Very much, (5) Completely.

“Do you think a new, revised version of the Hymnal is needed?”

	Congregation Members	Clergy	Music Directors	Bishops	Seminarians
Against	48.4%	35.7%	33.8%	37.6%	33.3%
Neutral	27.2%	23.4%	22.3%	27.1%	18.5%
In Favor	24.4%	40.9%	43.8%	35.4%	48.2%
Average	2.6	3.1	3.1	2.9	3.3

Respondents in the congregation member sample opposed hymnal revision by a ratio of nearly 2 to 1. And although clergy and music directors were more favorably disposed to revision, the average response for all of these categories falls below neutral (congregation members and bishops) or just slightly above neutral (clergy, music directors, and seminarians).

As reported by congregation members, *The Hymnal 1982* remains the medium of choice for worship music in The Episcopal Church. Over 95 percent of congregants report using *The Hymnal 1982* at least once per week for worship. The preeminence of *The Hymnal 1982* stands in contrast to the relatively low usage rates of the authorized supplements. *Lift Every Voice and Sing II* and *Wonder, Love, and Praise* are used at least once per month by around 30 percent of congregants, whereas *El Himnario*, *My Heart Sings Out*, *Voices Found*, and *The Hymnal 1940* are rarely used.

Frequency of Hymnal / supplement use, as reported by congregation members

	Less than once/month	At least once/month	At least once/week
The Hymnal 1982	2.7%	1.7%	95.5%
El Himnario	97.8%	0.7%	1.5%
LEVAS II	70.1%	21.9%	7.9%
My Heart Sings Out	98.7%	1.0%	0.4%
Voices Found	97.1%	2.4%	0.4%
Wonder, Love, & Praise	66.7%	27.1%	6.2%
The Hymnal 1940	93.0%	2.5%	4.5%

When asked to rate how their current hymnal or hymnal supplements satisfy their congregation’s needs on the 5-point scale, congregation members, clergy, and music directors responded in very similar terms. The most favored resource of all three groups is *The Hymnal 1982*, with a mean rating for all three samples of nearly 4. By and large, congregation members, clergy, and music directors all view hymnal supplements much less favorably in terms of the supplements’ ability to satisfy their congregations’ needs, as no supplement had a mean score higher than 3 in any sample.

Satisfaction (means) with The Hymnal 1982 and supplements

	Congregation Members	Clergy	Music Directors
The Hymnal 1982	4.00	3.92	4.03
El Himnario	1.96	1.63	1.59
LEVAS II	2.94	2.93	2.90
My Heart Sings Out	2.01	2.05	2.06
Voices Found	2.03	2.19	2.29
Wonder, Love, & Praise	2.98	2.98	3.00
The Hymnal 1940	3.03	2.16	2.73

It is important to note that the results described above reflect the responses of congregation members, clergy, and music directors in the domestic dioceses of The Episcopal Church. The experiences and needs of the congregations and dioceses in Province IX are radically different. Clergy and musicians in Province IX expressed clearly to the research interviewers that the currently available authorized musical resources of The Episcopal Church do not meet their needs in terms of worship style, theological and cultural context, and affordability. Clergy from all types of congregations wanted a resource that would combine the best of *El Himnario*, Latin American charismatic music, and the new music of the Pentecostal movement. The research team perceived a strong need and desire for new material to be developed and, most importantly, to be available at a cost that would make it realistically obtainable by congregations that serve the poorer members of those societies. It was clear that this work should begin immediately.

The data from domestic dioceses of The Episcopal Church indicate that African Americans and Native Americans are more favorably disposed toward hymnal revision; over one-third of those who identified themselves in these groups favor a revised hymnal, while fewer than one-fourth of Whites/Caucasians and Asian/Pacific Islanders are supportive. This is related to perceptions of *The Hymnal 1982*. Being in “The Book” itself represents being at the core of the Church and not on the periphery, a sentiment expressed in interviews with clergy and music directors from communities that are not of European ancestry.

A major line of investigation in this project concerned the quality of congregational musical programming. As any decision concerning whether or not to undertake a hymnal revision project would be grounded in part on the premise that musical programming bears some relationship to congregational vitality and stability, the research team sought to examine the role of worship music in helping or hindering the efforts of congregations to recruit and retain members. The research in the Hymnal study does point, in several clear ways, to a positive relationship between quality of music and congregational vitality.

While the data does not point towards revision at this time, it does indicate the need to begin an in-depth process of discernment as to what new music beyond the current set of authorized resources will inspire and revitalize our congregations. A process of carefully observed and rigorously measured trial use of music that is currently beyond what is authorized would be at the heart of this discernment. This new music may come from other parts of the Anglican Communion or from traditions beyond Anglicanism. The test will be in the ability of the musical resources to enhance the vitality of the congregations where they are used.

The Commission proposes to undertake this work during the next triennium through the creation of a congregational song task force that will explore a variety of musical resources and foster musical leadership able to learn, perform, and teach various musical styles. Some of this work is underway in the World Music project, and the Commission proposes to incorporate that project into the work of a congregational song task force.

World Music

Project Subcommittee: Nancy Bryan, Dent Davidson, Sandra Montes, Jeannine Otis, John Repulski, Pierre Whalon, Sandye Wilson, with significant help from Scott Weidler of the Evangelical Lutheran Church in America (ELCA).

Resolution 2009-A089 directed the Commission “to continue the work begun in the World Music project,” and was divided into three tasks:

1. Sort the existing body of World Music from the Praise Music (per recommendation of the Commission gathered 2007–2009), categorize, and distribute to the current members of the Commission. This was completed in March 2010.
2. Gather new music and discern what to add to existing list. This was completed in June 2011.
3. Develop a report to the Commission, and a work plan for the coming triennium. This was completed in October 2011.

World Music Work Plan, 2013–2015

Recording Project for Selecciones del Himnario (Online RiteSong) and El Cancionero

According to the Hymnal Revision Feasibility Study, Province IX is in urgent need of musical resources. The subcommittee saw this as an ideal companion to its work, as it will greatly enhance resources for Latino congregations and indeed, all musical leadership of the Church. This work includes a recording project which is hoped to be made available both as a teaching tool (with vocalists and instrumentalists) and as a practical tool for congregations who have no musical leadership (i.e., the vocal track removed).

Resource Gathering and Categorizing

It was deemed essential for the subcommittee to continue gathering and expanding a library of musical choices in this process. The aim is to select, edit and arrange the music both in traditional styles and in alternative styles (suggested instrumentation, rhythms, etc.). This will also enable the creation of a liturgical, scriptural, thematic, and seasonal index for the music gathered; further, this will strive to identify music that seems to be “missing” in certain areas. The aim will be to then develop a group of “testers” who will be able to access a database of these selections, use them in their local congregations, and report back to the subcommittee.

“People Skills”

The subcommittee felt it to be necessary to encourage musicians—both seasoned professionals and new leadership—to develop confidence in learning, performing, and teaching new musical styles. The hope is to use technology to help this happen: a “how-to” for video sharing, sharing different arrangements of certain selections, and the like. It is hoped that the use of recognized personalities in the Church can help the process. Additionally, a gathering of interested musicians is planned for summer 2012 as an initial face-to-face training and sharing experience.

Sharing Information

Following on these initial action items, a parallel step is to develop a network of musicians/congregations doing diverse styles of music. The network will serve to support and inspire one another and those newer to these styles of music. Some mode of communication online (such as a listserv or forum website) can enable all to share ideas and resources.

Develop an Ongoing Library of World Music Resources for the Commission

There is a plethora of information and music available; the Commission seems to be behind the curve and should catch up to remain current and begin to lead in this endeavor.

Resolution A048 Form Congregational Song Task Force

Resolved, the House of _____ concurring, That the 77th General Convention direct the Standing Commission on Liturgy and Music, in response to the hymnal revision feasibility study called for by the 76th General Convention, to form a congregational song task force to further the mission of The Episcopal Church by enlivening and invigorating congregational song through the development of a variety of musical resources and energized and empowered leadership; and be it further

Resolved, That the Standing Commission on Liturgy and Music continue to develop and expand the work begun in the World Music Project.

Explanation

A majority of respondents to the hymnal revision feasibility study conducted in 2010-2011 do not favor revision of *The Hymnal 1982*. Respondents in Province IX expressed an urgent need for affordable musical resources suitable for their context, and non-European-American clergy and musicians expressed their desire to have culturally appropriate musical resources included in the official hymnal of the Church. A task force on congregational song will help discover and develop both music and musical leadership that contribute to congregational vitality. The work already begun in the world music project dovetails with the need for musical resources suitable for diverse contexts.

Resources for Blessing Same-Gender Relationships

Project Chair: Ruth Meyers.

Theological Resources Task Group: Jay Emerson Johnson, *chair*; Thomas Ely; Christopher Hamlett; Gabriel Lamazares; Gene Rogers; Kee Sloan; Brian Taylor; Ellen Wondra; Gale Yee.

Liturgical Resources Task Group: Patrick Malloy, *chair*; Andrew Cooley; Mary Gray-Reeves; Michael Hopkins; Susan Ironside; Mark Jenkins; Jeffrey Lee; Ivette Linares; Jennifer Phillips; Bowie Snodgrass; Sandye Wilson.

Pastoral and Teaching Resources Task Group: Thaddeus Bennett and Susan Russell, *co-chairs*; Stannard Baker; Susan Blue; Jaime Case; Heidi Clark; Dent Davidson; Jack Finlaw; Raisin Horn; Mary Catherine Young.

Canons and Legal Issues Task Group: Thomas Little, *chair*; Joan Geiszler-Ludlum; Larry Hitt; Dorsey Henderson; The Rev. Canon Greg Howe.

Consultants: Keri Aubert, *project manager*; Vicki Black.

Meetings of Chairs

- May 27, 2010, teleconference
- June 3, 2010, teleconference
- August 24, 2010, teleconference
- September 10, 2010, teleconference
- October 4, 2010, teleconference
- October 28, 2010, teleconference
- November 15, 2010, teleconference
- December 20, 2010, teleconference
- January 12–14, 2011, Atlanta, Georgia
- February 14, 2011, web/teleconference
- March 2, 2011, web/teleconference
- March 15, 2011, web/teleconference
- March 30, 2011, web/teleconference
- May 12, 2011, web/teleconference
- June 14, 2011 web/teleconference

Meetings of Task Groups

- July 7–10, 2010, Los Angeles, California
- September 1, 2010, teleconference
- September 23, 2010, teleconference
- November 15, 2010, teleconference
- November 29 – December 2, 2010, Burlingame, California
- March 18–19, 2011, Atlanta, Georgia
- May 31 – June 3, 2011, Linthicum Heights, Maryland
- April 7, 2011, teleconference
- April 21, 2011, teleconference
- May 19, 2011, teleconference
- August 11, 2011, teleconference
- August 15–17, 2011, Menlo Park, California
- September 3, 2011, teleconference

Resolution 2009-C056 directed the Commission to “collect and develop theological and liturgical resources” for blessing same-gender relationships, and to do so with “an open process” that invited widespread participation from throughout The Episcopal Church and the Anglican Communion.

The Archives of the Episcopal Church created a digital archive for this project, and many of the resources collected are available on their website. The document of resources the Commission developed, entitled “I Will Bless You, and You Will Be a Blessing,” is appended to this report.

The introduction to this document provides a full account of the Commission’s work during this triennium. Consultation on this project has included:

- presentations at meetings of the House of Bishops in September 2010 and March and September 2011;
- a hearing in New Hampshire on October 19, 2010, at which representatives of all 7 dioceses of Province I (New England) testified about their experience with same-gender blessings and marriages;
- a web-based Churchwide survey regarding pastoral and teaching materials, available from October 2010 through January 6, 2011, yielding 1131 responses from 111 dioceses;
- a Churchwide consultation, held from March 18–19, 2011, and attended by 195 deputies from 98 dioceses;
- a web-based review of first drafts in July 2011 by 133 lay and ordained people from all 9 provinces of The Episcopal Church; and
- a presentation and discussion at the August 2011 meeting of the International Anglican Liturgical Consultation.

At the request of the Commission, in January 2012 the Secretary of General Convention sent to the Secretary of every Province in the Anglican Communion an overview of the Commission’s work, one-page summaries of theological and liturgical principles, and an overview of General Convention legislation, with an invitation for comments.

Prior to General Convention, the Commission will send a copy of “I Will Bless You, and You Will Be a Blessing” to the Secretary of every Province in the Anglican Communion.

As the Commission began its work in response to this resolution, it determined that an open process with widespread participation required significant funding beyond what was available in the funds allocated by Resolution 2009-A089, which also provided funds for all SCLM projects during the triennium. The Domestic and Foreign Missionary Society subsequently contracted with Church Divinity School of the Pacific (CDSP) to support this work. In turn, CDSP secured funding totaling \$573,235, including grants from the Arcus Foundation, the E. Rhodes and Leona B. Carpenter Foundation, and several much smaller gifts.

Recognizing that civil law is an important consideration when the Church decides to bless same-gender relationships, the Commission formed a task group on canons and legal issues. The findings of this task group are included in the resources. A working list of related issues, questions, and areas of research covers (1) issues that may be particular to parts of The Episcopal Church outside the United States, (2) a survey of diocesan canons in this area, and (3) a survey of state marriage and civil union laws.

Resolution A049 Authorize Liturgical Resources for Blessing Same-Gender Relationships

Resolved, the House of _____ concurring, That the 77th General Convention commend “Liturgical Resources I: I Will Bless You and You Will Be a Blessing” for study and use in congregations and dioceses of The Episcopal Church; and be it further

Resolved, That the 77th General Convention authorize for trial use “The Witnessing and Blessing of a Lifelong Covenant” from “Liturgical Resources I: I Will Bless You and You Will Be a Blessing” beginning the First Sunday of Advent 2012, under the direction of a bishop exercising ecclesiastical authority; and be it further

Resolved, That bishops, particularly those in dioceses within civil jurisdictions where same-gender marriage, civil unions, or domestic partnerships are legal, may provide generous pastoral response to meet the needs of members of this Church, including adaptation of the liturgy and declaration of intention contained in “I Will Bless You and You Will Be a Blessing”; and be it further

Resolved, That the Standing Commission on Liturgy and Music develop an open process to review “I Will Bless You and You Will Be a Blessing,” inviting responses from provinces, dioceses, congregations, and individuals from throughout The Episcopal Church and from throughout the Anglican Communion, and report to the 78th General Convention.

Explanation

In response to Resolution 2009-C056, the Standing Commission on Liturgy and Music developed liturgical and theological resources for blessing same-gender relationships. Throughout the triennium, the commission heard stories of the urgent pastoral need for these resources in congregations of The Episcopal Church. Because these are new resources for a pastoral situation not previously recognized in official liturgical books of The Episcopal Church, the commission recommends that they be used under the direction of a bishop exercising ecclesiastical authority, and that there be a process of review in order to refine the materials, so that they are in keeping with Anglican theological and liturgical tradition.

Resolution A050 Create Task Force on the Study of Marriage

Resolved, the House of _____ concurring, That the 77th General Convention direct the Presiding Bishop and President of the House of Deputies to appoint a task force of not more than twelve people, consisting of theologians, liturgists, pastors, and educators, to identify and explore biblical, theological, historical, liturgical, and canonical dimensions of marriage; and be it further

Resolved, That the task force consider issues raised by changing societal and cultural norms and legal structures, including legislation authorizing or forbidding marriage, civil unions, or domestic partnerships between two people of the same sex, in the U.S. and other countries where The Episcopal Church is located; and be it further

Resolved, That the task force develop tools for theological reflection and norms for theological discussion at a local level; and be it further

Resolved, That the task force report its progress to the 78th General Convention; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$30,000 for the implementation of this resolution.

Explanation

As the Standing Commission on Liturgy and Music developed liturgical resources for blessing same-gender relationships, it faced repeated questions about marriage. What makes a marriage Christian? What is the relationship between the Church’s blessing of a relationship, whether different-

gender or same-gender, and a union, “marriage” or otherwise, created by civil law? Is the blessing of a same-gender relationship equivalent to the marriage of a different-gender couple, and if so, should this liturgy be called “marriage”?

Because the Church’s understanding of marriage affects so many of its members, the Commission believes it is important to engage in a Churchwide conversation about our theology of marriage. The Dioceses of El Camino Real and North Carolina have both recently undertaken studies of marriage, with reports available from the Digital Archives.

Holy Women, Holy Men

Calendar Committee: Sandye Wilson, *Chair*; Martha Baker; Ruth Meyers; Kee Sloan.

Consultants: Sam Portaro, Dan Joslyn-Siemiatkoski.

Meetings: February 7–9, 2011, and September 26–28, 2011, Church Divinity School of the Pacific, Berkeley, CA; November 4, 2011, teleconference

Resolution 2009-A096 authorized trial use of revised and additional commemorations in *Holy Women, Holy Men* and called for a “proactive approach” to trial use that intentionally solicited feedback from a variety of congregations, while Resolution 2009-A097 authorized for trial use the propers set forth in *Holy Women, Holy Men*. Resolution 2009-B020 directed the Commission to add Supreme Court Justice Thurgood Marshall to the liturgical Calendar of this Church, and this commemoration was added to *Holy Women, Holy Men*.

General Convention also adopted or referred to the Commission several resolutions proposing new commemorations:

- 2009-A170, first ordinations of women to the priesthood in The Episcopal Church;
- 2009-C002 and 2009-C057, Pauli Murray;
- 2009-C003, John Jay;
- 2009-C006, Brother William West Skiles;
- 2009-C016, Frederick B. Howden;
- 2009-C021, 2009-C062, and 2009-C065, Andronicus and Junia;
- 2009-C058, Manteo and Virginia Dare;
- 2009-C066, James Solomon Russell;
- 2009-C086, James Markham Ambler;
- 2009-D008, Thecla; and
- 2009-D056, Gifford Pinchot.

In addition, during the triennium, in accord with the procedures for Churchwide recognition set forth in *Holy Women, Holy Men* (see pages 745–746), the Diocese of Kentucky proposed directly to the Commission the commemoration of Sister Emily Cooper, Deaconess, and All Forgotten Children. Other names were suggested to the Commission but none included the information required for a formal proposal.

Resolution A051 Continue Trial Use of Holy Women, Holy Men

Resolved, the House of _____ concurring, That the 77th General Convention continue the trial use of Holy Women, Holy Men until the next General Convention; and be it further

Resolved, That the 77th General Convention direct the Standing Commission on Liturgy and Music to continue the process of inviting responses from the wider Church and developing Holy Women, Holy Men for the coming triennium; and be it further

Resolved, That the Standing Commission on Liturgy and Music be requested to present the revised edition of Holy Women, Holy Men to the 78th General Convention in 2015 for a first reading.

Resolution A052 Identify Additional Church Calendar Commemorations

Resolved, the House of _____ concurring, That the 77th General Convention direct the Standing Commission on Liturgy and Music to consult with the Executive Council Committee on the Status of Women, the Episcopal

Women's History Project, and other organizations of women in The Episcopal Church to identify women suitable for inclusion in the Calendar of the Church Year and to develop liturgical material for their commemoration; and be it further

Resolved, That the 77th General Convention propose additional commemorations in the Calendar of the Church Year and authorize trial use thereof for the triennium 2013-2015, as follows:

- March 28, James Solomon Russell;
- April 17, Emily Cooper;
- May 15, Junia and Andronicus;
- July 1, Pauli Murray;
- July 29, First Ordination of Women to the Priesthood in The Episcopal Church;
- August 17, Virginia Dare and Manteo;
- September 23, Thecla.

and be it further

Resolved, That the 77th General Convention authorize for trial use as a supplement to *Holy Women, Holy Men* the propers for these commemorations as found in the Blue Book; and be it further

Resolved, That the 77th General Convention authorize for trial use during the 2013-2015 triennium alternative collects to those in *Holy Women, Holy Men*, as found in the Blue Book.

Explanation

James Solomon Russell (March 28): Born in slavery, James Solomon Russell (1837-1935) nevertheless managed to obtain a sound education and attended the first seminary in Virginia founded for African Americans (later the Bishop Payne Divinity School). Ordained a deacon in 1882 and a priest in 1887, he served St. Paul's, Lawrenceville, where he founded a normal school that would provide both a literary and industrial education for African Americans. Though elected Suffragan Bishop of Arkansas, and later of North Carolina, he declined both to continue his school; in 1917, he was appointed the first "Archdeacon for Colored Work" in Southern Virginia, and received honorary degrees from Virginia Theological Seminary and Monrovia College in Liberia.

Emily Cooper (April 17): At age 36, Emily Cooper became a deaconess in 1873. Shortly afterwards, she was called to serve in the Diocese of Kentucky. In 1880, she was made director of the Home of the Innocents in Louisville, where she cared for neglected, unwanted, seriously ill and abused children. She assisted at the baptisms of 284 children (often providing them with names since no one else had named them) and the burial of 220 who either had no parents or whose families were too poor to afford a grave.

Junia and Andronicus (May 15): Andronicus and Junia are referred to in Paul's letter to the Romans as "my relatives who were in prison with me; they are prominent among the apostles, and they were in Christ before I was" (Romans 16:7, NRSV). They are celebrated on May 17 in the Eastern Orthodox calendar.

Pauli Murray (July 1): Pauli Murray (1910-July 5, 1985) was the first African-American woman ordained to the Episcopal priesthood (1977). Growing up as a mixed-race person in the South, she became an advocate of "the universal cause of freedom," and throughout her life she worked tirelessly and with distinction as a lawyer, an advocate for civil and labor rights and feminism through her legal writings, essays and poetry.

Virginia Dare and Manteo (August 17): Virginia Dare was the first child of English parents born in the New World, days after the establishment of the Roanoke Colony, on August 18, 1587. Her baptism was held a few days after the colony's first baptism—that of Algonquian Native American Manteo on August 13; on that same day, Sir Walter Raleigh had proclaimed the chief "Lord of Roanoke." Manteo traveled to England with Raleigh several times, helped convert some of his people to Christianity, assisted the settlers during harsh winters, and proved an invaluable mediator between cultures. The ultimate fate of the "Lost Colony" and of Dare and Manteo remains unknown.

Thecla (September 23): Known from the apocryphal *Acts of Paul and Thecla*, Thecla was a follower of Paul. Widely venerated by the Church from at least the fourth century, she is called "Apostle and proto-martyr among women" among the Orthodox.

New Liturgical Materials: Honoring God in Creation; Loss of Companion Animals

Creation Season and Animal Rites Team: Jennifer Phillips, *convener*; Rebecca Clark; Rodney Hudgen; Steve Keplinger; Amy McCreath; Anne Rowthorn; Marcia Sessions; Daniel Simons; Robert Stiefel; Skip Vilas; with help from members of the Executive Council Committee on Science, Faith and Technology (Josephine Borgeson, Alicia Graham, Gretchen Rehberg, Alistair So); additional authors Jeff Gollither, W. Richard Hamlin, Anne Kelsey, Thomas Lindell, Mary K. Morrison, and Michael Ray; and with thanks to the dioceses, congregations, and organizations who generously shared their materials.

The Commission was charged to respond to Resolutions 2009-C034 and 2009-D001, establishing a Creation Cycle of the Pentecost Season; and Resolution 2009-C078, for developing rites to observe the loss of companion animals. In doing so, the Commission considered related rites in which churches often offer prayers for the well-being of God's creation, for our relationship to and stewardship of the earth, and for earth's creatures, including those that are particularly dear to us: pets and companion, service, and domestic animals. The materials presented here include rites for observing Rogation Days (often observed following the 6th Sunday of Easter), the blessing of animals on the Feast of St. Francis or on the closest Sunday in October, and prayers that might be suitable for such civic occasions as Earth Day and Arbor Day or the blessing of a community garden.

In preparing for this project the team gathered and reviewed materials from across The Episcopal Church and from Anglican Communion and ecumenical partners, and also dipped into the extensive literature available today on creation-related theology. The Executive Council Committee on Science, Technology, and Faith has been an active collaborator in this work, as well as the House of Bishops in their September 2011 Pastoral Teaching on the Environment, which underpins efforts to honor Anglican traditions of praying for the earth and its creatures, and to consider in the light of contemporary scientific knowledge the activity and blessing of God at work in the cosmos.

The team heard many Episcopalians' sense of urgency about responding to environmental concerns, and is conscious that Christian and Anglican traditions offer deeper insights into the scriptures and the relationship of faith and science than popular media portrayal of the dichotomy between creationist/intelligent design and science allows.

The Commission ultimately did not decide to recommend that General Convention create an optional season of Sundays to honor God in creation during the season after Pentecost, but rather recommends that such propers and other materials be made available for a variety of liturgical occasions (for example, a Lenten weekday series of worship services to accompany environmental education classes). In response to Resolution 2009-C034 and Resolution 2009-D001, the following rites and materials concerning creation are offered: Propers for the Honoring God in Creation, with its introduction; three forms for the Prayers of the People Honoring God in Creation; A Confession of Sin against God's Creation; and A Litany for the Planet. For the observation of Rogation Days, offered is a Rogation Day Procession and Liturgy, and Prayers for Rogation Day: A Rite for the Blessing of a Garden and All Who Labor. For our care of the earth's creatures there is a modified Liturgy in Thanksgiving for Creation and in Honor of the Feast of St. Francis, with the Blessing of Animals, as well as Additional Readings and Resources for St. Francis Day, gathered from ancient and modern theologians, that might be useful for various occasions when God's people gather to pray for the earth and its creatures.

In response to Resolution 2009-C078 concerning rites for companion animals, a Burial Office for a Beloved Animal was developed, along with additional prayers for use at the adoption, illness, loss, or death of companion, service, and other beloved animals.

Resolution A053 Authorize Liturgical Materials for Honoring God in Creation

Resolved, the House of _____ concurring, That the 77th General Convention authorize Liturgical Materials Honoring God in Creation, found in the Blue Book report of the Standing Commission on Liturgy and Music, for use in The Episcopal Church; and be it further

Resolved, That the Standing Commission on Liturgy and Music consider these liturgical materials for inclusion in a revised edition of The Book of Occasional Services.

Explanation

These materials respond to the desire for liturgical materials for a season of creation as expressed in resolutions proposed to the 76th General Convention. Rather than establishing a season of creation, these liturgical texts allow congregations and other groups to honor God in creation in a variety of contexts. While the Book of Occasional Services is being revised, the Standing Commission on Liturgy and Music proposes to make these texts available electronically.

Resolution A054 Authorize Rites and Prayers for the Care of Beloved Animals

Resolved, the House of _____ concurring, That the 77th General Convention authorize for use in congregations or other church groups wishing to provide pastoral care for people caring for animals, liturgical materials found in the Blue Book report of the Standing Commission on Liturgy and Music, entitled “Various Rites and Prayers for Animals.”

Explanation

These liturgical texts respond to resolution 2009-C078, which directed the Standing Commission on Liturgy and Music to develop liturgical resources to observe the loss of a companion animal. The Commission proposes to make these texts available electronically.

Daily Prayer

Consultants: Julia Wakelee-Lynch, *lead consultant*; Devon Anderson; Mark Bozutti-Jones; Rebecca Clark; Joseph Farnes; Paul Fromberg; Paul Joo; Lizette Larson-Miller; Julia McCray-Goldsmith; Sam Dessórdi Leite; Ernesto Medina; Clay Morris; Elizabeth Muñoz; Ruth Meyers; Dan Prechtel; Cristina Rose Smith; Carol Wade; Louis Weil.

Resolution 2009-A089 directed the Commission to complete work on daily prayer, a project begun in the 2007–2009 triennium. After reviewing the first draft completed in 2009, the Commission requested daily prayers for Holy Week. The Commission used the material for its worship throughout the triennium, and the revised body of work was also tested informally in seminaries, church camps, and other gatherings.

Resolution A055 Authorize Daily Prayer for All Seasons

Resolved, the House of _____ concurring, That the 77th General Convention authorize liturgical materials entitled “Daily Prayer for All Seasons,” found in the Blue Book report of the Standing Commission on Liturgy and Music, for publication and distribution by Church Publishing Incorporated for experimental use by individuals and in congregations and other church groups wishing to pray or meditate throughout the day.

Explanation

Just as the Book of Common Prayer is threaded throughout with familiar scripture, this new resource draws heavily on the collects, rhythms and patterns that those who have used and love the BCP’s daily office will recognize. This new resource is intended as a complement to the Daily Offices and Daily Devotions for Individuals and Families in the 1979 BCP, to encourage individuals and small groups, particularly those not already using the full Daily Offices, to take time to pray during the day.

Book of Occasional Services

Project Chair: Thomas Ely.

Resolution 2009-A089 directed the Commission “to undertake a substantial revision of the Book of Occasional Services.” The Commission began its work on this topic by discussing the history of the development of the Book of Occasional Services and a perception of how well it is serving the Church today. It was decided that for this project requiring intense labor, a realistic goal would be to have a progress report of work accomplished for the 77th General Convention in 2012, not a completed task, and to work towards bringing a full report with recommendations to General Convention in 2015. A subcommittee is established for the purpose of accomplishing this task. The Commission reviewed all services in the current Book of Occasional Services and suggested changes, additions, and deletions to help guide the work of the subcommittee. Due to other project commitments, this project has been slow to gain traction beyond this preliminary stage during the current triennium.

Resolution A056 Continue Revision of the Book of Occasional Services

Resolved, the House of _____ concurring, That the 77th General Convention direct the Standing Commission on Liturgy and Music to continue its work on a revision of the Book of Occasional Services and report its progress to the 78th General Convention.

Explanation

The 76th General Convention directed the Standing Commission on Liturgy and Music to undertake a substantial revision of the Book of Occasional Services and report its progress to the 77th General Convention. The Commission established a subcommittee to undertake this work. It was determined that a realistic goal would be to work towards bringing a full report with recommendations to General Convention in 2015.

Inclusive and Expansive Language

In March 2011, the Commission received a report of the WordsMatter project of the National Council of Churches Women for Justice Working Group Expansive Language Committee. The Rev. Terri Pilarski of the Diocese of Michigan represents The Episcopal Church on this project.

The goal of the project is to promote dialogue rooted in diverse contexts that explores the words, images and symbols we use for God, self, and other human beings for the purpose of building trust and transformational relationships. A conversation guide for congregations and other groups is in development, and a blog and Facebook page offer places for sharing resources.

The use of expansive language is consistent with the Commission’s work on inclusive language, as first directed in Resolution 1985-A095. As former Presiding Bishop Frank Griswold writes in the Preface to *Enriching Our Worship 1*, “Expanding our vocabulary of prayer and the ways in which we name the Holy One bear witness to the fact that the mystery of God transcends all categories of knowing, including those of masculine and feminine.”

Materials in the *Enriching Our Worship* series are authorized for use under the direction of a bishop exercising ecclesiastical authority.

Resolution A057 Authorize Enriching Our Worship 1, 2, 3, 4, and 5

Resolved, the House of _____ concurring, That the 77th General Convention authorize continuing use of Enriching Our Worship 1: The Daily Office, Great Litany, and Eucharist; Enriching Our Worship 2: Ministry with the Sick and Dying and Burial of a Child; Enriching Our Worship 3: Burial Rites for Adults together with a Rite for the Burial of a Child; Enriching Our Worship 4: The Renewal of Ministry and the Welcoming of a New Rector or other Pastor; and Enriching Our Worship 5: Liturgies and Prayers Related to Childbearing, Childbirth, and Loss, under the direction of a bishop exercising ecclesiastical authority.

Addressing Christian Anti-Judaism

Project Chair: Louis Weil

Resolution 2009-A089 directed the Commission to continue to “collect, develop, and disseminate materials to assist members of the Church to address Christian anti-Judaism expressed in and stirred by portions of Christian scriptures and liturgical texts.” Members of the Commission engaged in serious discussion concerning the most effective means to respond to this resolution. It was felt that the idea of a pamphlet on this subject would not gain the desired attention among Church members, and there was concern that this work not be trivialized with an inadequate response.

Professor Daniel Joslyn-Siemiatkoski of the Church Divinity School of the Pacific was invited to the Commission’s October 2010 meeting, to share the substantial work he has done on the problem of anti-Judaism in Christian history. He offered an insightful critique of the development of supersessionism which has dominated the attitude of Christians generally toward the Jews, the view that the Church has replaced Israel as God’s chosen people. His critique has now

been prepared as an essay which the Commission plans to share more generally with members of the Church via the internet during the next triennium.

In the coming triennium, the Commission plans to focus attention on the problematic passages in Scripture which have been used to fuel anti-Judaism, primarily those passages which occur in the Lectionary and most particularly in the readings and rites of Holy Week and Easter. Our intention is to prepare commentaries on these problematic passages as an aid to sermon preparation. In support of that work, the Commission has also asked the Consultation on Common Texts to address Christian anti-Judaism in its development of resources for the Revised Common Lectionary.

Resolution A058 Continue Addressing Christian Anti-Judaism

Resolved, the House of _____ concurring, That the 77th General Convention direct the Standing Commission on Liturgy and Music to continue to collect, review, and disseminate materials to address Christian anti-Judaism expressed in and stirred by portions of Christian scriptures and liturgical texts.

Explanation

This resolution asks the Standing Commission on Liturgy and Music to continue work first directed in Resolution 2006-C001, calling for “materials to assist members of the Church to address anti-Jewish prejudice expressed in and stirred by portions of Christian scriptures and liturgical texts.”

Revised Common Lectionary: Holy Week

General Convention Resolution 2006-A077 adopted the Revised Common Lectionary as the Lectionary of The Episcopal Church. During the 2009–2012 triennium, Frank Tedeschi, liaison from Church Publishing Incorporated, brought to the Commission’s attention resulting inconsistencies between this Lectionary and the Holy Week liturgies in the section “Proper Liturgies for Special Days” (BCP 1979, pages 270–95), which include the appointed lessons. The Commission proposes that these liturgies be revised in order to bring them into conformity with the Lectionary.

Resolution A059 Revise Book of Common Prayer for Revised Common Lectionary

Resolved, the House of _____ concurring, the *Standard Book of Common Prayer* shall be revised as follows:

p.271: Palm Sunday, Liturgy of the Palms

Year A: Matthew 21:1-11

Year B: ~~Mark 11:1-11a~~ *Mark 11:1-11, or John 12:12-16*

Year C: ~~Luke 19:29-40~~ *Luke 19:28-40*

p. 272: Palm Sunday, At the Eucharist

Old Testament: ~~Isaiah 45:21-25, or Isaiah 52:13-53:12~~ *Isaiah 50:4-9a*

Psalms: ~~22:1-21, or 22:1-11~~ *31:9-16*

Epistle: Philippians 2:5-11

p. 273: Palm Sunday, At the Eucharist

Year A: ~~Matthew 26:36-27:54(55-66) or 27:1-54(55-66)~~ *Matthew 26:14-27:66, or 27:11-54*

Year B: ~~Mark 14:32-15:39(40-47)~~ *Mark 14:1-15:47, or 15:1-39 (40-47)*

Year C: ~~Luke 22:39-23:49(50-56)~~, *Luke 22:14-23:56, or 23:1-49 (50-56)*

p. 274: Maundy Thursday

Old Testament: ~~Exodus 12:1-14a~~ *Exodus 12:1-4(5-10)11-14*

Psalms: ~~78:14-20,23-25~~ *116:1,10-17 (omit Hallelujah in verse 17)*

Epistle: 1 Corinthians 11:23-26 (~~27-32~~)

Gospel: ~~John 13:1-15, or Luke 22:14-30~~ *John 13:1-17, 31b-35*

p. 276: Good Friday

Old Testament: ~~Isaiah 52:13-53:12, or Genesis 22:1-18, or Wisdom 2:1, 12-24~~

Psalm: ~~22:1-11(12-21), or 40:1-14, or 69:1-23~~

Epistle: ~~Hebrews 10:1-25~~ *Hebrews 10:16-25, or 4:14-16; 5:7-9*

p. 277: Good Friday

~~John 18:1-19:37, or 19:1-37~~ *John 18:1-19:42*

p. 283: Holy Saturday

Old Testament: ~~Job 14:1-14, or Lamentations 3:1-9, 19-24~~

Psalm: ~~130, or 31:1-5~~ *31:1-4, 15-16*

Epistle: I Peter 4:1-8

Gospel: ~~Matthew 27:57-66, or John 19:38-42~~

pp. 288-295: The Great Vigil of Easter:

p. 288: The story of Creation

~~Genesis 1:1-2:2~~ *Genesis 1:1-2:4a*

Psalm ~~33:1-11, or Psalm 36:5-10~~ *136:1-9, 23-26*

p. 288: The Flood

~~Genesis 7:1-5, 11-18; 8:6-18; 9:8-13~~

Psalm 46

p. 289: Abraham's sacrifice of Isaac

~~Genesis 22:1-18~~

~~Psalm 33:12-22, or Psalm 16~~

p. 289: Israel's deliverance at the Red Sea

~~Exodus 14:10-15:1~~ *Exodus 14:10-31; 15:20-21*

Canticle 8, The Song of Moses

p. 290: God's Presence in a renewed Israel

~~Isaiah 4:2-6~~ *Baruch 3:9-15, 32-4:4, or Proverbs 8:1-8, 19-21; 9:4b-6*

~~Psalm 122~~ *Psalm 19*

p. 290: Salvation offered freely to all

~~Isaiah 55:1-11~~

~~Canticle 9, The First Song of Isaiah, or Psalm 42:1-7~~

p. 290: A new heart and a new spirit

~~Ezekiel 36:24-28~~

~~Psalm 42:1-7, or Canticle 9, The First Song of Isaiah~~ *Psalms 42 and 43*

p. 291: The valley of dry bones

~~Ezekiel 37:1-14~~

~~Psalm 30, or Psalm 143~~

p. 291: The gathering of God's people

~~Zephaniah 3:12-20~~ *Zephaniah 3:14-20*

Psalm 98, ~~or Psalm 126~~

p. 295: At the Eucharist

Gospel: *Year A* Matthew 28:1-10

Year B: Mark 16:1-8

Year C: Luke 24:1-12

Explanation

General Convention Resolution 2006-A077 resolved that “the Revised Common Lectionary shall be the Lectionary of this Church, amending the Lectionary on pp. 889-921 of the Book of Common Prayer.” While the Revised Common Lectionary made no changes to Ash Wednesday, there are changes in the lectionary passages for each of the Holy Week liturgies and for the Easter Vigil. The section of “Proper Liturgies for Special Days” (pp. 270-295) includes the passages appointed for these days. As a result, the internal pages of the Book of Common Prayer are no longer consistent with the Lectionary. This resolution brings pages 270-295 of the BCP into conformity with the current Lectionary of The Episcopal Church.

Article X of the Constitution requires that revisions to the Book of Common Prayer are proposed in one regular meeting of General Convention, published to the Diocesan Conventions, and adopted at the next succeeding regular meeting of General Convention by a vote by orders. This is the proposing resolution for revisions to the authorized text of the Book of Common Prayer, “Proper Liturgies for Special Days” (pp. 270–295) to reflect the previously approved changes to the Lectionary. If adopted, this revision will return to the next regular meeting of General Convention for second reading and vote by orders.

Liturgies for Adoption of Children

Project Chair: Ruth Meyers; Devon Anderson, *consultant*.

Resolution 2009-A089 directed the Commission to continue to develop liturgical materials for “pastoral issues in the context of adoption of children.” This work had begun during the 2007–2009 triennium, as directed by Resolution 2006-A070.

During this triennium, a small group of liturgists and writers convened over conference call to review the liturgical material and theological rationale concerning adoption developed during the previous triennium. While the material was heartfelt, it was largely incomplete, did not survey the present landscape for existing materials, and needed a significant re-imagining regarding theology and the pastoral situations to which it responds.

The Commission recommends the following process during the 2013–2015 triennium for development of needed liturgical materials regarding adoption:

- A face-to-face meeting with five to seven liturgists and musicians, appointed by the Commission, and with particular awareness or direct experience of adoption to articulate the pastoral circumstances to which the liturgies would minister, determine the scope of the project and its correlating strategy and time-line for development, develop a theological rationale and framework for the work, and analyze pre-existing liturgical material surrounding adoption.
- The work would then be handed off to one or two writers charged with writing original liturgies, litanies, and prayers and editing/developing pre-existing material that fits the scope and theological focus determined by the working group.
- The liturgies, litanies, and prayers would be subject to several rounds of editing and writing and feedback from the editorial group, the Commission and other stakeholders throughout The Episcopal Church.
- The final work would be sent to a professional editor for final development, and presented to the Commission at its last meeting of the triennium.

Resolution A060 Continue Work on Liturgies for Adoption of Children

Resolved, that the 77th General Convention direct the Standing Commission on Liturgy and Music to continue the work of developing liturgical materials for inclusion in the Enriching Our Worship series to address pastoral issues in the context of adoption of children, and to report to the 78th General Convention.

Explanation

The Standing Commission on Liturgy and Music first began work on liturgical materials addressing pastoral issues in the context of adoption of children in response to General Convention Resolution 2006-A070. Work has begun on articulating theological principles and drafting liturgical materials. The Commission hopes to complete this project and present materials to the 78th General Convention in 2015.

Bible Translations

The Canons of the Episcopal Church prescribe translations that shall be used for reading the lessons during public worship. The Commission proposes the authorization of two more recent translations.

Resolution A061 Amend Canon II.2

Resolved, the House of _____ concurring, That Canon II.2 be amended to read as follows:

Canon 2: Of Translations of the Bible

The Lessons prescribed in the Book of Common Prayer shall be read from the translation of the Holy Scriptures commonly known as the King James or Authorized Version (which is the historic Bible of this Church) together with the Marginal Readings authorized for use by the General Convention of 1901; or from one of the three translations known as Revised Versions, including the English Revision of 1881, the American Revision of 1901, and the Revised Standard Version of 1952; from the Jerusalem Bible of 1966; from the New English Bible with the Apocrypha of 1970; or from The 1976 Good News Bible (Today's English Version); or from The New American Bible (1970); or from The Revised Standard Version, an Ecumenical Edition, commonly known as the "R.S.V. Common Bible" (1973); or from The New International Version (1978); or from The New Jerusalem Bible (1987); or from the Revised English Bible (1989); or from the New Revised Standard Version (1989) (~~1990~~); or from *The Message* (2002); or from *the Common English Bible* (2011); or from translations, authorized by the diocesan bishop, of those approved versions published in any other language; or from other versions of the Bible, including those in languages other than English, which shall be authorized by diocesan bishops for specific use in congregations or ministries within their dioceses.

Explanation

This amendment seeks to authorize two additional translations of the Holy Scriptures for use in the reading the Lessons prescribed in the Book of Common Prayer. It also corrects the date of publication of the New Revised Standard Version, which the 1991 General Convention added to this canon.

The Common English Bible is an important new translation involving 120 biblical scholars from 22 denominations, including the Anglican Communion. The translators came from American, African, Asian, European, and Latino communities. An additional 500 people field-tested the translation.

The Message Bible (Colorado Springs: NavPress, 2002) offers good biblical scholarship and a keen grasp of the nuance of the Greek and Hebrew texts often missed by standard translations, and a vivid contemporary idiom that improves greatly upon *The Good News Bible*. For congregations desiring to hear scripture with a contemporary conversational feel, for youth wanting a more engaging and readable Bible, for comparative Bible study, and for those not fluent in traditional language, this Bible version preserves much of original the tone and rhythm in paraphrasing the original language texts in lively accessible English, ideal for reading aloud. Eugene Peterson, the author, is Professor Emeritus of Spiritual Theology at Regent College, Vancouver, is a Presbyterian pastor, poet, and author of many books, and earned his master's degree in Hebrew.

Liturgical Translations

In its report to the 76th General Convention, the Commission reported on working principles it had developed for translating liturgical texts:

1. The translator does not translate literally, but translates ideas and concepts idiomatically.
2. It is imperative that the translator be familiar with idioms and their meanings in source and translated languages.
3. The translator needs to be familiar with nuances of the source and translated languages and cultures.

4. The translator must take into account multi-ethnic distinctions that influence dialects and idioms, and utilize language that has the widest currency.
5. The translator must take into account style & affect as well as cadence, rhythm and meter.
6. The translator needs to be fluent in the poetics of both languages.

Early in this triennium, the Commission consulted with Kaleidoscope Institute, directed by the Rev. Eric Law, to develop a process for translating liturgical texts that would implement the above principles.

1. A translator prepares a first draft of the translation.
2. If music is included in the liturgical resource, a person knowledgeable about liturgical music in the translated language proposes suitable liturgical music.
3. The translation, including music, is sent to members of a review committee fluent in both languages and representing different cultural groups and countries that use the language. Bilingual members of the group that produced the source liturgical material also serve on this committee.
4. The principal translator hosts web/teleconferences with the review committee to finalize the translation.

The Commission has used this process to commission a translation of *Enriching Our Worship 5: Liturgies and Prayers for Healing from Loss Related to Childbearing and Childbirth*, authorized by resolution 2009-A088. It is also working with the General Convention Office to implement this process for liturgical materials being presented to the 77th General Convention.

Resolution 2009-A100 directed the Commission, and the Standing Commission on Constitution and Canons, to review the language and intent of Canon II.3.5 concerning translations of the Book of Common Prayer. The principles enumerated above informed the following proposed revision of the canon.

Resolution A062 Amend Canon II.3.5

Resolved, the House of _____ concurring, That Canon II.3.5 is hereby amended to read as follows:

Sec. 5. No copy, translation, or edition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published, or used as of authority in this Church, unless it contains the authorization of the Custodian of the Standard Book of Common Prayer, certifying that the Custodian or some person appointed by the Custodian has compared the said copy, translation, or edition with the said Standard, or a certified copy thereof, and that it conforms thereto. *The Custodian, or some person appointed by the Custodian, may exercise due discretion in reference to translations of the entire Standard Book or parts thereof, into the Church's other official languages, so that such translations reflect the idiomatic style and cultural context of those languages.* And no copy, translation, or edition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published, or used as of authority in this Church, or certified as aforesaid, which contains or is bound up with any alterations or additions thereto, or with any other matter, except the Holy Scriptures or the authorized Hymnal of this Church, or with material set forth in the Book of Occasional Services and The Proper for the Lesser Feasts and Fasts, as those books are authorized from time to time by the General Convention.

Explanation

Throughout our history, translations from the Standard Book of Common Prayer have tended to be rather literal translations on the *formal equivalence* model. To be a multi-lingual church with three official languages, it would seem to be a matter of simple justice to encourage a degree of idiomatic freedom, moving in the direction of *dynamic equivalence*, for translations of the Standard Book into French and Spanish. Moving in this direction could have positive implications for inculturation and evangelism, while remaining faithful to the content and direction of the Standard Book.

Budget Report Meetings

The Commission had a budget of \$50,000 for the triennium and expended all of these funds.

The Standing Commission on Liturgy and Music will meet approximately 9 times during the next triennium: 2 face-to-face meetings and 2 web/teleconferences in 2013; 2 face-to-face meetings and 2 web/teleconferences in 2014; and 1 face-to-face meeting in 2015. This will require \$42,500 for 2013, \$42,500 for 2014, and \$20,000 for 2015, for a total of \$105,000 for the triennium.

General Convention Mandates: Development and Review of Liturgical Resources

The Commission had a budget of \$219,767 for General Convention mandates during the triennium: \$51,188 in 2010; \$82,583 in 2011; and \$85,996 in 2012. As of September 30, 2011, the Commission had spent \$78,882 and anticipated spending most or all of the remaining funds by the end of 2012. These funds were budgeted in the program budget for the Liturgy and Music Office, which was closed on December 31, 2009. In spring 2011, this budget was transferred from the Congregational Vitality area of the Church Center to the General Convention Office.

The Standing Commission on Liturgy and Music anticipates that during the next triennium the development and review of liturgical resources mandated by General Convention and the Canons of the The Episcopal Church will require approximately \$101,000 in 2013, \$95,000 in 2014, and \$6000 in 2015, for a total of \$202,000 for the triennium.

Resolution A063 Fund Meetings of the Standing Commission on Liturgy and Music

Resolved, the House of _____ concurring, that the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$105,000 for meetings of the Standing Commission on Liturgy and Music during the 2013–2015 triennium.

Resolution A064 Fund Liturgical Resource Work of the Standing Commission on Liturgy and Music

Resolved, the House of _____ concurring, that the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$202,000 for the work of the Standing Commission on Liturgy and Music during the 2013-2015 triennium to develop and review liturgical resources as mandated by General Convention and the Canons of the Episcopal Church.

Report on the Consultation on Common Texts

The Consultation on Common Texts (CCT) is an ecumenical body composed of representatives from a wide range of churches and traditions in North America. It has existed since the mid-1960s and has produced and published *The Common Lectionary* (1983) and its successor *The Revised Common Lectionary* (1992).

The Episcopal Church has been a part of the Consultation on Common Texts from its inception, and in recent decades its *ex officio* representative has been The Episcopal Church's Liturgical Officer. With the closing of the Liturgy and Music Office on December 31, 2009, appointment of The Episcopal Church's representative was referred to the Presiding Bishop, and support for The Episcopal Church's participation is now lodged with the Ecumenical and Interfaith Office. In 2010, the Very Rev. William H. Petersen was appointed to CCT, with the understanding that it would be more appropriate for liaison to be made with the Standing Commission on Liturgy and Music rather than the Standing Commission on Ecumenical and Interfaith Relations.

The last meeting of CCT prior to this report was April 2011 in Denver. Matters considered included the reception and work necessary to completing the 2012 publication of the new comprehensive *RCL* study guide under the title *The Revised Common Lectionary: 20th Anniversary Edition*. The meeting also: (1) received evidence of increasingly wide adoption of the *RCL* by churches and traditions on continents other than North America; (2) heard with approbation a presentation on the Advent Project Seminar by The Episcopal Church's representative; (3) elected two Canadian and one United States member to represent CCT to the August 2011 meeting of the international and ecumenical English Language Liturgical Consultation in Reims, France; and (4) set plans for further projects in publishing English-language ecumenical liturgical texts as well as the production of the *RCL* in Spanish, French, German, and Portuguese.

Respectfully submitted,

The Very Rev. William H. Petersen, PhD, DD

Report of the Custodian to the Standard Book of Common Prayer

I wish to thank the Presiding Bishop for my reappointment to this office. During the last triennium I attended all but one of the meetings of the Standing Commission on Liturgy and Music as an *ex officio* member and assisted the Commission's work as requested. In the spring of 2010 I assisted the Rev. Canon Dr. David Chee with a Certificate for a new translation of the Book of Common Prayer (1979) in Mandarin for the Diocese of Taiwan. This includes an appendix of local observances similar to the Korean translation previously certified by my predecessor. In September 2011 I renewed permission, originally granted by Canon Guilbert, for the Community of the Holy Name, Derby, U.K., to use an amended version of the USBCP (1979) Psalter for a new edition of the Community's service book.

I hope that this General Convention will look favorably on the proposed revision of Canon II.3.5. This would provide an opportunity for significantly less literal and more idiomatic translations of the Book of Common Prayer into our other official languages.

Respectfully submitted,

The Rev. Canon Gregory M. Howe
Custodian to the Standard Book of Common Prayer

Appendices

- *I Will Bless You and You Will Be a Blessing*
- Supplement to *Holy Women, Holy Men: Celebrating the Saints*
- *Liturgical Materials Honoring God in Creation and Various Rites and Prayers for Animals*
- Daily Prayer for All Seasons

I Will Bless You, and You Will Be a Blessing

Resources for Blessing Same-Gender Relationships

This portion of the report of the Standing Commission on Liturgy and Music is intended for the consideration of the 77th General Convention of The Episcopal Church, and for study in preparation for that Convention. It is intended to be read in connection with the Commission's report contained in the Blue Book. None of the material in this document is authorized for use in The Episcopal Church.

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Introduction

As members of the Standing Commission on Liturgy and Music of the General Convention of The Episcopal Church, we give thanks for the many and various ways that the grace of God in Christ is made manifest in our Church and throughout the world. Whenever the Church pronounces God's blessing, it does so with such gratitude always in mind.

For more than thirty years, The Episcopal Church has been responding to the call to seek and serve Christ in its members who are gay and lesbian. In 1976, General Convention Resolution A069 affirmed that "homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church." Since then, we have been in a Churchwide discernment process about how we live out that resolution. Some congregations and their clergy have welcomed same-gender couples and offered liturgical blessings of their relationships, and some dioceses have developed guidelines for such blessings. Resolution 2003-C051 of the 74th General Convention recognized "that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions." Six years later, General Convention called for the collection and development of resources for those blessings. The materials presented here respond to that call.

Resolution 2009-C056 of the 76th General Convention directed the Standing Commission on Liturgy and Music to "collect and develop theological and liturgical resources" for the blessing of same-gender relationships. This resolution instructed the Commission to work in consultation with the House of Bishops and to "devise an open process for the conduct of its work, inviting participation from provinces, dioceses, congregations, and individuals who are engaged in such theological work, and inviting theological reflection from throughout the Anglican Communion." We have understood the process for our work to be as important as the resources themselves.

The Scope of Our Work

Because Resolution 2009-C056 directed us to "collect and develop" resources, we have not debated whether the Church should bless same-gender relationships. Nonetheless, we recognize that Episcopalians and Christians throughout the Anglican Communion have disagreed about whether such blessings are a legitimate development within Christian tradition or an unacceptable departure from biblical teaching. Resolution 2009-C056 acknowledged this dispute in the resolve "that this Convention honor the theological diversity of this Church in regard to matters of human sexuality," and previous General Convention resolutions have also recognized this disagreement. In the theological essay "Faith, Hope, and Love" we acknowledge these differences, and offer an approach to blessing same-gender relationships that reflects the centrality of Scripture in Anglican tradition, interpreted in concert with the historical traditions of the Church and in the light of reason. The discussion guide included in these resources is intended to enable all congregations and dioceses to explore the materials, whether or not they believe the Church should bless same-gender relationships.

As we developed the resources, many people asked whether we were actually preparing a rite for same-gender marriage. In accord with Resolution 2009-C056, the Commission has understood our charge to be the development of a liturgy of blessing, not marriage. Nonetheless, there are a number of parallels to different-gender marriage, as General Convention Resolution 2000-D039 suggested when it acknowledged that "there are currently couples in the Body of Christ and in this Church who are living in marriage and couples in the Body of Christ and in this Church who are living in other life-long committed relationships." That 2000 resolution then set forth the expectation that "such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God," and denounced "promiscuity, exploitation, and abusiveness in the relationships of any of our members." These expectations have defined the Commission's understanding of the same-gender relationships for which we have developed resources. While the liturgy we have developed is not called "marriage," we recognize significant parallels: two people publicly make a lifelong, monogamous

commitment to one another with the exchange of solemn vows in a ritual that pronounces God's blessing on their life together.

The question of marriage is complicated by ongoing changes in American civil law. As of August 2011, six states and the District of Columbia issue marriage licenses to same-gender couples, five states allow civil unions, and seven recognize some form of domestic partnership; on the other hand, thirty states have adopted constitutional language defining marriage as between one man and one woman and thirty-nine states have statutes defining marriage in this way.¹ Civil law in other countries where The Episcopal Church is located adds further complexity. Both the *Book of Common Prayer* and the Canons of the Episcopal Church require clergy to conform to the laws of the state regarding marriage and describe marriage as being between a man and a woman. To address this complexity, these resources include an essay on canon law that discusses scenarios likely to arise as same-gender couples request an authorized liturgy for blessing of their relationship and/or civil marriage (or union) in the Church.

In addition to questions about the term "marriage," we received many comments about the terms "gender" and "sex." Following the wording of Resolution 2009-C056, we have used the term "same-gender" rather than "same-sex" to describe these relationships. Previous General Convention resolutions, along with the diocesan resources we have collected, are not consistent in their choice of terminology. This is more than a linguistic question. As the Commission has worked on these resources, we acknowledged but did not address the complexity of contemporary social and academic conversations about the categories of "sex" and "gender." The pastoral resources for preparation of couples prior to a liturgy of blessing offer ways to work with individuals who identify themselves as bisexual or transgender. The resources expect that a bisexual or transgender couple who seeks the Church's blessing of their relationship will commit to monogamy and lifelong faithfulness, the same commitment asked of every other same-gender and different-gender couple.

Collecting Resources

The Commission has gathered a vast amount of materials, including official studies, service leaflets from liturgies of blessing, and diocesan and provincial guidelines for these blessings. The Archives of the Episcopal Church established a digital archive for the project, <http://www.episcopalarchives.org/SCLM/>, where anyone may review the materials we have gathered.

Resolution 2009-C056 allows bishops to "provide generous pastoral response" to meet the needs of the Church's members, so in December 2009, the chair of the Commission asked all diocesan bishops to report what provisions they were making and what resources they were commending to their dioceses. Twenty-seven bishops responded to this request, and a number of these bishops included theological, pastoral, teaching, and/or liturgical resources. Seven other dioceses subsequently submitted materials. All diocesan materials that we received are available for review in the digital archive for Resolution 2009-C056.

We gathered liturgical resources from many places. Clayton Morris, who served as Liturgical Officer for the Episcopal Church until 2009, had accumulated numerous materials over the course of nearly two decades. The Commission received resources from lay and ordained Episcopalians throughout the Church, including some of our own members. Commission members reviewed all of these as we began the process of developing liturgies. A representative sampling of the resources is posted on the digital archive, and all of the resources will be permanently housed at the Archives of the Episcopal Church.

Developing Resources

At our March 2010 meeting, the Commission began our work in response to this resolution with a day of theological reflection. That conversation resulted in a brief outline of the resources to be developed:

- one or more essays setting forth scriptural and theological foundations for blessing same-gender relationships;

¹ This information is from the website of the National Conference of State Legislatures: <http://www.ncsl.org/default.aspx?tabid=16430>.

- one or more rites for blessing same-gender relationships;
- pastoral and teaching resources to assist clergy and congregations as they consider these blessings; and
- resources designed to help communities understand and address canonical and legal matters.

This proposed outline became the basis for four task groups formed to develop materials. These groups were advisory to the Commission, which made the final decision about the resources to be reported to the 77th General Convention in 2012.

In forming the task groups, the Commission sought the wisdom and experience of lay people and clergy from both academic and congregational contexts. Members of the task groups reflected the diversity of The Episcopal Church in terms of age, gender, race/ethnicity, geography, and sexual orientation. The task groups met four times in 2010 and 2011, and the chairs of the task groups met monthly by telephone or video conference. The Commission discussed the work at each of its five meetings during the triennium.

An Open Process ... Inviting Participation

Consultation with the House of Bishops

In September 2010, the chair of the Commission and four of the task-group chairs presented to the House of Bishops a draft of theological and liturgical principles that would guide this work. Responses from the bishops helped refine those principles. At the March and September 2011 House of Bishops meetings, bishops serving on the Commission and/or the task groups updated their colleagues. At the September 2011 meeting, bishops had an informal opportunity to discuss the final draft of the theological essay and the liturgy with the bishops who are members of the Commission.

Province I Hearing

In October 2010, the Commission meeting in New Hampshire included a hearing with bishops, other clergy, and same-gender couples from each of the seven dioceses in Province I, which comprises the six New England states. The evolving legal status of civil unions and marriage equality in those states has meant that many of the dioceses have been addressing questions of blessing same-gender relationships for many years. Province I is the only province of The Episcopal Church to develop a resource for clergy ministering to same-gender couples, and a majority of the dioceses in this province have guidelines for blessing these relationships. Thus, our meeting in one of the dioceses of Province I offered a good opportunity to consult with those engaged in this work, as directed in Resolution 2009-C056.

At the hearing, thirty-three people, lay and ordained, testified about their experiences. Many told the Commission that congregations were transformed when they joined in the celebration of a blessing. For some congregations and couples, the blessing of a civil union as part of the regular Sunday liturgy was an especially powerful expression of the Church's acceptance and care for the couple. Clergy and couples alike were surprised at how jubilant congregations were. We also heard about the cost of secrecy in places where relationships had to be hidden and blessings could not be openly celebrated. Couples and clergy spoke of the joy that came when relationships could be openly acknowledged. A few couples told powerful stories of reconciliation that happened within their families when their relationship was celebrated and blessed in a Church liturgy.

Churchwide Survey Regarding Pastoral and Teaching Materials

In October 2010, the Task Group on Pastoral and Teaching Resources created a Web-based survey asking what resources congregations were using to prepare same-gender couples who came to the Church seeking a blessing, and what teaching materials and resources were used or would be needed to help congregations in a discernment process about welcoming the blessing of same-gender relationships. The Commission used both official and unofficial channels to invite responses to the survey: a press release sent to diocesan communicators, a letter to all members of the 2009 House of Deputies and the House of Bishops, invitations on the unofficial list-serve for bishops and deputies, and networking by members of the Commission and the task groups.

Between October 2010 and January 6, 2011, we received 1,131 responses to the survey from 111 dioceses and all nine provinces of The Episcopal Church. Twenty-three percent of the respondents stated that the blessing of same-gender relationships already occurs in their congregations, and of these, 55 percent confirmed that their congregations had engaged in an educational and/or discernment process before the blessing of same-gender relationships began. With regard to preparing same-gender couples, 32 percent of respondents said that their preparation differed from that provided for different-gender couples, and 43 percent expressed a need for additional resources. The data from this survey helped guide the development of the pastoral and teaching resources.

Churchwide Consultation

The Commission invited every diocese in The Episcopal Church to send two General Convention deputies, one lay and one clergy, to an overnight consultation at the conclusion of its March 2011 meeting in Atlanta, Georgia. Three goals were set forth:

- to *inform* the deputies about the work of the Standing Commission on Liturgy and Music in response to Resolution 2009-C056;
- to *engage* the deputies in theological reflection in response to the Commission's work, and to solicit feedback that would inform the Commission and its task groups as they continued their work;
- to *equip* the deputies to report to the rest of their deputations and engage them in ongoing theological reflection about the blessing of same-gender relationships.

Materials distributed to participants at the consultation are available for review in the SCLM digital archive, which also includes a link to the webcast of the entire consultation.

One hundred ninety-five deputies from ninety-eight dioceses registered for the gathering. Most responded enthusiastically to the process. A significant majority stated on the evaluation form that they felt either "completely equipped" or "somewhat equipped" to discuss this work in their dioceses and at the 2012 General Convention. When asked what they valued most, one responded, "the thoughtful and prayerful way that people with differing opinions were able to discuss this important work." Another deputy noted "the opportunity to speak and listen to other people and the broader perspective I gained from those interactions; the opportunity to engage the process, principles and issues that are in play as we do this work together; the real and abiding sense that we are doing this work 'together.'" A few deputies commented on the absence of opposing viewpoints in the plenary sessions. One wrote, "The only thing lacking for me was an opportunity for those who are new to engaging this conversation or who are opposed to have enough space to express their reservations, be heard, and maybe to hear constructive, respectful responses."

Review of Draft Resources

After the task groups presented a complete first draft of the resources to the Commission in June 2011, we made the drafts available to a group of consultant reviewers. During July 2011, 133 people, lay and ordained, representing all nine provinces of The Episcopal Church, offered thousands of comments on the draft resources. In August, the task groups' extensive revisions led to final drafts for the Commission.

Inviting Reflection from throughout the Anglican Communion

In addition to the direction of Resolution 2009-C056, the Commission was mindful that the 2004 Windsor Report urged "all provinces that are engaged in processes of discernment regarding the blessing of same sex unions to engage the Communion in continuing study of biblical and theological rationale for and against such unions" (par. 145).

Knowing that the Anglican Church of Canada has been addressing this subject for many years, we requested and received liturgies from several of the Canadian dioceses. The digital archive includes, under "Church-Wide Resources," an issue of *Liturgy Canada* that gives an overview of the history and summarizes the guidelines and rites available on diocesan websites in the Anglican Church of Canada.

International Anglican Liturgical Consultation (IALC)

The IALC, a biennial gathering, includes liturgical scholars, representatives nominated and sent by provinces of the Anglican Communion, and members of liturgical commissions of Anglican provinces. Since provinces may refer matters to the Consultation, the Standing Commission on Liturgy and Music requested time on the agenda of the August 2011 meeting. The IALC Steering Committee not only granted a half-day for this discussion, but also met in March 2011 with representatives of the Commission to learn more about the work and to prepare for the discussion in the full Consultation.

The IALC meeting included fifty-five people from nineteen provinces of the Anglican Communion. The official representatives of The Episcopal Church, Ruth Meyers (Chair of the Standing Commission on Liturgy and Music) and Thomas Ely (Bishop of Vermont and a member of the Commission), presented a summary of the theological rationale and liturgical principles guiding the development of resources, along with a draft of the liturgy. Not all participants in the IALC meeting supported The Episcopal Church's decision to develop these resources, but all joined in respectful conversation in a small-group format. In the written notes submitted from the small groups, some stated that the work of The Episcopal Church would be helpful for their own province, while others indicated that blessing same-gender relationships is not on the agenda for them.

Participants in the IALC conversation asked for development of the scriptural foundations for blessing same-gender relationships and clarification of the concepts of blessing and covenant. They urged that the theological and liturgical resources make clear that The Episcopal Church is envisioning these relationships as monogamous and lifelong. Many found the liturgy to be strikingly similar to marriage. They encouraged greater clarity in the liturgy about the nature of the covenant and a more robust form of blessing.

The task groups received a detailed report of the comments from the IALC meeting and took account of them as they prepared the final draft of the resources.

Conclusion

“I will bless you,” God declared to Abraham, “so that you will be a blessing” (Genesis 12:2). The Commission and its task groups have been reminded, at every step in this process, of the many blessings God has bestowed on our Church. The unprecedented opportunities we have had to engage with our sister and brother Episcopalians in every province of The Episcopal Church and with Anglicans from the wider Anglican Communion have illustrated for us the rich diversity of our life together in the Body of Christ. This work has been a divine gift and a blessing to us, which we are eager to share.

We offer these resources with the hope that they will strengthen our shared witness in The Episcopal Church to the love and grace of God in Christ. As in every other aspect of our life together as God's people, we offer these resources, not relying on ourselves alone, but on God, who “is able to accomplish abundantly far more than all we can ask or imagine,” and always for the sake of God's glory in Christ Jesus (Ephesians 3:20-21).

Faith, Hope, and Love
*Theological Resources for
Blessing Same-Gender Relationships*

Preface

The Episcopal Church has been seeking, in various ways and over the last thirty years, to celebrate the goodness of God, the grace of Christ, and the gifts of the Holy Spirit in the lives of our brothers and sisters who are gay and lesbian. A series of General Convention resolutions during that time (1976-A069; 1985-D082; 1991-A104; 1994-C020; 1994-C042; 1997-C003; 2000-D039; 2003-C051) has now led the Church to ask the Standing Commission on Liturgy and Music to “collect and develop theological and liturgical resources” for the blessing of same-gender relationships (Resolution 2009-C056). In response to that call, we offer this essay as a theological resource and invite the wider Church to reflect with us on how God is working today in the committed relationships of same-gender couples.

For generations the Church has celebrated and blessed the faithful, committed, lifelong, monogamous relationships of men and women united in the bonds of Holy Matrimony. In The Episcopal Church, the marriage relationship is held in high regard, included as a “sacramental rite” by some,² and as one of the seven sacraments by others. The Commission has discovered in its work in response to Resolution 2009-C056 that any consideration of the blessing of faithful, committed, lifelong, monogamous relationships of same-gender couples cannot ignore the parallels to marriage, whether from practical, theological, or liturgical perspectives. While this reality may well be inviting the Church to deeper conversation regarding marriage, the similarities between marriage and the blessing of same-gender unions also illuminate our discussions in this resource.

For some Episcopalians, this material will resonate well with their long-standing experience and theological reflection; for others, the call from the 2009 General Convention represents a new and perhaps perplexing moment in the life of our Church. We take that difference seriously. To the best of our ability, given the mandate of Resolution 2009-C056 to “collect and develop theological and liturgical resources” for the blessing of same-gender relationships, we address those who are eager to receive this theological resource while also acknowledging that others have deep reservations about proceeding in this direction. All of us belong equally to The Episcopal Church and to the worldwide Anglican Communion and, most of all, to the universal Body of Christ. This theological resource honors the centrality of Scripture among Anglicans, interpreted in concert with the historical traditions of the Church and in the light of reason.

An overview introduces and summarizes questions and major theological themes. Four sections follow the overview, each expanding on the themes. While readers may engage with this material in a number of ways, the order of the four sections, which we recommend following, reflects a particular theological approach to this work. Section one affirms the understanding that everything we do as Christians is meant to express the Church’s call to participate in God’s own mission in the world. The second section offers theological reflections on blessing. The third considers blessing same-gender couples within the broader sacramental life of the Church, especially in light of the theological significance of covenantal relationship. The fourth section reflects on the challenge of living into our baptismal bond with each other in the midst of disagreements over biblical interpretation.

In researching and preparing this essay, we discovered and recalled an abundance of resources in Scripture and the traditions of the Church that have informed our response to Resolution 2009-C056. We now invite the wider Church to further study and conversation, mindful that the apostle Paul described our shared life in Christ as one marked by faith, hope, and love, the greatest of these being love (1 Corinthians 13:13).

² “An Outline of the Faith,” *The Book of Common Prayer* (New York: Church Hymnal Corporation, 1979), 860. Hereafter this edition of the Prayer Book is cited as BCP.

Overview: Theological Reflection on Same-Gender Relationships

I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind—just as the testimony of Christ has been strengthened among you—so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ.

1 Corinthians 1:4-7

In 2009, the General Convention of The Episcopal Church asked for theological and liturgical resources for the blessing of same-gender relationships (Resolution C056). In response to that call, we invite the Church to reflect on the theological material collected and developed here for that purpose. In our theological reflection, we have kept in view more than thirty years of deliberation at General Convention on these matters, especially Resolution 2000-D039, which identified certain characteristics the Church expects of couples living in marriage and other lifelong, committed relationships: “fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God.”³ We understand couples who manifest this manner of life, with God’s grace, to have entered into a covenant with each other, which presents a rich opportunity for theological reflection.⁴

The theological themes in this resource, rooted in baptism, eucharist, and the paschal mystery of Christ’s death and resurrection, offer ways to consider how the Church may appropriately bless lifelong, committed covenantal relationships of same-gender couples. Such covenantal relationships can reflect God’s own gracious covenant with us in Christ, manifest the fruits of the Spirit in holiness of life, and model for the whole community the love of neighbor in the practice of forgiveness and reconciliation.

As the Commission responded to the charge to collect and develop theological resources, we focused our attention on four areas of consideration. The first is *mission*: what does the Church believe these blessings will contribute to God’s own work of redeeming and reconciling love in the world? Second, what does the Church believe is happening when it pronounces God’s *blessing*? Third, what does the Church believe are the distinguishing marks of a holy *covenant*? And, finally, what is the relationship between *Christian unity* and our differing approaches to *biblical interpretation* regarding same-gender relationships? This overview introduces and summarizes these areas, and the subsequent sections expand on each of them in turn.

A Focus on Mission

Our starting point is Holy Baptism, which incorporates us into the Body of Christ and commissions us to participate in God’s mission of reconciliation in the world (2 Corinthians 5:17-19). The purpose of this reconciling mission is nothing less than the restoration of all people to “unity with God and with each other in Christ.”⁵ One of the ways Christians participate in this mission is by witnessing to Christ in how we live in our closest relationships. “By this everyone will know that you are my disciples,” Jesus said, “if you have love for one another” (John 13:35).

As Christians, then, our closest relationships are not solely private. The Church has always affirmed the public and communal dimension of our covenantal relationships. The character of our love, both its fruitfulness and its failures, affects others around us. The Church, therefore, commissions a couple bound by sacred vows in Holy Matrimony to participate in God’s mission of reconciliation. Such

³ Texts of these resolutions are included in the appendix to these resources. For a fuller discussion of the history of General Convention resolutions and reports on these issues, see the Appendix in *To Set Our Hope on Christ: A Response to the Invitation of Windsor Report ¶ 135* (New York: The Office of Communication, The Episcopal Church Center, 2005), 63-121.

⁴ As Paul Marshall points out, the marriage rite of the 1979 *Book of Common Prayer* uses the language of “covenant” (423). Marshall notes that covenant-making is a key biblical motif, which makes it useful in our theological reflection on the committed relationships of all couples (*Same-Sex Unions: Stories and Rites* [New York: Church Publishing, 2004], 40).

⁵ “An Outline of the Faith,” BCP, 855.

relationships are set apart for precisely that divine purpose: to bear witness to and participate in the creating, redeeming, and sustaining love of God.

This missional character of covenantal blessing, reflected in both Scripture and the historical traditions of the Church, deserves renewed attention today. The 2000 General Convention contributed to this renewal when it passed resolution D039, which identified monogamy, fidelity, holy love, and other characteristics of lifelong, committed relationships. Significantly, that resolution was framed as a way to enable the Church to engage more effectively in its mission. Many in The Episcopal Church have witnessed these characteristics in the committed relationships of same-gender couples. That recognition can, and in many places already has, broadened the understanding of the Church's mission of participating in God's reconciling work in the world.

A Theology of Blessing

We understand the celebration and blessing of committed, monogamous, lifelong, faithful same-gender relationships as part of the Church's work of offering outward and visible signs of God's grace among us. "Blessing" exhibits a multifaceted character, yet the Church has always affirmed that blessing originates in God, the giver of every good gift. The Church participates in God's blessing of committed, covenantal couples in three intertwined aspects: first, we thank God for the grace already discerned in the lives of the couple; second, we ask God's continual favor so that the couple may manifest more fully the fruits of the Spirit in their lives; and third, we seek the empowerment of the Holy Spirit as the Church commissions the couple to bear witness to the gospel in the world.

This threefold character of blessing, therefore, acknowledges what is already present—God's goodness. The Church's blessing also sets the relationship apart for God's purposes and prays for the divine grace the couple will need to fulfill those purposes. Just as the blessing of bread and wine at the eucharist sets them apart from ordinary usage and designates them for a particular, sacred purpose, so the public affirmation of divine blessing in a covenantal relationship sets that relationship apart from other types of relationship.

The Church expects the blessing of a covenantal relationship to bear the fruits of divine grace in particular ways—and always with God's continual help and favor. This makes the couple accountable to the community of faith as well as to God and to one another. The community, in turn, is held accountable for encouraging, supporting, and nurturing a blessed relationship as the couple seeks to grow together in holiness of life. Through its participation in the blessing of covenantal relationships, the Church is blessed by the goodness of God, who continues to offer blessings in abundance, regardless of merit or circumstance. As we live more fully into our call to discern, pronounce, seek, and return blessing wherever it may be found, we find that we ourselves are blessed with joy.

Covenantal Relationship

Reflecting theologically on same-gender relationships can become an occasion for the Church to reflect more broadly on the significance of covenantal commitment in the life of faith. Both Scripture and our theological traditions invite us to consider, first, the *sacramental character* of covenantal relationships; by this we mean the potential of such relationships to become outward and visible signs of God's grace. And second, covenantal relationships can both reflect and inspire the *eschatological vision* of Christian life. The covenantal commitments we make with each other, in other words, can evoke our desire for union with God, which is our final hope in Christ.

Our understanding of covenant thus derives first and foremost from the gracious covenant God makes with us in Christ. The many types of relational commitments we make carry the potential to reflect and bear witness to that divine covenant. Here we have especially in mind the covenants made by intimate couples in the sacred vows they make to enter into a public, lifelong relationship of faithful monogamy.

Scripture and Christian tradition encourage us to see in these intimate relationships a reflection of God's own desire for us. The long tradition of commentary on the biblical Song of Songs, for example, illustrates this spiritual significance of sexual relationships. Hebrew prophets likewise turned frequently

to the metaphor of marriage to describe God's commitment to Israel (Isaiah 62:5), an image the Pauline writer also used to describe the relationship of Christ and the Church (Ephesians 5:21-33).

Covenantal commitments are thus shaped by and can also reflect the paschal mystery of Christ's death and resurrection, which the Church celebrates in baptism and eucharist. Intimate couples who live in a sacred covenant find themselves swept up into a grand and risky endeavor: to see if they can find their life in God by giving it to another. This dynamic reflects the baptismal life all of us share as Christians. As we live out our baptismal vows throughout our lives, we are called to follow this pattern of God's self-giving desire and love.

In the eucharist, we recall Christ's willingness to give his life for the world: "This is my body, given for you." When two people give their lives, their bodies, to one another in a lifelong covenant, they can discover and show how in giving ourselves we find ourselves (Matthew 16:25). When the Church pronounces God's blessing on the vows of lifelong fidelity—for different-gender and same-gender couples alike—the Church makes a bold claim: the paschal mystery is the very root and source of life in the couple's relationship.

This sacramental framework in which to reflect on same-gender relationships has, in turn, led us to consider more carefully several other key theological themes: the *vocational* aspect of covenantal relationship; how such a vocation is lived in Christian *households*; the *fruitfulness* of covenantal relationships in lives of service, generosity, and hospitality; and *mutual blessing*, as God's blessing in covenantal relationship becomes a blessing to the wider community.

Christian Unity and Biblical Interpretation

Baptism binds us to God by binding us to one another. Salvation is inherently social and communal. This bond, furthermore, does not depend on our agreement with one another but instead relies on what God has done and is doing among us. In fact, our unity in God gives us room to disagree safely, ideally without threat of breaking our unity, which is God's own gift. This principle is the very foundation of all covenants, beginning with the covenant between God and God's people, exemplified in baptism, reflected in ordained ministry, lived in vowed religious life and marriage, and encompassing the life of the Church. Our common call as God's people is not to find unanimity in all matters of faith and morals, but to go out into all nations as witnesses to the good news of God in Christ.

Most Christians would, nonetheless, recognize limits to acceptable and legitimate differences. Beyond such limits, unity becomes untenable. Those limits then pose difficult questions: How far is too far? What kind of difference would constitute essential disunity? In the debate over same-gender relationships and biblical interpretation, Episcopalians and other Christians throughout the Anglican Communion have disagreed about the answers to these questions. Some Episcopalians have concluded that blessing such relationships has gone too far and, acting on their conscience, have parted company with The Episcopal Church, while others who disagree have chosen to remain. As a Church, we continue to take different approaches to interpreting Scripture as we consider same-gender relationships.

We who differ profoundly and yet desire unity more profoundly recall that the Church has held this creative tension in the past. In Acts 15, we see that Paul differed from the community in Jerusalem over whether circumcision and the observation of dietary laws should be required of Gentiles in order for them to be baptized into Christ's Body. This difference was a matter of biblical interpretation. As Church members held the tension between their essential unity and their differences in how they understood Scripture, they found themselves guided by the Holy Spirit.⁶

Since then, the Church has faced many other similar times of wrestling over differing views of Scripture concerning a wide range of questions: whether vowed religious life takes priority over marriage, the prohibition on lending money at interest, polygamous households, divorce and remarriage, contraception, the institution of slavery, and the role of women in both Church and society, to name just a few. In all these times, the Church has sought to follow the apostolic process of prayerful

⁶ This process of discernment over scriptural interpretation guided by the Holy Spirit has shaped every era in Christian history, including Anglican approaches. See "An Outline of the Faith," BCP, 853-54.

deliberation, which respects the centrality of Scripture and attends carefully to the Spirit's work among us. This process will not resolve all of our disagreements, but we continue to trust in the unity that comes not from our own efforts but as God's gift to us and for which Christ himself prayed (John 17:11).

The following four sections expand on all of these theological themes and considerations, and we offer them to the wider Church for ongoing, shared discernment as the Body of Christ. No one perspective or community can fully capture the fullness of the truth into which the Spirit of God continually leads the Church. In this work, then, as in every other matter of concern for the Church's life and mission, we take to heart Paul's reminder that now "we know only in part" while awaiting that day when "the partial will come to an end" (1 Corinthians 13:9-10). In that spirit of humility, in which no one knows fully, we offer this theological resource on the blessing of same-gender relationships, trusting that it reflects a shared faith in the gospel of Jesus Christ, inspires hope for that union with God which Christ has promised, and, above all, expresses that love which shall not end (1 Corinthians 13:8).

1. The Church's Call: A Focus on Mission

If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us.

2 Corinthians 5:17-19

The meaning and character of blessing play an important role in our shared calling to participate in God's own mission of reconciling love in the world. Pronouncing divine blessing takes many forms covering a wide range of occasions. When the Church gathers to bless the exchanging of sacred vows in a covenantal relationship, the blessing reflects a threefold action. First, the Church gives thanks for the presence of the Spirit discerned in the lives of the couple. Second, the Church prays for the divine grace and favor the couple will need to live into their commitment to each other with love, fidelity, and holiness of life. And third, the Church commissions the couple to participate in God's own mission in the world. This missional character of covenantal blessing, reflected in both Scripture and the historical traditions of the Church, deserves renewed attention today. While the Church gives thanks for God's presence and blessing, the public affirmation of the blessing of a covenantal relationship also sets that relationship apart for a sacred purpose: to bear witness to the creating, redeeming, and sustaining love of God.

God's promise to Abraham sets the tone for this missional understanding of blessing: "I will bless you, and make your name great, so that you will be a blessing" (Genesis 12:2b). Through Moses, God's promise extends to the divine covenant with Israel, a people God chooses to receive divine gifts of protection, guidance, and fruitfulness. In this covenantal relationship, God makes the people of Israel the stewards of these gifts, not for their sake only, but to become a blessing for the world. As God declared to Jacob: "All the families of the earth shall be blessed in you and in your offspring" (Genesis 28:14b). And as God also declared through Isaiah: "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth" (Isaiah 49:6).

The earliest Christians likewise adopted this missional understanding of covenantal blessing as they recognized that the grace they received in Christ was not for themselves alone but so that they could bear witness to that grace "in Jerusalem, in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). Jesus urged this view of the life of faith by reminding his listeners that "no one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house" (Matthew 5:15). In John's Gospel, Jesus models this divine mission by washing his disciples' feet. This act of intimate service provided the example his disciples were to follow in blessing others with the

same life of service (John 13:14-15); the love God shows for us in Christ, in other words, becomes a blessing for mission and ministry. The covenant of grace God has made with us in Christ thus calls all of us to that life of service: “Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received” (1 Peter 4:10).

Worship and Mission: An Eschatological Vision

Whenever the people of God gather for worship, we return to this foundational view in Scripture: God continues to bless us through our covenantal relationship with Christ, and this blessing enables and empowers us to provide a blessing to others. In all of the Church’s rites, from the Daily Office to the Holy Eucharist, we give thanks for God’s blessings, and we pray for the grace we need to manifest that blessing in the world, to “do the work [God has] given us to do.”⁷ This pattern appears in the marriage rite as well, which celebrates God’s blessing on loving commitment, not for the sake of the couple alone, but for the world, which stands in need of such witness to love and faithfulness. In that rite, the assembly prays for the couple, that God will “make their life together a sign of Christ’s love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair.”⁸ God’s covenantal blessing empowers the couple as missionaries of grace.

Moreover, the Church blesses and sends in order to lay claim to our part in the fulfillment of salvation history; we collaborate with God as both proclaimers of and instruments for the new creation God is bringing about. “The redemption of the world is not finished, and so human history is not finished. History is going somewhere, and it is not there yet,” one theologian reminds us. “The church exists to be the thing that God is doing, and to become the thing that God will be doing until the End.” What God has done and will continue to do in the life of the Church manifests “not just the inherent goodness of creation but the possibility of *new* creation, of healing and justice and forgiveness.” And so the Church blesses in order to fulfill its “‘eschatological’ project of becoming the kingdom.”⁹

This eschatological vision of the Church’s life of worship and mission carries the potential to deepen our shared reflection on the meaning of blessing itself. In blessing and being blessed, we join in the great work of redemption that God has always been doing, is doing now, and will do until the End. Indeed, this expansive view of blessing, rooted deeply in the covenant God has made with us in Christ, led Paul to declare that God’s own mission of reconciliation has been entrusted to all those who have been blessed by this promise of a new creation (2 Corinthians 5:17-19).

Same-Gender Relationships and the Church’s Mission

In responding to the call to participate in God’s mission in the world, the Church must attend carefully to the particular cultural circumstances in which it proclaims the hope of the gospel. Over the last sixty years in the United States (among other places), social, psychological, and biomedical sciences have contributed to a gradual shift in cultural perspectives on the complexity of sexual orientation and gender identity. The American Psychiatric Association, for example, no longer considers homosexuality to be a pathological condition,¹⁰ which it did in the mid-twentieth century. Gay and lesbian people now participate openly in nearly every profession and aspect of life. Many openly form stable and enduring relationships and some also raise children in their families. Many churches, including The Episcopal Church, have also discerned in same-gender relationships the same possibility of holiness of life and the fruits of the Spirit that we pray for in those who seek the commitment of marriage and its blessings.¹¹

7 Postcommunion Prayer, BCP, 366.

8 BCP, 429.

9 Charles Hefling, “What Do We Bless and Why?” *Anglican Theological Review* 85:1 (Winter 2003): 91-93.

10 “All major professional mental health organizations have gone on record to affirm that homosexuality is not a mental disorder. In 1973, the American Psychiatric Association removed homosexuality from its official diagnostic manual, the *Diagnostic and Statistical Manual of Mental Disorders (DSM)*.” From “Let’s Talk Facts about Sexual Orientation,” produced by the American Psychiatric Association, <http://www.healthyminds.org/Document-Library/Brochure-Library/Lets-Talk-Facts-Sexual-Orientation.aspx?FT=.pdf>.

11 *To Set Our Hope on Christ*, 24-25. For a broader overview and analysis, see the collection of essays edited by Walter Wink, *Homosexuality and Christian Faith: Questions of Conscience for the Churches* (Minneapolis: Fortress Press, 1999).

This cultural shift concerning human sexuality bears on the Church's pastoral care and also on its mission. The 73rd General Convention, for example, identified certain characteristics that the Church expects of all couples in lifelong, committed relationships: "fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love that enables those in such relationships to see in each other the image of God."¹² Significantly, the Convention framed that resolution as a matter of *mission*. Witnessing the Spirit at work in same-gender relationships, just as we do in different-gender relationships, can and in many places already has broadened the Church's understanding of how it participates in God's own reconciling work in the world.

Many gay and lesbian people (among others) who see same-gender couples exchange vows and receive a blessing are moved, likewise, to seek the Church's support for deepening their own commitments and faithfulness. They, in turn, offer their gifts for ministry to the wider community, gifts that contribute to the Church's mission to "restore all people to unity with God and each other in Christ."¹³ When the Church pronounces God's blessing on same-gender couples who are also raising children, those children can understand better the sanctity of their own family, and the family itself can receive the same support and encouragement from the Church that different-gender couples receive for their families. The blessing of same-gender relationships in the community of faith can also become an occasion for reconciliation among estranged family members, including those who have not understood or have even rejected their lesbian and gay relatives.

Heterosexual people may also find their own vocations and ministries strengthened and empowered in those moments of blessing, as they may do at the celebration of a marriage, or at the public profession of commitment to a particular ministry or community. In other words, the gifts lesbians and gay men discern in their own lives and committed relationships are not just for themselves alone. One Episcopal priest has observed, "Over and over again, we see lesbians and gay men, people who would have been hiding in the shadows of our church a generation ago, now coming forward to contribute their gifts, their strength and loyalty and wisdom, freely and openly to the whole community of faith. And heterosexual people who have seen this happening have also been freed to give more generously of themselves."¹⁴

Friends of same-gender couples and many others in the general public also take note of these moments of blessing, encountering the expansive and generous reach of gospel welcome. As friends witness the grace of these covenantal commitments, and the generosity of the Church's embrace, many of them will be drawn to the community of faith, perhaps for the first time or after having left. Such has already been the case in many congregations and dioceses in The Episcopal Church.

The Challenge of God's Blessing for Mission

Scripture attests to significant moments in which biblical writers challenged their communities to expand their vision of God's saving work in the world or in which the writers were themselves challenged by that divine word to see past their present horizons. The ancient Israelites, for example, had to struggle with how far the blessing of their covenantal life would reach. Isaiah urged them to see all the nations—not just their own—streaming to God's holy mountain (Isaiah 2:1-4). The early Church was no exception to this struggle.

In the Acts of the Apostles, we read about Peter's hesitation to cross traditional boundaries between the clean and the unclean in his encounter with Cornelius, a Roman centurion (Acts 10). In a vision, Peter heard God urging him to eat certain unclean animals in direct disobedience to the injunctions found in Leviticus 11. This vision led Peter to consider anew whether God's saving work and blessing might be found in places and among particular people he had not before considered possible. When challenged

12 General Convention Resolution 2000-D039. Scripture reflects a similar approach to discerning evidence of divine grace and the Spirit's work when, for example, Jesus uses the analogy of assessing the goodness of a tree based on the kind of fruit it bears (Matthew 7:16-18 and Luke 6:43).

13 "An Outline of the Faith," BCP, 855.

14 L. William Countryman, "The Big House of Classic Anglicanism," from a speech given at the Claiming the Blessing Conference in St. Louis, Missouri, in November 2002 and quoted in *Claiming the Blessing*, the theology statement of the Claiming the Blessing coalition, page 11; http://www.claimingtheblessing.org/files/pdf/CTBTheology_Final_.pdf.

about this expansive vision, Peter declared, “God has shown me that I should not call anyone profane or unclean” (Acts 10:28). To those who were startled and perhaps scandalized by the extension of the gospel to Gentiles, Peter asked, “Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?” (Acts 10:47).¹⁵

Time after time in the history of Israel and in the early Church, responding to the challenge of God’s extravagant grace and the richness of divine blessing has expanded the mission of God’s people in the world, even beyond where many had previously imagined. The loving faithfulness and covenantal commitment of lesbian and gay couples presents a similar challenge to the Church today. Many throughout The Episcopal Church and other Christian communions have recognized and discerned the Spirit’s presence and work in these same-gender relationships, and are asking God’s people to ponder why we would withhold a public affirmation and declaration of blessing from those who have received the Holy Spirit just as others have. More importantly, however, this moment in The Episcopal Church’s life calls all of us to consider anew the rich blessings we receive by God’s grace in Christ and through the Holy Spirit. These blessings, in turn, animate the ministry of reconciliation that God has given us as ambassadors of the new creation that is unfolding, even now, in our midst.

2. The Church’s Joy: A Theology of Blessing

Whoever invokes a blessing in the land shall bless by the God of faithfulness.

Isaiah 65:16

The disciples were continually in the temple blessing God.

Luke 24:53

“Blessed are you, Lord God, ruler of the universe, who created everything for your glory!” This classic blessing in Jewish tradition sets the tone for any theological reflection on what it means to bless and to receive a blessing. Rather than ourselves, other people, animals, places, or things, God’s people first and foremost bless God, the giver of life and creator of all. Discerning and giving thanks for the countless reasons that we can and should bless God are, therefore, at the heart of the Church’s work in the world. Indeed, at the heart of Christian worship is the eucharist, or “thanksgiving,” in which we lift up the “cup of blessing” (1 Corinthians 10:16).

In Anglican contexts, the Church’s work in the world is shaped by common prayer and worship. In addition to reading the Scriptures and prayerful meditation, Anglicans have always relied on our shared liturgical life for discerning where God is present and how God is calling us to live in the world as witnesses to the gospel of Jesus Christ in the power of the Holy Spirit. While God is active always and everywhere, the community of faith gathers to discern God’s activity and make it ever more visible.

Although ordained ministers are called to the Church’s work in a particular way, they share the work with the whole community of the baptized. In their sacramental vocation, ordained ministers lead the community in offering outward and visible signs of the inward and spiritual grace that is present among God’s people. Clergy do not, in other words, “create grace” where there was none to be found already; rather, the whole Body of Christ, in many and various ways, proclaims God’s gracious activity in our midst. This proclamation offers the assurance of God’s grace promised to us in Christ Jesus and offers support as we strive to manifest the fruits of the Spirit in our daily lives.

Many in The Episcopal Church and other Christian communions believe that the celebration and blessing of the covenantal commitment of a same-gender couple also belongs in the Church’s work of offering outward and visible signs of God’s grace. While “blessing” exhibits a multifaceted meaning,

¹⁵ Paul describes his confrontation with Peter about these very issues in Galatians 2:1-21.

it always originates in God, which the Church rightly and daily acknowledges: “We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory.”¹⁶

The Church participates in this fundamental, divine blessing in three related ways: thanking God for God’s goodness and favor; seeking God’s continued favor and grace so that we may manifest more fully that gratitude in our lives; and receiving power from the Holy Spirit to bear witness to that grace in the world. This threefold character of blessing acknowledges what is already present, God’s grace, but it does something more as well: it establishes a new reality. Bread and wine, for example, when blessed at the eucharistic table, are set apart from their ordinary use and designated for a particular, sacred purpose. Similarly, the public affirmation of divine blessing in a covenantal relationship sets that relationship apart from other types. God’s people expect such a blessing to bear the fruits of God’s grace in particular ways, making a couple in such a blessed covenant accountable to the community of faith, as well as to God and to each other. The community, in turn, is held accountable for encouraging, supporting, and nurturing a blessed relationship as the couple seeks to grow together in holiness of life.

In short, the grace and blessing of God already discerned in a couple’s relationship does not thereby render a liturgical rite of blessing redundant. To the contrary, the Church’s blessing performs what it declares, thus changing the couple and the Church. The couple becomes more fully aware of God’s favor and also receives a particular role, as a couple, in the Church’s mission in the world; the Church is likewise changed, as holiness of life is made more visible and as it receives and accepts its commission to support the couple in their life and ministry.

Scripture guides us in this understanding of blessing by placing it in relation to both creation and covenant. In Genesis, God declares the whole creation good, a source of blessing for which we thank God, the giver of every good gift. This blessing is manifested in more particular ways in the covenant God makes with Noah and, by extension, the whole of the creation (Genesis 9:8-16), with Abraham (Genesis 12:2-3), and, through Moses, with the people of Israel (Deuteronomy 7:12-14). Likewise, the New Testament reflects God’s blessing on all creation, as the Word of God becomes flesh in Jesus; it reflects the blessing of covenant as well, as the life, death, and resurrection of Jesus reconcile us with God and assure us of God’s loving faithfulness toward us and the whole creation. In his final meal with his disciples, Jesus blessed God for the bread and cup as signs of the new covenant (Matthew 26:26-29). The blessing we receive by participating in that meal at the eucharistic table strengthens us to live out in all of our relationships the forgiveness and reconciliation to which that meal calls us.

Scripture bears witness to the relational character of blessing: being in relationship with God is not only a blessing for us, but becomes a blessing to others as well. God’s covenant with Israel becomes a blessing not for Israel alone but for “all the nations.” This is the very promise made to Abraham: “in you all the families of the earth shall be blessed” (Genesis 12:3b). The extent of this divine blessing unfolded in Israel’s self-awareness over time and in various ways. “All the nations” referred, of course, to Gentiles, the very ones many in Israel had not expected to share in God’s promises. God’s blessing thus expands the reach of welcome and hospitality not only to the near and familiar neighbor, but also to the distant stranger, who is made neighbor because of God’s own generosity. As Paul noted, through faith “in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith” (Galatians 3:14). The blessing of God’s covenant with us in Christ empowers us, through the Spirit, to offer such expansive and generous blessing to the world, in thought, word, and deed. God’s blessings inspire us in countless ways to live as emissaries of divine blessing in all that we do—in our work, our play, and our relationships. In all of this, God’s goodness in our lives becomes a blessing to others, to neighbors both near and far.

As Christians, baptism and eucharist focus our attention on the particular blessings of the paschal mystery of Christ’s death and resurrection. Those blessings, in turn, encourage us to discern the many other ways God’s blessing is manifested in both creation and covenant. The goodness of God makes everything in creation a potential vehicle for blessing, including the love and faithfulness of covenantal relationship, in which we experience our call to manifest divine goodness. Thus, the Church

¹⁶ “The General Thanksgiving,” BCP, 125.

is continually discerning where the goodness of God, the grace of Christ, and the gifts of the Holy Spirit are urging the Church to manifest God's blessing for others and, in response, to bless God with hearts and lives marked by gratitude and praise.

Another aspect of the biblical witness deserves attention as well: the emphasis on *abundance*. In the midst of desert wanderings, Moses struck a rock and "water came out abundantly" for the people of Israel (Numbers 20:11). "Like the vine," we read in Ecclesiasticus, "I bud forth delights, and my blossoms become glorious and abundant fruit" (Ecclesiasticus 24:17). "You prepare a table before me," declares the psalmist, and "my cup overflows" (Psalm 23:5). "Give," Jesus says, "and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap" (Luke 6:38). And to the Christians in Corinth, Paul declares, "God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work" (2 Corinthians 9:8). Scripture invites us, in other words, to see the blessing of God's goodness, not as a scarce commodity either to hoard or to protect, but rather as an unending font of deathless love and perpetual grace—a veritable embarrassment of divine riches. In sacred covenantal relationship, God's abundance is exhibited in many ways, including the companionship, friendship, and mutual joy of intimacy. By affirming and publicly acknowledging that blessing of abundance already present in vibrant covenantal relationships, including same-gender relationships, the Church expects those relationships to manifest the grace of God, the gifts of the Spirit, and holiness of life.

Jesus' iconic parable about the prodigal son adds a further layer to this biblical witness to God's abundant love and grace. In this story, God pours out the abundance of divine blessing on all, regardless of merit or circumstance. When the prodigal son decides at last to return to his father's house, hoping to be granted, at best, the status of a slave, his father rushes to meet him and welcome him home, and even prepares a lavish feast in his honor. "While he was still far off," Jesus says, and thus well before the son could speak any words of repentance, "his father saw him and was filled with compassion; he ran and put his arms around him and kissed him" (Luke 15:20). In our lives, as in the parable, God showers us with blessings so that we may receive life abundantly, even though we have in no way earned these blessings.

This parable suggests that the abundance of this household is more than sufficient to open outward to receive the younger son. The abundance of this household is even more than sufficient for the resentful elder son, who begrudges such celebration for his wayward brother. The household brims with abundance, if only the elder son would open his heart to receive it (Luke 15:29-31). Both sons in Jesus' parable stand as potent reminders that the blessing of divine goodness does not automatically transform lives: we must be willing to receive such blessing. And yet even when we are not willing, God will continue to offer blessings in abundance. The teachings of Jesus return to this theme repeatedly, as in the parables of the sower (Mark 4:3-8) and the wedding banquet (Matthew 22:1-10), as well as the feeding of more than five thousand with just five loaves of bread and two fish (Luke 9:12-17).

The Church's participation in divine blessing can help each of us in various ways to be open to God's abundant goodness. The Church's liturgical life, that is, our practice of common prayer and worship, can create space for God's people to open their hearts and minds to receiving the blessing God offers. For those in a covenantal relationship, that intentional space (for both hearing the word of blessing in their lives and blessing God in return) marks a significant, even an essential deepening and strengthening of their lives with each other, with their community, and with God. In blessing covenantal relationships, just as in the eucharist, we give thanks for God's abundant goodness and pray for the continued presence of the Spirit to empower us to do the work God has given us to do in the world. The blessing of the eucharistic table sets us apart as the Body of Christ in the world, called and empowered to proclaim the gospel, just as the blessing of a covenantal relationship sets that relationship apart as "a sign of Christ's love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair."¹⁷

Discerning, pronouncing, seeking, and returning blessing describe well the Church's work. Even more, it is the Church's *joy*. Paul urged the Christians in Rome to "rejoice with those who rejoice, weep with

17 The Celebration and Blessing of a Marriage, BCP, 429.

those who weep” (Romans 12:15). The early Christians gave themselves to such rejoicing, as they were “continually in the temple blessing God” in their celebration of Christ’s victory over death (Luke 24:53). Whenever and wherever the Church discerns particular instances of God’s abundant goodness, the Church rightly thanks God for such a gift. We also ask God for the grace to live into that gift more fully, as we joyfully bear witness to that blessing in the world.

3. The Church’s Life: Covenantal Relationship

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

Romans 6:3-4

Creation, Baptism, and Eucharist

Covenants have taken many different forms across time and in diverse cultural contexts. Both Scripture and Christian history exhibit that diversity as well. The most familiar covenantal relationship is marriage, to which both the Hebrew prophets and New Testament writers turned as a way to describe God’s desire and commitment to be in relationship with us (Isaiah 62:5, Ephesians 5:21-33). Marriage itself has exhibited a variety of forms over the centuries yet still provides a pattern for a number of significant covenantal relationships, such as the vowed religious life or ordained ministry.

In 2000, General Convention identified certain characteristics that the Church expects to see in lifelong, committed relationships: “fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God” (Resolution D039). These characteristics describe well what we mean by “covenant” as we have reflected theologically on same-gender relationships. A couple enacts their decision to enter into a lifelong commitment of fidelity and accountability in the context of God’s household, the Church, by exchanging vows, and the Church responds by pronouncing God’s blessing. Covenantal relationship then carries the potential to reflect for the Church the gracious covenant God has made with us in the paschal mystery of Christ’s death and resurrection, which the Church celebrates in baptism and eucharist.

Some will find this kind of theological reflection on same-gender relationships unfamiliar and perhaps unwarranted. Many different-gender couples would likewise find this to be a new way of thinking about their own marital vows. Thus, General Convention Resolution 2009-C056, which called for these theological resources, becomes an opportunity for reflecting more broadly on the role of covenantal relationship in the life of the Church. In doing so, the blessing of same-gender relationships can then be understood within the broader framework of the Church’s sacramental life and its mission in the world.

The framework for covenantal relationship begins with God’s own declaration of the goodness of creation (Genesis 1:31). That goodness inspires us to give thanks to God, the creator of all things. The heavens declare God’s glory, the psalmist reminds us, and the earth proclaims God’s handiwork (Psalm 19:1). Thus, even in creation’s fragility, limitation, and affliction, the biblical writers discerned signs of God’s providential power, sustaining love, and saving grace. The Church celebrates God’s goodness in worship and with sacramental signs of God’s blessing. These “outward and visible signs of inward and spiritual grace” manifest God’s transforming presence and so are “sure and certain means by which we receive that grace.”¹⁸ Chief among these signs are baptism and eucharist, which derive directly from the life and ministry of Jesus Christ. Reconciliation, confirmation, marriage, ordination, and unction also manifest the grace of God at key moments in Christian life, each in its own way, yet these are by no

¹⁸ “An Outline of the Faith,” BCP, 857.

means the only occasions that do so.¹⁹ As disciples of Jesus, the incarnate Word of God, we are called to make God's creating, redeeming, and sustaining love known in all things, in all circumstances, and throughout our daily lives and relationships. The sacramental life of the Church focuses that calling in particular ways.

Baptism and eucharist recapitulate the arc of salvation history in creation, sin, judgment, repentance, and redemption, or the fulfillment of the whole creation in the presence of God.²⁰ In baptism, we are incorporated into the paschal mystery of Christ's death and resurrection, and we are empowered by the Holy Spirit to live more fully into the holiness of life to which God calls all of us. This sacramental act manifests the eternal covenant God has made with us, declaring that we are God's own beloved, inheritors of God's promises, and God's friends;²¹ we are sealed by God's own Spirit and marked as Christ's own forever.²² This sign of God's covenant is irrevocable, not relying on our adherence to the covenant but rather on the grace and goodness of God in Christ Jesus. As members of the Body of Christ, we commit ourselves to live in the manner of life appropriate to the body to which we belong. This manner of life is summed up in the two great commandments: to love God with our whole being and to love our neighbors as ourselves.²³ Even though we inevitably fall far short of this commitment, God's steadfast love maintains the covenant God has made, and God both seeks and graciously enables our return to fidelity.

In The Episcopal Church, the significance of baptism for Christian faith and life became even clearer with the ratification of the 1979 *Book of Common Prayer*. The Baptismal Covenant shapes the rite of Holy Baptism by beginning with an affirmation of faith (the Apostles' Creed), followed by five distinct promises made by (or on behalf of) those being baptized: to continue in the apostles' teaching and fellowship; to persevere in resisting evil; to proclaim the Good News of God in Christ; to seek and serve Christ in all persons; and to strive for justice and peace, respecting the dignity of all persons.²⁴ The rite begins, in other words, with God's own Trinitarian mission of creating, redeeming, and sustaining love in the world. The promises we make are in response to that divine mission and constitute our vowed commitment to participate in that mission—and always “with God's help.” This approach to baptismal theology continues to guide and inform our prayerful discernment as Episcopalians, which is rooted first and foremost in the covenant God makes with us through the Word of God made flesh (John 1:14).²⁵

In the redemptive work of the Incarnation, God draws the whole creation back into union with God, lifting it up through the resurrection and ascension of Christ toward its perfection, when God will be all in all (1 Corinthians 15:28). In the eucharist we celebrate this transformative action, accomplished through Christ's self-giving of his own Body and Blood, which nourishes our bodies and souls, equipping us to participate in God's own mission of reconciliation in the world.

In the eucharist, our fragmented lives are gathered together into one offering to God, the giver of all good things. As a community gathered in prayer, we reaffirm our participation in God's covenant as we hear God's holy word, confess and receive forgiveness of our sins, and join with the whole company of saints in prayer for the Church and the world. God receives the gifts we bring, limited and flawed as they may be, blesses them, and then returns them to us as bread from heaven. As we are nourished by the Body and Blood of Christ, we are formed ever deeper in holiness of life, conforming to the likeness of Christ. At the table, we are given a foretaste of the heavenly banquet in which all are gathered to God, a foretaste that clarifies and strengthens our longing to witness to God's love. As we are blessed

19 “An Outline of the Faith,” BCP, 857-58, 861.

20 See “Thanksgiving over the Water,” BCP, 306-307; Romans 8:18-25; and 1 Corinthians 15:28.

21 “I do not call you servants any longer, ... but I have called you friends” (John 15:15). See also Gregory of Nyssa, who understood our incorporation into the Body of Christ to make us God's own “friends” (*Orat. in 1 Cor. xv.28*).

22 Holy Baptism, BCP, 308.

23 See Deuteronomy 6:5, Leviticus 19:18, and Matthew 22:37-40.

24 BCP, 304-305.

25 See Louis Weil, *A Theology of Worship*, The New Church's Teaching Series, vol. 12 (Cambridge, MA: Cowley Publications, 2002), 11-22.

and sent out, we are empowered by the Holy Spirit to participate in God’s work of bringing all things to that sanctification and fullness for which God created them. Moreover, as we celebrate eucharist together, we recall all the other tables that we gather around in our various households and come to see them as places where Christ is present. This eucharistic pattern—often described with the actions *take, bless, break, and give*—shapes all the relationships that we bring into our baptismal life with God. We *take* these relationships, *bless* God for their goodness, ask God to bless them and *break* them open further to divine grace, so that we may *give* them to the world as witnesses to the gospel of Jesus Christ.

Baptism and eucharist, as sacraments of God’s covenant of creating, redeeming, and sustaining love, shape our lives as Christians in relation to God and to God’s creation; this calls us to live with love, compassion, justice, and peace toward all creatures, friend or foe, neighbor or stranger. We are not only called to live in this way but also strengthened to do so by our participation in these sacramental acts. The sacramental life of the Church strengthens us to give ourselves and to receive others as we contribute to the coming of God’s realm “on earth as it is in heaven” (Matthew 6:10) and proclaim Christ until he comes again (1 Corinthians 11:26).

Through baptism and eucharist we are brought into and sustained in all these many and various relationships. First and foremost among them is our relationship with the God who creates, redeems, and sustains us. We also participate in countless other relationships with the many diverse people, communities, and institutions that we encounter throughout the world. All of these relationships call us to bear witness to the gospel precisely because our lives as creatures of God are constituted in relation; we are created in the Trinitarian image of God, an image that is inherently relational and rooted and grounded in love.²⁶

Accordingly, same-gender relationships belong in that extensive network of relations in which we are called to bear witness to the gospel. In the next section, we consider the blessing of same-gender relationships in that broader context, beginning with the fundamental call all of us share to love our neighbors as ourselves. Since God calls us into particular forms of loving commitments with others, we turn in the following sections to three interrelated aspects of that calling: covenant-making, intentional Christian households, and faithful intimacy.

Loving Our Neighbors as Ourselves

Christians strive to model all of our relationships on the love, grace, and compassion of Christ, loving our neighbors, both near and distant, as we love ourselves. Loving others is possible only because of the grace of God, who first loved us (1 John 4:19). Baptism and eucharist continually send us out to all our neighbors, where we learn again and again the blessing of offering ourselves and receiving others in gospel hospitality.

Hospitality means more than good manners. Scripture regards hospitality toward both friend and stranger as evidence of covenantal obedience and fruitfulness.²⁷ The story of Sodom’s destruction in Genesis 19, a particularly dramatic biblical reminder of the importance of hospitable relations, has been frequently cited by opponents of blessing same-gender relationships. However, such interpretations of this passage rely less on the biblical story itself than on the cultural reception of this story over many centuries of European history.²⁸

The narrative in this passage turns on whether certain visitors to Sodom will be received graciously and hospitably by the city’s inhabitants or instead will be exploited and even raped. The sin of Sodom’s citizens thus refers explicitly to the codes of hospitality in the ancient Near East rather than to same-

26 “An Outline of the Faith,” BCP, 845.

27 See Exodus 22:21, Leviticus 19:34, Deuteronomy 24:19-21, Malachi 3:5, and Hebrews 13:2, among many others. For an overview and analysis of the centrality of hospitality in Scripture and in early Christianity, see Amos Yong, *Hospitality and the Other: Pentecost, Christian Practices, and the Neighbor* (Maryknoll, NY: Orbis Books, 2008).

28 The term “sodomy,” for example, does not appear in Scripture, and what it has come to mean (including within North Atlantic jurisprudence) is not supported by the biblical references to it. See Jay Emerson Johnson, “Sodomy and Gendered Love: Reading Genesis 19 in the Anglican Communion,” in *The Oxford Handbook of the Reception History of the Bible*, ed. Michael Lieb, Emma Mason, and Jonathan Roberts (Oxford: Oxford University Press, 2010), 413-34; and Michael Carden, *Sodomy: A History of a Christian Biblical Myth* (London: Equinox Publishing, 2004).

gender sexual relations.²⁹ Other biblical writers who refer to Sodom never highlight sexuality—or mention it at all. Ezekiel’s interpretation, for example, is quite direct: “This was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy” (Ezekiel 16:49).³⁰ Jesus evokes the story of Sodom not to teach about sexual ethics but in the context of sending out his disciples to minister. Those who do not receive his disciples, he promises, will suffer a fate worse than the citizens of Sodom (Matthew 10:15). The threat underscores the centrality of hospitality in that ancient story.³¹

As early as the 1950s, biblical scholars attempted to place Genesis 19 in its original cultural context and to revive an interpretive approach to that story that resonated with the intrabiblical witness to it.³² In this interpretation, Genesis 19 applies to all people rather than only to some, and the lesson for all is the primacy of hospitality, or the love of neighbor, as Jesus himself commanded.³³ We manifest this love of neighbor in countless ways, each instance shaped by the particular individual or community we encounter, whether in our own family, or with coworkers, or strangers.

Relationships, in other words, take many different forms. At times, we choose particular relationships based on our own preferences, needs, or desires; at other times, we are in relationships without a lot of choice, as with colleagues at work or fellow travelers. No matter which, the “neighbor” offers us an occasion for manifesting the love of God in Christ. The gospels proclaim not only the self-giving love Jesus showed to the disciples he chose, but also the love Jesus urged for the stranger encountered by chance, as in the parable of the good Samaritan (Luke 10:29-37). Christ sets the example for us to follow in all of our many and varied relationships, a model that respects the dignity of every person and that encourages giving oneself for the good of the other.³⁴ Relationships are “schools for virtue” and formation, that is, opportunities for us to form dispositions and habits that manifest Christ-like love.

As people joined with God and to each other by baptism and eucharist, we are called to embody in all of our relationships—those we may consider personal or private *and* those we consider corporate or public—a love that is both self-giving and other-receiving. As we endeavor to respond to this calling, we depend on God’s grace as we are gradually brought by the Spirit into that union with God for which Christ himself prayed (John 17:11). We also serve as living proclamations of God’s creative, redeeming, and sustaining love for the world. Given our limitations, that witness is inevitably imperfect and sometimes ambiguous, yet we continue to trust that all things are working together for good (Romans 8:28) as we shape our lives and relationships to the pattern of God’s own love for us and for the world. That pattern may then lead into particular forms of commitment in which we discern a call to covenantal relationship.

Called into Covenant

Some loving relationships with our neighbors exhibit a particular depth of commitment, which can lead to an intentional covenant with another person or with a community. Scripture bears witness to

29 The definition of “sodomy” varied widely throughout Christian history and coalesced exclusively around a particular sexual act between men only in the eleventh century; see Mark D. Jordan, *The Invention of Sodomy in Christian Theology* (Chicago: University of Chicago Press, 1997).

30 Ezekiel’s description represents the approach most often taken by writers in the Hebrew Bible, in which the sin of Sodom is always associated with violence or injustice; see Robin Scroggs, *The New Testament and Homosexuality: Contextual Background for Contemporary Debate* (Philadelphia: Fortress Press, 1983). In the New Testament, Jude 7 is sometimes cited as well, yet that verse does not describe “sexual immorality” precisely (it could refer to rape, for example); the “unnatural lust” of Sodom’s inhabitants could also mean that the strangers sent to Sodom were actually angels (see Genesis 6:4).

31 Patristic writers viewed hospitality as central. See, for example, Origen, *Homilia V in Genesim* (PG 12:188-89): “Hear this, you who close your homes to guests! Hear this, you who shun the traveler as an enemy! Lot lived among the Sodomites. We do not read of any other good deeds of his ... [save] he opened his home to guests”; Ambrose of Milan, *De Abrahamo* 1:6:52 (PL 14:440): Lot “placed the hospitality of his house—sacred even among a barbarous people—above the modesty [of his daughters].” Cited by John Boswell, *Christianity, Tolerance, and Homosexuality: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century* (Chicago: University of Chicago Press, 1980), 98.

32 One of the earliest examples of this approach was Derrick Sherwin Bailey, *Homosexuality and the Western Christian Tradition* (London: Longmans, Green, 1955).

33 Some biblical scholars continue to interpret the story as a condemnation of homosexual behavior. See, for example, Robert A. J. Gagnon, *The Bible and Homosexual Practice: Texts and Hermeneutics* (Nashville: Abingdon Press, 2001), 71-91.

34 “The Baptismal Covenant,” BCP, 305.

the significance of covenant-making in many ways but especially as an expression of God's blessing, such as the covenant God makes with the whole of creation through Noah (Genesis 9:9-13) and with the people of Israel through Abraham (Genesis 12:2-3). Christians celebrate the covenant that Jesus proclaimed and enacted at the final meal he shared with his disciples (Luke 22:20) and which we mark with the "cup of blessing" (1 Corinthians 10:16) at the eucharistic table.

Scripture invites us, in other words, to see our covenantal commitments with each other as particular expressions of the love of both God and neighbor as well as expressions of God's blessing. As we commit ourselves to the good of the other, we offer that commitment as a witness to God's covenantal love for the world. We discover God's blessing in these covenantal commitments as we are able, more and more, to manifest consistent regard and respect for the other, even as we struggle with our own limitations and flaws. We discover God's blessing even further as we realize, in ever newer ways, how a covenantal relationship can enhance and contribute to the well-being of others, of neighbors, strangers, the Church, and the world.

People who enter a covenant promise each other, a community, and God that their shared future will take a particular shape, one for which they intend to be held accountable, not only by their covenant partners but also by the wider community.³⁵ While the Canons of the Episcopal Church describe marriage as a union of a man and a woman, the patterns of marriage can help us understand other kinds of covenantal relationship, such as vowed religious life and the commitments of same-gender couples. In all of these covenantal relationships, the partners promise to be trustworthy, to remain faithful to one another despite other demands on their time and energy or possibilities for engagement with others. The partners promise to accompany and assist each other in faithfulness; they pledge their support for the well-being of the other. These relationships are directed toward vitality and fruitfulness as they contribute to human flourishing, within and beyond the relationship. The depth of this covenantal commitment means it is a *vocation*, a life of faithfulness to which some are called by God and which God blesses, so that, by God's grace, that blessing will be made manifest to the world.

Recognizing God's blessing and the work of the Spirit in relationships of lifelong commitment, the Church rightly celebrates these moments of covenantal vocation. This divine calling, discerned by a couple and their faith community, draws the Church deeper into God's own mission of redeeming and sanctifying love in the world. Christians express this calling in the ways we live our lives with others. Two of these ways deserve attention here: shaping households and deepening faithful intimacy.

The Vocation of Households

Households today are most often associated with marriage and child-rearing, yet this has not always been the case. The history of the Church offers a broader view of how households can bear witness to the gospel. Since it is finally God, and not another human being or anything else in creation, that fulfills and completes us, some people feel called to remain unmarried or single. A single life, which is not necessarily the same as a solitary life, can be lived in households of various types. Living in this way can allow individuals to be more available as friends and companions; this is often the case with vowed religious life, such as a monastic calling. Indeed, for the first half of its history (more than a thousand years), the Church understood vowed religious life as a calling higher than marriage, a view that changed decisively only during the Protestant Reformation. The diverse forms of an intentional single life may afford greater opportunity for contemplation, service, and mission, which some people understand as a particular vocational calling into deeper relationship with God and the world. This seems to be Paul's understanding of the spiritual significance of remaining unmarried (1 Corinthians 7:25-32).

Paul also discusses human sexuality in relation to God's gracious covenant with us in Christ in the first chapter of his letter to the Romans. This chapter, especially verses 26-27, has been used to support the Church's reluctance to embrace the loving faithfulness of same-gender couples and continues to influence conversation in Christian communities.

35 See Margaret A. Farley, *Personal Commitments: Beginning, Keeping, Changing* (New York: HarperCollins, 1990).

In interpreting this Pauline passage, it is difficult to know precisely what Paul meant by “unnatural” in those verses and to whom he was addressing these concerns.³⁶ Significantly, Paul’s description of sexual behavior in the first chapter appears in direct relation to his condemnation of idolatry. For Paul, the consequence—not the cause—of worshiping false gods is a distorted understanding of sexuality, its purpose and goal (Romans 1:22-23). In the Greco-Roman world of the first century, those distortions of sexuality with which Paul was most likely familiar included a range of practices associated with cults devoted to fertility gods and goddesses. Some interpreters have claimed that these cultic rituals may have included self-castration, drunken orgies, and sex with young male and female temple prostitutes.³⁷ Christians rightly condemn all those behaviors as violations of the human body, the very temple of the Holy Spirit, Paul insisted (1 Corinthians 3:16-17). Moreover, some interpreters say, those alleged ancient cultic practices have nothing to do with today’s same-gender Christian couples.³⁸

Paul’s broader insight, however, still compels the Church to continual discernment and assessment of its common life: proper worship corresponds directly to proper sexual relations. This insight can shed even further light on Paul’s recommendation to the Christians in Corinth that they remain unmarried.

In the end, human sexual relationships of any kind are not the purpose or goal of human life. Instead, union with God in Christ is the goal for all, including the whole created order, as the rest of Paul’s letter to the Romans makes clear (Romans 8:18-25). At their best, human relationships can only point us toward that final fulfillment. People who make an intentional decision to remain unmarried place important signposts on that spiritual journey to which all of us are called and in which nothing, including marriage, should supplant our primary devotion to God and to God’s household, the Church.

Other types of relationships teach us that to prepare us for life with God, God can bind us with another for life. Thus, some (though not all) covenantal commitments are enacted in households, those intimate spaces where people encounter each other as their nearest neighbors daily and continually.³⁹ Clearly, the character, shape, and form of a household have varied enormously over time, from the patriarchal and polygamous families of ancient Israel to the family Jesus created between his mother and his beloved disciple (John 19:26-27) and the economic reordering of familial relations among early believers (Acts 4:32-37, 5:1-7). What “household” means and how people may be called, as a vocation, into covenantal households matter not only in light of historical differences but also in the midst of the wide range of household customs and organizational patterns found throughout the world today.

Appreciating the significant cultural differences between the households of ancient Israel and today’s Western, nuclear families can also inform our interpretation of two biblical passages cited as a scriptural warrant for rejecting the loving faithfulness of same-gender couples: Leviticus 18:22 and its analogue, 20:13. These two verses belong to an extensive array of dietary restrictions, commandments, and ritual practices often referred to as the “Levitical holiness code.” Two features of ancient Israelite society are important in interpreting these difficult passages: the process of constructing a religious identity for Israel distinct from its surrounding cultures, and the strict gender hierarchy of the ancient Mediterranean world.⁴⁰

36 See L. William Countryman, *Dirt, Greed, and Sex: Sexual Ethics in the New Testament and Their Implications for Today*, revised edition (Minneapolis: Fortress Press, 2007), 119-123. See also Dale B. Martin, “Heterosexism and the Interpretation of Romans 1:18–32,” in *Sex and the Single Savior: Gender and Sexuality in Biblical Interpretation* (Louisville: Westminster John Knox Press, 2006), 51-64. Some interpreters have noted that Paul uses the phrase often translated as “contrary to nature” in Romans 1 again in Romans 11:24 to describe the love of God in saving those same Gentiles; see William Stacy Johnson, *A Time to Embrace: Same-Gender Relationships in Religion, Law, and Politics* (Grand Rapids: Eerdmans Publishing Company, 2006), 98-99.

37 For the controversy over ancient fertility cults and the alleged sexual practices associated with them, see Robert A. Oden, Jr., *The Bible Without Theology: The Theological Tradition and Alternatives to It* (San Francisco: Harper and Row, 1987), especially chapter 5, “Religious Identity and the Sacred Prostitution Accusation,” 131-153.

38 See Martti Nissinen, *Homoeroticism in the Biblical World: A Historical Perspective* (Minneapolis: Fortress Press, 1998), 103-113.

39 Thomas E. Breidenthal, *Christian Households: The Sanctification of Nearness* (Eugene, Oregon: Wipf and Stock, 2004).

40 Insights from Jewish commentators and scholars on these and other important aspects of biblical interpretation deserve renewed attention in Christian communities. See, for example, Steven Greenberg, *Wrestling with God and Men: Homosexuality in the Jewish Tradition* (Madison: University of Wisconsin Press, 2004); and Daniel Boyarin, *Carnal Israel: Reading Sex in Talmudic Culture* (Berkeley: University of California Press, 1995).

Leviticus 18:22 condemns sex between men, and, more particularly, treating a man like a woman. The Hebrew word used for this condemnation, translated as “abomination,” appears most often with reference to the cultic practices associated with the worship of foreign gods; similar condemnations of child sacrifice and bestiality in Leviticus 18 strengthen the connection to idolatrous rituals.⁴¹ Equally important, patriarchy placed a high premium on male privilege. Sexual practices reflected this gendered ordering as men were expected to take an active role and women a passive one, reflecting and perpetuating male dominance in all other spheres of cultural and religious life and reinforcing the treatment of women as property. Sexual relations in the ancient Near Eastern cultural context were defined by who had power over whom. So, according to this worldview, sex between men would violate male privilege and disrupt the patriarchal ordering of society.⁴²

Ancient Israelite culture, which the Levitical holiness code was meant to uphold, differs significantly from the egalitarian ideals toward which many Christian families strive in modern Western culture (and indeed in other locales as well).⁴³ Likewise, the distinctive concerns shared by both the ancient Israelites and Paul to reject the sexual practices associated with idolatrous cults are in no way applicable to the lives of faithful Christians today who identify themselves as gay or lesbian. These historical and cultural differences, however, do not render these biblical passages irrelevant: Scripture continues to bear witness to the primacy of covenantal relationship with the one true God of Israel, whom Christians believe and proclaim is revealed decisively in the life, death, and resurrection of Jesus Christ. Scripture would have us make that divine covenant primary in the ordering of our household relations in culturally appropriate ways.

In households formed by married different-gender couples and covenanted same-gender couples alike, the process of conforming to the likeness of Christ and striving toward holiness of life unfolds in deeply shared accountability. The couple continually attempts to place their desires within the vows and commitments they have made to each other. Living together in a household may provide the stability which makes possible the vulnerability necessary to self-giving and other-receiving.⁴⁴ In a household, the members of the couple become one another’s nearest neighbor so that they may grow together in the love of God. The household shelters the daily practice, which Jesus urged, of finding one’s life by giving it to another.

For same-gender couples as for married different-gender couples, households provide the structure for the daily life of covenanted closeness: laboring to provide for one another and to support family, organizing a household and its daily table, maintaining and sharing property, caring for another in sickness and at death.⁴⁵ Households may be schools for virtue and for penance and reconciliation, as well as habitations of mutual support and joy, places for glimpsing and also deepening our experience of the presence of God. People living alone, who are single, bereaved, or divorced, are also called to live out their baptismal vocation by the love, service, hospitality, and accountability of their relationships within the Church and in the communities of which they are a part, as well as through their service of prayer to others.

41 See Nissinen, *Homoeroticism in the Biblical World*, 37-56. Paul would likely have known the connection between the Levitical holiness code and idolatrous cults as well, which lends further support to interpreting the first chapter of Romans with reference to temple prostitution.

42 Jack Rogers, *Jesus, the Bible, and Homosexuality: Explode the Myths, Heal the Church*, revised edition (Louisville: Westminster John Knox Press, 2009), 68-69.

43 The treatment not only of women but also of children as property, as well as the practice of keeping concubines and slaves in ancient Mediterranean households, mark these differences even further. See Carol L. Meyers, “Everyday Life: Women in the Period of the Hebrew Bible,” in *Women’s Bible Commentary*, ed. Carol A. Newsom and Sharon H. Ringe, expanded edition (Louisville: Westminster John Knox Press, 1998), 251-59; Gale A. Yee, *Poor Banished Children of Eve: Woman as Evil in the Hebrew Bible* (Minneapolis: Fortress Press, 2003), 29-58; and Amy L. Wordelman, “Everyday Life: Women in the Period of the New Testament,” in *Women’s Bible Commentary*, 482-88.

44 Rowan Williams, “The Body’s Grace,” in *Our Selves, Our Souls and Bodies: Sexuality and the Household of God*, ed. Charles Hefling (Cambridge, MA: Cowley Publications, 1996), 58-68.

45 See Deirdre J. Good, Willis J. Jenkins, Cynthia B. Kittredge, and Eugene F. Rogers, Jr., “A Theology of Marriage including Same-Sex Couples: A View from the Liberals,” *Anglican Theological Review* 93:1 (Winter 2011): 63-64.

A household formed by a couple in a covenantal relationship can remind all of us of our incorporation into the paschal mystery through baptism, in which we are received into the household of God and encouraged to “confess the faith of Christ crucified, proclaim his resurrection, and share ... in his eternal priesthood.”⁴⁶ In their household, a couple faces the many ways in which their faith forms their daily lives. They offer themselves daily to each other in order to become part of the other’s life, dying to sin and rising to a new life directed toward love of neighbor and love of God. In this giving of self and receiving of another, we see the gracious pattern of God’s own triune life into which we are, more and more, caught up and transformed for mission.

In households we also see an image of the eucharist. The household tables around which couples in covenantal relationship gather evoke the eucharistic table around which we gather as the community of believers. In the household, as at the eucharist, couples take what is given to them and offer it to God. They are nourished and blessed by what they receive, and the Spirit then empowers them to be a blessing to others and to God. In a household, as at the eucharistic table, what God has joined together may become one body, and the Spirit may distribute a household’s gifts to many. In households, same-gender as well as different-gender couples in covenantal relationships strive to imitate Jesus, who gave himself bodily for those he loved.

To give one’s self over to love, care, and commitment in solidarity with another person, for better or worse, in sickness and in health, till death do us part, is daily and bodily to partake in the reconciling work of God in Christ. In the lives of intimate couples, sexual desire for one another can be forged into covenantal witness to the gospel.

Faithful Intimacy

The movement from sexual desire into faithful intimacy and covenantal commitment marks a particular kind of vocational path, which for Christians shapes the passion of *eros* into the affection of *agape* for the good of the Church and the world. Theological reflection on this path begins by affirming the goodness of sexual desire itself. Indeed, sexual desire is a metaphor for God’s desire to be in relationship with us and the whole creation. Scripture and Christian tradition draw on sexually intimate relationships to point to the God who is Love and who stands in relationships of love with all creation. The long tradition of commentary on the biblical Song of Songs, for example, illustrates the spiritual significance of sexual relationships and the fruitfulness of reflecting theologically on the commitment of sexually intimate couples.⁴⁷ In such reflection, we can realize and appreciate that “the whole story of creation, incarnation, and our incorporation into the fellowship of Christ’s body tells us that God desires us.” The good news of God’s desire for us can then shape our intimate commitments and the life of the wider Christian community so that all of us may see ourselves as desired, as “the occasion of joy.”⁴⁸

The gift of human sexuality, established by God in creation, can be a source of sustaining joy, reminding us bodily of the abundance God intends for the whole creation. In the mutual self-offering of one to another in a sexual relationship of fidelity, we can catch a glimpse of the delight God exhibits for each of us. Yet sexual desire is also fraught with risk because it draws us into relationships of vulnerability, where not only the brightest and best dimensions of ourselves are offered to another but also where the painful aspects are exposed, the ones that we often prefer to keep hidden and that need healing. Sexual desire and intimacy make us vulnerable so that God can turn our limits to our good, showing us that we are not our own but belong to someone else.

Faithful relationships of sexual intimacy can also be an occasion to bear witness to God’s love as they form the couples more fully in the image of Christ. In marriage, the Church blesses and celebrates these relationships as potential vehicles for God’s grace. Many in The Episcopal Church today have come

46 Holy Baptism, BCP, 308.

47 David M. Carr, *The Erotic Word: Sexuality, Spirituality, and the Bible* (Oxford: Oxford University Press, 2003). See also Douglas Burton-Christie, “Into the Body of Another: *Eros*, Embodiment and Intimacy with the Natural World,” *Anglican Theological Review* 81:1 (Winter 1999): 13-37.

48 Williams, “The Body’s Grace,” in *Our Selves, Our Souls and Bodies*, 59.

to believe that this is as true for same-gender couples as it is for different-gender couples.⁴⁹ Others, however, understand the doctrine of creation differently and believe that God's gift of human sexuality is intended only for different-gender couples. Even the language of "same-gender" and "different-gender" raises many complex questions, not only biologically, socially, and culturally, but also and especially biblically.

Genesis 1 and 2, for example, are often cited to support two interrelated convictions: first, that "gender complementarity" describes God's creation of human beings as male and female; and second, that such complementarity is best expressed in the procreation of children within monogamous marriage. The extensive biblical scholarship available on these passages—in both Jewish and Christian traditions—nuances those two convictions in some important ways.

In the first of the two creation accounts (Genesis 1:26-27), gender differentiation is attributed to the whole human species rather than to individuals, just as both male and female alike apply to God, in whose image humanity is made.⁵⁰ Similarly, the command to "be fruitful and multiply" (Genesis 1:28) is given to the human species, not to each individual. If this were not the case, people "who are single, celibate, or who for whatever reason do not have children—including Jesus of Nazareth"—would be viewed as "disobedient sinners."⁵¹ Moreover, the generative aspects of a loving and faithful commitment can be seen in many different ways, not only in bearing and raising children. For same-gender couples, as one Episcopal bishop has pointed out, "the care and nurture of those already in the world may be a mission more excellently fulfilled by those who do not have the concerns of child-rearing."⁵²

The second account in Genesis refers specifically to the creation of distinct individuals (Genesis 2:7-22), and introduces something that is *not* good in God's creation: "It is not good," God declares, "for the human being to be alone."⁵³ Here the story turns on the importance of companionship and not, as in the first account, on the procreation of children. Significantly, the companion God provides for the solitary human is not defined by "otherness" but by suitable similarity. In this passage, "there is no emphasis ... on 'difference' or 'complementarity' at all—in fact, just the opposite. When Adam sees Eve, he does not celebrate her otherness but her sameness: what strikes him is that she is 'bone of my bones, flesh of my flesh.'" Reducing this story to the fitness of particular anatomical parts misses the poignancy of this story: "God sees the plight of this first human being and steps in and does whatever it takes to provide him with a life-giving, life-sustaining companion."⁵⁴ Rather than focusing on marriage, these creation accounts affirm God as the creator of all things and "the priority of human companionship."⁵⁵

Genesis 1 and 2 can and should continue to shape, inform, and energize the Church's faithful witness to the God revealed in Scripture. These passages can do so as the Church proclaims God as the creator and affirms the goodness of God's creation, which includes the dignity of every human being as created in God's image. This affirmation remains vital, not least for the sake of embracing the full humanity of women. The unqualified dignity with which the biblical writer treated both men and women in the account of their creation stands out as quite remarkable in the patriarchal culture in which it was written.⁵⁶

49 *To Set Our Hope on Christ*, 8-9, 24-25.

50 Some ancient Talmudic commentaries suggest, for example, that the original human shared with God all of the possible gender characteristics, which were later divided between "male" and "female." This text, in other words, raises a host of questions which the text itself does not address concerning gender and sexuality in both humanity and God. See Howard Eilberg-Schwartz, ed., *People of the Body: Jews and Judaism from an Embodied Perspective* (Albany: State University of New York Press, 1992).

51 Johnson, *A Time to Embrace*, 115-16.

52 Marshall, *Same-Sex Unions*, 38.

53 Genesis 2:18 (for the significance of this translation of the verse, see Johnson, *A Time to Embrace*, 114-115, 117).

54 Johnson, *A Time to Embrace*, 120.

55 Johnson, *A Time to Embrace*, 114.

56 William Stacy Johnson notes, for example, that in ancient Mediterranean society, women were considered human beings but decidedly deficient ones and were therefore rightly subservient to men (*A Time to Embrace*, 275, n.16). Dale B. Martin likewise relates this ancient view of the inferiority of women—as "deficient men"—to the difficulties in translating, let alone interpreting, two Greek words in the New Testament that have been frequently cited regarding homosexuality. Those words

Paul, furthermore, would urge Christians to read the Genesis accounts of creation through the lens of the *new* creation, which God has promised in Christ, the first fruits of which God has provided by raising Christ from the dead (1 Corinthians 15:20-25). Living into that promise and anticipating its fulfillment, Paul urged the Christians in Galatia to understand their baptism as erasing familiar social and cultural hierarchies: “As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus” (Galatians 3:27-28).⁵⁷ Rather than emphasizing the significance of gender, the faithfulness of sexually intimate couples can contribute to the Church’s witness to the new life God offers in Christ and through the Spirit, which the Church celebrates in the “sacraments of the new creation.”⁵⁸ For both same-gender and different-gender couples, then, the theological and moral significance of their covenantal commitment is rooted in the paschal mystery.

As in baptism and eucharist, the covenantal commitments of sexually intimate couples sweep their bodies up into a grand and risky endeavor: to see if they can find their life in God by giving it to another. In these covenants, two people vow to give themselves bodily and wholeheartedly to each other. They do this, in part, to live out the promises of baptism while also living into the self-offering of Christ, as expressed at the eucharistic table: “This is my body, given for you.” The lifelong commitment of covenanted couples can, by God’s grace, testify to the love of God by signifying Christ and the Church. These commitments can thus evoke for the wider community the very promise of the paschal mystery enacted in baptism and eucharist: we are being drawn deeper into God’s own life where we learn that God’s love is stronger than death.

Sexually intimate couples can also testify to the love of neighbor by loving each other, a love that requires both time and the sustenance of God’s grace. Covenantal couples can model this love, not as a static tableau but as an ongoing school for virtue in which the practices of neighbor-love are developed, reformed, and brought toward perfection. The moral significance of a covenantal relationship is its potential to bring each of the covenant partners up against their embodied limits as finite creatures and to become willing to be vulnerable to another. A covenantal commitment challenges and inspires each partner to self-offering as each lives out with the other the relation of Christ and the Church (Ephesians 5:21-33). Members of a couple urge each other forward in growth, which occurs through and with the creaturely limitations that Christ took on for our good: the limits of time and the body. Our desires, including our sexual desires, “can be an especially intense and unsettling reminder of our radical availability to the other. Like parental affection or simple compassion, sexual desire can cause our heart to ‘belong’ to another.... This desire shatters any illusions we may have regarding our ability to choose when and if we shall be connected to others; indeed, it is itself a warrant for the claim that our fundamental relation to one another is one of connection.”⁵⁹

Giving ourselves to another, as Christ gave himself for the world, takes time and the willingness to risk the vulnerability inherent to the commitment of love. The movement of sexual desire toward intimacy and into commitment begins as we give ourselves over to another in faithful relation and continues toward the final moment of committal, surrendering our lives to God. This movement describes a lifelong, deliberate process that, with obedience and faithfulness, produces visible holiness and the fruits of the Spirit. Both for the good of the couple and for the good of the Church, God blesses this

appear in 1 Corinthians 6:9 and 1 Timothy 1:10. The words “sodomite” or “homosexual” have appeared in some English translations of those verses, but the meaning of the Greek in both cases is obscure and elusive. Martin believes it likely that these words referred to cultural practices involving sexual exploitation (perhaps including rape) and also effeminate behavior, which for men in that society triggered both alarm and disgust (“*Arsenokoitês* and *Malakos*: Meanings and Consequences,” in *Biblical Ethics and Homosexuality: Listening to Scripture*, ed. Robert L. Brawley [Louisville: Westminster John Knox Press, 1996], 117-36).

57 See Dale B. Martin, *Sex and the Single Savior: Gender and Sexuality in Biblical Interpretation* (Louisville: Westminster John Knox Press, 2006), 77-90.

58 Among the many sources for this connection between the sacramental life of the Church and the divine promise of the new creation, see Herbert McCabe, *The New Creation* (London: Continuum, 2010), where he refers to the Church’s sacraments as “mysteries of human unity” insofar as we are, through the sacraments, being incorporated into the new creation God is bringing about (xii).

59 Thomas Breidenthal, “Sanctifying Nearness,” in *Theology and Sexuality: Classic and Contemporary Readings*, ed. Eugene F. Rogers, Jr. (Oxford: Blackwell, 2002), 345.

loving, intimate commitment. This blessing, in turn, empowers the couple for their ministry in the world and energizes the Church for mission.

Mutual Blessing and Fruitfulness

As Christians, all of our relationships—as single people, in households, as intimate couples—are occasions to live more fully into our Baptismal Covenant and participate more deeply in the paschal mystery of Christ’s death and resurrection enacted at the eucharistic table. The commitment we exhibit in our relationships—to love our neighbor as we love ourselves and as God loves each of us in Christ—thus becomes a source of blessing for the whole Church.

This broad framework of covenantal relationship for the Church’s life offers a way to reflect on the significance of the many types of covenants with which the Church is blessed—in ordination, monastic vows, marriage, and also in same-gender relationships. The blessing of any relationship is a blessing not only for those in a relationship but also and equally for the wider community in which the relationship is lived. This mutual blessing is exhibited in many ways, not least by enabling those engaged in such relationships to manifest the fruits of the Spirit (Galatians 5:22-23), which they might not have done apart from the relationship. Discerning the gifts of the Spirit in a relationship is one reason a faith community blesses that relationship.

In addition, pronouncing a blessing can become an important occasion for deepening the process of sanctification. Many couples desire this—and they need it. God can use the vulnerability of intimacy and the giving of ourselves to another to expose our weaknesses, make us better, set us apart, and spur our moral growth. The Church in turn can witness to the sanctifying work of the Spirit as God transforms the energy of *eros* into the virtues of faith, hope, and love.

A blessing changes a couple as they become more aware of God’s grace and are commissioned by the Church to bear witness to the paschal mystery. A blessing changes the Church as well: holiness of life is made more manifest, so the community becomes accountable for supporting the couple as they grow into the sanctifying work of the Spirit.

Entering into a covenant of faithfulness with another human being is one among many ways Christians live out their baptismal calling in the world. As covenantal households are shaped by lives given over to service, compassion, generosity, and hospitality, the grace encountered at the eucharistic table is further manifested in the world. Thus, the fruitfulness of covenantal relationships and the blessings they offer to the Church belong to the mission of the Church in its ongoing witness to the gospel of Jesus Christ and our hope of union with God. This is the very source of our desire for communion with another.

4. The Church’s Challenge: Christian Unity and Biblical Interpretation

O God the Father of our Lord Jesus Christ, our only Savior, the Prince of Peace:
Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions; take away all hatred and prejudice, and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

“For the Unity of the Church,” BCP, 818

Christian unity with God and one another in Christ is a precious gift; likewise, our differences as believers are gifts to be honored because these differences belong to God’s created order. Through these

gifts we are equipped for “building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God” (Ephesians 4:12-13).

The Book of Common Prayer (1979) encourages Episcopalians to pray for Christian unity by recalling the Pauline letter to the Ephesians. This letter reminds us that our bonds of affection are rooted not in our own efforts but in God’s gracious gift in baptism. There is but one Body and one Lord. There is but one baptism, by which we are joined—heart, soul, and mind—to one another (Ephesians 4:5). Most of all, as the prayer quoted above reminds us, this baptismal unity serves the Christian call to praise and glorify God.

In baptism, God binds us to God’s own self by binding us to others who are different from us, linking our salvation inextricably to the salvation of others. Furthermore, the divine gift of unity in no way relies on uniformity. We are not united, one to the other, because we agree but because God has joined us together.⁶⁰ The bond we share in baptism makes room for us to disagree with one another within the bonds of affection we share as members of God’s own household of love and grace. We enact this unity by continuing “in the apostles’ teaching and fellowship, in the breaking of bread, and in the prayers.”⁶¹ We cannot live into this gift on our own, but with “sighs too deep for words,” the Spirit “helps us in our weakness” (Romans 8:26). The Spirit slowly takes, offers, and transforms all the prayers of those who disagree with one another to make them occasions to manifest the Body of Christ more visibly in the world and in the Church as well. In this ongoing process of sanctification, we proclaim that we are marked as Christ’s own forever as members of the Body of Christ.⁶² This foundational reality of our shared life sends us out to the world in witness to Christ’s reconciling love.⁶³

The challenges in making God’s gift of unity more and more visible appear, for example, within the New Testament concerning the divisions in the Corinthian church (1 Corinthians 3:1-9), in Paul’s reminder to the Romans that the body includes many diverse members (Romans 12:3-8), and perhaps most notably in Paul’s baptism of non-Jews, which caused a debate with Peter over how to interpret their inherited Scriptures. Paul recounts this disagreement in his letter to the Galatians (2:2-21). Peter’s vision (Acts 10:9-16) prior to encountering Cornelius, a Roman centurion, and interacting with other Gentiles, moved him to declare that no one should be called “profane or unclean” (Acts 10:28), and to urge his fellow apostles not to withhold the water of baptism from those who had received the Holy Spirit just as they had (Acts 10:47). The inclusion of Gentiles who did not observe dietary laws within the household of the God of Israel overturned centuries of biblical interpretation.

Throughout the Church’s history, Christians have endeavored to follow that apostolic practice of prayerful deliberation in the light of Scripture and to discern the will of God—“what is good and acceptable and perfect” (Romans 12:2)—in each new time and place. As the Body of Christ, our fundamental call is to live together not only when we agree in our discernment but also when the Spirit leads faithful Christians to hold more than one view. Different interpretations of Scripture are possible, provided they lead us to love God and one another.⁶⁴

General Convention Resolution 2009-C056 acknowledges differences of opinion within The Episcopal Church concerning the interpretation of Scripture and same-gender relationships. This theological resource has presented interpretations of some of the most difficult of these biblical passages to support

60 See Thomas E. Breidenthal, “Communion as Disagreement,” in *Gays and the Future of Anglicanism: Responses to the Windsor Report*, ed. Andrew Linzey and Richard Kirker (Ropley, UK: O Books, 2005), 188-198.

61 “The Baptismal Covenant,” BCP, 304.

62 The centrality of baptism in our common life has been championed by a series of Anglican leaders, starting with Thomas Cranmer and including F. D. Maurice and William Reed Huntington. As Paul Avis describes it, Anglican ecclesiology depends on the insistence that “what unites us to Christ [that is, baptism] is all that is necessary to unite us, sacramentally, to each other” (*The Identity of Anglicanism: Essentials of Anglican Ecclesiology* [London: T&T Clark, 2007], 111).

63 On baptismal ecclesiology, see Weil, *A Theology of Worship*, 22-28.

64 Augustine of Hippo believed that the command in Genesis to “increase and multiply” (1:22, 28) applied not only to the procreation of children but also to the proliferation of textual meanings of Scripture. Augustine also believed that there were limits to multiple interpretations: no interpretation of Scripture could be considered ethically Christian if it violated the commandment to love God and one’s neighbor. See Dale B. Martin, *Pedagogy of the Bible: An Analysis and Proposal* (Louisville: Westminster John Knox Press, 2008), 59, 83-84.

the covenants of same-gender couples while understanding that some members of The Episcopal Church continue to hear the word of the Lord differently in these passages. All of us have more to learn from Scripture and from each other. The Spirit baptizes us all in the name of Jesus, who is himself the Word of God and the Lord of Scripture. In faithfulness to Christ, we acknowledge and respect those differences among us in our fervent hope that disagreements over this biblical material need not divide the Church.⁶⁵ Anglican Christians, along with Christians in many other communions and historical eras, have discovered in ever new ways how the grace of God in Christ offers a path toward unity even in the midst of profound disagreement.⁶⁶

Our disagreements today belong in the context of the agreement we do enjoy concerning biblical interpretation: the saving love and grace of God in Christ call us to be a holy people, living in faithfulness and treating the human body as the temple of the Holy Spirit as we endeavor, with God's help, to fulfill our baptismal vows to "seek and serve Christ in all persons," loving our neighbors as ourselves, to "strive for justice and peace among all people," and to "respect the dignity of every human being."⁶⁷ In such agreement, the love with which we treat each other is to be modeled on the love of God for God's people, as well as on the life and ministry of Jesus himself.

Scripture offers little material that would address modern notions of sexual orientation, and biblical writers devoted relatively little attention to questions of same-gender relations. Biblical scholars are divided regarding the translation and interpretation of the texts most often cited on this question.⁶⁸ Some maintain that these texts unequivocally forbid same-gender relationships; others argue that these texts do not refer to same-gender relationships as we understand them today and that each text must be interpreted within its own historical and literary contexts.⁶⁹

Similar disagreements over biblical interpretation have marked the Church's life throughout its history. Faithful Christians struggled for centuries to understand whether Scripture encouraged a view of vowed religious life as a higher calling than marriage. Churches have disagreed over the biblical condemnation of "usury," which originally meant charging interest on loaned money, and whether it applies to contemporary economic systems. Protestant reformers disagreed about biblical interpretations of the eucharist and even whether particular biblical books ought to remain in the canon of Scripture. English reformers wrestled with differing biblical views concerning liturgical vestments, Church music, the relationship between Church and state, sacramental theology, and the role of ordained ministers.⁷⁰

The Episcopal Church has struggled with how to interpret Scripture amid cultural change, whether concerning economic reform, divorce and remarriage, or contraception.⁷¹ The practice of slavery and the role of women are two areas in which major departures from the biblical text have been especially

65 Rowan Williams has noted, for example, that writers in our shared Anglican history have often turned to "a theologically informed and spiritually sustained *patience*" as Anglican Christianity continues to grow and change. These writers, Williams says, "do not expect human words to solve their problems rapidly, they do not expect the Bible to yield up its treasures overnight.... They know that as Christians they live among immensities of meaning, live in the wake of a divine action which defies summary explanation. They take it for granted that the believer is always learning (*Anglican Identities* [Cambridge, MA: Cowley Publications, 2003], 7).

66 While the Church's history is replete with many such examples, for illustrations from Anglican history, see William L. Sachs, *The Transformation of Anglicanism: From State Church to Global Communion* (Cambridge: Cambridge University Press, 1993), esp. chap. 4, "The Struggle to Define the Church and its Belief," 120-63.

67 "The Baptismal Covenant," BCP, 305.

68 Those texts are Genesis 1-2, Genesis 19, Leviticus 18:22 and 20:13, Romans 1, 1 Corinthians 6:9, 1 Timothy 1:10, and Jude 7.

69 An overview of these positions appears in an issue of the *Anglican Theological Review* devoted to same-sex marriage; it offers "two interpretations of doctrinal and scriptural faithfulness that fundamentally disagree" (Ellen T. Charry, "Preface," *Anglican Theological Review* 93:1 [Winter 2011]: xiv). The two major essays in this issue of the journal originated as a project commissioned in spring 2008 by the House of Bishops of the Episcopal Church, to be overseen by the Theology Committee of the House of Bishops.

70 For a history of the various ways the Church has read difficult biblical passages, see John L. Thompson, *Reading the Bible with the Dead: What You Can Learn from the History of Exegesis That You Can't Learn from Exegesis Alone* (Grand Rapids: Eerdmans Publishing Company, 2007).

71 For an overview of challenges in biblical interpretation for a wide range of ethical concerns in the Episcopal Church, see Robert E. Hood, *Social Teachings in the Episcopal Church* (Harrisburg: Morehouse Publishing, 1990).

controversial. Christians, including Episcopalians, in the nineteenth century used the Bible extensively to justify the institution of slavery, particularly in the United States.⁷² In 1863, for example, Presiding Bishop John Henry Hopkins of Vermont published a paper called “Bible View of Slavery,” which defended slavery as “fully authorized both in the Old and New Testament,” defining it as “servitude for life, descending to the offspring.”⁷³

The struggle to ordain women in The Episcopal Church also involved deep conflicts over biblical interpretation. Supporters of women’s ordination based their arguments on the gospel’s promise of freedom and wholeness for all, while opponents believed that the maleness of the disciples named in the New Testament established an unalterable tradition of male priesthood.⁷⁴

The Episcopal Church eventually changed its positions regarding slavery and the ordination of women. The diversity of approaches to Scripture in both cases made these decisions contentious. Serious questions continue to be posed about how we understand the authority of Scripture, not only concerning slavery and the status of women but also, now, same-gender relationships. All three of these issues have threatened to divide the Church. No one today would justify the institution of slavery, but the worldwide Anglican Communion continues to live with disagreement about ordaining women and blessing same-gender relationships. With previous generations of the faithful who struggled in similar ways, our present disagreements need not compromise our shared witness to the good news of God in Christ as we look toward that day when our partial knowledge will be complete (1 Corinthians 13:12) and when God will be “all in all” (1 Corinthians 15:28).

The hope we share for that day of final fulfillment in Christ does not thereby erase the challenge of living into God’s gracious gift of unity today. For most Christians, this means noting carefully the limits of acceptable differences; beyond those limits, the claim to Christian unity would prove difficult if not impossible. The challenge, then, is not whether limits to our differences exist, but how to discern when we have crossed those limits, and over what kinds of questions (whether doctrinal, moral, or liturgical, for example) we may hold differing beliefs and still remain in communion.⁷⁵ In the debate over same-gender relationships and biblical interpretation, Anglican Christians have disagreed about this process of discernment. Some Episcopalians have concluded that blessing such relationships goes beyond the limits of acceptable difference, and, acting on their conscience, they have parted company with The Episcopal Church, while others who disagree have chosen to remain. Our Church will continue to live with varying approaches to Scripture on this question.

At a pivotal moment among early believers, recorded in Acts 15, the possibility of including Gentiles in the Christian family sparked considerable controversy. The importance of this historical moment today lies not in the first-century differences between Jews and Gentiles but in the process of prayerful deliberation those early believers adopted. Facing the real possibility of irreparable division, the apostles sought a way to honor the centrality of Scripture while also attending carefully to the ongoing movement of the Spirit in their midst.

The Acts of the Apostles recounts that certain believers from the sect of the Pharisees were insisting that men could not be saved unless they were circumcised and kept the law of Moses (Acts 15:5). As the apostles and elders in Jerusalem considered this question, Peter (who had been persuaded by Paul’s point of view) confirmed the work of the Holy Spirit among the Gentiles: “God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us; and in cleansing their hearts by faith he has made no distinction between them and us” (Acts 15:8-9). James considered this

72 Stephen R. Haynes, *Noah’s Curse: The Biblical Justification of American Slavery* (New York: Oxford University Press, 2002).

73 John Henry Hopkins, “Bible View of Slavery,” *Papers from the Society for the Diffusion of Political Knowledge*, no. 8 (1863): 132, 117; see also John Henry Hopkins, *A Scriptural, Ecclesiastical, and Historical View of Slavery, From the Days of the Patriarch Abraham, to the Nineteenth Century* (New York: W. I. Pooley and Co., 1864), 6.

74 Pamela W. Darling, *New Wine: The Story of Women Transforming Leadership and Power in the Episcopal Church* (Cambridge, MA: Cowley Publications, 1994), 149.

75 For observations concerning matters that are essential to Christian life and those over which we may have legitimate differences of opinion, see *To Set Our Hope on Christ*, 49-52.

testimony and concluded that the Spirit's work urged a reconsideration of Scripture and an expansion of the gospel's reach to include Gentiles (Acts 15:13-21).

Acts 15 stands among other key biblical moments in which God's people have found their vision broadened to see a new thing God is bringing about (Isaiah 43:18-21), their assumptions challenged by the outpouring of God's Spirit where they had not expected it (Numbers 11:26-29; Joel 2:28), and the startling first fruits of God's new creation in raising Jesus Christ from the dead (1 Corinthians 15:20-25). These biblical turning points, in themselves, will not settle today's disagreements, yet they urge the same apostolic process of prayerful deliberation: reliance on the centrality of Scripture while attending carefully to the Spirit's work in our midst.⁷⁶

The Episcopal Church listened closely to the Spirit concerning slavery and the ordination of women. We are summoned today to listen to the narratives of sanctification and holiness within the relationships of same-gender couples and to discern and testify to the work of God in their lives. As we listen, we trust in that Spirit who, as Jesus promised, will lead us further into truth (John 16:13), praying as Christ himself did for our unity with each other in God (John 17:11) and blessing God for God's abundant goodness in Christ so that, with Paul, we may share more fully in the blessings of the gospel (1 Corinthians 9:23).

⁷⁶ See Stephen E. Fowl, "How the Spirit Reads and How to Read the Spirit," in *Engaging Scripture: A Model for Theological Interpretation* (Malden, MA: Blackwell Publishing, 1998), 97-127; Jeffrey S. Siker, "How to Decide? Homosexual Christians, the Bible, and Gentile Inclusion," *Theology Today* 51:2 (July 1994): 219-34; and Rogers, *Jesus, the Bible, and Homosexuality*, 89-90.

The Church's Canon Law and Laws of the States

The Impact of Civil Law on Church Blessings

This essay is the work of a group called together by the Standing Commission on Liturgy and Music to provide analysis and insight into the canonical and legal issues arising from the Church's blessing of same-gender relationships.⁷⁷ As The Episcopal Church considers these resources, many people will want to know how the civil law affects the Church. Do state laws restricting civil marriage to different-gender couples present problems or risks for The Episcopal Church and for Episcopal clergy celebrating the liturgy?

Those who studied this question for the Commission concluded that the First Amendment to the U.S. Constitution forbids a state from enforcing a law prohibiting same-gender blessings. The First Amendment to the U.S. Constitution, which applies both to the federal government and to the states, provides:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Some thirty-five states define marriage as between a man and a woman; these states expressly withhold recognition of a same-gender marriage that a couple obtains lawfully in another state or country. Preliminary research indicates that this legal scenario is common among the states that forbid and do not recognize same-gender marriages. The statutory or constitutional language used varies, but the intended result is the same.

So long as clergy in these states are *blessing a same-gender couple's covenantal relationship*, rather than purporting to establish a *civil marriage*, lawyers within the Church anticipate no successful state criminal prosecution or other adverse state action against the member of the clergy or his or her Church. The reason is that blessing a covenantal relationship is an exercise of religious faith, whereas establishing a civil marriage (through officiating at a "civil ceremony" and signing a marriage license) is an official act as an agent of the state. Well-settled First Amendment jurisprudence recognizes the difference between the two and protects the former.

The Book of Common Prayer and Canon I.18.1 require Episcopal clergy to conform to the laws of their state governing the creation of a civil marriage. Disciplinary consequences are clearly outlined for Episcopal clergy who perform a civil marriage ceremony and sign a state marriage license for a couple not permitted to marry in their state; civil law consequences could result, as well. However, celebrating a same-gender blessing ceremony using an authorized Church liturgy would not be counter to the Canons or the *Book of Common Prayer*—assuming that the language of the liturgy does not use the text of the *Book of Common Prayer's* marriage rites. This also assumes that the clergy person is not attempting to create a civil marriage contrary to state law and canon law.⁷⁸

The above conclusion and assumptions are the same where the blessing ceremony takes place in a diocese located in a state that prohibits same-gender civil marriage, but where the same-gender couple was previously married or joined in a civil union in a state where same-gender civil marriage is legal.

Some states not only forbid (or do not recognize) same-gender marriage, but also do not recognize any legal status for same-gender couples who have a civil marriage or civil union from another state where that status is legal. This analysis and conclusion apply to these "non-recognition" states as well.

Clergy and lay members of the Church with questions or concerns about a specific impact or application of a marriage or civil union law in their state should ask their bishop for guidance.

⁷⁷ This essay on canons and civil law is presented for study and as a resource for diocesan chancellors and others, providing an interpretation of canon and civil law that we believe to be sound but with which some may differ.

⁷⁸ Canon I.18.2(b) describes Holy Matrimony as a "physical and spiritual union of a man and a woman." The structure and text of parts of Canon I.18 seem to contemplate that wherever a member of the clergy is officiating at a civil marriage, he or she is also solemnizing Holy Matrimony when, in fact, the two are distinct and separate acts.

The Requirements of the Marriage Canon in Different State Contexts

The following discussion of the “marriage Canon” (Canon I.18) continues with exploration of various scenarios of same-gender couples expected to request the proposed liturgy developed in response to General Convention Resolution 2009-C056 and/or civil marriage. It considers possibilities both in dioceses that permit blessings of same-gender relationships or same-gender marriage and in those that prohibit it.

The Marriage Canon

The “Marriage Canon” is Canon I.18, “Of the Solemnization of Holy Matrimony.” Section 1 of the Canon requires clergy to conform to (i) their state’s civil marriage laws (“shall conform to the laws of the State governing the creation of the civil status of marriage”) and (ii) the “laws of this Church governing the solemnization of Holy Matrimony.”

Section 2 sets forth five conditions for a member of the clergy to ascertain prior to solemnizing a marriage. This section does not always distinguish between the act of officiating at a civil marriage as an agent of the state, and the act of solemnizing Holy Matrimony using the Celebration and Blessing of a Marriage from the *Book of Common Prayer*. The structure and text of portions of the Canon seem to contemplate that the celebrant is performing both of these acts, not one or the other. The five conditions are:

- (a) both parties have the right to contract a marriage under state law;
- (b) both parties understand that “Holy Matrimony is a physical and spiritual union of a man and a woman, entered into within the community of faith, by mutual consent of heart, mind, and will, and with intent that it be lifelong”;
- (c) both parties “freely and knowingly consent to such marriage, without fraud, coercion, mistake as to identity of a partner, or mental reservation”;
- (d) at least one of the parties is baptized; and
- (e) both parties “have been instructed as to the nature, meaning, and purpose of Holy Matrimony by the Member of the Clergy, or that they have both received such instruction from persons known by the Member of the Clergy to be competent and responsible.”

Items (a) and (c) are conventional findings required of agents of the state (e.g., justices of the peace, judges, clergy) when performing a civil marriage ceremony, but they are critical canonical requirements for the Celebration and Blessing of a Marriage as well. The other three conditions are additional requirements of the Church, unrelated to state law.

Section 3 of the Canon states four additional requirements to be satisfied in connection with the solemnization of a marriage:

- (a) The announcement of the banns of marriage (this may be waived by the celebrant);
- (b) The requirement of at least two witnesses;
- (c) The recording of required data in the parish registry;
- (d) The signing of the declaration of intention, the contents of which are spelled out in subsections I.18.3 (e)-(g).

Section 4 of the Canon states that a member of the clergy has the discretion to decline to solemnize any marriage.

Scenarios

The following scenarios present a spectrum of likely fact patterns arising under the proposed liturgy. In each scenario, “eligible same-gender couple” means that at least one of the couple is baptized and participating in a Christian community of faith, and that a divorced person has obtained the required consent of the Bishop Diocesan. The term “civil union” may be substituted for “civil marriage” with the same results in most cases. Clergy and lay members of the Church with questions or concerns about

a specific impact or application of a marriage or civil union law in their state should seek guidance from their bishop.

Variations on these scenarios should generally be consistent with the following analysis.

Scenario A

In a state that authorizes same-gender civil marriage, an eligible same-gender couple asks a member of the clergy to celebrate the proposed liturgy for them and officiate at their civil marriage.

The member of the clergy must respond consistently with the directives of his or her Bishop Diocesan:

1. The Bishop Diocesan's directive is that neither is available in the diocese.
2. The Bishop Diocesan's directive is that a priest may celebrate the proposed liturgy but not officiate at the civil marriage.
3. The Bishop Diocesan's directive is that a priest may officiate at the civil marriage but not celebrate the proposed liturgy.
4. The Bishop Diocesan's directive is that a priest may both officiate at the civil marriage and celebrate the proposed liturgy.

Where a Bishop Diocesan is silent about officiating at a civil marriage, state law permits the clergy member to do so (although when in any doubt about this, the clergy member should seek guidance from his or her bishop). Where a Bishop Diocesan is silent about use of a proposed liturgy, such liturgy may not be celebrated.

Under these scenarios and those that follow, a priest disobeys the Bishop Diocesan's directive and/or the applicable Canon or rubric at her or his own risk of Title IV disciplinary action.

Scenario B

In a state that authorizes same-gender civil marriage, an eligible same-gender couple asks a priest to celebrate Holy Matrimony using the Celebration and Blessing of a Marriage from the *Book of Common Prayer* and also to officiate at their civil marriage.

Both the rubrics of the *Book of Common Prayer* and Canon I.18 reserve the rite of Holy Matrimony to a man and a woman. This is not subject to the discretion of either a bishop or priest. If the Bishop Diocesan has authorized use of a liturgy for Blessings, the priest may celebrate that. And, unless directed not to do so by the Bishop Diocesan, the priest may officiate at the civil marriage. However, the structure and text of parts of Canon I.18 may be interpreted as not authorizing a member of the clergy to officiate at a civil marriage where the couple is not eligible for Holy Matrimony, e.g., a civil marriage of a same-gender couple.

A bishop, priest, or deacon who violates the rubrics or the Canon risks disciplinary action under Title IV.

Scenario C

In a state that prohibits same-gender civil marriage, an eligible same-gender couple seeks both the proposed liturgy and civil marriage from a priest.

Since state law prohibits civil marriage for the couple, the priest may not officiate at their civil marriage.

If the Bishop Diocesan has authorized use of the proposed liturgy, the priest may celebrate that liturgy.

Scenario D

In a state that prohibits same-gender civil marriage, an eligible same-gender couple seeks only the proposed liturgy.

If the Bishop Diocesan has authorized use of the proposed liturgy, the priest may celebrate that liturgy.

Scenario E

In a state that authorizes same-gender civil marriage, an eligible same-gender couple with a marriage license from another state where that marriage is legal seeks the proposed liturgy from a priest.

If the Bishop Diocesan has authorized use of the proposed liturgy, the priest may celebrate that liturgy.

Scenario F

In a state that prohibits same-gender civil marriage, an eligible same-gender couple with a marriage license from another state where that marriage is legal seeks the proposed liturgy from a priest.

If the Bishop Diocesan has authorized use of the proposed liturgy, the priest may celebrate that liturgy.

Other Materials

The National Conference of State Legislatures, a nonpartisan association providing resources to state legislatures and legislators, maintains a useful Web resource on state marriage, civil union, and related laws.

**Hearing, Seeing,
and Declaring New Things**
*Preparing Same-Gender Couples for a
Liturgy of Blessing*

Contents

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Overview: Pastoral Care for Same-Gender Couples

You have heard; now see all this; and will you not declare it? From this time forward I make you hear new things, hidden things that you have not known.

Isaiah 48:6

I will give you as a light to the nations, that my salvation may reach to the end of the earth.

Isaiah 49:6

The pastoral resources in this essay are provided to assist clergy and trained lay people who are preparing same-gender couples for a blessing of their relationship, using the liturgy “The Witnessing and Blessing of a Lifelong Covenant.” The expectation of such preparation is equivalent to the canonical requirement that couples preparing for marriage receive instruction “as to the nature, meaning, and purpose of Holy Matrimony” (Canon I.18.2[e]).

Preparation is similar for all couples, whether same-gender or different-gender. Most clergy and lay people who currently offer premarital preparation to different-gender couples are more than capable of working with same-gender couples. However, understanding the differences is necessary—and helpful.

The pastoral resources described in this essay address differences in the preparation of same-gender and different-gender couples and include some of the available resources for preparing same-gender couples for the blessing of their relationships.

Contextual Competence

Clergy and qualified lay people preparing couples for blessings need to be *contextually competent*, a concept derived from *cultural competence*. In fields such as health care, social work, and education, culturally competent professionals embody awareness, a positive attitude, knowledge, and skills that enable them to work effectively in cross-cultural situations.

Consider the different situations that one might encounter when preparing a couple for a blessing or marriage:

- Preparing a couple in their seventies for a blessing of their relationship is very different from preparing a couple in their twenties.
- Preparing a couple entering a new relationship is different from preparing two people who have been living in a committed relationship for a long time.
- Preparing an interracial couple differs in some aspects from preparing a couple of the same race.
- Preparing a couple without children differs from preparing parents.

Being “contextually competent” means understanding and appreciating these, and many more, differing situations. Clergy and trained lay people need to examine their own contextual competence as they consider working with same-gender couples. If they feel they cannot work with—or learn to work with—a same-gender couple with appreciation and awareness, then they must refer the couple to another clergyperson or trained layperson.

The materials below will help clergy and trained lay people adapt their skills to work with same-gender couples in a contextually competent manner.

1. Available Resources: Materials for Pastoral Preparation

In their Churchwide survey regarding pastoral and teaching materials, the Standing Commission on Liturgy and Music found that the following resources are among those commonly used to prepare same-gender couples for a blessing.

Prepare/Enrich (Life Innovations, Inc.)

Prepare/Enrich is a relationship inventory that assesses couples' strengths and growth areas on topics such as finances, communication, conflict resolution, and sexuality. This assessment tool is by far the one used most frequently among respondents to the Commission's survey.

"Facilitators" (the term that Prepare/Enrich employs) must be trained in its use; see website for cost of materials.

Positives

- newly revised (2008), customized version easily used with same-gender couples
- uses the language of "partner"
- most comprehensive tool to address personality, conflict resolution, family, health, and financial and spiritual issues
- assesses goals, strengths, and growth areas
- large, national norm base (more than five hundred thousand couples)

Negatives

Currently, research results are standardized only for different-gender couples, so there is no "norm" against which to compare a same-gender couple's data.

Premarriage Awareness Inventory (Logos Productions)

This resource is preferred by persons not trained in Prepare/Enrich.

Positives

- three customized formats, including inventories for those living together or previously married
- thorough personality assessment
- coverage of major areas, such as faith, finances, family of origin, children, power issues, life goals

Negatives

This is also standardized for different-gender couples only, though the author indicates that he will be implementing a same-gender version (no target date given).

2. Particular Issues Affecting Same-Gender Couples

Issues or differences that are particular to same-gender couples are not necessarily challenges in blessing preparation. They are more often gifts, especially if the clergyperson or layperson preparing a couple understands variation as part of God's plan for the world and a sign of God's blessing. Contextual competence is important here, especially in a preparer's awareness of places where skills for preparing different-gender couples do not transfer to same-gender couples. In addition, the person working with the couple needs to examine his/her own understanding of same-gender blessing, as well as the assumptions of the couple's faith and civil communities, including diocesan authority and various state laws.

Same-gender couples come to ask for a blessing with a variety of life backgrounds; thus provision for some variations and differences appear, for example, in the prayer choices in the liturgy. Other variations that clergy or lay preparers will meet in their work with same-gender couples follow below.⁷⁹

⁷⁹ This material is adapted from "Pastoral Resources for Province One Episcopal Clergy Ministering to Same-Gender Couples," which covered these topics well.

Legal Civil Unions / Same-Gender Marriages and Diocesan Policies

Currently the laws regarding state-recognized same-gender civil unions or marriages are very much in flux throughout the United States and other countries where The Episcopal Church is located. As a result, tracking these laws can be confusing. Some states recognize civil unions while others recognize marriages. A marriage or civil union in one state may not be recognized in another. Some states may have residency requirements for civil unions or marriages, or for the dissolution of those unions. Likewise, diocesan bishops have differing guidelines as to how clergy should respond pastorally to couples seeking a blessing for their union.

Therefore, clergy and couples seeking blessing must be familiar with the laws of their state and with the policies or guidelines of their diocese. Because some dioceses require professional counseling for a couple if one member of the couple (or both) has been divorced more than once or has had more than one previous long-term relationship, clergy should check with the diocesan office for guidance on what is expected in such situations.

Clergy who feel they cannot confer formal blessings upon same-gender couples may wish to provide a pastoral response to those couples. Such a pastoral response might involve:

- Affirming and supporting their desire for God's blessing upon their relationship
- Attending their union ceremony conducted by a civil authority
- Referring the couple to another Episcopal clergyperson or minister of other denomination who would be willing to conduct a formal blessing (those who choose to refer couples to other clergy might think about ways to continue and reaffirm a pastoral relationship with the couple after the blessing)
- Acknowledging the relationship within the congregation and reaffirming the congregation's ties to, acceptance of, and love for the couple, remembering that the blessing is transformative not only for the couple but also for the congregation.

A final issue: very few denominations authorize their clergy to conduct same-gender blessings or marriages, so an Episcopal clergyperson may be approached by a couple seeking a blessing of their union simply because it is not an option for them within their own denomination. Episcopal clergy may expect that some of these couples from other denominations feel tender and vulnerable in their relationship to the wider Church and so may need particular nurture and support.

Issues Arising from Sexual Orientation or Gender Identity

"Late bloomers" who "come out" later in life: Some gay and lesbian people recognize their orientation from a very young age. Others may have a growing realization that does not become fully clear until much later in life; some may have understood their sexual orientation for some time but are only recently "coming out" publicly. A "late bloomer" may need some time to begin to live into his/her sexual orientation or explore with a counselor this core change in self-perception before entering into a lifelong commitment.

Gay/lesbian/bisexual: Despite studies of sexuality since the 1940s, many people commonly perceive that a person is either homosexual or heterosexual—with no category in between. However, sexual orientation is a spectrum with many gradations, and a person's primary orientation may vary at different times in life.

One or both members of the couple may have been in previous heterosexual relationships. While some individuals may have done so in an attempt to conform to familial, societal, and/or religious expectations, others may have done so as bisexuals for whom a different-gender relationship was satisfactory.

A bisexual person who seeks the Church's blessing of a same-gender relationship is expected to commit to monogamous, lifelong fidelity. In preparing a couple with a bisexual member for a blessing of their relationship, a clergyperson or trained layperson should treat the bisexual member's previous relationships in the same manner as any other person's previous relationships would be considered.

Transgender: The term “transgender” includes a wide range of people who experience and/or express their gender differently from broader societal expectations. This includes expressing a gender that does not match the sex listed on one’s original birth certificate or physically changing one’s sex. This complex situation for both the individual and the couple needs to be explored during the process of preparing for a blessing. (This is not unique to same-gender couples because one member of a different-gender couple may be transgender.) Preparers are encouraged to seek out and study some of the excellent sources on this complex subject, and/or to consult with a professional counselor experienced in working with transgender people.

Internalized homophobia: One or both members of a same-gender couple may have been subjected to a continual societal onslaught of negative or stereotypical messages. These messages may have been internalized, with the result that a person may be severely uncomfortable with his/her sexual orientation. A clergy person or trained layperson who perceives that a person has significant negative feelings or stigma about his/her orientation may appropriately refer the person for counseling with a therapist trained to handle this issue.

Long-Term Relationships

Preparers may be working with people who have been together for many years or have previously had long-term, monogamous relationships. This means the preparers must be open to learning and benefiting from the wisdom generated by a couple’s long years together.

Higher Level of Hurt

One or both members of a same-gender couple may have been wounded by exclusion or marginalization, that is, experiences and feelings of being “other” or “less than.” Certainly, lesbian and gay people are at greater risk in their teen years of being victims of abuse or exploitation. Clergy and lay people preparing couples for blessings need to be sensitive to these issues.

All too often, one or both members of the couple may have a history of being excluded from benefits that heterosexuals receive from the state and especially from the Church. For the couple, a clergy person or layperson providing blessing preparation represents the Church, so a preparer will need to build a trusting relationship with the couple in order to support them in dealing with the anger, hurt, or confusion that erupts from rejection.

In or Out?

Although a couple is seeking a public union, one or even both members of the couple may need to remain “closeted” in some aspects of their individual lives. For instance, one person may be employed in a workplace or profession where being “out” could jeopardize the ability to function there at top form or even to continue to work there. Unfortunately, a prime example is the Church. For gay and lesbian clergy in many denominations, “coming out,” especially when in a relationship, can result in being stripped of the ability to function as ordained clergy or to hold any position of leadership in the Church. In secular places of employment, where lesbian or gay people might be protected by law, their orientation or relationship could affect their ability to be hired or result in a tense and unfriendly work environment. Being “out” could have a negative impact on seeking or maintaining a position in public office. Lesbians and gays serving in the military no longer need to remain closeted, but many who were in the military previous to this change might need to talk about their pasts as closeted members of the armed services.

Gay and lesbian couples take risks, even to their lives, when they display affection in public; when they cannot hold hands, they hold secrets. Because of this, there can be tension in a relationship when one person is fully “out” and comfortable with some public, visible displays of affection while the other is not. In some work situations, one person in the relationship may need to be careful when calling a partner at the workplace or taking messages at home.

Couples need to discuss when, where, and with whom it is okay to be open about their relationship in general. Specifically, as part of their preparation, they need to discuss each other’s comfort levels and needs regarding making their relationship known in a public ceremony.

Relational History and Resolution of Previous Relationships

All couples have to deal with what went before; however, since legal recognition for same-gender relationships has only recently been available, it is less likely that couples have recorded formal, written, legal dissolutions of these relationships. Couples will be freer to proceed into a new relationship when they have processed what one or the other has learned from earlier relationships and when they have resolved matters of finance, property, child custody, and responsibility to former spouses or partners.

Families of Origin

Most clergy and trained lay people inquire about each individual's family of origin when preparing different-gender couples for marriage. The answers can give the couple insights regarding a number of issues, including their understanding of what a healthy or unhealthy relationship looks like and their attitudes toward finances and parenting practices; the responses may also enable couples to identify unresolved issues that could affect the relationship.

One area which may be unique to same-gender couples is their families' responses to their orientation, their public lives as lesbian or gay people, and their life together as a couple. Couples will benefit from exploring questions such as: Have the individuals "come out" to their own families? If so, what was the response? Has either member of a couple told his/her family about the intended blessing liturgy? Is the family supportive, hostile, or grieving, or simply absent? How will each family respond to the individual's partner: will the family define a partner as a spouse and therefore part of the family, or will they treat one's partner as a friend or roommate? In other words, has the couple discussed what they anticipate their relationship with the in-laws will be as they enter into a lifelong, committed relationship? Likewise, is the couple able to engage a network of support, individually and as a couple, and do they perceive how it will become a part of their new life together?

Legal Matters

For different-gender couples, marriage automatically comes with legal protections and obligations (above and beyond the legality of the union itself). In states where no civil union or same-gender marriage is allowed, and even in states which make legal provision for same-gender couples, it is critical that same-gender couples pursue private legal protections that substitute for some of the legal protections flowing from civil marriage (though private measures cannot cover all of the legal attributes of civil marriage). The couple should consider arranging for medical and financial durable powers-of-attorney, wills, and living wills, and may need to seek professional advice regarding financial and property matters. In addition, couples should consider soliciting legal advice on their rights and risks, especially regarding issues of tax, Social Security, or other state and federal legal matters (for example, Social Security benefits do not pass to the survivor of a same-gender couple).

Children

As with any different-gender, childless couple preparing for marriage, same-gender couples should also discuss with each other whether one or the other wants children. This discussion might include topics such as when to have children, how to reproduce, the impact of children on finances and employment, and matters of parenting, such as childcare and discipline. Couples entering the relationship with children should discuss how to help the children adjust and integrate into the new family constellation. Same-gender couples, especially those blessed with children from a previous heterosexual relationship, also need to support their children through their various stages of development, particularly as the children relate to their peers, who may have no understanding of, or possibly even a hostile reaction to, a friend with same-gender parents.

Same-gender couples should be aware of the legal ambiguity, in both federal and state law, pertaining to custodial cases and may want to seek counsel to protect themselves and their children. This applies whether or not the couple resides in a state that provides civil unions or marriage for same-gender couples.

3. Presenters

Presenters are people chosen by the couple to support and present them to the presider and the assembly during the blessing liturgy. The proposed liturgy for same-gender couples provides for the option of presenters, just as some congregations offer to different-gender couples. This option gives a voice to important people in the life of the couple during the liturgy and enriches the experience for all present. Presenters can also serve an important role in supporting the couple before and after the blessing liturgy. The selection of a couple mature in their relationship can be particularly helpful to a couple starting life together. The couple, together with the clergy or lay preparer, should talk as soon as possible about selecting presenters, so that the prayerful work of the presenters can begin early on.

Two short handouts (one for the couple and one for presenters) detail the role of presenters and are intended for use at the conclusion of the initial pre-blessing preparation session.

4. Outline of Pre-Blessing Preparation for Same-Gender Couples

Below is a guideline for a five-session, pre-blessing preparation that may be used along with the two assessments described above. In their Churchwide survey regarding pastoral and teaching materials, the Standing Commission on Liturgy and Music found that a large number of trained lay people and clergy want a very specific template; however, those with experience preparing couples may choose to adapt, combine, or reorder this outline. Ideally, sessions last 60 to 90 minutes each, and both partners should be present for all sessions (although the preparer may decide to meet with one of the individuals to address specific issues).

Goal

Pre-blessing preparation sets as its goal the strengthening of a lifelong, monogamous partnership rooted in Christ. General Convention Resolution 2000-D039 addresses the hope—the Church’s and the couple’s—for an enduring relationship:

Resolved, That we expect such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God; and be it further

Resolved, That we denounce promiscuity, exploitation, and abusiveness in the relationships of any of our members; and be it further

Resolved, That this Church intends to hold all its members accountable to these values, and will provide for them the prayerful support, encouragement, and pastoral care necessary to live faithfully by them.

Expectations

Realities

- Clergy and lay people are trained in many different ways to conduct premarital preparation.
- Clergy and trained lay people apply a wide variety of methods for pre-blessing/marriage preparation.

Assumptions

- The priest or bishop is prepared to preside at the blessing.
- The clergyperson or trained layperson is experienced in preparing couples before marriages and / or blessings.
- The clergyperson or trained layperson is willing to refer the couple to a professional therapist should circumstances warrant.

Truth

- Each couple is unique, requiring adaptations as appropriate.

Preparing Same-Gender Couples in Long-term Relationships

When preparing people who have been together for many years, the session structure may need to be changed, and fewer sessions may be needed. One suggestion is to adapt the first session to get to know the couple, introduce the liturgy, and so on. The second session could employ the following questions or discussion topics, which respect the length of the couple's relationship and invite them to discuss their understanding of the Church.

- What does it mean to you to have your relationship blessed by the Church after all these years?
- How will having the Church's blessing and making a commitment in public, even if you have done so privately or in a non-Church setting, affect you or your relationship?
- What can your relationship teach the Church?

Finally, the third session could be adapted from the current fifth session: wrapping up, clarifying the liturgy, and fielding any other questions that may have arisen.

Session One: Getting To Know You and an Overview

This session focuses on getting to know one another. It also starts to address the details of the rite, offering the couple and the clergy person an opportunity to study the rite together, looking at its meaning and choices and affirming that the blessing, grounded in God, is given through the Church. Some clergy, however, may prefer to do a very general overview of the rite in this session, then study it more intensely later in the process.

Addressing the practical issues of the blessing at the outset helps to build trust and allows the couple to open themselves to the substance of the next four sessions. By providing even a general overview of the rite, the preparer can address questions and alleviate anxieties about the actual day.

Session One includes a great deal of material, some of which may be moved to another session. Handouts for this session include:

- The liturgy "The Witnessing and Blessing of a Lifelong Covenant"
- Theological Reflection on Covenantal Relationship: Spiritual Practice for Same-Gender Couples
- Declaration of Intention for Lifelong Covenant
- About Presenters—For the Couple
- Information for Presenters

Outline of Session One

- Pray together.
- Get to know one another (varies as to how well the preparer knows the couple).
- Explore the couples' religious backgrounds, their experiences with the Church(es), and their reasons for being in this congregation.
- Reflect on the theological significance of the couple's relationship. The handout *Theological Reflection on Covenantal Relationship: Spiritual Practice for Same-Gender Couples* may be useful in this discussion. (This reflection might be moved to a later session.)
- Review and ask the couple to sign the Declaration of Intention for Lifelong Covenant.
- Walk through the blessing rite, raising theological issues and naming liturgical choices:
 - Discuss the eucharist as normative in the service. However, including a celebration of the eucharist may not be appropriate if only one member of the couple is Christian.
 - Emphasize the difference between a civil service and an ecclesial blessing.
 - Answer general questions regarding details of the service and the Church's practice.
 - Introduce the possibility of presenters.

At the end of the session, provide written handouts and suggest "homework" topics for the couple to think about for Sessions Two and Three:

- Families of origin and growing up in them
 - What worked and didn't work so well in their families of origin (this topic may also influence work in Session Four)

- Family Church/religious history as well as each individual's history—positive and negative—with the Church/religion
- Marriages of family members, particularly parents
 - Parents' ways of dealing with conflict
 - Parents' styles of child-rearing
 - Family tolerance of children's sexual orientation.

Session Two: Learning from the Past, Part 1

This session provides a time for one member of the couple to speak and for the other to listen. Session Two opens with prayer, then looks back to focus upon the relationship of one partner with his/her family of origin, including exploring the marriage(s) of his/her parents and siblings and, if possible, grandparents and close friends. This discussion includes what the individual would or would not replicate from the past in his/her own ongoing and future relationships, particularly the relationship that is to be blessed. In addition, the individual can look at levels of acceptance of his/her relationship by his/her family and at other issues from family of origin and childhood.

The guiding assumption underlying this analysis is that certain issues are replicated from generation to generation, and that, once the issues are identified, individuals can choose to continue those patterns or deliberately alter them. This session works most effectively if the conversation flows naturally, rather than following a rigid interview, and if it includes the following important areas:

- Family: number and birth order of siblings
- Money: its role and influence in the family
- Sex: attitudes in family of origin about monogamy, fidelity, and the role of sex in relationship
- Alcohol and drugs: their places within the family as children grew
- In-laws: relationship with in-laws and greater family
- Children:
 - agreement or disagreement between parents about child-rearing
 - the individual's feelings about being a child in his/her family
- Conflict: parents' methods of arguing and disagreeing.

As the conversation concludes, the preparer invites the individual to identify what he/she would or would not replicate in his/her own adult relationship with the life partner. Following that, the silent partner is given the floor to comment on what he/she has heard and learned, especially any surprises.

Session Three: Learning from the Past, Part 2

This session continues the look back by extending the chance for the other member of the couple to speak about his/her family of origin. Both members of the couple need the opportunity to explore the topics and to hear each other's stories so that each can learn and appreciate more deeply what the other brings to their relationship.

Session Three, which also begins with prayer, duplicates with the second person the process with the first from Session Two. If time permits at the end, the couple might discuss the impact of family history on their own relationship.

Session Four: Looking to the Future

This session, an opportunity to look at the relationship today and into the future, invites the couple to name areas in the relationship that appear strong and supportive while also opening a space to identify and address areas that may be problematic. Thoughts, questions, and new information from previous sessions may help determine where the couple is today and where their relationship and household may need attention in the future.

After opening with prayer, this session should include discussion of:

- The couple's relationship in general: in-depth exploration of where they have been and where they are now
- Role of sex and intimacy in the relationship (for example, potential changes of sexual behavior as a result of committing to a monogamous relationship)

- Role of alcohol and drugs in the relationship
- Money (for example, household finances and financial planning)
- Legal protections (for example, medical and financial durable powers-of-attorney, wills, and living wills, insurance)
- Household roles (for example, who takes out the trash, who keeps the social calendar?)
- Communication:
 - How the couple talks things through
 - What happens when they disagree
- Concerns for the future
- Decision-making as a couple
- Dealing with families as individuals (one's own as well as one's partner's) and as a couple
- Support networks, now and in the future.

Session Four concludes with a discussion of the need for boundaries between generations so that the couples' life as a unit may be seen as distinct from older and younger generations.

Session Five: Liturgical Decisions and Wrap-up

Session Five, focused on the blessing service itself, is an opportunity to make choices for the liturgy, based on the Theological Reflection on Covenantal Relationship handout (and discussed) at the first session. The depth of this discussion will be determined by what was or was not addressed in Session One. In addition, as the final session, Session Five serves as a time to consider questions that may have arisen from previous sessions.

Outline of Session Five

- Pray together.
- Address questions and concerns regarding previous sessions and other issues that have arisen.
- Review theological reflections in light of previous sessions and what is to come. The preparer can help the couple connect the spiritual practices of their life as a couple and the "staging" of the service. For example, will they process into the service together or separately, or will they be already in the worship space as the liturgy begins? Will they sit together during the Ministry of the Word or across the aisle from one another?
- Discuss details of the service itself:
 - Scripture (which passages speak particularly to the couple's life together?) and whether non-biblical readings may be included
 - Will the liturgy take place at the congregation's principal weekly celebration? Is celebration of the eucharist to be omitted for pastoral cause?
 - Other liturgical choices, especially:
 - Which collect will be used?
 - Which of the two vows will be used?
 - Will rings be exchanged, or, if rings have already been worn, are they to be blessed?
 - What music, if any, will be included? (The couple should consult with the congregation's musician.)
- Discuss presenters and their roles in supporting the couple in the service and in their ongoing life.

In closing, the preparer can assure the couple that they have done hard and important work together, work that is a gift both to the preparer and to the couple. The preparer can express his/her eager anticipation of the couple's blessing and of meeting their close and extended families, seeing them with their friends, and celebrating their relationship in the sight of God.

Handouts

1. Theological Reflection on Covenantal Relationship: Spiritual Practice for Same-Gender Couples
2. Declaration of Intention for Lifelong Covenant
3. About Presenters—For the Couple
4. Information for Presenters
5. Model Congregational Guidelines

The Declaration of Intention requires the replacement of *N.N.* and *N. N.* in the first sentence with the couple's names. Handouts 3 through 5 are samples that may be adapted for the use of a specific congregation. In these, "*N. Episcopal Church*" should be replaced with the congregation's name, and a similar change made for "*Episcopal Diocese of X.*"

Handout 1 - Theological Reflection on Covenantal Relationship: Spiritual Practice for Same-Gender Couples

Christian Life and Covenants

All Christians are called to bear witness to the good news of God's love and grace in Jesus Christ, through the power of the Holy Spirit. We are empowered for such witness by our covenantal relationship with God.

Baptism initiates us into that covenant, making us Christ's own forever and members of Christ's Body, the Church. The eucharist sustains us in that covenantal life and strengthens us to be Christ's witnesses in the world.

Our covenantal life with God is expressed in relationships of commitment and faithfulness, including those of same-gender couples. It is the Church's joy to celebrate these relationships as signs of God's love, to pray for God's grace to support couples in their life together, and to join with these couples in our shared witness to the gospel in the world.

Themes for Theological Reflection and Spiritual Practice

A sacramental framework for covenantal relationships offers a way to reflect on the grace of Christ and the fruit of the Spirit in the lives of faithful, committed couples. Several theological themes can assist couples as they consider their covenantal vows as a form of spiritual practice.

Vocation

God calls people into various kinds of relationship, whether as single people, in monastic communities, or as intimate couples. These vocational callings can empower our witness to the gospel. The decision to enter into a covenantal union is a vocation marked by these characteristics: "fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God."

Households

Covenantal relationships are often lived in households in which we practice daily the giving of ourselves for the good of another. While households take many different forms, they create a space of mutual trust and accountability. The joy, intimacy, and shared vulnerability of households can thus help us learn the spiritual disciplines of compassion, forgiveness, and reconciliation in lives of committed monogamy and fidelity.

Fruitfulness

The divine grace that sustains a covenantal relationship bears fruit in countless ways, not only for the couple but for the wider community as well. Covenanted couples manifest this grace in their shared gifts for ministry and in lives of service, generosity, and hospitality.

Mutual Blessing

A blessed relationship is set apart for a divine purpose: to bear witness to the creating, redeeming, and sanctifying love of God in the world. As the Spirit empowers the couple for this witness, the Church is likewise blessed and strengthened for its mission and ministry.

In all of these ways and more, the blessing of a same-gender relationship invites the couple and the whole Church to renew our commitment to the Baptismal Covenant. That commitment is expressed by *faith* in the good news of Jesus Christ, in the *hope* for union with God that Christ promised, and with the *love* that knits us together as the Body of Christ. As the apostle Paul says, we live our life together as God's people with faith, hope, and love. And the greatest of these is love (1 Corinthians 13:13).

Handout 2 - Declaration of Intention for Lifelong Covenant

NOTE: This template is presented for use with same-gender couples since a similar declaration is required by the Canons of the Episcopal Church (Canon I.18.3[d-g]) for different-gender couples prior to their marriage.

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

We, *N.N.* and *N.N.*, desiring to receive the blessing of a Lifelong Covenant, do solemnly declare that we hold this covenant to be our lifelong commitment as provided by The Episcopal Church gathered in General Convention.

We believe that our covenant is intended by God for our mutual joy, for the encouragement and support given one another in daily life and changing circumstances, for bringing God's grace to our community, for the deepening of faith as we experience God's love in our love for one another, and (if it may be) for the physical and spiritual nurture of children. This covenant shall be nurtured and characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which shall enable us to see in each other the image of God.

And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this covenant and to seek God's help hereto.

Signature

Signature

Date

Date

Handout 3 - About Presenters—For the Couple

At N. Episcopal Church, we consider the “Witnessing and Blessing of a Lifelong Covenant” to be a celebration supported by the congregation, much as candidates for baptism are supported by all the members of the Church. Just as those who are baptized are initiated into the full life of the Church, those who receive the Church’s blessing upon their relationship are embraced in a new way in the faith community.

The Blessing Liturgy

The presentation takes place immediately after the sermon, as follows:

The couple comes before the assembly. If there is to be a presentation, the presenters stand with the couple, and the Presider says to them

Presider Who presents N. and N., who seek the blessing of God and the Church on their love and life together?

Presenters We do.

Presider Do you promise
to love, respect, and pray for N. and N.,
and to do all in your power
to stand with them in the life they will share?

Presenters We do.

Choosing Presenters

There are a variety of possibilities for choosing presenters who will stand with you and present you at the liturgy. It can be helpful to choose at least one member of this faith community to walk with you through this process. If you are new to the congregation, the priest (or other person designated) can help you discern whom you might consider. The selection of a couple mature in their relationship can be particularly helpful if you are just beginning your life together. Often, couples will choose their own parents, children, or other supportive family members to be their presenters.

Presenters can pray for you during the period of preparation before your blessing, keep you connected to the congregation, and continue to support you in your ongoing covenanted life together.

Finally, in choosing, remember that these people will stand with you during the liturgy and present you at this rite. Also remember that, immediately after you are presented, the entire congregation will vow to support you as you, in turn, become a blessing and bear grace to the entire congregation.

Because presenters serve an important role before and after the blessing, you and your clergy person should talk early about selecting presenters, so that your prayerful partnership may begin as soon as possible.

Handout 4 - Information for Presenters

At N. Episcopal Church, we consider the “Witnessing and Blessing of a Lifelong Covenant” to be a celebration supported by the congregation, much as candidates for baptism are supported by all the members of the Church. Just as those who are baptized are initiated into the full life of the Church, those who receive the Church’s blessing upon their relationship are embraced in a new way in the faith community.

At the blessing service, you present the couple to the presider and to the assembly, as follows:

The couple comes before the assembly. If there is to be a presentation, the presenters stand with the couple, and the Presider says to them

Presider Who presents N. and N., who seek the blessing of God and the Church on their love and life together?

Presenters We do.

Presider Do you promise
to love, respect, and pray for N. and N.,
and to do all in your power
to stand with them in the life they will share?

Presenters We do.

As a presenter, your role begins even before the blessing. We encourage you to pray for the couple both privately and in the Prayers of the People at Sunday services during their period of preparation. You can continue to support their ongoing life by acknowledging the anniversary of their blessing and offering your presence whenever their household experiences times of difficulty or celebrates occasions of joy. If you are a member of the congregation, you also have a role in keeping them connected to others in the congregation.

As a presenter, you promise to support the couple as they become a blessing and bear grace to their families and friends, the Church, and the world. In this role, then, you are a witness to the blessing given and received in the liturgy and carried forth by the couple into the world.

Handout 5 - Model Congregational Guidelines

NOTE: Most congregations adopt some form of “marriage policy” expressing norms and guidelines for different-gender couples preparing for marriage. All congregations may engage in a helpful and fruitful exercise to develop guidelines that reflect the Christian community in which they worship; the guidelines that are developed should apply to both different-gender couples and same-gender couples. Obviously, such a policy is optional at the discretion of the clergy in consultation with the vestry or bishop’s committee. As always with liturgical matters, final decisions are the responsibility of the clergy. Following is a model of a guideline that applies for all couples preparing for marriage or a blessing. It may be modified to meet specific situations and needs.

Information for All Couples Seeking the Church’s Blessing at N. Episcopal Church

A. Introduction

The Christian community at N. Episcopal Church understands that relationships are complex and that making a lifelong commitment to a relationship through a marriage or blessing is a significant, exciting, and wonder-filled event in people’s lives. We also believe that a Christian community that agrees to bless such a relationship needs to be intentional about supporting the couple as they prepare for the blessing and as they live out their lives.

We understand that committed, lifelong relationships, whether for same-gender or different-gender couples, are to be outward and visible signs of an inward, spiritual, and God-given love. In this context, N. Episcopal Church seeks to support all couples in their commitment to one another and to help make the love of God more visible for the whole community.

B. Guidelines

The following guidelines have been adopted by the lay and ordained leaders of N. Episcopal Church:

1. As required for different-gender couples seeking marriage according to the *Book of Common Prayer*, at least one member of a same-gender couple must be baptized.
2. It is desirable that at least one member of the couple be an active member of this, or some other, Christian community. We hope this membership might include giving serious, prayerful consideration to supporting the congregation through time, talent, and/or treasure.
3. Approximately six months’ notice should be given to allow for planning and pastoral preparation.
4. If the couple has no connection with N. Episcopal Church but wishes to have the blessing at N. Episcopal Church or to use the services of N. Episcopal Church’s priest:
 - they should be able to show that at least one of the couple has active membership in another Episcopal or Christian congregation;
 - they need to complete marriage or blessing preparation with their own or other clergy person or a qualified lay preparer;
 - they might consider making a financial contribution to N. Episcopal Church in thanksgiving for their marriage or blessing and for the ongoing support of the Church, its ministry and mission. A creative formula to calculate this contribution might be to consider a tithe (10 percent) of the budget for the entire celebration. (Clergy have discretion here, as resources vary greatly from couple to couple. Also, if a couple is returning to Church for the first time, an unconditional welcome may be the best pastoral response.)

In all cases, it is important that all concerned comply with the laws of the state, the Canons of the Episcopal Church, and the canons and policies of the Episcopal Diocese of X as well as the directives of the diocesan bishop, including compliance with diocesan policies for cases in which the relationship is not the first marriage or committed relationship for one or both people.

**The Witnessing and Blessing
of a Lifelong Covenant**
*Liturgical Resources for Blessing
Same-Gender Relationships*

Concerning the Service

This rite is appropriately celebrated in the context of the Holy Eucharist and may take place at the principal Sunday Liturgy. This rite then replaces the Ministry of the Word. A bishop or priest normally presides. Parallel texts from *Enriching Our Worship 1* are included as options for elements of this rite.

Two or more presenters, at least one of whom is baptized, who may be friends, parents, family members, or drawn from the local assembly, may present the couple to the presider and the assembly.

To comply with the laws of the civil jurisdiction in which the rite is celebrated, the priest shall consult the bishop, who may authorize modifications of the Pronouncement.

The Witnessing and Blessing of a Lifelong Covenant

The Word of God

Gathering

The couple to be blessed joins the assembly. A hymn of praise, Psalm, or anthem may be sung, or instrumental music may be played.

The Presider says the following, the people standing

 Blessed be God: Father, Son, and Holy Spirit.
People And blessed be God's kingdom, now and for ever.
 Amen.

In place of the above may be said

Presider Blessed be the one, holy, and living God.
People Glory to God for ever and ever.

From Easter Day through the Day of Pentecost

Presider Alleluia. Christ is risen.
People The Lord is risen indeed. Alleluia.

In place of the above may be said

Presider Alleluia. Christ is risen.
People Christ is risen indeed. Alleluia.

Then may be said

Presider Beloved, let us love one another,
People For love is of God.
Presider Whoever does not love does not know God,
People For God is love.
Presider Since God so loves us,
People Let us love one another.

The Presider may address the assembly in these words

Dear friends in Christ,
we have gathered together today
to witness *N. N.* and *N. N.* publically committing themselves to one another
and, in the name of the Church, to bless their union:
a relationship of mutual fidelity and steadfast love,
forsaking all others,
holding one another in tenderness and respect,
in strength and bravery,
come what may,
as long as they live.

Ahead of them is a life of joy and sorrow,
of blessing and struggle,
of gain and loss,
demanding of them the kind of self-giving love
made manifest to us in the life of Jesus.
Christ stands among us today,
calling these two people always to witness in their life together

to the generosity of his life for the sake of the world,
a life in which Christ calls us all to share.

Let us pray, then,
that they may be strengthened for the promises they make this day,
and that we will have the generosity
to support them in what they undertake
and the wisdom to see God at work in their life together.

The Collect of the Day

Presider The Lord be with you.
or God be with you.
People And also with you.
Presider Let us pray.

The Presider says one of the following Collects

Gracious and everliving God:
assist by your grace *N.* and *N.*,
whose lifelong commitment of love and fidelity we witness this day.
Grant them your blessing, that with firm resolve
they may honor and keep the covenant they make;
through Jesus Christ our Savior,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. *Amen.*

or this

Almighty and everliving God:
look tenderly upon *N.* and *N.*,
who stand before you in the company of your Church.
Lift them up in joy in their life together.
Grant them so to love selflessly and live humbly,
that they may be to one another and to the world
a witness and a sign of your never-failing care;
through Jesus Christ your Son our Lord,
who lives and reigns with you and the Holy Spirit,
one God, to the ages of ages. *Amen.*

or this

O God, faithful and true,
whose steadfast love endures for ever:
we give you thanks for sustaining *N.* and *N.* in the life they share
and for bringing them to this day.
Nurture them and fill them with joy in their life together,
continuing the good work you have begun in them;
and grant us, with them, a dwelling place eternal in the heavens
where all your people will share the joy of perfect love,
and where you, with the Son and the Holy Spirit, live and reign,
one God, now and for ever. *Amen.*

or this

For those who bring children

Holy Trinity, one God,
three Persons perfect in unity and equal in majesty:
Draw together with bonds of love and affection
N. and *N.*, who with *their families*
seek to live in harmony and forbearance all their days,
that their joining together will be to us
a reflection of that perfect communion

which is your very essence and life,
O Father, Son, and Holy Spirit,
who live and reign in glory everlasting. *Amen.*

The Lessons

The people sit. Then one or more of the following passages of Scripture is read. If the Holy Communion is to be celebrated, a passage from the Gospels always concludes the Readings. When the blessing is celebrated in the context of the Sunday Eucharist, the Readings of the Sunday are used, except with the permission of the Bishop.

Ruth 1:16-17
1 Samuel 18:1b, 3, 20:16-17, 42a;
 or 1 Samuel 18:1-4
Ecclesiastes 4:9-12
Song of Solomon 2:10-13, 8:6-7
Micah 4:1-4

Romans 12:9-18
1 Corinthians 12:31b-13:13
2 Corinthians 5:17-20
Galatians 5:14, 22-26
Ephesians 3:14-21
Colossians 3:12-17
1 John 3:18-24
1 John 4:7-16, 21

When a biblical passage other than one from the Gospels is to be read, the Reader announces it with these words

Reader A Reading from _____.

After the Reading, the Reader may say

 The Word of the Lord.

or

 Hear what the Spirit is saying to God's people.

or

 Hear what the Spirit is saying to the Churches.

People Thanks be to God.

Between the Readings, a Psalm, hymn, or anthem may be sung or said. Appropriate Psalms are

Psalm 65
Psalm 67
Psalm 85:7-13
Psalm 98
Psalm 100
Psalm 126
Psalm 127
Psalm 133
Psalm 148
Psalm 149:1-5

All standing, the Deacon or Priest reads the Gospel, first saying

 The Holy Gospel of our Lord Jesus Christ according to
 _____.

or

The Holy Gospel of our Savior Jesus Christ according to

People Glory to you, Lord Christ.

After the Gospel, the Reader says

People The Gospel of the Lord.
Praise to you, Lord Christ.

Appropriate passages from the Gospels are

Matthew 5:1-16
Mark 12:28-34
Luke 6:32-38
John 15:9-17
John 17:1-2, 18-26

The Sermon

The Witnessing of the Vows and the Blessing of the Covenant

The couple comes before the assembly. If there is to be a presentation, the presenters stand with the couple, and the Presider says to them

Presider Who presents N. and N., who seek the blessing of God and the Church on their love and life together?

Presenters We do.

Presider Do you promise
to love, respect, and pray for N. and N.,
and to do all in your power
to stand with them in the life they will share?

Presenters We do.

The Presider then addresses the couple, saying

Presider N. and N., you have come before God and the Church to make public your commitment to one another and to ask God's blessing.

The Presider addresses one member of the couple

Presider N., do you freely and unreservedly offer yourself to N.?

Answer I do.

Presider Will you live together in faithfulness and holiness of life as long as you both shall live?

Answer I will.

The Presider addresses the other member of the couple

Presider N., do you freely and unreservedly offer yourself to N.?

Answer I do.

Presider Will you live together in faithfulness and holiness of life as long as you both shall live?

Answer I will.

The assembly stands, the couple faces the people, and the Presider addresses them, saying

Presider Will all of you here gathered uphold and honor this couple and respect the covenant they make?

People We will.

Presider Will you pray for them in times of trouble and celebrate with them in times of joy?

People We will.

The Prayers

Presider Then let us pray for N. and N. in their life together and for the concerns of this community.

A Deacon or another leader bids prayers for the couple.

Prayers for the Church and for the world, for the concerns of the local community, for those who suffer or face trouble, and for the departed are also appropriate. If the rite takes place in the principal Sunday worship of the congregation, the rubric concerning the Prayers of the People on page 359 of the Book of Common Prayer is followed.

Adaptations or insertions may be made to the form that follows.

A bar in the margin indicates a bidding that may be omitted.

Leader For N. and N., seeking your blessing and the blessing of your holy people;

Lord, in your mercy (*or* Lord, in your goodness)

People Hear our prayer.

Leader For a spirit of loving-kindness to shelter them all their days;

Lord, in your mercy (*or* Lord, in your goodness)

People Hear our prayer.

Leader For friends to support them and communities to enfold them;

Lord, in your mercy (*or* Lord, in your goodness)

People Hear our prayer.

Leader For peace in their home and love in their family;

Lord, in your mercy (*or* Lord, in your goodness)

People Hear our prayer.

Leader For the outpouring of your love through their work and witness;

Lord, in your mercy (*or* Lord, in your goodness)

People Hear our prayer.

Leader For the wisdom to care for the children you may entrust (*have entrusted*) to them;

Lord, in your mercy (*or* Lord, in your goodness)

People Hear our prayer.

Leader For the growth of their children from strength to strength;

Lord, in your mercy (*or* Lord, in your goodness)

People Hear our prayer.

Leader For the strength to keep our vows and commitments;

Lord, in your mercy (*or* Lord, in your goodness)

People Hear our prayer.

After a time of silence, during which the assembly voices its petitions, the leader may add the following biddings

Leader For all who have been reborn and made new in the waters of
Baptism;
Lord, in your mercy (*or* Lord, in your goodness)

People Hear our prayer.

Leader For those who lead and serve in communities of faith;
Lord, in your mercy (*or* Lord, in your goodness)

People Hear our prayer.

Leader For those who seek justice, peace, and concord among nations;
Lord, in your mercy (*or* Lord, in your goodness)

People Hear our prayer.

Leader For those who are sick and suffering, homeless and poor;
Lord, in your mercy (*or* Lord, in your goodness)

People Hear our prayer.

Leader For victims of violence and those who inflict it;
Lord, in your mercy (*or* Lord, in your goodness)

People Hear our prayer.

Leader For communion with all who have died in the hope of rising
again [especially ____];
Lord, in your mercy (*or* Lord, in your goodness)

People Hear our prayer.

The Presider concludes the Prayers with the following or another appropriate Collect

Giver of every gift, source of all goodness,
hear the prayers we bring before you
for N. and N., who seek your blessing this day.
Give them a share in the saving work of Jesus,
who gave himself for us,
and bring about the fullness of life he promised,
who now lives and reigns for ever and ever. *Amen.*

If the Eucharist is to follow, the Lord's Prayer is omitted here.

Leader

As our Savior Christ
has taught us,
we now pray,

People and Leader

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

Leader

And now, as our Savior
Christ has taught us,
we are bold to say,

People and Leader

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
Forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Commitment

The people sit. The couple stands, facing the Presider.

Presider *N. and N., I invite you now, illumined by the Word of God
and strengthened by the prayer of this community,
to make your covenant before God and the Church.*

Each member of the couple, in turn, takes the hand of the other and says

In the name of God,
I, *N.*, give myself to you, *N.*
I will support and care for you by the grace of God:
enduring all things, bearing all things.
I will hold and cherish you in the love of Christ:
in times of plenty, in times of want.
I will honor and keep you with the Spirit's help:
forsaking all others,
as long as we both shall live.
This is my solemn vow.

or this

In the name of God,
I, *N.*, give myself to you, *N.*
I will support and care for you:
enduring all things, bearing all things.
I will hold and cherish you:
in times of plenty, in times of want.
I will honor and keep you:
forsaking all others,
as long as we both shall live.
This is my solemn vow.

*If rings are to be exchanged, they are brought before the Presider, who prays using the
following words*

Let us pray.

Bless, O God, these rings
as enduring signs of the covenant
N. and N. have made with each other,
through Jesus Christ our Lord. *Amen.*

*The two people place the rings on the fingers of one another, first the one, then the other,
saying*

N., receive this ring as a symbol of my abiding love.

*If the two have previously given and worn rings as a symbol of their commitment, the rings
may be blessed on the hands of the couple, the Presider saying*

Let us pray.

By these rings N. and N. have shown to one another and the world
their love and faithfulness.
Bless these rings, Holy God,
that they may now be signs of the covenant
N. and N. have made this day,
through Christ our Lord. *Amen.*

Pronouncement

The Presider says

Inasmuch as N. and N. have exchanged vows of love and fidelity
in the presence of God and the Church,
I now pronounce that they are bound to one another
in a holy covenant,
as long as they both shall live. *Amen.*

Blessing of the Couple

As the couple stands or kneels, the Presider invokes God's blessing upon them, saying

Let us pray.

Most gracious God,
we praise you for the tender mercy and unfailing care
revealed to us in Jesus the Christ
and for the great joy and comfort bestowed upon us
in the gift of human love.
We give you thanks for N. and N.,
and the covenant of faithfulness they have made.
Pour out the abundance of your Holy Spirit upon them.
Keep them in your steadfast love;
protect them from all danger;
fill them with your wisdom and peace;
lead them in holy service to each other and the world.

God the Father,
God the Son,
God the Holy Spirit,
bless, preserve, and keep you,
and mercifully grant you rich and boundless grace,
that you may please God in body and soul.
God make you a sign of the loving-kindness and steadfast fidelity
manifest in the life, death, and resurrection of our Savior,
and bring you at last to the delight of the heavenly banquet,
where he lives and reigns for ever and ever. *Amen.*

The Peace

The Presider bids the Peace.

Presider The peace of the Lord be always with you.
People And also with you.

In place of the above may be said

Presider The peace of Christ be always with you.
People And also with you.

The liturgy continues with the Holy Communion. When the Eucharist is not celebrated, the Presider blesses the people. The Deacon, or in the absence of a Deacon, the Priest, dismisses them.

At the Eucharist

The liturgy continues with the Offertory, at which the couple may present the offerings of bread and wine.

The following proper preface may be used.

Because in the giving of two people to each other in faithful love
you reveal the joy and abundant life
you share with your Son Jesus Christ and the Holy Spirit.

The following postcommunion prayer may be used.

God our strength and joy,
we thank you for the communion of our life together,
for the example of holy love that you give us in N. and N.,
and for the Sacrament
of the Body and Blood of our Savior Jesus Christ.
Grant that it may renew our hope
and nourish us for the work you set before us,
to witness to the presence of Christ in the world,
through the power of your Spirit,
to the glory of your Name. Amen.

Discussion Guide to
I Will Bless You,
and You Will Be a Blessing

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C. An Introduction to General Convention

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A Review of General Convention Legislation (appended to the full collection of resources)

Study Area Two:

E. Theological Reflection on Same-Gender Relationships: A Summary of "Faith, Hope, and Love"

Study Area Three:

F. Principles for Evaluating Liturgical Materials

Introduction to the Discussion Guide

This discussion guide invites the people of The Episcopal Church into a process of thoughtful consideration of the liturgical and theological resources for blessing same-gender relationships. Each of the five modules contains introductory teaching material and questions for group discussion; the first three also have handouts. The questions are shaped to equip individuals and groups to explore the materials in this collection in a reflective Christian manner.

These materials encourage participants to approach the discussion of resources for blessing same-gender relationships with respect for one another and for the various perspectives that individuals will bring to the conversation.

Because the same ideas will not inspire or challenge all groups, each area of study is wide-ranging and could span more than one session. Many congregations currently gather for Bible study and adult formation or education, and leaders can adapt these materials for such forums. Congregations may choose to engage in this process over an extended period of time or plan a one- to two-day retreat in order to enter more deeply into conversation and study. The amount of time suggested for particular discussions may be adjusted to meet the needs of a group. We strongly encourage that each session include time for Bible study related to the topic.

Encouraging time for participants to speak from their own experiences is essential when people engage in theological reflection on any topic. Significant factors in the conversation will include the cultural context of individuals and the makeup of the community. Each session's opening gives participants an opportunity to introduce themselves.

Ideally, the facilitator of these conversations will be someone who is respected by the community and who is respectful of, and familiar with, the group. Facilitators should read the entire resource *I Will Bless You, and You Will Be a Blessing* in preparation for leading discussion; they should also be familiar with local civil law and diocesan policies.

Establishing Group Norms for Conversations

Prayers and practices that make for good conversations

Parishioners enter the conversation about blessing same-gender relationships from many different starting points. Some congregations and individuals do not understand why any Episcopal church would bless same-gender relationships; others do not understand why the blessing of same-gender relationships continues to be controversial. Recognizing these differences, facilitators should begin these conversations with agreement for respectful conversation; a *Covenant for Discussion* is included among the handouts found at the end of this discussion guide. Beginning and ending each session with prayers of thanksgiving for the opportunity for dialogue can underscore the value of respectful discussion.

The idea that the Church is a safe place to disagree is attractive, but living it out is difficult. Doing so requires that we expand our boundaries to accept those we do not understand or with whom we do not agree on matters of great importance. We do this because, more than anything, Christians do agree on matters of the *greatest* importance—the love and salvation offered by Jesus Christ. While we may disagree over the definition of marriage and how we understand biblical texts about divorce and sexuality, we can agree on our shared participation in Christ's mission to restore all people to unity with God and each other in Christ.

The goal of dialogue is not to win the day for one's own point of view, but for all participants to grow in understanding of both themselves and others. If participants come to this conversation with open hearts and minds, it is possible to honor both the integrity and holiness of gay and lesbian couples and their families, and the deep traditions of the Church.

Recommended Background Materials

*To Set Our Hope on Christ*⁸⁰ was prepared as a response to the request by the Windsor Report that The Episcopal Church explain how “a person living in a same gender union may be considered eligible to lead the flock of Christ.” This document provides an overview as to how and why The Episcopal Church has moved toward the fuller inclusion of gay and lesbian people in the life of the Church. The appendix comprises a historical summary of beliefs and policies concerning sexuality in The Episcopal Church.

The June 2009 “Report of the Task Force on Holiness in Relationships and the Blessing of Same-Sex Relationships,” from the Episcopal Diocese of San Diego,⁸¹ presents different points of view in an even-handed manner. The report considers the interpretation of Holy Scripture; marriage and holiness in Scripture; biblical texts that may condemn same-gender relationships and those that may portray positive roles of gays and lesbians; Church history and tradition; practical, pastoral and sacramental theology; and the movement of the Holy Spirit.

80 *To Set Our Hope in Christ: A Response to the Invitation of Windsor Report ¶135* is available on the website of the Episcopal Church: http://www.episcopalchurch.org/documents/ToSetOurHope_eng.pdf.

81 *Report of the Task Force on Holiness in Relationships and the Blessing of Same-Sex Relationships* is available on the website of the Episcopal Diocese of San Diego: <http://www.edsd.org/mediafiles/holiness-in-relationships-task-force-report.pdf>.

Study Area One

History: Reviewing the history of The Episcopal Church's decisions regarding same-gender relationships and reflecting on the current context

A. Preparing for the Session

Have the following handouts ready (included at the end of this Discussion Guide, unless otherwise noted):

- A. Covenant for Discussion
- B. Understanding the History
- C. An Introduction to General Convention
- A Review of General Convention Legislation (appended to the full collection of resources)
- D. Relationships and Blessing: Reflection Questions

Prepare for the Bible study to be offered in this session by choosing the passage to be read and deciding on the method of study.

B. Gathering

- Welcome participants and make any announcements necessary regarding hospitality (restrooms, coffee) and scheduling.
- Continue with a prayer of thanksgiving for the opportunity to have this conversation.
- Go around the room to have each person introduce herself or himself and share what he/she is most looking forward to in these conversations.
- Establish group norms for engaging in respectful conversation. Facilitators may distribute and review the Covenant for Discussion provided in the handouts, or choose a set of norms from their own resources.
- Introduce the Bible study prepared for this session.

C. Introducing the Topic

Distribute the worksheet Understanding the History and give participants about 10 minutes to complete it.

After everyone has had time to write something, ask everyone to share their answers to “A” (how long The Episcopal Church has been talking about same-gender relationships and its gay, lesbian, bisexual, and transgender members). Continue by inviting deputies to share whatever is comfortable from “B” for each decade. Listen to see whether there is a thread or theme that runs through the memories.

D. General Convention Legislation

Give a very brief description of what General Convention is, who attends, and what it does, using the handout An Introduction to General Convention.

Distribute A Review of General Convention Legislation, and discuss it in light of responses to the worksheet. Here—and throughout the balance of the sessions—clearly distinguish when you are expressing an idea or opinion based on your own experience and when you are communicating official Church stances.

E. The Blessings of Relationships

Ask the group to call to mind at least three committed relationships they are familiar with: for example, relationships of family members, friends at work or school, or couples in your congregation; or their own committed relationship. Remind them that they may know people in committed relationships who are not married for one reason or another.

Divide into groups of threes, and distribute the handout Relationships and Blessing; Reflection Questions. Instruct the group to reflect for 15 or 20 minutes on the questions in the handout, which

explore the nature of committed relationships. Afterward, have them reflect back to the larger group by asking these questions:

- What was especially illuminating or challenging in your conversations?
- Regarding the complexities of the relationships you discussed, were there any surprises?
- Based on your conversations, why do you think the Church blesses any committed relationships at all?

F. Conclusion

Thank the participants for coming, remind them of the next meeting date and time, and close with a prayer of thanksgiving.

Study Area Two

Theology and the Bible: Examining our understanding of God's blessing through the lens of theology and Scripture

A. Preparing for the Session

Have the following handouts ready (included at the end of this discussion guide):

- A. Covenant for Discussion (or other norm for discussion)
- E. Theological Reflection on Same-Gender Relationships: A Summary of “Faith, Hope, and Love”

Prepare for the Bible study to be offered in this session by choosing the passage to be read and deciding on the method of study.

B. Gathering

- Welcome participants and make any announcements necessary regarding hospitality (restrooms, coffee) and scheduling.
- Continue with a prayer of thanksgiving for the opportunity to have this conversation.
- Review group norms for engaging in respectful conversation, using the Covenant for Discussion or other set of norms established in the first session.
- Invite participants who attended the previous session to share illuminations and challenges that occurred to them regarding the history of The Episcopal Church, rites of blessing same-gender relationships, and their own experience of blessings revealed in committed relationships.
- Introduce the Bible study prepared for this session.

C. Introducing the Topic

Introduce the theological principles with these or similar words:

In The Episcopal Church, we develop our theology, or the way we think about God, through Scripture, tradition, and reason. Consider, for example, the concept of “hospitality.” Numerous examples in Scripture tell of God’s hospitality toward God’s people and of the people of God issuing or withholding God’s hospitality from others. Although some of the stories seem to show behavior that conflicts with the ways God might have us respond to outsiders today, these biblical stories still help guide us. Other theological principles, like eschatology (beliefs about final events in the history of the world) and the triune nature of God, take a little more exploration from Scripture to interpret in light of Christian experience and understanding over the millennia since biblical times. We believe that God continues to reveal God’s self to the world. We experience this revelation in many ways, including faithful, lifelong, committed relationships.

Distribute Theological Reflection on Same-Gender Relationships and ask participants to read and reflect on this summary of the essay “Faith, Hope, and Love.” Describing relationships as “covenantal,” this document identifies four themes for theological reflection: vocation, households, fruitfulness, and mutual blessing. Invite the group to discuss some or all of these principles, using the introductions and discussion questions that follow.

D. Covenant

Introduce the concept of “covenant” with these or similar words:

Covenants are made and held in relationships not only between the individual and God but within a community, which is also held accountable. The Baptismal Covenant is an example that will be familiar to Episcopalians, where commitments are made by (or for) the individual being baptized as well as by the sponsors and the gathered community.

Covenants take many forms in Scripture. They typically, but not always, contain a solemn agreement in which all parties pledge themselves to the others, outlining mutual obligations and responsibilities. Scripture tells about covenants concerning marriage, water rights, tribal relationships, protection, and faithfulness; the covenants include rituals involving animals, exchanges, and other gestures of the now-sealed relationship. The book of Genesis contains a series of covenants God made. For example, after making a covenant with Noah (Genesis 6:18) to protect his family from the impending flood, God makes a covenant with creation: “I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth” (Genesis 9:11).

Relational commitment can lead a couple to enter into a lifelong covenant in which their love and faithfulness participate in and reflect God’s own gracious covenant with us in Christ.

Discussion Questions to Further Reflection and Understanding

One description of the difference between a contract and a covenant reads: “A contract is an agreement made in suspicion. A covenant is an agreement made in trust.” What are some examples of contracts and covenants in your own life?

Where have you seen God’s graciousness evidenced in committed relationships of couples you have known?

E. Vocation

Introduce the theme of “vocation” with these or similar words:

Some people are called into long-term committed relationships as a vocation, defined here as a responsibility or way of life to which one is called by God. In Scripture, we find an example of this kind of relationship in Abraham and Sarah, who are vocationally linked to God and to one another. They are sent on a journey together that changes not just their names but the world (Genesis 11:27–25:11). Many other examples of committed relationships in the Bible—for example, Ruth and Naomi (Ruth 1), Eli and Samuel (1 Samuel 18), Jesus and his disciples—might be considered vocational, that is, carrying a function called by God. These partnerships defined not only the individuals but also the work they had to do together as a function of God’s life in the world.

Discussion Questions to Further Reflection and Understanding

Have you been in, witnessed, or read about relationships you could consider “vocational”? If so, what makes them so?

In the Bible we are told that Paul, when counseling early Christians about the complexities and persecutions Christians were facing at the time, suggested that remaining single is a way to serve God, a vocation to “promote good order and unhindered devotion to the Lord” (1 Corinthians 7:35). Not everyone is called into long-term committed relationships; being single may be a vocation for some. Have you experienced, or do you know other people who have experienced, singleness as a vocation?

F. Households

Introduce the theme of “households” with these or similar words:

Households take many different forms. Consider the story of the prodigal son, in which obligations of loyalty and love were made, broken, and reconciled. Families of origin come with implicit household covenants. When individuals join together to create new households, they have the opportunity to bind themselves to one another in new ways. In these newly created households, the covenanted relation-

ships within allow for holy love, care, risk-taking, and sacrifice on behalf of the other. People have reflected that, in such relationships, they begin to understand God's unconditional love of, and faithfulness to, us. They experience many of the gifts that such a household can bring, including mutual joy, companionship, faithfulness, compromise, charity, grace, and forgiveness.

Discussion Questions to Further Reflection and Understanding

The Theological Reflection on Same-Gender Relationships handout states: "While households take many different forms, they create a space of mutual trust and accountability" where we can "learn the spiritual disciplines of compassion, forgiveness, and reconciliation." Have you known or experienced households that provide that "sacred space"? How does thinking about households as a theological concept resonate with your experience?

In the story of the prodigal son (Luke 15:11-32), the household celebrates when the father welcomes the younger son with compassion, despite the son's disregard for their family agreements. What similar responses have you seen in households you have known, and what do such responses reveal about the nature of households?

In the same story, the elder brother resents the prodigal. What do you think gets in the way of healing the break in mutual trust and accountability between these two members of the same household?

G. Mutual Blessing and Fruitfulness

Introduce the themes of "mutual blessing" and "fruitfulness" with these or similar words:

Former Archbishop of Canterbury Donald Coggan summed up the essence of the apostle Paul's message to the world in three words: grace, love, and fellowship: "These are the key words of what has become the second-best-known prayer in the Christian Church: 'The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.'"⁸² Grace. Love. Fellowship. These blessings are abundant in Christian relationships and in Christian communities.

The apostle Paul tells us, "the fruit of the Spirit is love, joy, peace, kindness, generosity, faithfulness, gentleness, and self-control" (Galatians 5:22). Just as Abraham was blessed by God in order to be a blessing (Genesis 12:2), the commitment exhibited in covenantal relationships becomes a source of blessing for the whole Church. When divine grace sustains a covenantal relationship it bears fruit in countless ways, not only for the couple but for the wider community as well.

When we are present in any public naming of graces or gifts, be it baptism or graduation or the giving of an award, we are often reminded that the individual or group upon which the recognition is bestowed is expected to return that value back to society. At a liturgy of blessing, we are reminded of the value of the individuals entering into a covenant with one another—of their love, faith, loyalty, and devotion to each other and to God. As we bless their relationship we expect in return that this naming and strengthening of the couple will bless the congregation.

Discussion Questions to Further Reflection and Understanding

In your experience, how have you seen covenantal relationships that are blessed in the Church become in turn a blessing for the Church?

In your experience, how have you seen covenantal relationships bear fruit?

⁸² Donald Coggan, *Meet Paul: An Encounter with the Apostle* (London: SPCK, 1998), 73-75.

How can the blessing of a same-gender relationship sustain and enable a couple to embody service, generosity, and hospitality beyond their household?

H. Conclusion

Thank the participants for coming, remind them of the next meeting date and time, and close with a prayer of thanksgiving.

Study Area Three

Liturgy: Discussing liturgy in general and the liturgical resources developed for the blessing of same-gender relationships

A. Preparing for the Session

Have the following handouts ready (included at the end of this discussion guide, unless otherwise noted):

- A. Covenant for Discussion (or other norm for discussion)
- F. Principles for Evaluating Liturgical Materials
- “The Witnessing and Blessing of a Lifelong Covenant” (liturgical resources document)

Prior to the session, solicit volunteers to walk through the liturgy (ending with the greeting of the Peace) during the session. Ask them to be respectful of the process and to recognize that even when role-playing the words and actions in a liturgy can have an impact on the people saying and doing them.

Prepare for the Bible study to be offered in this session by choosing the passage to be read and deciding on the method of study.

B. Gathering

- Welcome participants and make any announcements necessary regarding hospitality (restrooms, coffee) and scheduling.
- Continue with a prayer of thanksgiving for the opportunity to have this conversation.
- Review group norms for engaging in respectful conversation, using the Covenant for Discussion or other set of norms established in the first session.
- Invite participants who attended the previous session to share illuminations and challenges that have occurred to them regarding the interaction of the Bible and theology with the blessing of same-gender relationships.
- Introduce the Bible study prepared for this session.

C. Introducing the Topic

Introduce a discussion of the meaning and purpose of liturgy with these or similar words:

Christians over the centuries have found ways to ritualize our story as a people of God, our place in God’s life today, and our hope for an eternity with Christ. Liturgy, as an event, retells salvation history in word and sacrament: by the proclamation of Scripture, through preaching and prayer, and in the liturgy of the table. Each time we celebrate liturgy, we become active participants in re-presenting this history—life with God, from creation and fall through covenant, redemption, and fulfillment—and in bringing it into the present. When we consecrate water during baptism, we go back to the waters of creation at the beginning of our story. We are buried with Christ in this water and brought forth into a new life in Christ, a new future. Scripture calls us to keep rituals when we are told to “make this day holy” or to “remember this place” or to “do this” from this day forward in order to keep our inherited faith as present as it ever was.

Liturgy can be understood as an exchange between heaven and earth. All that we have comes from God, and that is what we return. In our prayers, we as a community breathe in and out our petitions, thanksgivings, sorrows, hopes, and praises.

Celebrating important moments in the lives of individual Christians and in the community often happens in the context of liturgy. In the liturgies of baptism, confirmation, marriage, and ordination, we join together to enact and celebrate our commitment to a vocation with Christ and with one another.

D. Qualities of Anglican Liturgy

Distribute the handout *Principles for Evaluating Liturgical Materials*, and introduce the principles with these or similar words:

In Resolution 2009-C056, the General Convention directed the Standing Commission on Liturgy and Music to “collect and develop theological and liturgical resources” for the blessing of same-gender relationships. The Commission discovered a vast array of unofficial liturgies, some dating back to the 1970s, and, more recently, rites of blessing commended for use in dioceses in The Episcopal Church and the Anglican Church of Canada. These liturgies were created in response to the pastoral needs of same-gender couples in various local jurisdictions. The Commission found strong similarities in the rites; many used The Celebration and Blessing of a Marriage from the *Book of Common Prayer* as a template.

This research led the Commission to develop liturgical principles to assess the resources it had collected and as the basis for creating a new liturgical resource to present to General Convention in 2012. Consistency with Anglican theological tradition and the liturgical style of the 1979 *Book of Common Prayer* was essential in developing these materials. Keeping proposed rites as an expression of the whole Church, not only the two people seeking a blessing, was also important. A full list of those qualities is in the handout.

These qualities can be gathered into two general categories: words and actions. In liturgy, words and actions together express and shape what we believe. In “The Witnessing and Blessing of a Lifelong Covenant,” this combination of words and actions expresses what we understand and hope about blessing, households, and the revelation of God’s love in the world through these committed relationships.

E. Exploring the Liturgy for Blessing Same-Gender Relationships

Distribute copies of “The Witnessing and Blessing of a Lifelong Covenant” and invite participants to keep in mind the principles outlined in the handout for evaluating liturgical materials as they role-play the liturgy.

Before reading through the liturgy with the volunteers selected in advance of the session, explain that it is not the intention of this “couple” to receive this blessing. Acknowledge that there may be anxiety when role-playing the rite, and invite participants to engage the experience prayerfully. When finished, remind the “couple,” the “presider,” and the “assembly” that the role-play is not binding, and thank the volunteers for their help.

Discussion Questions to Further Reflection and Understanding

- What did you hear?
- What did you see?
- What did you feel?
- How does this liturgy hold to the liturgical principles set forth in the handout?
- What words, symbols, and actions in this liturgy stand out for you and draw you into reflection on your own experience of covenantal relationship?
- What do the words, symbols, and actions call forth, challenge, or offer to the couple who experience them in the context of a blessing of their relationship?
- In your experience, which elements seem to have the most meaning when a community gathers to receive God’s blessing?

F. Conclusion

Thank the participants for coming, remind them of the next meeting date and time, and close with a prayer of thanksgiving.

Study Area Four

Civil and Canon Law: Exploring legal, canonical, and spiritual issues that arise as the Church considers blessing same-gender couples

A. Preparing for the Session

Have the following handout ready:

- A. Covenant for Discussion (or other norm for discussion)

Set up two pages of newsprint, each with two columns:

Page One		Page Two	
Marriage		Blessing	
Secular Benefits/ Obligations	Sacred Benefits/ Obligations	Secular Benefits/ Obligations	Sacred Benefits/ Obligations

Prepare for the Bible study to be offered in this session by choosing the passage to be read and deciding on the method of study.

B. Gathering

- Welcome participants and make any announcements necessary regarding hospitality (restrooms, coffee) and scheduling.
- Continue with a prayer of thanksgiving for the opportunity to have this conversation.
- Review group norms for engaging in respectful conversation, using the Covenant for Discussion or other set of norms established in the first session.
- Invite participants who attended the previous session to share illuminations and challenges that have occurred to them regarding the liturgy for the blessing of same-gender relationships.
- Introduce the Bible study prepared for this session.

C. Introducing the Topic

Introduce the discussion of civil and canon law with these or similar words:

Resolution 2009-C056 directed the Standing Commission on Liturgy and Music to develop resources for blessing same-gender relationships. As the Commission went about its work, Episcopalians asked about the relationship between these blessings and marriage. Following the direction of General Convention, the Commission developed a resource for blessing relationships, not marriage, while also recognizing the complexity of civil and canon (that is, Church) law.

Some states allow same-gender couples to marry; others permit civil unions or provide other legal status for these couples. Other states forbid (or do not recognize) same-gender marriage or unions; some of these states also do not recognize any legal status for same-gender couples who have a civil marriage or civil union from another state where that status is legal.

The Book of Common Prayer (p. 422) and Canon I.18.1 require Episcopal clergy to conform to the laws of their state governing the creation of a civil marriage.

D. Exploring the Benefits and Obligations of Marriage and Blessing

Invite people to brainstorm about the secular benefits and obligations of marriage, and note their answers in that column of the newsprint page headed “Marriage.” Then ask about the sacred benefits and obligations of marriage and note their answers. Now, do the same on the page with the heading

“Blessing” (that is, blessing a lifelong, committed relationship)—secular benefits and obligations first, then sacred benefits and obligations. Step back and ask people what they notice about the four lists. Have a conversation.

The following are lists of responses people might give.

Marriage: Secular Benefits/Obligation

- Legal status given by the state: global for different-gender couple; local/state for same-gender couple
- Defined by some states as only between a man and a woman—supporting the traditional view of marriage
- Part of the institution of marriage and its social benefits
- Potential financial benefits—joint tax returns, automatic joint ownership, etc.—global for different-gender couple; local/state for same-gender couple
- Clarity about the relationship—fits a known model, people know what you are talking about if you say you are married; clarity about monogamy and faithfulness
- Legal responsibilities shared by the couple
- Social status
- Usually, acceptance of parents, family, and friends of the relationship

Marriage: Sacred Benefits/Obligations

- God’s blessing proclaimed by the Church
- Recognition of spiritual nature of relationship
- Public religious and spiritual commitment of love
- Call to constant reconciliation and assurance of forgiveness
- Spiritual preparation and counseling prior to ceremony
- “Church wedding” and social recognition and support of religious community
- Exchange and blessing of symbols of relationship—ring(s)
- Done as part of the Prayer Book and Episcopal Church norms—not true for same-gender couples

Blessing: Secular Benefits/Obligations

- Possible gained clarity about the relationship; commitment statements made to one another
- Possible social status
- Possible acceptance/recognition of parents, family, and friends

Blessing: Sacred Benefits/Obligations

- God’s blessing proclaimed by the Church
- Recognition of spiritual nature of relationship; clarity about monogamy and faithfulness
- Public religious and spiritual commitment of love
- Call to constant reconciliation and assurance of forgiveness
- Spiritual preparation and counseling prior to ceremony
- “Church wedding” and social recognition and support of religious community
- Exchange and blessing of symbols of relationship—ring(s)
- Falls within Episcopal Church norms, if permitted by bishop as pastoral response

Follow Up

Invite the group to draw conclusions from the lists and their discussion of them. They might discover that when the Church blesses same-gender couples such blessings seem to carry most but not all of the “sacred benefit” that one finds in marriage, and when the Church blesses same-gender couples such blessings seem to carry much less of the “secular benefit” that one finds in marriage.

E. Conclusion

Thank the participants for coming, remind them of the next meeting date and time, and close with a prayer of thanksgiving.

Study Area Five

Mission: Exploring the blessing of same-gender relationships as part of the Church's mission and God's reconciling work in the world

A. Preparing for the Session

Have the following handout ready:

- A. *Covenant for Discussion* (or other norm for discussion)

Prepare for the Bible study to be offered in this session by choosing the passage to be read and deciding on the method of study.

B. Gathering

- Welcome participants and make any announcements necessary regarding hospitality (restrooms, coffee) and scheduling.
- Continue with a prayer of thanksgiving for the opportunity to have this conversation.
- Review group norms for engaging in respectful conversation, using the Covenant for Discussion or other set of norms established in the first session.
- Invite participants who attended the previous session to share illuminations and challenges that have occurred to them regarding the comparison of marriage and blessings.
- Introduce the Bible study prepared for this session.

C. Introducing the Topic

Introduce this final session by reminding participants that we are a part of a larger story, using these or similar words:

Using the “three-legged stool” of Anglicanism, we have explored Scripture, tradition, and reason relating to the development of rites for blessing same-gender relationships in The Episcopal Church. We have explored God’s call to us to live in relationship to God and to one another. We may have disagreed, misunderstood, or challenged one another, but we have been reminded at each turn that our life together, centered in baptism and the eucharist, is central to being people of faith in this time and in this Church.

The essay “Faith, Hope, and Love” has this to say about the significance for mission of blessing same-gender relationships:

This missional character of covenantal blessing, reflected in both Scripture and the historical traditions of the Church, deserves renewed attention today. The 2000 General Convention contributed to this renewal when it passed resolution D039, which identified monogamy, fidelity, holy love, and other characteristics of lifelong, committed relationships. Significantly, that resolution was framed as a way to enable the Church to engage more effectively in its mission. Many in The Episcopal Church have witnessed these characteristics in the committed relationships of same-gender couples. That recognition can, and in many places already has, broadened the understanding of the Church’s mission of participating in God’s reconciling work in the world.

Our willingness to continue to receive a new thing while remaining in communion and in love with one other models a gift we have to offer the world.

We began our study by exploring The Episcopal Church’s recent history regarding same-gender couples seeking acceptance and blessing of their relationships in the Church, and by reflecting on our own experiences of lifelong, committed relationships. We continued with a study of the theological and liturgical resources that

the Standing Commission on Liturgy and Music developed. Finally, we compared the benefits and obligations of marriage and blessing same-gender relationships.

Discussion Questions to Further Reflection and Understanding

- Over the past few weeks, how have our conversations emerged in the course of your daily lives? Have you found yourselves talking (or e-mailing or Facebook-ing) with colleagues, friends, or family regarding the willingness of The Episcopal Church to provide these blessings?
- This discussion guide was designed to equip participants to understand the presence of rites of blessing same-gender relationships in our common life in The Episcopal Church. Did it fulfill that purpose for you? Why or why not?
- If your community is not considering offering these rites to same-gender couples seeking a blessing of their relationship, are you able to explain why other parishes or dioceses in The Episcopal Church are? If yes, where would you begin that explanation? If no, what more information or background would be helpful?

D. Conclusion

Thank everyone for participating, for their hard work and dedication, and for loving the Church and those who come through the doors enough to have these conversations together.

Close with a prayer of thanksgiving.

Handouts for Discussions

A. Covenant for Discussion

Study Area One:

B. Understanding the History

C. An Introduction to General Convention

D. Relationships and Blessing: Reflection Questions

Study Area Two:

E. Theological Reflection on Same-Gender Relationships: A Summary of “Faith, Hope, and Love”

Study Area Three:

F. Principles for Evaluating Liturgical Materials

Handout A - Covenant for Discussion

As we gather in the name of Christ to share our thoughts, feelings, and ideas, we accept this covenant to guide our conversation along God's path of love.

- I recognize that everyone comes to this experience with very different backgrounds, experiences, and views. I will respectfully seek clarification of other perspectives to add to my understanding.
- If I choose to disagree with a perspective different from mine, I will do this in a loving and respectful way.

I will:

- Speak only for myself (using "I" statements)
- Take responsibility for my own thoughts and feelings
- Remember my baptismal promise to "respect the dignity of every human being"
- Seek and acknowledge common ground
- Honor confidentiality unless permission to share is explicitly given
- Practice "sacred listening" by:
 - Listening for God in the experiences of others
 - Accepting those experiences as valid for the speakers
 - Searching for strengths in the other's position
 - Avoiding interruptions and argument
 - Avoiding applause or other reactions to speakers
 - Allowing each person to speak before I speak again.

If a particular group or person is going to be discussed, some of them should be present.

Adapted from *Our Covenant for Conversation*, the Episcopal Diocese of Vermont; *Good News: A Congregational Resource for Reconciliation*, by the Rt. Rev. Steven Charleston (2003); and *Intimate Human Relationships: Resources for Conversation in the Congregations and Deaneries of the Episcopal Diocese of Vermont*, edited by Anne Clarke Brown (2004).

Handout B - Understanding the History

Please use this worksheet to record your memories and thoughts about discussion of same-gender relationships over the past few decades.

A. The Episcopal Church has formally been talking about same-gender relationships and its gay, lesbian, bisexual, and transgender members for how many years? _____

B. Under each decade list briefly—using just key words—what you remember about:

1. What was going on in your own life
2. What was going on in the world and/or the Church
3. What was going on with issues of same-gender relationships.

	1970s	1980s	1990s	2000s	2010s
What I remember in my own life					
What I remember happening in the world and/or the Church					
What I remember about issues of same-gender relationships					

Handout C - An Introduction to General Convention

Adapted from an introduction to the 2009 General Convention prepared by the Rev. Dr. Gregory S. Straub, Executive Officer and Secretary of General Convention

With few precedents for a republican form of Church governance, the first General Convention met in 1785 in Philadelphia. That convention began work on a constitution and a revision of the *Book of Common Prayer*, the Church's book of worship. Within ten years the General Convention had agreed on its form of governance and its pattern of worship, both of which endure to the present day.

Uniquely for its time, the first General Conventions determined on a bicameral house in which elected (rather than royally appointed) bishops would make up one house, and lay and ordained deputies (equally represented) would make up the other house.

All bishops of The Episcopal Church, active and retired, are entitled to seat, voice, and vote in the House of Bishops (unless deprived of the privilege). Each of The Episcopal Church's dioceses (and the Convocation of Churches in Europe and the Navajoland Area Mission) is entitled to elect eight deputies, four laypersons and four priests and/or deacons, to the House of Deputies. (The diocesan electors of deputies are themselves elected representatives from local parishes.) Deputies are not delegates; that is, they are not elected to represent the electing dioceses.

Deputies vote their conscience for the good of the Church. They cannot be instructed to vote one way or another, for to do so would preclude godly debate and preempt the work of the Holy Spirit. Deputies are expected to serve on committees, if appointed, to attend forums and hearings, to read the reports to the Church from its commissions, committees, agencies, and boards, to listen to, and if so moved, to respond to resolutions on the floor of the house.

The House of Bishops and House of Deputies meet, deliberate, and vote separately. To be enacted, resolutions must pass both houses in the same language. Both houses have the right to amend legislation, but the amendment must be accepted by the other house. Resolutions presented to Convention come from four sources: committees, commissions, agencies, and boards of the Church; bishops; dioceses and provinces; and deputies.

The House of Bishops is chaired by the Presiding Bishop, and the House of Deputies is chaired by an elected President of the House. In the absence of the presiding officer, a Vice Chair (in the House of Bishops) or Vice President (in the House of Deputies) chairs. In each house, a secretary and parliamentarian assist the presiding officer.

General Convention meets prayerfully. Each day, bishops, deputies, registered alternates, and delegates to the ECW Triennial Meeting gather for Bible study and the Holy Eucharist. Both the House of Deputies and the House of Bishops have chaplains, who lead their houses in regular prayer at the beginning and end of sessions and daily at noon. Chaplains are also asked to pray before the enactment of important legislation. Organizations within the Church sponsor additional worship services, while volunteers staff a prayer room in which there is continual intercession for the work of Convention.

Much of the work of Convention is carried out by legislative committees. The Presiding Bishop and the President of the House of Deputies determine the number of persons who serve on committees and their membership. In their appointments, the presiding officers consider previous experience, expertise, and interest, ensuring the committees represent diverse points of view, geographic, ethnic and gender diversity, and participation by younger deputies.

Resolutions proposed for discussion at Convention are referred to legislative committees, which consider, amalgamate, and perfect them before presenting them on the floor of Convention. Legislative committees hold hearings on legislation at which the following can speak: bishop, deputy, registered alternate deputy, or registered visitor.

Debate on the floor is governed by the Constitution and Canons of the Church, Rules of Order for each house, Joint Rules of Order (that apply to both houses) and Roberts' Rules of Order. Deputies are expected to listen respectfully to the views of others and to adhere to the rules, which require, for example, that persons of different points of view alternate at microphones.

Convention is more than legislation. One of the most interesting parts of Convention is the Exhibit Hall, a marketplace of goods and ideas in which the organizations and interest groups within the Church present their wares, recruit members, and do their best to influence legislation.

Many Church-related organizations hold meetings in conjunction with Convention, and there are lunches and dinners hosted by seminaries, provinces, societies, boards and staff offices of the Church. The Episcopal Church Women (ECW) holds its triennial meeting simultaneously with the General Convention. The ECW meeting has changed over the past several decades; today it focuses on the mission and service of the Church, and many of the Church's most distinguished members are invited to address this body.

General Convention is a combination of legislative assembly, bazaar of goods and services, and family reunion. It is one of the most exciting and, truth be told, one of the most awe-inspiring gatherings in the world.

Handout D - Relationships and Blessing: Reflection Questions

I invite you to reflect on the committed relationships of couples you know (friends, colleagues, family members, and so on), whether same-gender or not, including your own, if you are in such a relationship.

Consider questions such as these:

- How is each relationship named or described: marriage? covenant? union? some other way? Are those involved in the relationship considered husband and wife? partners? lovers? Does the term vary depending on circumstances? How important (or not) is the terminology used for your understanding and experience of the relationship?
- As you reflect on these relationships, what about them (their qualities, gifts, character) would make them appropriate for a liturgical blessing? Or, to put this in another way, why do we “bless” committed relationships in a Church at all?

For those who are in a committed relationship:

- Have you discerned any spiritual gifts that have emerged from your commitment that you may not have recognized apart from that commitment?
- What role does your faith community play in your ongoing commitment? Does the community offer something you find important in your relationship?
- What role (if any) did your Christian faith play in the early and now ongoing development of your relationship and in discerning your commitment to each other?
- Would you consider your committed relationship as part of your Christian calling and vocation to ministry? If so, how and in what ways?

For those who are reflecting on another couple’s relationship:

- Have you discerned any spiritual gifts emerging from their relationship that benefit the wider community or perhaps yourself?
- Have you discerned what you or your faith community contributes to their relationship?
- How would you name the primary “blessing” of that relationship in your own life and in your faith community?
- Have you learned anything or gained fresh insights about your own life from observing the relationship and interacting with the couple?

Handout E - Theological Reflection on Same-Gender Relationships: A Summary of “Faith, Hope, and Love”

Baptism, Eucharist, and the Paschal Mystery

All Christians are called to bear witness to the good news of God’s love and grace in Jesus Christ, through the power of the Holy Spirit. We are empowered for such witness by our covenantal relationship with God. Baptism initiates us into that covenant, making us Christ’s own forever and members of Christ’s Body, the Church. The eucharist sustains us in that covenantal life and strengthens us to be Christ’s witnesses in the world.

Our covenantal life with God can shape and be expressed in our relationships of commitment and faithfulness with others. Our committed relationships can thus reflect a *sacramental character* (making divine grace visible) and evoke *eschatological hope* (our ultimate union with God). These relationships thus invite further reflection on the mission of the Church, what it means “to bless,” and the distinguishing marks of a covenantal relationship.

Themes for Theological Reflection

A sacramental framework for covenantal relationships suggests several other key theological themes for reflection and shared discernment, including the following.

Vocation

God calls people into various kinds of relationship, whether as single people, in monastic communities, or as intimate couples. These vocational callings can empower our witness to the gospel. The decision to enter into a covenantal union is likewise a vocation marked by these characteristics: “fidelity; monogamy; mutual affection and respect; careful, honest communication; and the holy love which enables those in such relationships to see in each other the image of God.”

Households

Covenantal relationships are often lived in households in which we practice daily the giving of ourselves for the good of another. While households take many different forms, they create a space of mutual trust and accountability. The joy, intimacy, and shared vulnerability of households can thus help us learn the spiritual disciplines of compassion, forgiveness, and reconciliation in lives of committed monogamy and fidelity.

Fruitfulness

The divine grace that sustains a covenantal relationship bears fruit in countless ways, not only for the couple but for the wider community as well. Covenantal couples manifest this grace in their shared gifts for ministry and in lives of service, generosity, and hospitality.

Mutual Blessing

A blessed relationship is set apart for a divine purpose: to bear witness to the creating, redeeming, and sanctifying love of God in the world. As the Spirit empowers the couple for this witness, the Church is likewise blessed and strengthened for its mission and ministry.

In all of these ways and more, the blessing of a same-gender relationship invites covenantal couples and the whole Church to renew our commitment to the Baptismal Covenant. That commitment is expressed by *faith* in the good news of Jesus Christ, in the *hope* for union with God that Christ promised, and with the *love* that knits us together as the Body of Christ. As the apostle Paul reminds us, we live our life together as God’s people with faith, hope, and love. And the greatest of these is love (1 Corinthians 13:13).

Handout F - Principles for Evaluating Liturgical Materials

Materials proposed for blessing same-gender relationships must above all be consistent with the implicit theology and ecclesiology of the 1979 *Book of Common Prayer*. This would suggest, for example, that they must reflect the Prayer Book's underlying assumption that the entire life of the Church finds its origin in baptism.

Nearly as important is that the proposed liturgical materials embody a classically Anglican liturgical ethos and style. Recognizing the varying notions of what makes public prayer recognizably Anglican, the task group identified these qualities:

- It resonates with Scripture and proclaims the gospel.
- It is rooted in Anglican theological tradition.
- It has high literary value; it is beautiful according to accepted and respected standards.
- It uses the recurring structures, linguistic patterns, and metaphors of the 1979 Book of Common Prayer.
- It is formal, not casual, conversational, or colloquial.
- It is dense enough to bear the weight of the sacred purpose for which it is intended.
- It is metaphoric without being obtuse.
- It is performative: that is, it effects what it says.

At the same time, these rites must resonate as natural speech in contemporary ears. A religious or sacred tone must be achieved without the use of arcane or antiquated words or patterns of speech.

The rites should provide explanatory notes and rubrics. The material must be considered as the script for an event, not merely a collection of texts.

Any rite of blessing must be an expression primarily of the entire Church, not of the couple seeking a blessing. These rites must allow for robust communal participation, reflecting the baptismal ecclesiology of the Prayer Book. Related to this, since the eucharist is the symbol of the unity of the Church through unity with Christ, these services of blessing should normatively take place within a celebration of the eucharist.

Such rites must enact the notion of sacramental reciprocity by suggesting that, even as the Church blesses the relationship of the couple, the relationship of the couple is a blessing to the Church.

Options for various elements of the rites, particularly Scripture and the Prayers of the People, must be provided so that this action of the entire Church—this common prayer—does not degenerate into a generic rite.

Any rite of blessing a couple must hold up the two people making the covenant as the primary ministers within this action of God and of the entire Church. Such rites should give expression to the Church's understanding that the couple is freely assuming a vocation that can be expected to yield the fruits of mutual fidelity for the couple, for the Church, and for the entire world, and that points ultimately toward the fulfillment of all human relationships and unity in the eschatological Reign of God, when God will be all-in-all.

The rites must be what they purport to be—liturgical prayer—not didactic or polemical statements in the guise of liturgy.

Appendices

A Review of General Convention Legislation

Glossary

A Review of General Convention Legislation

Introduction

The legislative history here shows the development of General Convention deliberations about the place of gay men and lesbians in the life of the Church, particularly with regard to the blessing of their faithful, monogamous, lifelong relationships. Successive conventions have both acknowledged the work of their predecessors and reached new decisions. Resolution texts are from the website of the Archives of the Episcopal Church: <http://www.episcopalarchives.org/e-archives/acts/>.

Minneapolis, 1976

For the first time, General Convention adopted a resolution that acknowledged and affirmed the presence of persons of homosexual orientation in the Church.

Resolution 1976-A069

Resolved, the House of Bishops concurring, That it is the sense of this General Convention that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church.

Anaheim, 1985

General Convention reaffirmed the 1976 resolution and encouraged dioceses to deepen understanding.

Resolution 1985-D082

Resolved, the House of Bishops concurring, That the 68th General Convention urge each diocese of this Church to find an effective way to foster a better understanding of homosexual persons, to dispel myths and prejudices about homosexuality, to provide pastoral support, and to give life to the claim of homosexual persons “upon the love, acceptance, and pastoral care and concern of the Church” as recognized by the General Convention in 1976.

Phoenix, 1991

General Convention affirmed the traditional understanding of marriage as between a man and a woman, and acknowledged “discontinuity” between that teaching and the experience of many members of The Episcopal Church.

Resolution 1991-A104

Resolved, the House of Deputies concurring, That the 70th General Convention of the Episcopal Church affirms that the teaching of the Episcopal Church is that physical sexual expression is appropriate only within the lifelong monogamous “union of husband and wife in heart, body, and mind” “intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity and, when it is God’s will, for the procreation of children and their nurture in the knowledge and love of the Lord” as set forth in the Book of Common Prayer; and be it further

Resolved, That this Church continues to work to reconcile the discontinuity between this teaching and the experience of many members of this body; and be it further

Resolved, That this General Convention confesses our failure to lead and to resolve this discontinuity through legislative efforts based upon resolutions directed at singular and various aspects of these issues; and be it further

Resolved, That this General Convention commissions the Bishops and members of each Diocesan Deputation to initiate a means for all congregations in their jurisdiction to enter into dialogue and deepen their understanding of these complex issues; and further this General Convention directs the President of each Province to appoint one Bishop, one lay deputy and one clerical deputy in that province to

facilitate the process, to receive reports from the dioceses at each meeting of their provincial synod and report to the 71st General Convention; and be it further

Resolved, That this General Convention directs the House of Bishops to prepare a Pastoral Teaching prior to the 71st General Convention using the learnings from the diocesan and provincial processes and calling upon such insight as is necessary from theologians, theological ethicists, social scientists and gay and lesbian persons; and that three lay persons and three members of the clergy from the House of Deputies, appointed by the President of the House of Deputies be included in the preparation of this Pastoral Teaching.

Indianapolis, 1994

General Convention added sexual orientation, along with marital status, sex, disabilities, and age as categories to which non-discrimination in Church membership is assured.

Resolution 1994-C020

Resolved, the House of Bishops concurring, That Title I, Canon 17, Section 5 be amended as follows:

No person shall be denied rights, status [in], or [access to] an equal place in the life, worship, and governance of this Church because of race, color, [or] ethnic origin, national origin, marital status, sex, sexual orientation, disabilities or age, except as otherwise specified by [this] Canon.

General Convention also called for a study of “the theological foundations and pastoral considerations involved in the development of rites honoring love and commitment between persons of the same sex.”

Resolution 1994-C042

Resolved, the House of Deputies concurring, That the 71st General Convention direct the Standing Liturgical Commission and the Theology Committee of the House of Bishops to prepare and present to the 72nd General Convention, as part of the Church’s ongoing dialogue on human sexuality, a report addressing the theological foundations and pastoral considerations involved in the development of rites honoring love and commitment between persons of the same sex; and be it further

Resolved, That no rites for the honoring of love and commitment between persons of the same sex be developed unless and until the preparation of such rites has been authorized by the General Convention; and be it further

Resolved, That the sum of \$8,600 be appropriated to support this work, subject to funding considerations.

Philadelphia, 1997

General Convention reaffirmed the traditional understanding of marriage and called for continuing study.

Resolution 1997-C003

Resolved, That this 72nd General Convention affirm the sacredness of Christian marriage between one man and one woman with intent of life-long relationship; and be it further

Resolved, That this Convention direct the Standing Liturgical Commission to continue its study of theological aspects of committed relationships of same-sex couples, and to issue a full report including recommendations of future steps for the resolution of issues related to such committed relationships no later than November 1999 for consideration at the 73rd General Convention.

Denver, 2000

General Convention acknowledged relationships other than marriage.

Resolution 2000-D039

Resolved, That the members of the 73rd General Convention intend for this Church to provide a safe and just structure in which all can utilize their gifts and creative energies for mission; and be it further

Resolved, That we acknowledge that while the issues of human sexuality are not yet resolved, there are currently couples in the Body of Christ and in this Church who are living in marriage and couples in the Body of Christ and in this Church who are living in other life-long committed relationships; and be it further

Resolved, That we expect such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God; and be it further

Resolved, That we denounce promiscuity, exploitation, and abusiveness in the relationships of any of our members; and be it further

Resolved, That this Church intends to hold all its members accountable to these values, and will provide for them the prayerful support, encouragement, and pastoral care necessary to live faithfully by them; and be it further

Resolved, That we acknowledge that some, acting in good conscience, who disagree with the traditional teaching of the Church on human sexuality, will act in contradiction to that position; and be it further

Resolved, That in continuity with previous actions of the General Convention of this Church, and in response to the call for dialogue by the Lambeth Conference, we affirm that those on various sides of controversial issues have a place in the Church, and we reaffirm the imperative to promote conversation between persons of differing experiences and perspectives, while acknowledging the Church's teaching on the sanctity of marriage.

Minneapolis, 2003

Acknowledging continuing differences, General Convention recognized "that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions."

Resolution 2003-C051

Resolved, That the 74th General Convention affirm the following:

1. That our life together as a community of faith is grounded in the saving work of Jesus Christ and expressed in the principles of the Chicago-Lambeth Quadrilateral: Holy Scripture, the historic Creeds of the Church, the two dominical Sacraments, and the Historic Episcopate.
2. That we reaffirm Resolution A069 of the 65th General Convention (1976) that "homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church."
3. That, in our understanding of homosexual persons, differences exist among us about how best to care pastorally for those who intend to live in monogamous, non-celibate unions; and what is, or should be, required, permitted, or prohibited by the doctrine, discipline, and worship of The Episcopal Church concerning the blessing of the same.

4. That we reaffirm Resolution D039 of the 73rd General Convention (2000), that “We expect such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God,” and that such relationships exist throughout the church.

5. That we recognize that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions.

6. That we commit ourselves, and call our church, in the spirit of Resolution A104 of the 70th General Convention (1991), to continued prayer, study, and discernment on the pastoral care for gay and lesbian persons, to include the compilation and development by a special commission organized and appointed by the Presiding Bishop, of resources to facilitate as wide a conversation of discernment as possible throughout the church.

7. That our baptism into Jesus Christ is inseparable from our communion with one another, and we commit ourselves to that communion despite our diversity of opinion and, among dioceses, a diversity of pastoral practice with the gay men and lesbians among us.

8. That it is a matter of faith that our Lord longs for our unity as his disciples, and for us this entails living within the boundaries of the Constitution and Canons of The Episcopal Church. We believe this discipline expresses faithfulness to our polity and that it will facilitate the conversation we seek, not only in The Episcopal Church, but also in the wider Anglican Communion and beyond.

Anaheim, 2009

The General Convention directs the Standing Commission on Liturgy and Music to “collect and develop theological and liturgical resources” for blessing same-gender relationships.

Resolution 2009-C056

Resolved, the House of Deputies concurring, That the 76th General Convention acknowledge the changing circumstances in the United States and in other nations, as legislation authorizing or forbidding marriage, civil unions or domestic partnerships for gay and lesbian persons is passed in various civil jurisdictions that call forth a renewed pastoral response from this Church, and for an open process for the consideration of theological and liturgical resources for the blessing of same gender relationships; and be it further

Resolved, That the Standing Commission on Liturgy and Music, in consultation with the House of Bishops, collect and develop theological and liturgical resources, and report to the 77th General Convention; and be it further

Resolved, That the Standing Commission on Liturgy and Music, in consultation with the House of Bishops, devise an open process for the conduct of its work inviting participation from provinces, dioceses, congregations, and individuals who are engaged in such theological work, and inviting theological reflection from throughout the Anglican Communion; and be it further

Resolved, That bishops, particularly those in dioceses within civil jurisdictions where same-gender marriage, civil unions, or domestic partnerships are legal, may provide generous pastoral response to meet the needs of members of this Church; and be it further

Resolved, That this Convention honor the theological diversity of this Church in regard to matters of human sexuality; and be it further

Resolved, That the members of this Church be encouraged to engage in this effort.

Glossary

This glossary of legal and canonical terms, along with other terms often used in discussing same-gender blessings, is intended to inform and enhance discussions of the theological and liturgical resources, as well as preparation for and use of any liturgy authorized by General Convention. Most of these terms are discussed in greater depth in the essay “Faith, Hope, and Love: Theological Resources for Blessing Same-Gender Relationships.”

Blessing. “The active outgoing of divine grace.”⁸³ When a blessing is given, for example, at a Celebration and Blessing of a Marriage or during a rite for blessing a same-gender relationship, the Church understands that God’s blessing has been recognized in the lives of the couple and also imparted in a new way because of the Church’s action. The marital blessing involves three distinct but interdependent aspects: we (the Church) bless God in thanksgiving for God’s grace already evident in the lives of the couple; we pronounce God’s blessing upon those in covenantal relationships to strengthen their covenantal bonds; and we commission couples as witnesses of God’s love for the world.

Blessing of a Civil Marriage. *The Book of Common Prayer* rite by which a husband and wife who were previously married by competent civil authority, with appropriate documentation, have their civil marriage blessed by the Church.

Canon. The Canons of the Episcopal Church are the laws which set out the enactments of the ecclesiastical polity of the Church as governed by The Episcopal Church’s Constitution and revised by General Convention. Each diocese of The Episcopal Church has its own canons, which must be consistent with the Canons of the Episcopal Church.

Civil marriage. A civil marriage is a marriage obtained by following the legal requirements of the state or jurisdiction in which the marriage is created. A civil marriage is often described as a special form of legal contract, established and regulated by each state and entered into by two consenting parties. A civil marriage carries both legal benefits and responsibilities under both state and federal law. A state’s civil marriage statutes specify which couples are permitted to marry or are prohibited from marrying and who is authorized to officiate at a civil marriage.

Civil union. A civil union is a state-recognized legal contract, the status of which is authorized under the laws of some states. The enacting statutes typically grant couples, including same-gender couples, in a civil union the rights, benefits, and obligations of married couples under state law. These benefits and responsibilities vary from state to state and in some cases do not replicate all of the benefits of civil marriage. The statutes specify who is eligible to enter into a civil union and who is authorized to officiate at a civil union. Under current federal law and the laws of at least thirty-five states, civil unions are either not recognized at all or are not recognized as the equivalent of civil marriage. Some states that do not authorize civil unions will recognize a civil union lawfully obtained in another state.

Common-law marriage. A common-law marriage is established when a man and a woman live together and identify themselves as husband and wife for a sufficient time, with the express mutual intent of establishing a marriage. Some states require seven years of continuous cohabitation; but others do not specify the number of years. In states that recognize common-law marriage, the status of common-law marriage is generally accorded all of the benefits and obligations of a civil marriage. Fewer than twenty states recognize common-law marriages.

Constitution. Unless otherwise noted, this word refers to the Constitution of the Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church, as adopted by the General Convention in October 1789 and amended in subsequent General Conventions.

Covenant. The fundamental relationship between God and God’s people. The concept has a long and varied history, biblical and otherwise. Christians understand covenantal relationship to derive primarily from the gracious covenant God has made with us in Christ. We enact this covenant in baptism and

⁸³ Alan Richardson, ed., *A Theological Word Book of the Bible* (New York: Macmillan, 1960), 33.

sustain it in the eucharist. For the Church, a covenant is a relationship initiated by God through Jesus Christ to which a body of people responds in faith; in which God promises that the people will be God's; and in which God requires God's people to be faithful, to do justice, to love mercy, and to walk humbly with God; and to whom, through the Holy Spirit, God gives the grace to do so. As Christians, we respond to God's gracious covenant in Christ by living faithfully in all of our various relationships. Scripture and Christian history bear witness to these essential elements of covenantal relationship: taking vows, intending lifelong commitment, and bearing the fruit of God's grace in the relationship.

Covenant of marriage. The *Book of Common Prayer* proclaims that "Christian marriage is a solemn and public covenant between a man and a woman in the presence of God" (BCP, 422). In the Catechism (BCP, 861), in response to the question "What is Holy Matrimony?" we read: "Holy Matrimony is Christian Marriage, in which the woman and man enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows."

Defense of Marriage Act (DOMA). The Defense of Marriage Act, commonly known as DOMA, is a federal law which defines marriage as a legal union between one man and one woman for purposes of all federal laws and which provides that states (or other governmental entities) do not need to recognize a marriage from another state if it is between people of the same sex. DOMA was signed into law in 1996. Some state laws prohibiting same-gender marriages are known as "state DOMAs."

In addition, at least thirty-five states have their own Defense of Marriage Acts, while two more states have strong language that defines marriage as only between one man and one woman. In approximately thirty states, voters have approved amendments to state constitutions that also define marriage as between one man and one woman only.

DOMA has raised serious legal issues when people of the same gender marry legally in one state but then move to another state that does not recognize or permit same-gender marriages.

Divorce. The legal process under state law by which a marriage is ended and through which the court determines the parties' future legal and financial obligations to each other and to their children. In states with civil unions, the termination process generally is known as "dissolution," or some term other than "divorce."

Domestic partnership. Some states and cities have enacted domestic partnership laws or ordinances, granting same-gender and different-gender couples a bundle of specific rights, less than those granted under marriage or civil-union laws. These laws vary considerably in their scope.

Holy Matrimony. Holy Matrimony is Christian marriage, as defined above under "Covenant of Marriage," using The Celebration and Blessing of a Marriage or An Order for Marriage from the *Book of Common Prayer*.

Judgment of marital status. Under Canon I.19.2, a "member of the Church whose marriage has been annulled or dissolved by a civil court may apply to the Bishop or Ecclesiastical Authority of the Diocese in which such person is legally or canonically resident for a judgment as to his or her marital status in the eyes of the Church. Such judgment may be a recognition of the nullity, or of the termination of the said marriage." A judgment of marital status may be requested at any time, not just when contemplating remarriage. Many Church members find support and comfort, after the termination of a civil marriage, in seeking this judgment, which establishes the unmarried status in the eyes of the Church. Such a judgment is also useful if the person seeks to remarry and, under Canon I.19.3(a), must provide evidence of the end of the prior marriage through annulment or divorce. This process is distinct from the consultation with the Bishop Diocesan regarding remarriage after divorce, found in Canon I.19.3(c).

Same-gender marriage. Some states give same-gender couples access to their civil marriage statutes, which typically use the phrase "same-sex marriage." In those states, these marriages are accorded all

of the rights and obligations of civil marriage under state law. Currently, the federal government and more than thirty-five states do not recognize these as civil marriages (see “Defense of Marriage Act”).

Vow. A solemn and voluntary promise. Marital vows are voluntary pledges instituted and accepted by the Church, by which the woman and man give and bind themselves to each other. Vows exchanged in Holy Matrimony or in the proposed liturgy for the blessing of a same-gender couple represent commitment, fidelity, and witness.

As Christians have come to understand covenantal relationship, especially in the light of God’s gracious covenant with us in Christ, a “vow” signifies permanence and inviolability. The Church affirms and supports this definition of a vowed relationship for couples entering into marriage as well as for same-gender couples entering into covenantal relationship using the proposed liturgy. The Church also recognizes that human covenants will sometimes, perhaps often, fall short of the model established in the covenant God makes with us in baptism. Nonetheless, Christians strive to enter into a vowed relationship with God’s help and in the power of the Holy Spirit.

**Supplement to
Holy Women,
Holy Men:
Celebrating the Saints**

Additional Commemorations

March 28 James Solomon Russell

I

O God the font of resurrected life, we bless thee for the courageous witness of thy deacon, James Solomon Russell, whose mosaic ministry overcame all adversities: Draw us into the wilderness and speak tenderly to us there so that we might love and worship thee as he did, assured in our legacy of saving grace through Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, for ever and ever. *Amen.*

II

God, font of resurrected life, we bless you for the courageous witness of your deacon, James Solomon Russell, whose mosaic ministry vaulted over adversity; allure us into the wilderness and speak tenderly to us there so that we might love and worship you as he did, sure of our legacy of saving grace through Jesus Christ, who lives and reigns with you and the Holy Spirit, always and ever. *Amen.*

1 Chronicles 29:10-13

Psalm 126

1 Timothy 6:11-16

John 14:8-14

Preface of Dedication of a Church

April 17 Emily Cooper

I

God of the holy innocents, we thank thee for the motherly witness of thy deaconess Emily Cooper, who, in naming and baptizing, did not forget the children: Draw our hearts and minds to the plight of little ones, remembering always the teaching of thy Son that, in receiving a little child in his name, we receive Christ himself, who liveth and reigneth as one with thee and the Spirit, as one, caring for ever and ever. *Amen.*

II

God of the holy innocents, we thank you for the motherly witness of your deaconess Emily Cooper, who, in naming and baptizing, did not forget the children: Draw our hearts and minds also to the plight of little ones, always remembering your Son's teaching that in receiving a little child in his name, we receive Christ himself, who lives and reigns as one with you and the Spirit, as one, caring forever and ever. *Amen.*

Isaiah 40: 3-11

Psalm 27:10-14

Romans 8:35-39

Matthew 18:10-14

Preface of Commemoration of the Dead

May 15 Junia and Andronicus

I

Almighty God, whose Son, the risen Christ, sent forth thine apostles Andronicus and Junia to proclaim the Gospel and extend thy reign: Send us forth in thy Holy Spirit, that women and men may minister as one in faithful witness to the Gospel of Jesus Christ; who liveth and reigneth with thee and the Holy Spirit in perfect unity, one God, now and for ever. *Amen.*

II

Almighty God, whose Son, the risen Christ, sent forth your apostles Andronicus and Junia to proclaim the Gospel and extend your reign: send us forth in your Holy Spirit, that women and men may minister as one in faithful witness to the Gospel of Jesus Christ; who lives and reigns with you and the Holy Spirit in perfect unity, one God, now and for ever. *Amen.*

Isaiah 61:1-4

Psalm 68:7-11

Romans 16: 7, 25-27

John 17:6-23

Preface of Apostles and Ordinations

July 1 Pauli Murray

I

Liberating God, we thank thee most heartily for the steadfast courage of thy servant Pauli Murray, who didst fight long and well: Unshackle us from the bonds of prejudice and fear so that we may show forth thy reconciling love and true freedom, which thou didst reveal through thy Son our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Liberating God, we thank you most heartily for the steadfast courage of your servant Pauli Murray, who fought long and well: Unshackle us from bonds of prejudice and fear so that we show forth your reconciling love and true freedom, which you revealed through your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Isaiah 49:1-6

Psalm 119:17-24

Galatians 3:26-29

Mark 12:1-12

Preface of All Saints

July 29 First Ordination of Women to the Priesthood in The Episcopal Church

I

O God, who didst pour thy Spirit from on high to bless and summon these women, who heard the strength of thy call: We beseech thee to equip, guide, and inspire us with wisdom, boldness, and faith to put our trust in thee always, hear thee preach new life to thy church and stretch out our hands to serve thee, as thou didst create and redeem us in the name of Jesus Christ, who liveth with thee and the Holy Spirit, one God everlasting. *Amen.*

II

O God, you poured your Spirit from on high to bless and summon these women, who heard the strength of your call: Equip, guide, and inspire us with wisdom, boldness, and faith to trust you in all circumstances, hear you preach new life to your church, and stretch out our hands to serve you, as you created us and redeemed us in the name of Jesus Christ, who lives with you and the Holy Spirit, one God everlasting. *Amen.*

Psalm 33:1-5, 20-21

Esther 12:10-16

Romans 12:9-13

Luke 10:38-42

Preface for Apostles and Ordinations

August 17 Virginia Dare and Manteo

I

God of new life, we give thee thanks for that by the sealing of thy Holy Spirit in baptism thou didst bind Virginia Dare and Manteo to thy service in making neighbors of the peoples of this land: By the power of thy Spirit, lead us into the unknown, trusting in the resurrection of thy Son, our Savior Jesus Christ, who reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

God of new life, we thank you that, by the sealing of your Holy Spirit in baptism, you bound Virginia Dare and Manteo to your service in making neighbors of the peoples of this land: By the power of your Spirit, lead us into the unknown, trusting in the resurrection of your Son, our Savior, Jesus Christ, who reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Isaiah 60:1-4

Psalm 33: 13-15, 18-22

Ephesians 2:13-22

John 10:14-16

Preface of Baptism

September 23 Thecla

I

O God of liberating power, who didst raise up thine apostle Thecla, permitting no obstacle or peril to inhibit her from bearing witness to new life in Jesus Christ: Empower courageous evangelists among us, that men and women everywhere may know the freedom which thou dost offer; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

God of liberating power, you raised up your apostle Thecla, who allowed no obstacle or peril to inhibit her from bearing witness to new life in Jesus Christ: Empower courageous evangelists among us, that men and women everywhere may experience the freedom you offer; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Exodus 1:15-21

Psalm 91:9-15

2 Timothy 3:10-12

John 4:23-30, 39-42

Preface of Apostles and Ordinations

Alternative Collects

December 1 Charles de Foucauld

I

God of all, whose son Charles de Foucauld didst return to thee through his encounter with Islam and the desert, and glorified thee by his very life: Be ever present to us wherever we are living out the Gospel, that we also might be faithful witnesses of the life and death of Jesus; who doeth minister in hope and glory with thee and the Holy Spirit, now and for ever. *Amen.*

II

God of all, your son Charles de Foucauld returned to you through Islam and the desert, and glorified you by his very life: Be ever present to us, wherever we are living the Gospel, that we might be faithful witnesses of the life and death of Jesus; who ministers in hope and glory with you and the Holy Spirit, now and for ever. *Amen.*

December 3 Francis Xavier

I

Loving God, who didst call Francis Xavier to be a harbinger of the Good News of Jesus Christ to people far off: Bring us to the new life of glory promised to all who follow in the Way of thy Son Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II

Loving God, you commissioned Francis Xavier as a harbinger of the Good News of Jesus Christ to people far from his home: Bring us, we pray, to the new life of glory promised to all who follow in the Way; through the same Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

December 8 Richard Baxter

I

Righteous and Steadfast God, we offer thanks for the witness of Richard Baxter, who did not cease to love thee despite the cost to himself: Steady us in paths of righteousness and truth, following thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, One God, now and for ever. *Amen.*

II

Righteous and Steadfast God, we offer manifold thanks for the witness of Richard Baxter, who did not yield his love for you despite the cost to himself. Steady us in paths of righteousness and truth, following your Son Jesus Christ, who walks with you and the Holy Spirit as One, now and for ever. *Amen.*

December 10 Karl Barth

I

Transcendent God, who didst reveal to Karl Barth a vision of the system of theology, providing a key to knowledge of sin and creation: Grant us the intelligence and definition to grasp what is within our ken that we may realize our heritage as rational beings, wise to the word, the water and the wine of thy Son, Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, One for ever more. *Amen.*

II

Transcendent God, you revealed to Karl Barth a vision of the system of theology, glimpsing the knowledge of sin and creation: Admit to us intelligence and definition to grasp what is within our ken so that we fulfill our potential as thinking beings, wise to the Word, the Water and the Wine of your son, Jesus, who lives and reigns with you and the Holy Spirit, one mind, for ever more. *Amen.*

December 10 Thomas Merton

I

O God, who didst guide thy servant Thomas Merton to proclaim justice in the midst of silence: Edify us also, so that we may contemplate Christ in the silence of our hearts and in our souls, continually craving the knowledge of him who liveth and reigneth with thee and the Holy Spirit, One God, for ever and ever. *Amen.*

II

God of guiding words, you led your servant Thomas Merton to form the letters that promoted justice over silence; edify us, too, so that we contemplate Christ in the silence of our hearts and in our souls, continually craving the knowledge of him, who lives and reigns with you and the Holy Spirit, all One, forevermore. *Amen.*

December 13 Lucy (Lucia)

I

God of the martyrs, who didst send Jesus to illumine our darkness: We beseech thee to crown us with the light of Christ, that with thy daughter Lucy, we may shun the way of sin and so walk the path that thou dost light each day of our lives; through the glory of thy Son Jesus Christ, who liveth with thee and the Holy Spirit, now and for ever. *Amen.*

II

God of the martyrs, you sent Jesus to illumine our darkness: Crown us with the light of Christ, that with your daughter Lucy, we may shun the way of sin to walk on the path that you light each day of our lives, through the glory of your Son Jesus Christ, who lives with you and the Holy Spirit, now and for ever. *Amen.*

December 14 Juan de la Cruz (John of the Cross)

I

God of love, who didst endow Juan de la Cruz with a spirit of self-denial, a love of the Cross, and a tireless heart for others: Grant that we also may seek thee first, love with thy love, and come to the eternal vision of thy glory; through Jesus Christ our Lord, Brother and Friend, who liveth and reigneth with thee, in the unity of the Holy Spirit, now and for ever. *Amen.*

II

God of love, who endowed Juan de la Cruz with a spirit of self-denial, a love of your Cross, and a tireless heart for others: Grant that we may seek you first, love with your love and come to the eternal vision of your glory; through Jesus Christ, our Lord, Brother and Friend, who lives and reigns with you, in unity with the Holy Spirit, now and for ever. *Amen.*

December 15 John Horden

I

Beloved God, Breath of Life, who didst endue the intrepid John Horden with a facility for many languages, that he might speak thy word with native peoples in snowy lands: Loose our tongues that, we may fearlessly proclaim and make known the Good News of communion everlasting with Christ, who with thee and the Holy Spirit, reigneth as One in glory, through ages of ages. *Amen.*

II

Beloved Breath of Life, you formed intrepid John Horden with facility in many languages that he might speak your word with native peoples in snowy lands: Untie our tongues, we pray, so that, unafraid and understood, we may proclaim the Good News of communion everlasting with Christ, who with you and the Holy Spirit, reigns as one, in glory, through ages and ages. *Amen.*

December 15 Robert McDonald

I

God of ice, sea and sky, whose call to mission steeled the resolve of Robert McDonald that he might brave the Arctic to minister to thy peoples: Fill us with longing for communion with companions that we may praise thee in the language of love, through the Name of Jesus Christ who dwelleth with thee and the Holy Spirit, now and for ever. *Amen.*

II

God of ice, sea and sky, your call to mission steeled the resolve of Robert McDonald, who braved the Arctic to minister to your peoples: Entice us with longing for communion through companions so that we praise you in the language of love, through the name of Jesus Christ, who dwells with you and the Holy Spirit, now and for ever. *Amen.*

December 16 Ralph Adams Cram, Richard Upjohn, and John LaFarge

I

Architect of Souls, whose soaring vision, which thou didst reveal to Ralph Cram, Richard Upjohn and John LaFarge, moved them to design churches of arches and towers in carved stone and stained glass: Revive our artists' eyes that we may reveal a heavenly brilliance in the world; in the Name of Jesus Christ, who liveth with thee and the Holy Spirit, for ever and ever. *Amen.*

II

Soul builder, your soaring vision, granted to Ralph Cram, Richard Upjohn and John LaFarge, moved them to design churches of arches and towers, in carved stone and stained glass. Revive our artist's eyes that we might recolor a dull world with heavenly brilliance in the name of Jesus Christ, who lives with you and the Holy Spirit, forever and ever. *Amen.*

December 17 William Lloyd Garrison and Maria Stewart

I

God, in whose service alone is perfect freedom; we thank thee for thy prophets William Lloyd Garrison and Maria Stewart, who testified that we are made not by the color of our skin but by the principle formed in our soul: Commission us to break every chain of enslavement so that bondage and ignorance may melt like wax before flames, and we may build a community of justice and love, founded on Jesus Christ our cornerstone; who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II

God, in whose service alone is perfect freedom; we thank you for your prophets William Lloyd Garrison and Maria Stewart, who testified that we are made not by the color of our skin but by the principle formed in our soul: Commission us to break every chain of enslavement so that bondage and ignorance may melt like wax before flames and we may build a community of justice and love, founded on Jesus Christ, our cornerstone; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

December 22 Henry Budd

I

Creator of light, who didst call thy son Henry Budd to serve Christ at the margins of northern Canada: Transform us, we pray, as baptized believers in service to our Lord, so that we may be ever joyful in that mission; through Jesus Christ, who with thee and the Holy Spirit, liveth and reigneth, now and always. *Amen.*

II

Creator of light, you called your son Henry Budd to serve Christ at the margins of northern Canada: Transform us, baptized believers in service to our Lord, so that we may be ever joyful in that mission, through Jesus Christ, who with you and the Holy Spirit, lives and reigns, now and always. *Amen.*

December 22 Charlotte Diggs (Lottie) Moon

I

God of love, who in Jesus Christ brought Good News to the world: We thank thee for instilling in Lottie Moon a zeal for thy mission. Humble us, thine ambassadors, to show our faith through thy grace as we do thy work in the world; for the sake of Jesus Christ thy Son, our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, always and for ever. *Amen.*

II

God of love, who, in Jesus Christ brought Good News to the world: We thank you for instilling Lottie Moon with zeal for your mission. Humble us, your ambassadors, to show our faith through your grace as we do your work in the world, for Christ Jesus, your son, our Savior, who lives with you and the Holy Spirit, one God, all ways and for ever. *Amen.*

December 31 Samuel Ajayi Crowther

I

O God, who with words and witness didst equip thy son, Samuel Crowther, with nimbleness of tongue and integrity of spirit to preach the Word in West Africa: Free us from all enslavement so that, with endurance and authority, we may boldly proclaim thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, here and now and for ever. *Amen.*

II

God of words and witness, you equipped your son, Samuel Crowther, with nimbleness of tongue and integrity of spirit to preach the Word in West Africa: Free us from all enslavement so that, with endurance and authority, we may boldly proclaim your Son Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, here and now and for ever. *Amen.*

January 2 Vedanayagam Samuel Azariah

I

O God who art with us in every culture and community; we thank thee for raising up Samuel Azariah as the first indigenous bishop in India: Strengthen us, we beseech thee, by his witness to thy love in his labor to unify the Church in India, so that we, being of diverse tongues and cultures, might braid our threads into one strong cord to speak thy word; we pray this in thy name, in the name of thy Son, and the name of the Holy Spirit, now and for ever. *Amen.*

II

God, you are with us in every culture and community; we thank you for raising up Samuel Azariah as the first indigenous bishop in India: Strengthen us by his witness to your love in his labor to unify the Church in India, so that we, of many tongues and cultures, might braid our threads into one strong cord to speak your word; we ask this in your name, in the name of your Son and the name of the Holy Spirit, now and for ever. *Amen.*

January 3 William Passavant

I

O God of Compassion and Mercy who dost search our hearts; we give thanks for William Passavant and the women of the German deaconess movement, who didst follow Jesus to teach, foster and nurse the needy: So fill our sight with the foretaste of thy heaven come down to earth that we might see the dignity of all thy children; through Jesus Christ, who with thee and the Holy Spirit, blesseth us always. *Amen.*

II

Compassionate God, Mother of Mercy, who searches our hearts, we thank you for William Passavant and the women of the German deaconess movement, who followed Jesus to teach, to mother and to nurse those who are needy: So fill our sights with your vision of heaven on earth that we might see the dignity of all your children; through Jesus Christ, who with you and the Holy Spirit blesses us always. *Amen.*

January 16 Richard Meux Benson and Charles Gore

I

Generous God, we thank thee for the ministries of Richard Meux Benson and Charles Gore, to strengthen thy church through the revival of Anglican monasticism: Fill us also, we pray, with longing to live according to the teachings of Christ, so that through him we may transform church and society, following thy Son Jesus Christ, who liveth and reigneth we thee and the Holy Spirit, in justice and peace, for ever and ever. *Amen.*

II

Generous God, we thank you for the ministries of Richard Meux Benson and Charles Gore, to energize your church by reviving Anglican monasticism: Fill us also with longing to live as Christ taught, so that we may transform church and society, following your Son Jesus Christ, who lives with you and the Holy Spirit, in justice and peace, for ever and ever. *Amen.*

January 27 Lydia, Dorcas and Phoebe

I

God of all Grace, who didst call thy daughters, Lydia, Dorcas and Phoebe, to serve as prayerful and devoted disciples of Jesus Christ through stewardship, mercy and service: We beseech thee to inspire us, like them, to build up thy church in hospitality, charity and bold witness to the Gospel of Christ, who liveth and reigneth with thee and the Holy Spirit, one God, now and evermore. *Amen.*

II

God of all Grace, you called your daughters, Lydia, Dorcas and Phoebe, to serve as prayerful and devoted disciples of Jesus Christ through stewardship, mercy and service: Inspire us, like them, to build up your church in hospitality, charity and bold witness to the Gospel of Christ; who lives and reigns with you and the Holy Spirit, one God, now and evermore. *Amen.*

January 29 Andrei Rublev

I

Holy God, we bless thee for the gift of thy monk and icon writer Andrei Rublev, who, inspired by the Holy Spirit, didst open a window into heaven for generations to come, revealing the beauty of Christ and the majesty and mystery of the holy and blessed Trinity; who liveth and reigneth throughout ages of ages. *Amen.*

II

Holy God, we bless you for the gift of your monk and icon writer Andrei Rublev, who, inspired by the Holy Spirit, opened a window into heaven for generations to come, revealing the beauty of Christ and the majesty and mystery of the holy and blessed Trinity; who lives and reigns through ages of ages. *Amen.*

January 31 Juan Bosco

I

Compassionate God, who didst call Giovanni Bosco to be a teacher and father to the young: Fill us with love like his, that we may give ourselves completely to thy service and to the salvation of all;

through thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Compassionate God, you called Giovanni Bosco to be a teacher and father to the young: Fill us with love like his, that we may give ourselves completely to your service and to the salvation of all; through your Son Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

January 31 Samuel Shoemaker

I

O God, Shepherd of our Souls, we thank thee for thy priest Samuel Shoemaker and for spreading thy grace and power for healing and recovery through Alcoholics Anonymous: Lead us, we pray saints and sinners all, that we may follow thy way according to the word spoken by thy Son, Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

II

O God, Shepherd of our Souls, we thank you for your priest Samuel Shoemaker and for spreading your grace and power for healing and recovery through Alcoholics Anonymous; Lead us, saints and sinners all, so that we may follow your way according to the word spoken by your Son, Jesus Christ, who lives and reigns with you and the Holy Spirit, now and for ever. *Amen.*

**February 3 The Dorchester Chaplains: Lieutenant George Fox,
Lieutenant Alexander D. Goode, Lieutenant Clark V. Poling,
Lieutenant John P. Washington**

I

Holy God, who didst inspire the Dorchester Chaplains to be models of steadfast sacrificial love in a tragic and terrifying time: Help us to follow their example, that their courageous ministry may inspire chaplains and all who serve to recognize and witness to your presence in the midst of peril; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Holy God, you inspired the Dorchester chaplains to be models of steadfast sacrificial love in a tragic and terrifying time: Help us to follow their example, that their courageous ministry may inspire chaplains and all who serve, to recognize and witness to your presence in the midst of peril; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

February 5 Roger Williams and Anne Hutchinson

I

O God who dost bless us that we might be a blessing; we thank thee for the lives of Anne Hutchinson and Roger Williams, prophets and exemplars of tolerance and liberty: Accompany us in your paths of holiness and good conscience so that we may be guided to fullness of life in harmony with our neighbors; through the radiance of Jesus Christ, who liveth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

God, who blesses us so we will be a blessing, we thank you for the lives of Anne Hutchinson and Roger Williams, prophets and exemplars of tolerance and liberty; accompany us in your paths of holiness and good conscience so that we may be guided to fullness of life in harmony with our neighbors, through the radiance of Jesus Christ, who lives with you and the Holy Spirit, one God, for ever and ever. *Amen.*

February 11 Frances Jane (Fanny) Van Alstyne Crosby

I

O God, the blessed assurance of all who trust in thee; we thank thee for thy servant Fanny Crosby, who gave voice to thy people's heartfelt praise; and we pray that, inspired by her words and example, we may rejoice to sing of thy love, praising our Savior, who liveth and reigneth we thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

O God, the blessed assurance of all who trust in you: We give you thanks for your servant Fanny Crosby, who gave voice to your people's heartfelt praise; and we pray that we, inspired by her words and example, may rejoice to sing of your love, praising our Savior, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

February 12 Charles Freer Andrews

I

Gracious God, who didst call Charles Freer Andrews to show forth thy salvation to the poor: By the power of thy Holy Spirit, inspire in us a tender concern, a passionate justice, and an active love for all people, that there may be one Body and one Spirit in Jesus Christ, our Savior; who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II

Gracious God, you called Charles Freer Andrews to show forth your salvation to the poor: By your Holy Spirit inspire in us a tender concern, a passionate justice and an active love for all people, that there may be one Body and one Spirit in Jesus Christ, our Savior; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

February 16 Charles Todd Quintard

I

O God, whose name is blessed among the faithful; we remember thy bishop and physician Charles Quintard for his dedicated devotion to the injured, segregated and uneducated, burdened by bigotry and poverty: Open our hearts, we beseech thee, to bring unity, reconciliation, and sanctuary in the name of Jesus Christ, our One High Priest, who with thee and thy Spirit liveth and reigneth, one God, world without end. *Amen.*

II

O God, whose name is blessed among the faithful; we remember your bishop and physician Charles Quintard for his dedicated devotion to people who are injured, segregated and uneducated, burdened by bigotry and poverty: Open our hearts to bring unity, reconciliation, and sanctuary in the name of Jesus Christ, our One High Priest, who with you and your Spirit lives and reigns, one God, world without end. *Amen.*

February 20 Frederick Douglass

I

God of justice, we bless thee for the impassioned and lifelong witness of Frederick Douglas to this nation's declarations of democracy, and for thine assurance of equality for all: Steady our way against tyranny, our own and others', so that we may respect every human being as we have vowed to our beloved Savior Jesus Christ, and to thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

God of justice, we bless you for the impassioned and lifelong witness of Frederick Douglass to this nation's declarations of democracy, and for your assurance of equality for all: steady our way against tyranny, our own and others', so that we respect every human being as we have vowed to our beloved Savior Jesus Christ, and to you and the Holy Spirit, one God, now and for ever. *Amen.*

February 21 John Henry Newman

I

God of all wisdom we thank thee for John Henry Newman, whose eloquence bore witness that thy Church is one, holy, catholic and apostolic: Keep thou our feet on our journey, we pray, that thy kindly light may lead us into thy kingdom, offered through the knowledge of Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever. *Amen.*

II

God of all wisdom, we thank you for John Henry Newman, whose eloquence bore witness that your Church is one, holy, catholic and apostolic: Stay close to us on our journey so that your kindly light leads us into your kingdom, offered through the knowledge of Jesus Christ our Savior, who lives with you and the Holy Spirit, one God, for ever. *Amen.*

February 22 Eric Liddell

I

God of our strength, we thank thee for the mission and ministry of Eric Liddell, for his resolute courage in contest and captivity: Grant us endurance that we also may run the race that is set before us, and persevere in patient witness, until we wear the crown of victory won for us by Jesus Christ, who with you and the Holy Spirit, liveth and reigneth One God, for ever. *Amen.*

II

God of our strength, we thank you for the mission and ministry of Eric Liddell, for his resolute courage in contest and captivity: Grant us endurance that we also may run the race set before us and persevere in patient witness, until we wear the crown of victory won for us by Jesus Christ, who with you and the Holy Spirit, lives and reigns as One, for ever. *Amen.*

February 25 John Roberts

I

O God our Creator: we thank thee for thy missionary John Roberts, who didst live and teach thy Gospel with respect and amity among the Shoshone and Arapahoe peoples: And we pray that we also may share the Good News of thy Christ as friends gathered in the embrace of thy loving Spirit; for thou art one God, Father, Son, and Holy Spirit, living and true, unto the ages of ages. *Amen.*

II

Creator God, we thank you for your missionary John Roberts, who lived and taught your Gospel with respect and amity among the Shoshone and Arapahoe peoples: And we pray that we also may share the Good News of your Christ as friends gathered in the embrace of your loving Spirit; for you are one God, Father, Son, and Holy Spirit, living and true, to the ages of ages. *Amen.*

February 26 Emily Malbone Morgan

I

God, our Companion, we thank thee for the life of Emily Malbone Morgan; and for the simple path of intercession, social justice, and unity that she walked with her sisters in Christ: Draw us, like her, we beseech thee, to companions in prayer and faithful living so that we may dedicate ourselves to the life and teaching of our just Savior, Jesus Christ, who with thee and the Holy Spirit, liveth and reigneth, one God, for ever and ever. *Amen.*

II

God, our Companion, we thank you for the life of Emily Malbone Morgan; and for the simple path of intercession, social justice, and unity that she walked with her sisters in Christ: Draw us, like her, to companions in prayer and to faithful living so that we dedicate ourselves to the life and teachings

of our just Savior, Jesus Christ, who with you and the Holy Spirit, lives and reigns, one God, for ever and ever. *Amen.*

February 28 Anna Julia Haywood Cooper and Elizabeth Evelyn Wright

I

Almighty God, who didst inspire thy servants Anna Julia Haywood Cooper and Elizabeth Evelyn Wright with the love of learning and the skill of teaching: Enlighten us more and more, we pray, though the discipline of learning, and deepen our commitment to the education of all your children; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Almighty God, you inspired your servants Anna Julia Haywood Cooper and Elizabeth Evelyn Wright with the love of learning and the skill of teaching: Enlighten us more and more through the discipline of learning, and deepen our commitment to the education of all your children; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

February 29 John Cassian

I

Holy and Mighty One, whose beloved Son Jesus Christ blessed the pure in heart; we give thee thanks for the life and teaching of John Cassian that draw us to a discipline of holy living for the sake of thy reign: Help us to transform purity of heart into holiness of life, that we and the whole creation may resound with thy love, shown to us in our Savior Jesus Christ; who with thee and the Holy Spirit is one God, living and true, unto the ages of ages. *Amen.*

II

Holy and Mighty One, whose beloved Son Jesus Christ blessed the pure in heart; we give you thanks for the life and teachings of John Cassian that draw us to a discipline of holy living for the sake of your reign: Help us to transform purity of heart into holiness of life, that we and the whole creation may resound with your love, shown to us in our Savior Jesus Christ; who with you and the Holy Spirit is one God, living and true, to the ages of ages. *Amen.*

March 4 Paul Cuffee

I

Almighty God, who didst call Paul Cuffee to be a powerful evangelist and preacher and so to win many souls for Christ among the Native Americans of Long Island: Help us, we pray, to proclaim thy Word with power, in the Name of the same Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II

Almighty God, you called Paul Cuffee to be a powerful evangelist and preacher and so to win many souls for Christ among the Native Americans of Long Island: Help us to proclaim your Word with power, in the Name of the same Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

March 6 William W. Mayo, Charles F. Menninger, and Their Sons

I

Divine Physician, who blindest all wounds and makest all things whole: We bless thee for the work and witness of the Mayo and Menninger families in changing medicine by caring for the whole person, not illness alone. As Jesus went about healing the sick as a sign of the reign of God come near, renew our minds and heal our bodies so that our lives may be made whole and thy grace may fill all with the

healing offered in thy Word, Jesus Christ, divine physician, who liveth and reigneth with thee as One God with the Holy Spirit, world without end. *Amen.*

II

Divine Physician, who binds all wounds and makes all things whole: We bless you for the work and witness of the Mayo and Menninger families in changing medicine by caring for the whole person, not illness alone. As Jesus went about healing the sick as a sign of the reign of God come near, renew our minds and heal our bodies so that our lives may be made whole and your grace may fill all with the healing offered in your Word, Jesus Christ, divine physician, who lives and reigns with you as One God with the Holy Spirit, world without end. *Amen.*

March 8 Geoffrey Anketell Studdert Kennedy

I

Glorious God, we give thanks for the high and holy as well as for the common things of the earth which thou hast created: Awaken us to your divine and human gifts in all people, we beseech thee, that, like thy servant Geoffrey Studdert Kennedy, we may magnify thee, the holy and undivided Trinity, who livest and reignest for the life of the world to come. *Amen.*

II

Glorious God, we give thanks for the high and holy as well as for the common things of the earth which you have created: Awaken us to your divine and human gifts in all people, so that, like your servant Geoffrey Studdert Kennedy, we may magnify you, the holy and undivided Trinity, living and reigning for the life of the world to come. *Amen.*

March 26 Richard Allen

I

Loving God, whose servant Richard Allen was born a slave, but your beloved child by adoption in Jesus Christ; by the power of the Holy Spirit he was led to proclaim liberty to his captive people: Give us strength, we pray, to proclaim thy freedom to the captives of our world; through Jesus Christ, Savior of all, who with thee and the Holy Spirit, liveth and reigneth, one God, for ever and ever. *Amen.*

II

Loving God, your servant Richard Allen was born a slave, but your beloved child by adoption in Jesus Christ; by the power of the Holy Spirit he was led to proclaim liberty to his captive people: Give us strength to proclaim your freedom to the captives of our world; through Jesus Christ, Savior of all, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

March 30 Innocent of Alaska

I

Holy Immortal One, who didst bless thy people by calling Innocent to be an apostle and light to the people of Alaska, and to proclaim the providence and grace of God: Guide our steps that we may witness to the Gospel of Christ wherever we are led and serve thee as gladly in privation as in power; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, unto the ages of ages. *Amen.*

II

Holy Immortal One, you blessed your people by calling Innocent to be an apostle and light to the people of Alaska, and to proclaim the providence and grace of God: Guide our steps, that we may witness to the Gospel of Christ wherever we are led, and serve you as gladly in privation as in power; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, to the ages of ages. *Amen.*

April 5 Pandita Mary Ramabai

I

O God, giver of Life; we bless thee for the baptismal witness of Mary Ramabai, who didst seek to give freedom, voice and vote to the women of India: so fill us with thy promise of new life that we also may be brave and persistent in bearing witness to the living Christ in company with those women who ran from his tomb to tell the good news of his resurrection. *Amen.*

II

Life-giving God, we bless you for the baptismal witness of Mary Ramabai, who sought to give freedom, voice and vote to the women of India; so fill us with your promise of new life that we also may be brave and persistent in bearing witness to the living Christ in company with those women who ran from his tomb to tell the good news of his resurrection. *Amen.*

April 6 Daniel G.C. Wu

I

O God who loveth thy people always; we thank thee for Daniel Wu and his mission among Chinese immigrants to raise up congregations. By the power of the Holy Spirit, encourage thy Church to raise up leaders for the gifts and ministries of all people, so that thy love may hold us all constant in faith to the Eternal Word, Jesus Christ, who with thee and the Holy Spirit, liveth and reigneth, one God, now and for ever. *Amen.*

II

God our Constant Lover, we thank you for Daniel Wu and his mission among Chinese immigrants to raise up congregations; by the power of your Holy Spirit, encourage your Church to raise up leaders with respect for the gifts and ministries for all people, so that your love holds us all constant in faith to the Eternal Word, Jesus Christ, who with you and the Holy Spirit, lives and reigns, one God, now and for ever. *Amen.*

April 8 William Augustus Muhlenberg and Anne Ayres

I

God of justice and truth, we pray that thy Church may never abandon those who are poor and neglected, homeless and destitute, old or sick or lonely. Perpetually renew in us the vision and compassion of thy servants, William Muhlenberg and Anne Ayers, that we may endeavor to heal the broken and turn their sorrow into joy; through Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, the strong name of the Trinity, for ever and ever. *Amen.*

II

God of justice, God of Truth, we pray that your Church never abandon those who are poor and neglected, homeless and destitute, old or sick or lonely. Perpetually renew in us the vision and compassion of your servants, William Muhlenberg and Anne Ayers, so that we may endeavor to heal the broken and turn their sorrow to joy; through Jesus Christ, who lives and reigns with you and the Holy Spirit, the strong name of the Trinity, for ever and ever. *Amen.*

April 10 Pierre Teilhard de Chardin

I

Eternal God, whose glory the whole cosmos singeth, from the division of a single cell to the vast expanse of interstellar space: We bless thee for thy theologian and scientist Pierre Teilhard de Chardin, who didst perceive the divine in evolving creation. Sustain our vows to be faithful stewards of thy creation and our longing to be heirs of thine eternal kingdom; through Jesus Christ, the firstborn of all creation, who with thee and the Holy Spirit, liveth and reigneth, for this day and always. *Amen.*

II

Eternal God, the whole cosmos sings of your glory, from the division of a single cell to the vast expanse of interstellar space: We bless you for your theologian and scientist Pierre Teilhard de Chardin, who perceived the divine in evolving creation. Sustain our vows to be faithful stewards of your creation and our longing to be heirs of your eternal kingdom; through Jesus Christ, the firstborn of all creation, who with you and the Holy Spirit, lives and reigns, from this day and always. *Amen.*

April 14 Edward Thomas Demby and Henry Beard Delaney

I

O God, who bringeth light to all the world: we thank thee for thy sons Edward Demby and Henry Delany and their life-giving ministries in a time of shameful prejudice against their race; embolden us, we pray, with strength of mind and purity of heart to secure justice and peace for all people so that we may show forth the dignity thou dost accord to all through Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

II

O God, who brings light to all the world: we thank you for your sons Edward Demby and Henry Delany and their life-giving ministries in a time of shameful prejudice against their race; embolden us with strength of mind and purity of heart to secure justice and peace for all people so that we may show forth the dignity you accord to all through Jesus Christ, who lives and reigns with you and the Holy Spirit, now and for ever. *Amen.*

April 15 Damien and Marianne of Molokai

I

O God who art the Companion of the Outcast, we bless thy name for Damien and Marianne of Molokai and for their selfless dedication to the abandoned lepers of Hawai'i: forgive the trespasses that separate us from thee and strengthen us, we pray, to be bold and loving in confronting the incurable plagues of our time, in the name of Jesus the Divine Physician, who liveth and reigneth with thee and the Holy Spirit, on God, now and for ever. *Amen.*

II

Companion of the Outcast, we bless your name for Damien and Marianne of Molokai and for their selfless dedication to the abandoned lepers of Hawai'i; forgive the trespasses that separate us from you and strengthen us to be bold and loving in confronting the incurable plagues of our time, in the name of Jesus, the Divine Physician, who lives with you and the Holy Spirit, as one God, for ever and always. *Amen.*

April 22 John Muir and Hudson Stuck

I

Creator of heaven and earth, we thank thee for the naturalists John Muir and Hudson Stuck, and for the majesty of thy creation: Ravish our souls with thy beauty made known in natural things, so that, through our stewardship, we magnify thy lavish providence for all creatures and all creation, in the name of the living Lord, through whom all things were made, and who reigneth with thee and the Holy Spirit, one God, over all and for ever. *Amen.*

II

Creator of heaven and earth, we thank you for the naturalists John Muir and Hudson Stuck, and for the majesty of your creation: Ravish our souls with your beauty, made known in natural things, so that, through our stewardship, we magnify your lavish providence for all creatures and all creation in the name of the living Lord, through whom all things were made, and who reigns with you and the Holy Spirit, as one God, over all and for ever. *Amen.*

April 22 George

I

Almighty God who didst commission thy holy martyr George to bear before the rulers of this world the banner of the cross: Strengthen us in our battles against sin and evil, that we too may attain the crown of eternal life; through Jesus Christ our Redeemer, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Almighty God, you commissioned your holy martyr George to bear before the rulers of this world the banner of the cross: Strengthen us in our battles against sin and evil, that we too may attain the crown of eternal life; through Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

April 23 Toyohiko Kagawa

I

We bless thy Name, O God, for the witness of Toyohiko Kagawa, reformer and pacifist: Grant us courage to realize Christ's vision of justice, and to proclaim new life in the name of the Prince of Peace, Jesus thy Son; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II

We bless your Name, O God, for the witness of Toyohiko Kagawa, reformer and pacifist: Grant us courage to realize Christ's vision of justice, and to proclaim new life in the name of the Prince of Peace, Jesus, your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

April 24 Genocide Remembrance

I

Almighty God, our refuge and our rock, whose loving care embraceth all the peoples of the earth: Defend and protect those who fall victim to human evil, and as we remember those who endured depredation and death, give us the will to resist evil, the humility to repent of our complicity, and the conviction to labor for the well-being of all, for the sake of our Savior Jesus Christ, in whom thou hast reconciled the world to thyself; and who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Almighty God, our refuge and our rock, your loving care embraces all the peoples of the earth: Defend and protect those who fall victim to human evil, and as we remember those who endured depredation and death, give us the will to resist evil, the humility to repent of our complicity, and the conviction to labor for the well-being of all for the sake of our Savior Jesus Christ, in whom you have reconciled the world to yourself; and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

April 26 Robert Hunt

I

O God whose power leads and holds, we bless thee for the life and ministry of chaplain Robert Hunt and for the devotion to endure that no hardship may separate us from the love of Christ: Encourage us to live into thy promise of a new earth and heaven so that we all may flourish as members of Christ's body, the Church, gathered in the name of thy Son Jesus Christ, who liveth with thee and the Holy Spirit, in forgiveness and love everlasting. *Amen.*

II

God, whose power leads and holds, we bless you for the life and ministry of chaplain Robert Hunt and for the devotion to endure the hardships that cannot separate us from the love of Christ: Encourage us to live into your promise of a new earth and heaven so that we all may flourish as members of Christ's

body, the Church, gathered in the Name of your Son Jesus Christ, who lives with you and the Holy Spirit, in reckless forgiveness and love everlasting. *Amen.*

April 27 Christina Rossetti

I

O God whom heaven cannot hold; who didst inspire Christina Rossetti to express the mystery of the Incarnation through poetry: Help us, we pray, to follow her example in giving our hearts wholly to Christ, the love divine, who liveth and reigneth with thee and the Holy Spirit, one God, in glory everlasting. *Amen.*

II

God, whom heaven cannot hold, you inspired Christina Rossetti to express the mystery of the Incarnation through poetry: Help us to follow her example in giving our hearts wholly to Christ, who is love divine and who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

April 30 Sarah Josepha Buell Hale

I

Gracious God, we bless thy Name for the vision and witness of Sarah Hale, whose advocacy for the ministry of women nurtured the deaconess movement; We beseech thee to make us grateful for thy many blessings, that we may come closer to Christ in our own families; through the same Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Gracious God, we bless your Name for the vision and witness of Sarah Hale, whose advocacy for the ministry of women nurtured the deaconess movement: Make us grateful for your many blessings, that we may come closer to Christ in our own families; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

May 7 Harriet Starr Cannon

I

Gracious God, who didst call Harriet Starr Cannon and her companions to revive the religious life in the Episcopal Church by founding the religious community of St. Mary, and to dedicate their lives to thee: Grant that, after their example, we may ever surrender ourselves to the revelation of thy holy will; through our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Gracious God, you called Harriet Starr Cannon and her companions to revive the religious life in the Episcopal Church by founding the religious community of St. Mary, and to dedicate their lives to you: Grant that, after their example, we may ever surrender ourselves to the revelation of your holy will; through our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

May 10 Nicolaus Ludwig von Zinzendorf

I

God of new life, we remember before thee the bold witness of thy servant Nicolaus von Zinzendorf, who, moved by thy Spirit, drew many to renewed faith and conversion of life: Move us, like him, to sing thy praise, live thy love and rest secure in thy safekeeping; in the name of Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, One God, now and for ever. *Amen.*

II

God of new life, we remember before you the bold witness of your servant Nicolaus von Zinzendorf, who, moved by your Spirit, drew many to renewed faith and conversion of life: Move us, like him, to sing your praise, live your love and rest secure in your safekeeping, in the name of Jesus Christ, our Savior, who lives with you and the Holy Spirit, united as One*, now and forever. *Amen.*

May 13 Frances Perkins

I

Merciful God, we bless thy name for Frances Perkins, who labored to build a society of decency and well-being for all people: Help us, following her example, to contend tirelessly for justice and for the protection of all, that we may be faithful followers of Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II

Merciful God, we bless your name for Frances Perkins, who labored to build a society of decency and well-being for all people: Help us, following her example, to contend tirelessly for justice and for the protection of all, that we may be faithful followers of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

May 16 The Martyrs of the Sudan

I

O Lord our God, who hast set a rampart against our adversaries, we remember today the Martyrs of Sudan who, when tried in the fires of war, refused to abandon Christ: Make us ever mindful of thee, our heart's treasure, and of those martyrs imprisoned, tortured or killed for the sake of their unyielding faith, so that by thy grace our violent world may become thy promised reign of peace; through Jesus Christ thy Son, who liveth with thee and the Holy Spirit, now and for ever. *Amen.*

II

O Lord our God, who has set a rampart against our adversaries, we remember today the Martyrs of Sudan who, when tried in the fires of war, refused to abandon Christ: Make us ever mindful of you, our heart's treasure, and of those martyrs imprisoned, tortured or killed for the sake of their unyielding faith, so that, by your grace our violent world may become your promised reign of peace; through Jesus Christ your Son, who lives with you and the Holy Spirit, now and forever. *Amen.*

May 17 William Hobart Hare

I

O God whose Word goest forth to accomplish thy purpose; we thank thee for thy servant William Hobart Hare who didst proclaim thy Word among the peoples of the Dakotas: Send us into the world with love for thy reconciling word and zeal for thy Gospel, that all peoples may dance with joy in thy grace revealed in our Savior Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II

God, your Word goes forth to accomplish your purpose; we thank you for your servant, William Hobart Hare who proclaimed your Word among the peoples of the Dakotas: Send us into the world with love for your reconciling word and zeal for your Gospel, so that all peoples may dance with joy in your grace, revealed in our Savior, Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

May 17 Thurgood Marshall

I

Eternal and ever-gracious God, who didst bless thy servant Thurgood Marshall with exceptional grace and courage to discern and speak the truth: Grant that, following his example, we may know thee and

recognize that we are all thy children, brothers and sisters of Jesus Christ, who teacheth us to love one another; and who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Eternal and ever-gracious God, you blessed your servant Thurgood Marshall with exceptional grace and courage to discern and speak the truth: Grant that, following his example, we may know you and recognize that we are all your children, brothers and sisters of Jesus Christ, who teaches us to love one another; and who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

May 21 John Eliot

I

God of Creation, Font of Mercy; we thank thee for John Eliot and the courage and conviction with which he didst take into his heart the Algonquin people as his whole life's work: We beseech thee to plant such seeds of love in us that, with truth and understanding shared among all, we may succeed in broadcasting the Gospel of Jesus Christ; who liveth and reigneth with thee and thy Spirit for ever. *Amen.*

II

Creator God, Font of Mercy, we thank you for John Eliot and for the courage and conviction with which he took into his heart the Algonquin people as his whole life's work: Plant such seeds of love in us so that, with truth and understanding shared among all, we succeed in broadcasting the Gospel of Jesus Christ; who lives and reigns with you and your Spirit, forever. *Amen.*

May 28 John Calvin

I

Sovereign God, who attendest our every prayer; we thank thee for the life of John Calvin and for his passion for thee and the promise of everlasting salvation: We pray thee to magnify in us a yearning for thee, that we may praise thee for the gifts of thy creation; in the name of Jesus Christ, thy Word and Wisdom, who liveth and reigneth with thee and the Holy Spirit, from this day forward and always. *Amen.*

II

Sovereign God, who attends our every prayer, we thank you for the life of John Calvin and for his passion for you and the promise of everlasting salvation: Magnify in us a yearning for you, that we may praise you for the gifts of your Creation and your Word, in the name of Jesus Christ, your Word and Wisdom, who lives and reigns with you and the Holy Spirit, from day to day and always. *Amen.*

May 30 Jeanne d'Arc (Joan of Arc)

I

Holy God, whose power is made perfect in weakness; we honor thee for the calling of Jeanne d'Arc, who, though young, rose up in valor to bear thy standard for her country; and endured with grace and fortitude both victory and defeat: And we pray that we may bear witness to the truth that is in us and, encouraged by the companionship of thy saints, give ourselves bravely to the struggle for justice in our time; through Christ our Savior, who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II

Holy God, whose power is made perfect in weakness; we honor you for the calling of Jeanne d'Arc, who, though young, rose up in valor to bear your standard for her country, and endured with grace and fortitude both victory and defeat: And we pray that we may bear witness to the truth that is in us and, encouraged by the companionship of your saints, give ourselves bravely to the struggle for justice in our time; through Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

June 4 John XXIII (Angelo Giuseppe Roncalli)

I

Lord of all truth and peace, who didst raise up thy bishop John to be servant of the servants of God and bestowed on him wisdom to call for the renewal of thy Church: Grant that, following his example, we may embrace other Christians with the love of thy Son, and labor with them for justice and peace; through Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Lord of all truth and peace, you raised up your bishop John to be servant of the servants of God and gave him wisdom to call for the renewal of your Church: Grant that, following his example, we may embrace other Christians with the love of your Son, and labor with them for justice and peace; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

June 6 Ini Kopuria

I

God of love divine and universal; may thy name be blessed for thy son Ini Kopuria and for his proclamation of Jesus to the world and the Church through service sacred and secular: Order our steps, we pray, so that we, thy servant-children, may forge paths of peace and simple living; through Jesus, our beloved brother, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

II

Love divine and universal, may your name be blessed for your son Ini Kopuria, and for his proclaiming Jesus to the world and to the church through service sacred and secular: Order our steps so that we, your servant-children, may forge paths of peace and simple living; through Jesus, our beloved brother, who lives with you and the Holy Spirit, now and ever. *Amen.*

June 7 The Pioneers of the Episcopal Anglican Church of Brazil

I

O God who didst send Jesus to preach peace far and near; we thank thee for the Episcopal missionaries of Brazil and those who, with them, sustained thy Church: Prepare us, we beseech thee, with whole hearts to support missions; that the Gospel, proclaimed and embraced, may restore all people to unity with God and with one another in Christ; who liveth and reigneth with thee and the Holy Spirit, everywhere and eternally. *Amen.*

II

God, who sent Jesus to preach peace far and near, we thank you for the Episcopal missionaries to Brazil and those who, with them, nurtured your church: Prepare us to wholeheartedly support missions, so that the gospel, proclaimed and embraced, may restore all people to unity with God and one another in Christ, who lives and reigns with you and the Holy Spirit, everywhere and eternally. *Amen.*

June 8 Roland Allen

I

Almighty God, who by the power of thy Holy Spirit didst open the Scriptures to thy servant Roland Allen, and lead many to know, live and proclaim the Gospel of Jesus Christ: Give us grace to follow his example, that those to whom we reach out in love may receive thy saving Word and may witness in their own languages and cultures to thy glorious Name; through Jesus Christ, thy Word made flesh, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Almighty God, by your Spirit you opened the Scriptures to your servant Roland Allen, leading many to know, live and proclaim the Gospel of Jesus Christ: Give us grace to follow his example, that those to whom we reach out in love may receive your saving Word and may witness in their own languages

and cultures to your glorious Name; through Jesus Christ, your Word made flesh, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

June 26 Isabel Florence Hapgood

I

Loving God, who hast proclaimed each family thine own; we thank thee for the work and witness of thy daughter Isabel Florence Hapgood whose gifts for language fostered dialogue between Orthodox and Anglican Christians: Heal us, thy Church, from divisions of ignorance so that we may speak the truth in tongues of faith, from our one foundation, Jesus Christ; who with thee and the Holy Spirit liveth, reigneth and loveth always, unto the end of ages. *Amen.*

II

Loving God, who has proclaimed each family your own; we thank you for the work and witness of your daughter Isabel Florence Hapgood, whose gifts for language fostered dialogue between Orthodox and Anglican Christians: Heal us, your church, from divisions of ignorance so that we may speak the truth in tongues of faith, from our one foundation, Jesus Christ, who with you and the Holy Spirit, lives, reigns and loves always, to the end of ages.

June 27 Cornelius Hill

I

O Benevolent Refuge, who didst raise up thy priest Cornelius Hill from among the Oneida to keep his people from being scattered within the wilderness: Husband our energies, we pray, that we may not grow weary or lose heart, but consider always the One who endured, Jesus Christ, our companion and brother, who with thee and the Holy Spirit liveth and reigneth one God, now and for ever. *Amen.*

II

Benevolent Refuge, you raised up your priest Cornelius Hill from among the Oneida to keep his people from being scattered within the wilderness; husband our energies so that we do not grow weary or lose heart but consider always the One who endured, Jesus Christ, our companion and brother, who with you and the Holy Spirit lives as one God, forever more. *Amen.*

July 1 Harriet Beecher Stowe

I

Gracious God, we thank thee for the witness of Harriet Beecher Stowe, whose writings inspired compassion for the shame and suffering of slaves: Help us, like her, to strive for justice, that our eyes may see the glory of thy Son Jesus Christ; who reigneth with thee and the Holy Spirit in reconciliation and peace, one God, now and always. *Amen.*

II

Gracious God, we thank you for the witness of Harriet Beecher Stowe, whose writings inspired compassion for the shame and suffering of slaves: Help us, like her, to strive for justice, that our eyes may see the glory of your Son, Jesus Christ, who reigns with you and the Holy Spirit in reconciliation and peace, one God, now and always. *Amen.*

July 2 Walter Rauschenbusch, Washington Gladden, and Jacob Riis

I

Loving God, who callest us to work justice and love kindness; we thank thee for the witness of Walter Rauschenbusch, Washington Gladden and Jacob Riis; And we pray that, following their examples of faithfulness to the Gospel, we may be ever mindful of the sufferings of the poor and work diligently for their relief and for the reform of our communities; through Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II

Loving God, you call us to do justice and love kindness; we thank you for the witness of Walter Rauschenbusch, Washington Gladden and Jacob Riis: And we pray that, following their examples of faithfulness to the Gospel, we may be ever mindful of the sufferings of the poor and work diligently for their relief and for the reform of our communities; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

July 6 John Hus

I

Faithful God, who gavest John Hus the courage to confess thy truth and to recall thy Church to the image of Christ: Encourage us, emboldened by his example, to bear witness against corruption but never cease from praying for our enemies, that we may prove heartfelt followers of our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Faithful God, you gave John Hus the courage to confess your truth and to recall your Church to the image of Christ. Encourage us, emboldened by his example, to bear witness against corruption but never to stop praying for our enemies, that we may prove heartfelt followers of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

July 12 Nathan Söderblom

I

Holy God of Harmony, who didst bless thy son Nathan Söderblom with a yearning for unity among Churches, and didst inspire him with an ecumenical spirit to work through liturgy and prayer: Install in us, we pray, that drive to renew thy Church in the World through life and worship, for the glory of thy holy name, and in the name of Jesus Christ and the Holy Spirit, who livest and reignest, one God, for ever and ever. *Amen.*

II

Holy God of Harmony, you blessed your son Nathan Söderblom with a craving for unity among Churches and inspired him with an ecumenical spirit to work through liturgy and prayer: Instill in us, too, that drive to renew your Church in the World through life and worship, for the glory of your holy Name, and in the names of Jesus Christ and the Holy Spirit, who live and reign, one God, for ever and ever. *Amen.*

July 13 Conrad Weiser

I

God of reconciliation, who, of thy grace gavest Conrad Weiser a gift of tongues, that he might speak words of diplomacy across cultures: Bless us, also, as ambassadors with the tongues of thy Kingdom, so that we might proclaim the Gospel of peace spoken by our Savior Jesus Christ; who with thee and the Holy Spirit liveth and speaketh as one God, throughout all ages. *Amen.*

II

God of reconciliation, of your grace you gave Conrad Weiser a gift of tongues, that he might speak in diplomacy across cultures. Bless us, too, as ambassadors with the tongues of your Kingdom, so that we might proclaim the Gospel of peace spoken by our Savior Jesus Christ, who with you and the Holy Spirit, lives and speaks as one God, through all ages. *Amen.*

July 14 Samson Occom

I

God of all tribes and peoples and languages: we thank thee for the faith and service of Sampson Occom who, in fervently preaching thy Gospel, guided the steps of many seekers. We pray for thy blessings, so that with faith, hope and boundless love we, also, may build up those to whom thou dost send us and

may ever walk with your Son Jesus Christ and with the Holy Spirit, who liveth and reigneth in glory with thee, one God, now and for ever. *Amen.*

II

God of all tribes and peoples and languages: thank you for the faith and the service of Samson Occom, who, in fervently preaching your Gospel, guided the steps of many seekers; we pray for your blessings, so that with faith, hope and boundless love we, too, may build up those to whom you send us and may ever walk with your Son Jesus Christ, and with the Holy Spirit, who live and reign in glory with you, one God, now and for ever. *Amen.*

July 16 “The Righteous Gentiles”

I

O God of the covenant and Lord of the exodus, who by the hand of Moses didst deliver thy chosen people from enslavement: We give thee humble thanks for the Righteous Gentiles of World War II, who rescued thousands terrorized under Nazi rule; brace us with stout hearts and steady wills to stand tall, that we may protect the innocent of every race and creed; in the name of Jesus Christ, our strong deliverer, who with thee and the Holy Spirit empowers thy people; and liveth one God, now and for ever. *Amen.*

II

God of the covenant and Lord of the exodus, by the hand of Moses you delivered your chosen people from enslavement: we give you humble thanks for the Righteous Gentiles of World War II, who rescued thousands terrorized under Nazi rule; brace us with stout hearts and steady wills to stand tall, so that we may protect the innocent of every race and creed in the name of Jesus Christ, our strong deliverer, who with you and the Holy Spirit empowers us as one God, now and for ever. *Amen.*

July 18 Bartolomé de las Casas

I

Eternal God, we give thee thanks for the witness of Bartolomé de las Casas, whose deep love for thy people aroused in him a passion for justice and a zeal against oppression: Help us, inspired by his example, to work and pray for the freeing of all enslaved peoples of our world, for the sake of Jesus Christ our Redeemer; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Eternal God, we give you thanks for the witness of Bartolomé de las Casas, whose deep love for your people aroused in him a passion for justice and a zeal against oppression: Help us, inspired by his example, to work and pray for the freeing of all enslaved people of our world, for the sake of Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

July 19 Adelaide Teague Case

I

Everliving God, in whose light we profess our faith, we thank thee for summoning thy daughter Adelaide Case to breathe thy Word of peace into generations of children and church-builders: Fill us, also, we pray, with the living breath of thy love for the world so that we may serve as willing conduits of thy wisdom through Christ, who with thee and the Holy Spirit liveth and reigneth, one God, today and always. *Amen.*

II

Everliving God, in whose light we profess our faith: we thank you for summoning your daughter Adelaide Case to breathe your Word of peace into generations of children and church-builders: Fill us, too, with the living breath of your love for the world so that we may serve as willing conduits of

your wisdom through Christ, who with you and the Holy Spirit lives and reigns, one God, this day and always. *Amen.*

July 21 Albert John Luthuli

I

God of peace, we give thanks for the witness of Albert Luthuli, a peacemaker emboldened by faith to protest apartheid in South Africa: Strengthen us to be such bulwarks against tyranny that we, also, may never make peace with oppression, but remain forever fortified by thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, for all time. *Amen.*

II

God of peace, we give thanks for the witness of Albert Luthuli, a peacemaker emboldened by faith to protest apartheid in South Africa: Strengthen us to be such bulwarks against tyranny that we, too, never make peace with oppression but remain forever fortified by your Son, Jesus Christ, who lives and reigns with you and the Holy Spirit, for all time. *Amen.*

July 28 Johann Sebastian Bach, George Frederick Handel, and Henry Purcell

I

God of resounding power, awesome in majesty and majestic in holiness, who didst give to thy musicians Henry Purcell, Johann Bach and George Handel the grace notes to show forth thy glory through their music: We beseech thee to give to all the company of composers and players harmony of heart for us to hear, that we may repeat your word and trumpet your new creation in Jesus Christ' who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

God of resounding power, awesome in majesty and majestic in holiness, you gave to your musicians Henry Purcell, Johann Bach, and George Handel the grace notes to show forth your glory through their music: Give to all the company of composers and players harmony of heart for us to hear, that we may repeat your word and trumpet your new creation in Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

July 30 William Wilberforce and Anthony Ashley Cooper, Lord Shaftesbury

I

Just and eternal God, we give thee humble thanks for the exemplary faith and stalwart persistence of thy servants, Williams Wilberforce and Anthony Ashley Cooper: Grant that we, like them, drawn by a Gospel vision of justice, may persevere in serving the common good by lifting the downcast as we have been raised up through Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II

Just and eternal God, we give you humble thanks for the exemplary faith and stalwart persistence of your servants, William Wilberforce and Anthony Ashley Cooper. Grant that we, like them, drawn by a Gospel vision of justice, may persevere in serving the common good by lifting the downcast as we have been raised up through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

August 2 Samuel Ferguson

I

Almighty God, we bless thee for they servant Samuel Ferguson and his missionary vision of thy Church in education and ministry: Stir up in us, we pray, a zeal and yearning for thy holy Word that we may

daily discern and do the work of thy Kingdom, equipping ourselves and others, rejoicing in thy blessing of all; through Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II

Almighty God, we bless you for your servant Samuel Ferguson and his missionary vision of your Church in education and ministry: Stir up in us a zeal and a yearning for your holy Word that we may daily discern and do the work of your Kingdom, equipping ourselves and others, rejoicing in your blessing of all; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

August 3 George Freeman Bragg, Jr.

I

O God, the emancipator of souls, whose gifts of perseverance and courage buttressed George Freeman Bragg to discern within his own history, rooted in slavery, a vocation to advocacy for his fellow African-Americans in this Church and Nation: We beseech thee to lead us, with him, to live in thy will for justice, peace and human dignity, bound together in one family, freed by thy Son, our Savior, Jesus Christ, who liveth and reigneth with thee and the Holy Spirit. *Amen.*

II

Emancipator of Souls, your gifts of perseverance and courage buttressed George Freeman Bragg to discern within his own history, rooted in slavery, a vocation to advocacy for his fellow African-Americans in this church and nation: Lead us, like him, to live your will for justice, peace and human dignity, bound in one family, freed by your Son, our Savior Jesus Christ, who lives and loves with you and the Holy Spirit. *Amen.*

August 3 William Edward Burghardt DuBois

I

Gracious God, we thank thee for W. E. B. DuBois, whose passionate witness and prophetic scholarship did advance the dignity and rights of his people: And we pray that we may use our gifts to do justice in the Name of Jesus Christ our Liberator and Advocate; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II

Gracious God, we thank you for W. E. B. DuBois, whose passionate witness and prophetic scholarship advanced the dignity and rights of his people; and we pray that we may use our gifts to do justice in the Name of Jesus Christ our Liberator and Advocate; who with you and the Holy Spirit lives and reigns, one God for ever and ever. *Amen.*

August 5 Albrecht Dürer, Matthias Grünewald, and Lucas Cranach the Elder

I

We give thee thanks, O Lord, for the imaginations and skills of Albrecht Dürer, Matthias Grünewald, and Lucas Cranach the Elder, and all visual artists whose works assist us to apprehend, appreciate and appropriate the power and glory of the Incarnation: And we pray that their work may strengthen our faith and life in Jesus Christ and the mystery of the Holy Trinity; who liveth and reigneth, one God, for ever and ever. *Amen.*

II

We give thanks to you, O Lord, for the imaginations and skills of Albrecht Dürer, Matthias Grünewald, and Lucas Cranach the Elder, and all visual artists whose works assist us to apprehend, appreciate and appropriate the power and glory of the Incarnation; and we pray that their work may strengthen our

faith and life in Jesus Christ and the mystery of the Holy Trinity; for you live and reign, one God, for ever and ever. *Amen.*

August 7 Catherine Winkworth

I

Comfort thy people, God of peace, and grant us grace and gladness that, like thy poet and translator Catherine Winkworth, we may sing our thanks to thee with hearts and hands and voices, eternal triune God, whom earth and heaven adore; who liveth and reigneth for ever and ever. *Amen.*

II

Comfort your people, God of peace, and grant us grace and gladness that, like your poet and translator Catherine Winkworth, we may sing our thanks to you with hearts and hands and voices, eternal triune God, whom earth and heaven adore; for you live and reign for ever and ever. *Amen.*

August 9 Herman of Alaska

I

O God who guidest thy people by thy light; we bless thee for Herman, North Star of Christ's Church, who tendered peace to the Aleuts; paint thy light across the skies for us that we also may see to follow closely on the paths of the peace of Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, One God, throughout all ages. *Amen.*

II

Guiding Light, bless you for Herman, the North Star of Christ's Church, who tendered peace to the Aleuts; paint your light across the skies for us so that we, also, may see to follow closely on the path of the peace of Jesus Christ, who lives and reigns, with you and the Holy Spirit, always and forever. *Amen.*

August 17 Samuel Johnson, Timothy Cutler, and Thomas Bradbury Chandler

I

God of a pilgrim people, who didst call Samuel Johnson, Timothy Cutler, and Thomas Chandler to ministry in a new spiritual home; we give thee thanks for their devoted shepherding of thy flock in tumultuous times: And we pray that, like them, we may follow where thy Spirit leadeth and be ever eager to feed the hearts and minds of those entrusted to our care, in the Name of Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

God of a pilgrim people, you called Samuel Johnson, Timothy Cutler, and Thomas Chandler to ministry in a new spiritual home; we give you thanks for their devoted shepherding of your flock in tumultuous times: And we pray that, like them, we may follow where your Spirit leads and be ever eager to feed the hearts and minds of those entrusted to our care, in the Name of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

August 20 Martin de Porres, Rose de Lima, and Toribio de Mogrovejo

I

O God of mercy and might, who didst send the Gospel through the good offices of Martin de Porres, Rose de Lima, and Toribio de Mogrovejo, that they might tenderly care of the sick and poor of Peru: Stir up thy people so to resist evil, that we might offer thy grace with open hearts and hands, in the Name of Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

II

God of mercy and might, you sent the Gospel through the good offices of Martin de Porres, Rosa de Lima, and Toribio de Mogrovejo, who tenderly cared for the sick and poor people of Peru: Stir us to resist evil so that we offer your grace with open hearts and hands, in the name of Jesus Christ, who lives and reigns, with you and the Holy Spirit, then and now and forevermore. *Amen.*

August 29 John Bunyan

I

God of the Word, who didst instill Christian truth in thy son John Bunyan as prisoner, poet and preacher: Direct us in our progress as thy pilgrim Church, with words and songs, so that we wander no longer but are saved by the Christ who, with thee and the Holy Spirit, liveth as One, now and for ever. *Amen.*

II

God of the Word, who instilled Christian truth in your son John Bunyan as a prisoner, poet and preacher: Direct us, in our progress as your pilgrim church, with words and songs so that we wander no longer but are saved by the Christ, who with you and the Holy Spirit lives as one, now and forever and a day. *Amen.*

August 30 Charles Chapman Grafton

I

Holy, Longing God, who didst call thy servant Charles Chapman Grafton to a catholic respect for souls of every color and cloth: Enkindle within us an ecumenical spirit, we beseech thee, that we may live out the baptismal vows we made to Jesus Christ; who liveth and reigneth with the Creator and the Holy Spirit, One God, now and for ever. *Amen.*

II

Holy, Longing God, you beckoned your servant Charles Chapman Grafton with a call to catholic respect for souls of every color and cloth; Enkindle within us an ecumenical spirit so that we live the baptismal vows we made to Jesus Christ, who lives and reigns with the Creator and the Holy Spirit, One God, now and for ever. *Amen.*

August 31 Aidan and Cuthbert

I

Compassionate God, who didst inspire the monks Aidan and Cuthbert, each in his time, to lead thy Church with quiet and healing spirits: We beseech thee to show us, in our own lands, how to follow thee through deeds of faith that, with humility and simplicity we may take on the face of Christ, with love toward all; in the Name of him who liveth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Compassionate God, you inspired the monks Aidan and Cuthbert, each in his time, to lead your Church with quiet and healing spirits: Show us, in our own lands, how to follow you through deeds of faith so that, humbly and simply, we may take on the face of Christ, with love toward all in the Name of Him, who lives with you and the Holy Spirit as one giving God, now and without end. *Amen.*

September 7 Elie Naud

I

O God of light and hope, whom we bless for sending Elie Naud to proclaim the Gospel to the littlest and least: We pray that thy will may be done in the dark places as well as the light, that, blessed with thy heavenly grace, we may minister in the name of Jesus Christ, thy Son, our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever. *Amen.*

II

Burning Light of Hope, we bless you for sending Elie Naud to proclaim the Gospel to the littlest and least: We pray for your will to be done in the dark places as well as the light so that, blessed with your heavenly grace, we may minister in the name of Jesus Christ, your Son, our savior, who lives with you and the Holy Spirit, always One, for ever. *Amen.*

September 8 Nikolai Grundtvig

I

O God the ever radiant, who didst shine in the heart of thy son Nikolai Grundtvig, warming him to create hymns a thousandfold: We pray that thou mayest sing to us so heartily of thy blessed Son Jesus Christ that we might join in the alleluia chorus with him; who liveth and reigneth with thee and the Holy Spirit, one God, in unison everlasting. *Amen.*

II

Ever radiant God, when you shone into the heart of your son, Nikolai Grundtvig, you warmed him to create hymns a thousandfold: Sing to us so lustily of your blessed Son Jesus Christ, that we must join in the alleluia chorus with him; who lives and reigns with you and the Holy Spirit, one God in unison everlasting. *Amen.*

September 11 Harry Thacker Burleigh

I

God of grace throughout all ages; we bless thy name for investing thy spirit in Harry Burleigh to write, to hear, and to preserve music recalling the struggles of his people. Bless us with heightened harmonies that we, as one Church, may find our days to ring in one accord with our Savior Jesus Christ, with thee and the Holy Spirit, throughout all measure and time. *Amen.*

II

God of timeless grace, we bless your name for investing your spirit in Harry Burleigh to write, to hear, and to preserve music that recalls the struggles of his people. Bless us with heightened harmonies so that, as one church, our days may ring in accord with our Savior Jesus Christ, with you and the Holy Spirit, one God, through all measure and time. *Amen.*

September 15 James Chisholm

I

God of constancy, who didst call James Chisholm to be present as a priest to his own people, and in a time of pestilence to remain constant as a nurse through their deaths until his own: Discipline us, we pray, to hold fast to thy calling through sickness and health until such time as we enter thy heavenly kingdom; where thou livest and reignest with thy Son, our Savior Jesus Christ and with the Holy Spirit, where there is neither pain nor sickness but glory everlasting. *Amen.*

II

God of constancy, you called James Chisholm to be present as a priest to his people and, in a time of pestilence, to remain constant as a nurse through their deaths until his own. Discipline us, we pray, to hold fast to your calling, through sickness and in health, until such time as we enter your heavenly kingdom, where you live and reign with your Son, our Savior Jesus Christ, and with the Holy Spirit, and where there is neither pain nor sickness but glory everlasting. *Amen.*

September 27 Vincent de Paul

I

God of Charity, who didst train thy servant Vincent de Paul to care for the poor, inspiring him to teach others the greater goodness of serving the sick, orphans and prisoners: Enable us, we beseech thee, to encounter Christ in those who are outcast or downcast, that together we may all come to thy Kingdom where thou reignest, one holy and undivided Trinity, for ever and ever. *Amen.*

II

God of Charity, you trained your servant Vincent de Paul to care for poor people, and he, in turn, taught others the greater goodness of giving to sick people, to orphans and to prisoners. Enable us to encounter Christ in those who are outcast or downcast, so that together we all may come to your kingdom, where you reign, one holy and undivided Trinity, for ever and ever. *Amen.*

September 27 Thomas Traherne

I

Creator of wonder and majesty, who didst inspire Thomas Traherne with mystical insight to see thy glory in the natural world and in the faces of women and men around us: Help us to know thee in thy creation and in our neighbors, and to understand our obligations to both, that we may ever grow into the people thou hast created us to be; through our Savior Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, in everlasting light. *Amen.*

II

Creator of wonder and majesty, you inspired Thomas Traherne with mystical insight to see your glory in the natural world and in the faces of women and men around us: Help us to know you in your creation and in our neighbors, and to understand our obligations to both, that we may ever grow into the people you have created us to be; through our Savior Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, in everlasting light. *Amen.*

September 28 Richard Rolle, Walter Hilton, and Margery Kempe

I

Gracious God, we offer thanks for the testimony of Richard Rolle, Walter Hilton, and Margery Kempe who, passing through the cloud of unknowing, beheld thy glory: Enlighten us, we pray thee, to see thee more clearly and love thee more dearly so that we might behold our Lord Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II

Gracious God, we give you thanks for the testimony of Richard Rolle, Walter Hilton, and Margery Kempe, who, passing through the cloud of unknowing, beheld your glory. Enlighten us to see you more clearly and love you more dearly so that we might behold our Lord Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

October 3 George Kennedy Allen Bell

I

God of peace, who didst sustain thy servant George Bell with the courage to proclaim thy truth and justice in the face of disapproval: As he taught that friends and enemies alike are all children of God, draw us to stand with Christ in his hour of grieving, so that at length we may enter thy country where there is no sorrow nor sighing, but the fullness of joy in thee; through Jesus Christ our Redeemer, who with thee and the Holy Spirit liveth and reigneth, one God, in glory everlasting. *Amen.*

II

God of peace, you sustained your bishop George Bell with the courage to proclaim your truth and justice in the face of disapproval: As he taught that friends and enemies alike are all children of God, draw us to stand with Christ in his hour of grieving, so that at length we may enter your country where there is no sorrow nor sighing, but fullness of joy in you; through Jesus Christ our Redeemer, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

October 3 John Raleigh Mott

I

O God, the Shepherd of all, we offer thanks for thy servant John Raleigh Mott and his lifelong commitment to the Christian nurture of students: We pray that, after his example, we may strive for the unity of all peoples in friendship, fellowship and cooperation, and while life lasts that we may be evangelists for Jesus Christ, in whom alone is our peace; and who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II

Shepherd of all, we give you thanks for your servant John Raleigh Mott and his lifelong commitment to the Christian nurture of students. We pray that, after his example, we may strive for the unity of all peoples in friendship, fellowship and cooperation, and while life lasts be evangelists for Jesus Christ, in whom alone is our peace; and who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

October 6 William Tyndale and Miles Coverdale

I

O God, the eternal Word of Life, who didst plant in the hearts of thy servants William Tyndale and Miles Coverdale passion and skill to translate the Holy Scriptures into graceful and enduring language: Enrapture us, we pray, with the love of thy Word, that we may all delight in thy presence as it is revealed in text and incarnated in the love of Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Life's eternal Word, you planted in the hearts of your servants William Tyndale and Miles Coverdale passion and skill to translate the Holy Scriptures into graceful and enduring language: Enrapture us, we pray, with the love of your Word that we all may delight in your presence, revealed in text and incarnated in the love of Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

October 7 Henry Melchior Muhlenberg

I

Loving God, shepherd of thy people; we offer thanks for the ministry of Henry Melchior Muhlenberg, who didst leave his native land to care for German and Scandinavian pioneers in North America: Raise us up into the full stature of Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II

Loving God, shepherd of your people, we thank you for the ministry of Henry Melchior Muhlenberg, who left his native land to care for German and Scandinavian pioneers in North America: We beseech thee to raise us into the full stature of Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

October 8 William Dwight Porter Bliss and Richard Theodore Ely

I

Blessed God, whose Son Jesus came as servant to all; we offer thanks for William Bliss and Richard Ely, whose dedication to economic justice made them bold advocates of reform in Church and State: May we, with them, find our true happiness in service to thy reign, where all the hungry are fed and the downtrodden raised up through the same Jesus Christ our Liberator; who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II

Blessed God, whose Son Jesus came as servant to all: We thank you for William Bliss and Richard Ely, whose dedication to economic justice made them bold advocates of reform in Church and State. May we, with them, find our true happiness in service to your reign, where all the hungry are fed and the downtrodden raised up through Jesus Christ our Liberator; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

October 9 Wilfred Thomason Grenfell

I

Generous God, who didst exercise thy willing servant Wilfred Grenfell that he might feed, school and doctor the sick and seafaring in the cold north through Seaman's Institutes throughout the world: We beseech thee to warm our hands for the charity you have asked of us, that we may proffer abundance in the name of thy caring Son, Jesus Christ, who liveth and reigneth, one God, for ever and ever. *Amen.*

II

Giving God, you exercised your willing servant Wilfred Grenfell that he might feed, school and doctor those who are sick and the seafaring in the cold north, through Seaman's Institutes throughout the world: Warm our hands for the charity you have asked of us so that we proffer abundance in the name of your caring son, Jesus Christ, who lives and reigns, one God, for ever and ever. *Amen.*

October 19 William Carey

I

Merciful God, who didst grant William Carey zeal for thy Word and gifts to open doors to Scripture through the languages and dialects of India: Enlarge our hearts, we pray, that we may spread thy Gospel, and grant us grace to help bring justice among all the peoples of the world; through Jesus Christ our Savior, who shedeth thy light and peace upon all humanity, and who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II

Merciful God, you granted William Carey zeal for your Word and gifts to open doors to Scripture through the languages and dialects of India: Enlarge our hearts for spreading your Gospel and grace to be your justice among all the peoples of the world; through Jesus Christ our Savior, who sheds your light and peace throughout humanity, and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

October 30 John Wyclif

I

God of justice, who dost continually challenge thy Church to live according to its calling: Grant us who now remember the work of John Wyclif contrition for the wounds our sins do inflict on thy Church, and give us such love for Christ that we may seek to heal the divisions that afflict his Body; through the same Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

II

God of justice, you continually challenge your Church to live according to its calling: Grant us who now remember the work of John Wyclif contrition for the wounds our sins inflict on your Church, and such love for Christ that we may seek to heal the divisions that afflict his Body; through the same Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

October 31 Paul Shinji Sasaki and Philip Lindel Tsen

I

Reconciling God, we thank thee for the tenacity shown by your servants Paul Sasaki and Philip Tsen who, though imprisoned in separate homelands, were united in building up thy Church: We pray that all who suffer hostility for their faith in Christ may be delivered by thy mercy so that we may show forth thy goodness and share the life fully given to all who serve thy Son, Jesus Christ, who liveth, One with thee and the Holy Spirit, now and forever. *Amen.*

II

Reconciling God, we thank you for the tenacity shown by your servants Paul Sasaki and Philip Tsen who, although imprisoned in separate homelands, were united in building your Church: We pray that all who suffer hostility for their faith in Christ may be delivered by your mercy so that we may show forth your goodness and share life as it is fully given to all who serve your Son, Jesus Christ, who lives as One with you and the Holy Spirit, all ways and always. *Amen.*

November 21 William Byrd, John Merbecke, and Thomas Tallis

I

O God, whose praises are sung night and day, we give thee thanks for the musicians William Byrd, John Merbecke and Thomas Tallis who did elevate earthly hymns that we might hear the music of heaven: Direct us to love thee so soundly that we may prepare ourselves for the choirs of heaven, where Jesus Christ our Lord liveth with thee and the Holy Spirit, now and for ever. *Amen.*

II

God, whose praises are sung night and day, we thank you for the musicians William Byrd, John Merbecke and Thomas Tallis, who elevated earthly hymns to heavenly realms through extraordinary composing. Direct us to love you so soundly that we ready ourselves for the chorus of heaven, where Jesus Christ, our Lord, lives with you and the Holy Spirit, now and for ever. *Amen.*

November 22 Cecilia

I

O resounding God, who didst inspire thy martyr Cecilia; we offer praise and thanks in her name for all makers of music: Direct the music of our lives, we beseech thee, so that with every song of lament or praise, wisdom or need, we may pray in harmony with heaven; where with the Son and Holy Spirit thou liveth, one God, through ages without measure. *Amen.*

II

Resounding God, in the honored name of Cecilia, we praise you and thank you for all makers of music; direct the music of our lives, so that, with each song of lament, of praise, of wisdom or need, we pray in harmony with heaven, where with the Son and Holy Spirit, you live, one God, Mother and Father, through ages without measure. *Amen.*

**Liturgical Materials Honoring
God in Creation and
Various Rites and Prayers for
Animals**

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Introduction to the Propers for the Honoring of God in Creation

When we see the great abundance, diversity, and intricacy of God's creatures, we are awestruck by life on our planet. We are amazed by the God who has created all that is, and who is the engineer or crafter of the cosmos, designing and assembling all the details. But we also know from science that the details of organisms change through time according to their situations, that is, that they evolve through adaptation and natural selection.

Some people take this to mean that there is no role for God in the evolution of life on our planet, but they miss the point that it is through God's love and humility that the processes of nature operate, bringing growth and adaptive change. God's love grants creation the freedom to make and remake. Scripture is clear that the divine mercy is over all God's works. The material world is not something to be simply disregarded and destroyed as unimportant to God, whose love is unwavering.

Just as we do not read scripture literally, so we must resist reading nature literally, but instead search for the big themes and the evolving stories, exploring a deeper and more sweeping narrative. It is in Jesus Christ that we see God's humility most particularly, and gain insight into what theologian John Haught has called the "extravagant generosity" of God. In the ancient hymn of Philippians 2 we gaze at Christ, who did not count equality with God a thing to be grasped, but emptied himself to take the form of a servant, not simply on behalf of humankind, but on behalf of the whole cosmos which is redeemed in him.

Just as we are called to consider the lost and the least among our human brothers and sisters, so we may say that we are called to consider the dignity of all God's creatures. Science currently is working on several fronts to discover more about kinship. There are both genetic/hereditary and ecological relationships among earth's creatures. We share much of our DNA with plants and animals we do not usually consider as having much in common with us, and the air we breathe requires the healthy function of organisms far less complex than we are. For many people honoring the dignity of every creature involves thinking about threatened species of birds and mammals and large fish, environmentalism's poster children, but for those who study life on earth, whether professional biologists or backyard naturalists, it means considering the insects and the plankton, the mushrooms and molds, the plants that bring us joy and the ones we call weeds, the algae and the bacteria. It means considering the dignity of even those species which bring humans disease, such as mosquitoes and viruses. It means pondering the relationships among creatures which are not always pretty: predation, parasitism, scavenging.

Each creature's uniqueness is neither individual nor fixed. Living things develop their characteristics in their contexts in relationship to other creatures, other members of their population, and other species in their community. As the resources in their habitats change, and pressures from their fellow creatures shift, they change. Death and even extinction of populations and species are a natural part of this process of change. But that reality does not mean that humans should accelerate extinction through our activities.

Our understanding of God as One, yet three persons, is a divine picture of diversity in community. Each person of the Trinity, Father, Son, and Spirit, gives to and receives from the others, in a community of exchange we call love. What is true of God may then be seen to be true of the community of life which God has loved into being and sustains through love. While each creature has its dignity, in life and death, in struggle and in beauty, all creatures in their diversity, including human beings, are held in community with one another.

There is no doubt that human beings have changed the earth's cycles, surface, and creatures by our activities. We have managed and bred for our use and enjoyment some plants and animals, and destroyed the habitats of others. We have extracted minerals, fossil fuels, and soils, and have been careless with our use of extracted water. We have preserved some biomes for their scenic beauty, but

ignored the ecological services provided by others. We have trawled the bottom of the seas and used them as a trash repository. A growing and increasingly urban population's hunger for food, clothing, shelter, and fuel is taking its toll, despite ongoing efforts to slow the loss of traditional rural wisdom about conservation and creation care. Human migration has fostered the spread of invasive species that displace native species, just as human migrants have often displaced indigenous peoples.

Scientists and activists may disagree about what is the greatest threat to human survival on the planet. Should the scarcity of water for drinking and sanitation be our biggest concern, or the challenge to feed a hungry world in an ecologically sustainable way? And which of our excesses put the whole planet in the greatest peril? Is it climate change or the loss of biodiversity that poses the greatest threat to the resilience of life on earth?

Ecologists understand that while entry points for concern and action vary, all these issues are interrelated. In agriculture, to take an example from our managed environment, resilience in the face of climate change will depend on better stewardship of water and increased preservation of the diversity of seed stock available for developing improved crops, while those engaged in agriculture continue to assess their contribution to greenhouse gases, polluted waste water, and soil erosion, and how all these negative impacts on the environment can be decreased.

There have been and will continue to be unintended consequences for our environment due to our choices and behaviors, but study and prayer can help us to become more conscious of the human impact on our planet. As we consider the risen and ascended Christ drawing all things to their perfection in himself, indeed drawing the cosmos into the heart of God in that process the Eastern Church calls "deification," we find reason for hope and an impetus for the renewing and reconciling of our relationships within the creation of which we are a part.

Propers for the Honoring of God in Creation

1. God, the source and destiny of the cosmos

Author of creation:

In wisdom you brought forth all that is,
to participate in your divine being,
and to change, adapt, and grow in freedom.
You make holy the matter and energy of the universe
that it may delight you and give you praise.
We thank you for gathering all creation into your heart
by the energy of your Spirit
and bringing it through death to resurrection glory;
through the One in whom all things have their being,
Jesus Christ, our Lord. *Amen.*

Isaiah 40:21-28a
Psalm 136:1-9, 25-26
Revelation 22:1-5
John 3:16-17

2. God of order and dynamic change

Mysterious God, whose imagination and desire embrace all:
We seek to discern you in the interplay of forces,
in the order and the chaos of the universe,
and in the complexities of every living system.
Give us grace to honor your goodness
in what we know and in what we do not know,
in the world's harmonies and turbulence,
and in its promise and change.
For you are in, through, and beyond all that is:
one God, made known to us in Jesus Christ,
through the Holy Spirit, our inspiration and guide. *Amen.*

Job 37:1-7
Psalm 102:25-28
Revelation 21:3-5a
Luke 13:6-9

3. The justice of God and the dignity of all creatures

Holy God, your mercy is over all your works,
and in the web of life each creature has its role and place.
We praise you for ocelot and owl, cactus and kelp, lichen and whale;
we honor you for whirlwind and lava, tide and topsoil, cliff and marsh.
Give us hearts and minds eager to care for your planet,
humility to recognize all creatures as your beloved ones,
justice to share the resources of the earth with all its inhabitants,
and love not limited by our ignorance.
This we pray in the name of Jesus,
who unifies what is far off and what is near,
and in whom, by grace and the working of your Holy Spirit,
all things hold together. *Amen.*

Jonah 3:4-10
Psalm 145:8-10, 16-18
Ephesians 1:8b-10
Luke 10:25-37

4. The kinship and unity of all creation in Christ

God, maker of marvels,
you weave the planet and all its creatures together in kinship;
your unifying love is revealed in the interdependence of relationships
in the complex world that you have made.
Save us from the illusion that humankind is separate and alone,
and join us in communion with all inhabitants of the universe;
through Jesus Christ, our Redeemer,
who topples the dividing walls by the power of your Holy Spirit,
and who lives and reigns with you, for ever and ever. *Amen.*

Genesis 9:8-16
Psalm 36:5-10
Colossians 1:15-20
John 1:1-5

5. Reading God's goodness in the diversity of life

Gracious God, you reveal your goodness
in the beauty and diversity of creation:
in the circle dance of earth and air and water;
in a universe rich in processes that support growth and coherence,
distinctiveness and community;
and above all in the gift of Jesus Christ,
who emptied himself to serve your world.
And so we offer thanks and praise to you,
one God in three persons:
the Author and Source of all,
Christ the Incarnate Word,
and the Holy Spirit, one God, now and for ever. *Amen.*

Genesis 1:11-12, 20-22
Psalm 104:25-32
Revelation 5:11-14
Matthew 13:31-32

6. Called to be God's partners in the care of the planet

Bountiful God, you call us to labor with you in tending the earth:
Where we lack love, open our hearts to the world;
where we waste, give us discipline to conserve;
where we neglect, awaken our minds and wills to insight and care.
May we in all things honor and serve you alongside all your creatures,
for you live and reign with Christ, Redeemer of all,
and with your Holy Spirit, one God, now and for ever. *Amen.*

Ezekiel 47:6-12
Psalm 33:3-9, 13-15
Romans 8:18-23
Mark 16:14-15

Prayers of the People Honoring God in Creation

Form 1

Deacon or other Leader

Blessed God, whose love calls the whole creation into covenant relationship with you, and who puts in our hands responsibility for the care of the earth and its creatures: we pray for all to whom you have given life and being, saying:
Merciful God, keep your planet and people in peace.

For the well-being of the earth; for its resources of water, air, light, and soil, that they may be tended for the good of all creatures, we pray:
Merciful God, keep your planet and people in peace.

For the waters of the earth; for their careful use and conservation, that we may have the skill and the will to keep them clean and pure, we pray:
Merciful God, keep your planet and people in peace.

For the mineral, soil, and energy resources of the planet, that we may learn sustainable consumption and sound care of the environment from which they come, we pray:
Merciful God, keep your planet and people in peace.

For the animals of the earth, wild and domestic, large and very small, that they may know the harmony of relationship among them that sustains all life, we pray:
Merciful God, keep your planet and people in peace.

For the creatures of the earth who do us harm and those whose place in your creation we do not understand or welcome, that we may see them as beloved creatures of God, we pray:
Merciful God, keep your planet and people in peace.

For all who shape public policies affecting the planet and its creatures [especially _____ and our local leaders _____ and _____], that they may consider wisely the commonweal of those who will come after us, we pray:
Merciful God, keep your planet and people in peace.

For all those engaged in conservation, in agriculture and ranching, in aquaculture and fishing, in mining and industry, and in forestry and timber-harvesting, that the health, fruitfulness, and beauty of the natural world may be sustained alongside human activity, we pray:
Merciful God, keep your planet and people in peace.

For the creatures and the human beings of your world who are ill, or in danger, pain, or special need [especially _____], and for all who suffer from the unjust, violent, or intemperate use of the earth's resources or their devastation by war, that all may one day live in communities of justice and peace, we pray:
Merciful God, keep your planet and people in peace.

For the gifts of science and technology and for those who practice these skills, that they may be wise, visionary, and compassionate in their work, we pray:
Merciful God, keep your planet and people in peace.

For the creatures and the people of the earth whose lives and deaths have contributed to the fruitful abundance of this planet [giving thanks especially for _____], we pray:
Merciful God, keep your planet and people in peace.

The Presider concludes the Prayers with this or another suitable collect

Gracious God:

Grant that your people may have in them
the same mind that was in Christ Jesus,
and guide us into harmony of relationship
through loving-kindness and the wise use
of all that you have given;
for you are drawing all things into communion with you
and with each other by the power of the Holy Spirit. *Amen.*

Form 2

During the silence after each bidding, the people offer their own prayers, either silently or aloud.

Intercessor

Let us pray for the revealing of the reign of God in the world, now and always:

Intercessor and People

In the beginning, God was.
Here and now, God is.
In the future, God will be.

Intercessor

Creator of earth, sea, and sky, kindle the fire of your Spirit within us that we may
be bold to heal and defend the earth around us, and pour your blessing upon the
people and organizations working everywhere for the good of the planet.

Silence

God, Giver of life,
Hear our prayer.

Breath of life, receive our thanks for the beauty of our local habitat and all its
inhabitants, and lend us the wisdom and will to conserve them.

Silence

God, Giver of life,
Hear our prayer.

Light and source of life, heal and redeem the wounds of your creation, and visit
the places and people who suffer from our indifference, neglect, and greed.

Silence

God, Giver of life,
Hear our prayer.

Lover of all you have made, we thank you for the wondrous diversity of your
creatures, and we pray for their well-being.

Silence

God, Giver of life,
Hear our prayer.

Author of the book of nature, receive our gratitude for the places of restoration
and healing, and challenge us to sustain the places that feed our lives and spirits.

Silence

God, Giver of life,

Hear our prayer.

Wise Creator whose works are full of mystery, give us wonder and appreciation for your creatures with whom we find ourselves in conflict.

Silence

God, Giver of life,

Hear our prayer.

Giver of all good gifts, awaken us daily to our dependence upon your generosity, and make us always thankful for the abundance of your blessings.

Silence

God, Giver of life,

Hear our prayer.

Joy of human hearts, heal our human communities, especially those where your word is not heard, or where neglect, violence, greed, and warfare increase the suffering and need of people and other creatures.

Silence

God, Giver of life,

Hear our prayer.

Comforter of all the earth, sustain the people of this *congregation* who desire or need your presence and help [especially _____].

Silence

God, Giver of life,

Hear our prayer.

Rock and refuge of all your creatures, receive into everlasting mercy all those who have died [especially _____].

Silence

God, Giver of life,

Hear our prayer.

The Presider concludes the prayers with one of the following collects

Eternal God, the light of all who know you,
come and fill our hearts with your love.
Help us speak when many keep silent,
help us stand for what is right when many sit in indifference.
Increase our faith and charity,
until your kingdom comes and heaven and earth rejoice
in everlasting glory;
through your Son, our Savior Jesus Christ.

Amen.

(source: Anne Kelsey)

or this

Holy God, you alone are unutterable,
from the time you created all things that can be spoken of.
You alone are unknowable,
from the time you created all things that can be known.
All things cry out about you: those that speak, and those that cannot speak.
All things honor you: those that think, and those that cannot think.
For there is one longing, one groaning, which all things have for you.
All things pray to you that comprehend your plan and offer you a silent hymn.
In you, the One, all things abide,

and all things endlessly run to you who are the end of all. Amen.
(source: Gregory of Nazianzus)

or this

[Gichi Manidoo,] Great Spirit God,
we give you thanks for another day on this earth.
We give you thanks for this day
to enjoy the compassionate goodness of you, our Creator.
We acknowledge with one mind
our respect and gratefulness to all the sacred cycle of life.
Bind us together in the circle of compassion
to embrace all living creatures and one another. *Amen.*
(source: *Native American/Alaska Native and Native Hawaiian Liturgies*, Prepared for the 76th General
Convention of the Episcopal Church, July 2009, Anaheim, California)

Form 3 (on the theme of water)

The silence after each petition may be followed by an appropriate response, such as “Lord, in your mercy, hear our prayer.”

The water that God called into being is at the heart of all that lives. Mindful of the many ways water affects our lives, let us pray for our waters and for the life of the world around us.

Silence

I ask your prayers for all people of faith, and for the transformations in their lives that are marked by the sacredness of water: at the Red Sea, in the Jordan and the Ganges Rivers, in ritual baths, in the washing of feet, and in Holy Baptism.

Silence

I ask your prayers for the leaders of nations, corporations, and communities around the world, that they may exercise wise stewardship over the waters of their lands, so that all people may have clean water to drink and live free from waterborne diseases.

Silence

I ask your prayers for the wisdom to shape creative solutions to conflicts over water in the dry places of our planet, and for justice and peace in desert lands.

Silence

I ask your prayers for the oceans, seas, rivers, lakes, watersheds, streams, ponds, deltas, marshes, and swamps of our planet, for the waters beneath the ground, and for all creatures that live in the waters of the earth.

Silence

I ask your prayers for all who travel or work at sea or on inland waterways.

Silence

I ask your prayers for all who suffer from too much water in the destruction of flood, storm, tsunami, and ice; and for those people and creatures who suffer as the glaciers and ice floes vanish.

Silence

I ask your prayers for all who thirst for water, for health, for love, for wisdom, for God, that their cups may be filled to overflowing.

Silence

I ask your prayers for all who have died and for all who mourn, that their tears of grief may be turned to wellsprings of joy.

Silence

Collect

Blessed God, in your wisdom you uphold creation
and renew it again and again.
Help us to see all water as holy water,
and all our concerns as bathed in the living water Christ gives us,
in whose name we pray. *Amen.*

A Confession of Sin against God's Creation

The Deacon or Presider may introduce the Confession with these words

Let us confess our sin against God and God's creation.

Silence may be kept.

Minister and People

Holy and merciful God,
we confess that we have failed to honor you
by rightly claiming our kinship with all your creatures.
We have walked heavily on your earth,
overused and wasted its resources,
taken for granted its beauty and abundance,
and treated its inhabitants unjustly,
holding future generations hostage to our greed.
Have mercy on us and forgive us our sin.
Renew in us the resolve to tend and keep your earth
as you desire and intend,
with grateful and compassionate hearts,
through your Son, our Savior Jesus Christ. Amen.

or this

Merciful and sustaining God,
we have sinned against you.
We confess our lack of gratitude
for the beauty and bounty of your creation:
teach us to see that your earth sustains us and all that lives.
We confess that we have misused your earth:
grant us amendment of life.
We confess that we have been intemperate in our appetites:
strengthen us in self-control.
We confess that we have taken the abundance of your world for granted:
make us urgent now for its protection.
Forgive and renew us now through our Savior Jesus Christ,
by the power of the Holy Spirit,
with whom you live and reign, one God, now and for ever. Amen.

or this

God of compassion, have mercy upon us.
Bring healing to our relationship with all your creation.
Forgive us for our mistreatment and neglect
of the creatures with whom we share your earth:
for what we have done to harm them,
and for what we have not done to help them.
We are truly sorry and we humbly repent.
We ask you to fill us with your Spirit,
that we may care for one another and for all your creatures,
according to your will and in the fullness of your love;
through Jesus Christ our Lord. Amen.

A Litany for the Planet

The Deacon or other Leader may select apt portions of this litany, and add local examples to any category, as well as special concerns and occasions for prayer where appropriate.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

On your earth, as it changes,
Creator, have mercy.

On the soil, that it may be built up and be fruitful,
Creator, have mercy.

On the minerals below ground that nourish life,
Creator, have mercy.

On your volcanoes and lava flows,
Creator, have mercy.

On your hills and great mountains, on your valleys, cliffs, and caves,
Creator, have mercy.

On your deserts and their hardy creatures,
Creator, have mercy.

* * *

On your waters, that they may be clean and sustain a diverse community of life,
Creator, have mercy.

On your coral reefs, on the animals, plants, and fish that inhabit them,
Creator, have mercy.

On your deeps and their creatures, on the open seas and all that travel them,
Creator, have mercy.

On your rivers, that they may flow unpolluted, bringing water to thirsty land,
Creator, have mercy.

On your lakes and streams, that their right balance may sustain plants and animals,
Creator, have mercy.

On your vernal ponds and marshes, cradles of life,
Creator, have mercy.

On your wetlands and estuaries, on shingles and beaches,
Creator, have mercy.

On your islands and atolls, on your oases and all outposts of life in harsh places,
Creator, have mercy.

On your glaciers and ice fields, holding the water of life,
Creator, have mercy.

On your storms, floods, and tempests, and all fearful forces for change,
Creator, have mercy.

On your clement rains that cause the plants to sprout and grow,
Creator, have mercy.

On your snow and hail, sleet and winter cold, and all that waits dormant for
spring,
Creator, have mercy.

On your mists and fog that water the ground,
Creator, have mercy.

* * *

On the atmosphere of your planet earth, that it may sustain all that breathes,
Creator, have mercy.

On your winds that carry seeds and spores, that warm and cool, that moisten and
dry,
Creator, have mercy.

On your lightning and fire that cleanse and destroy, and on all in their path,
Creator, have mercy.

* * *

On eukaryotes and prokaryotes, archaea¹ and viruses; on microbes of endless
variety, the complex and the simple,
Creator, have mercy.

On your reptiles and amphibians, on _____ and _____ [*local examples*],
Creator, have mercy.

On your four-legged creatures, on _____ and _____ [*local examples*],
Creator, have mercy.

On your two legged and winged creatures, on _____ and _____ [*local examples*],
Creator, have mercy.

On your many-legged creatures, on your insects, on _____ and _____ [*local
examples*],
Creator, have mercy.

* * *

On your forests of many kinds, on your trees and shrubs and vines,
Creator, have mercy.

On your grasslands and plains, on your tundras and their plants,
Creator, have mercy.

1 *Eukaryotes* (yu-kar-ee-ohts): any organism having as its fundamental structural unit a cell type that contains specialized organelles in the cytoplasm, a membrane-bound nucleus enclosing genetic material organized into chromosomes, and an elaborate system of division by mitosis or meiosis, characteristic of all life forms except bacteria, blue-green algae, and other primitive microorganisms.

Prokaryotes (proh-kar-ee-ohts): any cellular organism that has no nuclear membrane, no organelles in the cytoplasm except ribosomes, and has its genetic material in the form of single continuous strands forming coils or loops, characteristic of all organisms in the kingdom Monera, as the bacteria and blue-green algae.

Archaea (ahr-kay-ah): any of the unicellular microorganisms that are genetically distinct from bacteria and eukaryotes, and are often found inhabiting extreme environmental conditions (caves, undersea vents, great ocean deeps, etc. Archaea (or archaeobacteria) evolved separately from eubacteria and eukaryotes. They are similar to eukaryotes in possessing genes and metabolic pathways. They are considered to be living fossils and survivors of an ancient group of organisms that bridged the gap in evolution between eubacteria and eukaryotes.

(Definitions from Dictionary.com and biology.com)

On your ferns and your fungi, on the spore-bearing plants and the seed-bearing plants,
Creator, have mercy.

On all the ecosystems of your earth and their intricate communities,
Creator, have mercy.

On your mysterious creatures and places unknown to humankind,
Creator, have mercy.

On the human family across the globe, that we may know our kinship with all creation,
Creator, have mercy.

* * *

For the city/town

On all who live in this *city* and this neighborhood,
Creator, have mercy.

On those who work around us, whose labor builds up the world, on _____ and _____ [*local work examples*],
Creator, have mercy.

On the businesses and industries of this *city*, on _____ and _____ [*local examples*],
Creator, have mercy.

On the plants and animals of the urban ecosystem, on _____ and _____ [*local examples*],
Creator, have mercy.

On the parks and green spaces of this *city* and those who maintain them,
Creator, have mercy.

On those who produce food and energy for this *city*'s people,
Creator, have mercy.

On schools and places of learning, on all who care for and teach children and adults,
Creator, have mercy.

On the poor and homeless residents of this *city*,
Creator, have mercy.

On visitors and immigrants, on all who offer welcome and shelter here,
Creator, have mercy.

On all places of reverence and prayer, on all who honor you and all who do not know you,
Creator, have mercy.

On our ancestors and those who will come after us, and on all your people,
Creator, have mercy.

On all creation returning praise to you,
Creator, have mercy.

* * *

In time of widespread disease

On all those stricken with _____, and all who are ill of any disease,
Creator, have mercy.

On those who care for loved ones who are ill,
Creator, have mercy.

On doctors and nurses and all who render help and lend skill,
Creator, have mercy.

On scientists and researchers, that there may be treatments and cures,
Creator, have mercy.

On all working for public health, safety, and well-being,
Creator, have mercy.

On all who are fearful, on those who are alone and in need,
Creator, have mercy.

On those who are dying and those who have died, and on all who mourn,
Creator, have mercy.

A Rogation Day Procession and Liturgy

The Rogation Days are traditionally observed on the Monday, Tuesday, and Wednesday before Ascension Day. They may, however, be observed on other days, depending on local conditions and the convenience of the congregation. In ancient times, the observance consisted of an outdoor procession that culminated in a special celebration of the Eucharist. Prayers might be offered for the city, the neighborhood, all who labor, the fruitfulness of the land and waters, and for deliverance in time of war, disaster, or epidemic disease. The term from which this observance is drawn is the Latin rogare, meaning "to ask."

Stations suitable for the procession may be selected, adapted, and ordered according to local circumstances.

The Rogation Procession

The congregation gathers at a convenient place and may sing a hymn. During the movement from place to place, to preserve the solemnity of the procession, it is desirable for the people to refrain from conversation and to join in hymns, litanies said or sung, bells, instrumental music, or silence. At the stations the Presider may cense or sprinkle the place.

Suitable litanies include Psalm 103 with the refrain "Bless the Lord, O my soul"; Psalm 104 with the refrain "Hallelujah!"; the Venite (Psalm 95:1-7); Canticle D, A Song of the Wilderness (Isaiah 35:1-7, 10); and Canticle O, A Song of the Heavenly City (Revelation 21:22-26, 22:1-4). The Great Litany might be used. Several of these may be found in contemporary language in Enriching Our Worship 1. The Presider may assign lay people to read the prayers.

Presider Blessed be the one, holy, and living God.
People Glory to God for ever and ever.

Presider Almighty God, Lord of heaven and earth: We humbly pray that your gracious providence may give and preserve for the good of all creatures the harvests of the land and of the seas, that those who receive good things from your hand may always give you thanks and praise; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Deacon Let us go forth in peace.
People In the name of Christ. Amen.

A hymn, litany, or silence for the procession follows.

Station: At a place of work

Reading Romans 8:18-25 or Ecclesiasticus 38:27-32a

Presider Let us pray.
Almighty God, whose Son Jesus Christ in his earthly life shared our toil and hallowed our labor: Be present with your people where they work. Make those who carry on the industries and commerce of this land responsive to your will, and bring all workers satisfaction in what they do and a just return for their

labor; through Jesus Christ our Redeemer, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

A hymn, litany, or silence for the procession follows.

Station: At a garden or park

Reading Mark 4:26-32

Presider Let us pray.
Gracious God, we give you thanks for the fruitfulness of the earth that nourishes our life and the life of all your creatures. Bless those who work in fields and gardens. Send them seasonable and temperate weather, and grant that the fruits of the earth may be shared justly with all having need of them; through Jesus Christ our Lord. *Amen.*

A hymn, litany, or silence for the procession follows.

Station: At agricultural land or a farmer's market

Reading 2 Corinthians 9:8-12 or John 4:35-38

Presider Let us pray.
Holy God, we thank you for the land and its soil, and all those who bring forth food and necessities of life from it. Send an abundant harvest to the farmers and ranchers of the world, and make all your people just, loving, and generous in their life together and mindful of the needs of your poor, after the example of Jesus Christ, the true Bread. *Amen.*

A hymn, litany, or silence for the procession follows.

Station: For scientists, explorers, teachers, and learners

Reading Canticle 12 A Song of Creation *Benedicite, omnia opera Domini*
The Book of Common Prayer, pages 88-90, Enriching Our Worship 1, page 25

The Benedicite may be said or sung.

Presider Let us pray.
Almighty and everlasting God, you made the universe with its marvelous order and chaos, its atoms, worlds, and galaxies, and the infinite complexity of living creatures. We give you thanks for all who increase knowledge of and wonder at your works. Grant that as we explore the mysteries of your creation, we may come to know you more truly and serve you more humbly; in the name of Jesus Christ our Risen Savior. *Amen.*

A hymn, litany, or silence for the procession follows.

Station: At a place of food service

Reading Mark 6:35-44

Presider Let us pray.
Merciful Creator, your hand is open wide to satisfy the needs of every creature: Make us always thankful for your loving providence, and grant that we, remembering the account that we must one day give, may be faithful stewards of your good gifts; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

A hymn, litany, or silence for the procession follows.

Station: For waters and those whose work depends on them

Reading Isaiah 41:17-20

Presider Let us pray.
God, whose Spirit moved over the deep at its creation, and whose Son Jesus entered the waters of baptism and hallowed them for ever: We thank you for the gift of water—the waters on the surface of the earth, the waters beneath the ground, the water in our atmosphere, and the water in our bodies—and for all that dwells in the waters. Make us mindful of the care of all the planet's waters, that they may richly sustain life for us and for those who will come after us; through Jesus Christ, who is the source of living water. *Amen.*

A hymn, litany, or silence for the procession follows.

Station: At a memorial garden or cemetery

Reading Job 14:1-14 or Matthew 27:57-61, 28:1-8

Presider Let us pray.
Blessed God, because of your faithful love we do not perish for ever, for your mercies never end but are new every morning. Bring all your beloved ones who have died into the joy of your eternal presence [especially _____]. Renew the face of the ground by your life-giving Spirit, and, for your tender mercy's sake, bring healing and hope to all that lives; through your child, our Savior Jesus Christ. *Amen.*

A hymn, litany, or silence for the procession follows.

Station: For the air, winds, and all that flies

Reading Genesis 1:1-2, 14-23 or Ezekiel 37:9-10

Presider Let us pray.
Creator God, who divided heaven from earth by a firmament so that living things might flourish by your word and holy breath:

We give thanks for the atmosphere and its cycles of renewal by plants and animals of the planet. Teach us to cherish the air we breathe as your gift to all life, worthy to be kept clean and healthful for the good of all. We pray in the name of Jesus, whom even the winds and seas obeyed. *Amen.*

A hymn, litany, or silence for the procession follows.

Station: For those working at a place of government

Reading Psalm 67:1-5 or Isaiah 32:1-8

Presider Let us pray.
God our governor, we pray for all those who labor to govern the people of this and every land. Send upon them the spirit of wisdom, charity, and justice, and give them steadfast purpose to serve the commonweal of all your earth. This we ask for the sake of Jesus Christ, our mediator and advocate. *Amen.*

A hymn, litany, or silence for the procession follows.

Station: For a place of healing

Reading Matthew 8:14-15

Presider Let us pray.
Merciful God, whose Son Jesus healed many who were sick as a sign of your reign come near: We commend to your care all who suffer, and those who care for them. By your grace lend skill to health and veterinary workers here and everywhere, and bring comfort to those in need, that all may know your power and goodness and rise up to serve you, in the strength of your Holy Spirit. *Amen.*

A hymn, litany, or silence for the procession follows.

Station: For military workers

Reading Psalm 59:1-3, 18-20

Presider Let us pray.
God our strength and shield: Protect and defend all in military service who do not count the cost to themselves as they labor for others. Grant that peace may increase and warfare and violence come to an end, and let your people dwell in harmony with each other and with all creation; through our Savior Jesus Christ, who said, "My peace I leave with you," and by your Holy Spirit, in whom our hearts dwell in your peace. *Amen.*

A hymn, litany, or silence for the procession follows.

Station: For public safety workers

Reading Isaiah 21:6-8 or Psalm 121

Presider Let us pray.
God our rock and our refuge: Guard and bless all those who work to keep our community healthy and safe. Lend those who rise up by night or by day at our urgent call courage, vigilance, and skill, and grant that they may always find your arm mighty to save; through our Savior Jesus Christ. *Amen.*

A hymn, litany, or silence for the procession follows.

Station: At a place where trash, compost, or recycling is handled

Reading Luke 13:6-9

Presider Let us pray.
Redeeming God: Bless this *place*, that it may be to us a sign of your will and power to renew your creation and of our calling to work in concert with you for the care of the earth. Strengthen us as ministers of your new creation in all places and at all times; by the inspiration of your Holy Spirit, who working in us can do infinitely more than we can ask or imagine. *Amen.*

A hymn, litany, or silence for the procession follows.

Station: At a place of worship

Reading Luke 2:41-49 or Acts 2:41-47

Presider Let us pray.
Holy God, you give your people a longing to seek after you and to know you, and an appreciation for the mysteries of creation. You stir up reverent curiosity among people of many faiths, and even in the minds of unbelievers. May your many names be blessed wherever people see you present, and may all come to do justice, to love kindness, and to walk humbly with you. We ask this in the name of Jesus Christ our Savior. *Amen.*

A hymn, litany, or silence for the procession follows.

The procession returns to the Church, where a celebration of the Holy Eucharist may follow.

If the Eucharist is not to follow, the service may end with one of the following collects, a passing of the Peace, and a blessing and dismissal.

If a celebration of the Eucharist is to follow on a day other than Sunday, one of these collects may be used as a Collect of the Day, or as a Collect at the Prayers.

Collect of the Day

O God from whom all good proceeds:
You established your covenant with all creation,
and called it to be just, free, and fruitful according to your will.

Guide all your people by your wisdom
to walk upon the earth in righteousness and peace,
and to honor you in our kinship with all your creatures;
through our Risen Lord, Jesus Christ,
who with you and the Holy Spirit lives and reigns,
one God, to the ages of ages. *Amen.*

or this

O heavenly Father, you have filled the world with beauty:
Open our eyes to recognize your gracious hand in all your works,
that, rejoicing in your whole creation,
we may learn to serve you with gladness;
for the sake of the One through whom all things were made,
Jesus Christ our Redeemer. *Amen.*

or this

Creator, we give you thanks for all you are
and all you bring to us for our visit within your creation.
In Jesus, you place the gospel in the center of this Sacred Circle
through which all of creation is related.
You show us the way to live a generous and compassionate life.
Give us your strength to live together with respect and commitment
as we grow in your Spirit, for you are God, now and forever. *Amen.*
(source: A Gathering Prayer adapted from *Native American/Alaska Native and Native Hawaiian Liturgies*,
Prepared for the 76th General Convention of the Episcopal Church, July 2009, Anaheim, California)

or this

Collect 19: For Rogation Days (The Book of Common Prayer, *pages 258, 207*)

At the Eucharist

The Readings for the Eucharist may be those of the day if on a Sunday, or a selection from the Propers for Rogation Days in The Book of Common Prayer, page 930. Or the following Readings may be used.

Ezekiel 34:25-31 or Deuteronomy 11:10-15
Psalm 107:1-9
1 Corinthians 3:10-14
Matthew 6:19-24 or Mark 4:26-32

The threefold blessing for the Easter Season in The Book of Occasional Services may be used.

A Proper Preface for Rogation Day

Because in the mystery of Christ's incarnation you have gathered into one things
earthly and heavenly, calling your people to be ministers of his reconciliation and
to go into all the world and proclaim the Good News to the whole creation.

Prayers for Rogation Day: A Rite for the Blessing of a Garden and All Who Labor

Presider Blessed be the God of all creation:
People For in your goodness you make all things new.

Presider The Lord be with you.
People And also with you.
Presider Let us pray.
Gracious God, you open wide your hand and give of your goodness to all things living; Renew the face of the earth and increase the sustainable harvests of the world, that the land may bring forth enough for all, and your people may share justly and give honor to you; through Jesus Christ our Lord. *Amen.*

The Presider or other appointed leaders from the congregation may then lead the People in prayer, using one or more of the following collects, as appropriate.

Lover of all you have made: Protect and sustain the creatures of our local habitat. Increase their well-being and watch over them with love, and give us wisdom to honor our kinship with them; through Jesus Christ, who has made of one blood those who are near and those who are far. *Amen.*

God, whose Spirit moved over the deep: Bless the waters on the ground and under the ground, the seas, and the mists that provide moisture for all growing things. We thank you for the gift of water; through Jesus Christ our Savior. *Amen.*

Lord God, you alone provide seed for the sower and bread for the eater, and have taught us to ask our daily bread from you: Bless the sowing of the seed this year, strengthen the hands of the garden workers, and grant fertility to the soil that receives the seed. Accept the labors of your servants for the nourishment and well-being of your people; through Jesus Christ our Lord. *Amen.*

Holy God, you have blessed our plowing and preparing of the ground: Protect what we plant in your name, and grant that working late and early, we and others may enjoy a fruitful harvest; through Jesus Christ our Lord. *Amen.*

God of all, we pray for all the workers on the earth: for those who work in mill or mine; for those by whose labor we are clothed and fed; for those who work in the depths of the earth; for those who trade in mall or market; and for those who go down to the sea in ships and ply their trade in deep waters and along the coasts. May all our work be service, and all our goods be holy to you; and may we do justice, love mercy, and walk humbly with you; for the sake of Jesus Christ our Lord. *Amen.*

The Presider then says

Blessed One:
We ask you to hallow this garden, this compost, and these seeds,
and ask that wherever it is spread and they are planted,
you will add your blessing and protection.
Support and make fruitful what we grow;
strengthen and uphold all those who work to tend your creation;

nourish in mind, body, and soul those who are fed by this crop;
that our care for your earth may give witness to your love and justice;
in the name of the Creator, Word, and Spirit. *Amen.*

The Deacon or Presider may dismiss the People with these words

<i>Deacon</i>	Let us bless the Lord.
<i>People</i>	Thanks be to God.

A Liturgy in Thanksgiving for Creation and in Honor of the Feast of St. Francis, with the Blessing of Animals

An entrance hymn may be sung.

Presider Blessed be the God of all creation.
People And blessed be God's holy Name for ever and ever.

or this

Presider Blessed be God, Creator, Word and Spirit;
People Who brings all things into being and calls them good.

Presider Bless your Creator, all animals of the land.

People Let us praise and exalt our Creator together.

Presider Bless your Creator, all birds of the air.

People Let us praise and exalt our Creator together.

Presider Bless your Creator, all creatures of the sea.

People Let us praise and exalt our Creator together.

Presider Bless your Creator, all children of God.

People Let us praise and exalt our Creator together.

Presider The Lord be with you.

People And also with you.

Presider Let us pray.

Most high, omnipotent, good Lord: Grant your people grace to renounce gladly the vanities of this world; that, following the way of blessed Francis, we may for love of you delight in your whole creation with perfect joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The Readings

First Reading: Psalm 104:10-25

You, LORD God, send the springs into the valleys; *
they flow between the mountains.

All the beasts of the field drink their fill from them, *
and the wild asses quench their thirst.

Beside them the birds of the air make their nests *
and sing among the branches.

You water the mountains from your dwelling on high; *
the earth is fully satisfied by the fruit of your works.

You make grass grow for flocks and herds *
and plants to serve humankind;

That they may bring forth food from the earth, *
and wine to gladden our hearts,

Oil to make a cheerful countenance, *
and bread to strengthen the heart.

The trees of the LORD are full of sap, *
the cedars of Lebanon which God planted,
In which the birds build their nests, *
and in whose tops the stork makes a dwelling.
The high hills are a refuge for the mountain goats, *
and the stony cliffs for the rock badgers.
You appointed the moon to mark the seasons, *
and the sun knows the time of its setting.
You make darkness that it may be night, *
in which all the beasts of the forest prowl.
The lions roar after their prey *
and seek their food from God.
The sun rises, and they slip away *
and lay themselves down in their dens.
People go forth to their work *
and to their labor until the evening.
O LORD, how manifold are your works! *
in wisdom you have made them all;
the earth is full of your creatures.

A second Reading may be added here.

Prayers for God's Creation and God's Creatures

The Prayers may be led by a Deacon or other Leader.

Deacon God the Creator of all: that all your creatures may thank you
and serve you,

People *We beseech you to hear us, good Lord.*

Deacon That it may please you to grant favorable weather, temperate
rain, and fruitful seasons, providing food and drink for all your
creatures,

People *We beseech you to hear us, good Lord.*

Deacon That it may please you to open our eyes to the joy and beauty
of your creation, and to see your presence in all your works,

People *We beseech you to hear us, good Lord.*

Deacon That it may please you to look with favor upon all who care for
the earth, the water, and the air so the riches of your creation
may abound for all your creatures, from age to age,

People *We beseech you to hear us, good Lord.*

Deacon That it may please you to make us faithful stewards of your
creation, caring for the earth, air, seas, and all the creatures who
live in them,

People *We beseech you to hear us, good Lord.*

Deacon That it may please you to make us aware of our responsibility
to all your creatures and to be faithful in caring for them,

People *We beseech you to hear us, good Lord.*

Deacon That it may please you to forgive our waste and pollution of
your creation and to strengthen us to heal its wounds,

People *We beseech you to hear us, good Lord.*

Deacon That it may please you to remember all animals in captivity and those who are hunted, trapped, deserted, abused, or exploited, so that by our actions they may find safety and homes of loving care,

People *We beseech you to hear us, good Lord.*

Deacon That it may please you to remember those animals who have died yet remain special or dear to us, that they may rejoice in the new creation of your kingdom.

People We beseech you to hear us, good Lord.

Presider Let us name with thanksgiving those animals for whom we now care, who are at home: _____.

Let us name with thanksgiving those animals who have companioned us over the years, and who have died: _____.

And let us remember in silence the unnamed, unknown animals whose lives have benefited our own.

Silence

Presider Holy God: No sparrow falls without your attention; nothing dies that is lost to your remembrance; nothing exists that comes into being without your love. Give us just and compassionate hearts, that we may serve your will for creation, holding the vision of your peaceable reign in which all shall live with you eternally, through the Risen One, Christ our Savior. *Amen.*

Confession of Sin

The Confession may be omitted on occasion.

The Deacon or Presider says

Let us confess to God our sins against our fellow creatures.

Silence may be kept.

Minister and People

God of compassion, have mercy upon us.
Bring healing to our relationship with all your creation.
Forgive us for our mistreatment and neglect
of the creatures with whom we share your earth:
for what we have done to harm them,
and for what we have not done to help them.
We are truly sorry and we humbly repent.
We ask you to fill us with your Spirit,
that we may care for one another and for all your creatures,
according to your will and in the fullness of your love;
through Jesus Christ our Lord. Amen.

The Priest alone says

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

If no Priest is present, the Presider uses the preceding form and substitutes "us" for "you" and "our" for "your."

The Blessing of the Animals

Presider It is the priestly work of all God's people to give thanks for God's blessings to us, to ask for and lend assistance for all in need, and to stretch our hands to heal and to cherish creatures of God; this is our work of blessing. Recognizing the blessing that these creatures are to us, I invite you to bring forward the animals entrusted to your care, one by one, and to join me in the laying on of hands and in prayer.

The animals are blessed individually by name by the Presider, using these or other words

Fellow creature, friend and companion:
May God your creator and preserver
bless, defend, heal, and keep you,
this day and always. *Amen.*

The Presider invites then the people to name aloud their animals at home and to pray together, using these words

All Fellow creatures, friends and companions:
May God your creator and preserver
bless, defend, heal, and keep you,
this day and always. *Amen.*

Presider Let us pray.
God of manifold blessings, source of all that is good and true and holy: Raise us up to see the world through your eyes, so that with the eyes of our heart enlightened, we may treasure each creature alive with your Spirit and touched by your creative hand. And may the blessing of this bountiful God, who creates, redeems, and sanctifies, be upon us all, now and for ever. *Amen.*

Or the animals may be blessed collectively, using this prayer

Presider Almighty and everlasting God, Creator of all things and giver of all life: Let your blessing be upon these and all animals. May our relationships with them mirror your love, and may our care for them follow the example of your bountiful mercy. Grant these animals health and peace. Strengthen us to love and care for them as we strive, like God's servant Francis of Assisi, to imitate Jesus Christ our Lord. *Amen.*

The Lord's Prayer

Presider The Lord be with you.
People And also with you.
Presider Let us pray.

Presider and People

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
Forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

If desired, this Prayer attributed to St. Francis may also be said

Lord, make us instruments of your peace.
Where there is hatred, let us sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.
Grant that we may not so much seek
to be consoled as to console;
to be understood as to understand;
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life. Amen.

The Presider may say this blessing from St. Clare

Presider Live without fear: your Creator has made you holy, has always
protected you, and loves you as a mother. Go in peace to follow
the good road, and may God's blessing be with you always.
Amen.

A hymn may be sung.

The Deacon, or the Presider, dismisses them with these words

Deacon Go in peace to love and serve the Lord.
People Thanks be to God.

Additional Readings and Resources for St. Francis Day

Additional Readings

Genesis 1:20-22a, 24-26a,28, 31a

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky." So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. And God blessed them....

And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good. Then God said, "Let us make humankind."... God blessed them....

God saw everything that God had made, and indeed, it was very good.

Wisdom 11:24-12:1

For you love all things that exist,
and detest none of the things that you have made,
for you would not have made anything if you had hated it.
How would anything have endured if you had not willed it?
Or how would anything not called forth by you have been preserved?
You spare all things, for they are yours, O Lord,
you who love the living.
For your immortal spirit is in all things.

Job 12:7, 8b-10a

But ask the animals, and they will teach you;
the birds of the air, and they will tell you;...
and the fish of the sea will declare to you.
Who among all these does not know
that the hand of the LORD has done this?
In his hand is the life of every living thing.

Matthew 6:25-26

Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them.

Matthew 11:25-30

At that time Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am

gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

Psalm 104:24-25, 27-28, 30-31

O LORD, how manifold are your works!
In wisdom you have made them all;
the earth is full of your creatures.
Yonder is the sea, great and wide,
creeping things innumerable are there,
living things both small and great....

These all look to you
to give them their food in due season;
when you give to them, they gather it up;
when you open your hand, they are filled with good things....

When you send forth your spirit, they are created;
and you renew the face of the ground.
May the glory of the LORD endure forever.

Canticle 12 A Song of Creation *Benedicite, omnia opera Domini*
From *Enriching Our Worship 1*, page 26

II. The Earth and Its Creatures

Let the earth glorify the Lord, *
sing praise and give honor for ever.
Glorify the Lord, O mountains and hills, and all that grows upon the earth,*
sing praise and give honor for ever.
Glorify the Lord, O springs of water, seas, and streams, *
O whales and all that move in the waters.
All birds of the air, glorify the Lord, *
sing praise and give honor for ever.
Glorify the Lord, O beasts of the wild, *
and all you flocks and herds.
O men and women everywhere, glorify the Lord, *
sing praise and give honor for ever.

Additional Materials

A Prayer attributed to St. Basil

Enlarge within us the sense of fellowship
with all living things,
our brothers and sisters the animals to whom you gave the earth
as their home in common with us.

We remember with shame that in the past
we have exercised the high dominion of humans
with ruthless cruelty,
so that the voice of the earth
which should have gone up to you in song
has been a groan of travail.

May we realize that they live, not for us alone,
but for themselves, and for you,
and that they love the sweetness of life.
We pray through our Savior Jesus Christ
who lifts up and redeems us all. *Amen.*

A Reading from Meister Eckhart

Apprehend God in all things,
for God is in all things.
Every single creature is full of God,
and is a book about God.
Every creature is a word of God.
If I spent enough time with the tiniest creature—
even a caterpillar—
I would never have to prepare a sermon,
so full of God
is every creature.

A Reading adapted from St. Isaac the Syrian

This is a charitable heart: It is a heart burning with love for the whole creation, for humans, for the birds, for the beasts, for the demons—for all creatures. One who has such a heart cannot see or call to mind a creature without having eyes being filled with tears by reason of the immense compassion which seizes the heart; a heart which is softened and can no longer bear to see or learn from others of any suffering, even the smallest pain, being inflicted on a creature. That is why such a person never ceases to pray also for the animals, that they may be preserved and purified. This person will even pray for the reptiles, moved by the infinite pity which reigns in the hearts of those who are becoming united with God.

A Reading from *The Brothers Karamazov* by Fyodor Dostoevsky

Love all God's creation, the whole of it and every grain of sand, love every leaf, every ray of God's light; love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in all things. And once you have perceived it, you will begin to comprehend it ceaselessly, more and more every day. And you will at last come to love the whole world with an abiding, universal love. Love the animals: God has given them the rudiments of thought and untroubled joy. Do not, therefore, trouble it, do not torture them, do not deprive them of their joy, do not go against God's intent.

Burial Office for a Beloved Animal

The opening anthem may be sung or said.

Canticle 18 A Song to the Lamb *Dignus es*
from *Enriching Our Worship 1*, pages 28-29

Revelation 4:11; 5:9-10, 13

Splendor and honor and royal power *
are yours by right, O God most High,
For you created everything that is, *
and by your will they were created and have their being;

And yours by right, O Lamb that was slain, *
for with your blood you have redeemed for God,
From every family, language, people, and nation, *
a royal priesthood to serve our God.

And so, to the One who sits upon the throne, *
and to Christ the Lamb,
Be worship and praise, dominion and splendor, *
for ever and for evermore.

Officiant God be with you.

People And also with you.

Officiant Let us pray.

God of grace and glory, we remember before you this day N.'s beloved companion A. We thank you for giving her to N. and to us to be a friend, and an abundant source of love, affection, and joy on N.'s journey in this life. In your compassion, comfort us who grieve. Give us faith to commit this beloved creature to your care, and hear our hope that we all may one day be reunited with our animals in the heavenly places, where you live and reign for ever and ever. *Amen.*

The Readings

One or more of the following passages may be read. Other suitable readings might include: Job 12:7-10; Isaiah 11:6-9; Psalm 148:7-14; Matthew 10:27-31; Mark 16:14-15; Romans 8:19-25; Revelation 4:1-2, 6b-7, 9-11, 5:5.

Psalm 104:24, 28b-30

O LORD, how manifold are your works!
In wisdom you have made them all;
the earth is full of your creatures.
When you open your hand
they are filled with good things.
When you hide your face, they are dismayed;
when you take away their breath,
they die and return to their dust.
When you send forth your spirit, they are created;
and you renew the face of the ground.

Tobit 5:21-6:2a

Canticle 12 A Song of Creation *Benedicite, omnia opera Domini*
from *Enriching Our Worship 1*, page 26

II. The Earth and Its Creatures

Let the earth glorify the Lord,*
sing praise and give honor for ever.

Glorify the Lord, O mountains
and hills, and all that grows upon the earth,*
sing praise and give honor for ever.

Glorify the Lord, O springs of water, seas, and streams,*
O whales and all that move in the waters.

All birds of the air, glorify the Lord,*
sing praise and give honor for ever.

Glorify the Lord, O beasts of the wild,*
and all you flocks and herds [and all you cats and dogs].

O men and women everywhere, glorify the Lord,*
sing praise and give honor for ever.

The Prayers of the People

Creator of all, you gave us the rainbow as the sign of your everlasting covenant with every living creature: Help us to trust in your covenant of faithfulness to A., a part of your beloved creation; in your goodness,
Blessed Creator, hear our prayer.

Loving God, you brought this beloved animal into the life of N. [and N.] to share kindness, joy, and faithful companionship: Receive our thanks and praise for the community between your animals and your people and all the ways we bless each other's lives; in your goodness,
Blessed Creator, hear our prayer.

Gracious God, you have given us the responsibility and blessing of caring for animals during their earthly life: If in any way we have failed in that responsibility, we ask for your pardon and trust in your mercy; in your goodness,
Blessed Creator, hear our prayer.

These biddings may be used when appropriate
God our wisdom, bring your peace to N., in whose hands the decision to end the suffering of A. was placed. Give N. and all of us hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God; in your goodness,
Blessed Creator, hear our prayer.

Holy God, we pray for N., for the companion *she* has lost, and for all pets, animal companions, and all the animals of the earth. We ask for the wisdom to preserve their dwelling places, to heal their diseases and relieve their suffering, and to respect their place in the world; in your goodness,
Blessed Creator, hear our prayer.

A period of silence is kept.

The Lord's Prayer may then be said

Officiant The Lord be with you.

People And also with you.

Officiant Let us pray.

Officiant and People

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
Forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

If a burial is to take place, the remains are now placed in the grave and the mourners may cast earth over them, or fill in the grave completely. Cremated remains may be scattered or buried, after the Officiant offers this prayer

We return the remains of A. to the earth
and entrust *her* to your everlasting loving-kindness;
for you care for us and all that you have made,
and your mercy is over all your works,
Father, Son and Holy Spirit, now and for ever. *Amen.*

The Officiant continues

Lord of all Creation, you love everything that you have made.
We pray to you for A. and for all those animal companions
whom we love but see no longer.
Hold them in your wisdom and love.
Ease the grief of those who mourn.
Receive our thanks for the joyful memories of A.
Widen our hearts to receive those animals who will yet need our care,
and give us generous and kind hearts toward all your creatures;
through Jesus our Redeemer and Friend,
who said, "Go into all the world and proclaim the good news
to the whole creation." *Amen.*

<i>Officiant</i>	Alleluia. Christ is risen.
<i>People</i>	The Lord is risen indeed. Alleluia.
<i>Officiant</i>	Let us go forth in the name of Christ.
<i>People</i>	Thanks be to God.

When appropriate, this confession may be said at the start of the Prayers of the People, followed by the absolution on page 353 of The Book of Common Prayer.

God of compassion, have mercy upon us;
bring healing to our relationship with all your creation.
Forgive us for our mistreatment and neglect
of the creatures with whom we share your earth,
for what we have done to harm them,
and for what we have not done to help them.
We are truly sorry and we humbly repent.
We ask you to fill us with your Spirit,
that we may care for one another and for all your creatures,
according to your will and in the fullness of your love;
through Jesus Christ our Lord. Amen.

Prayers Suitable for Use in Church or for Other Gatherings, at the Adoption, Illness, Loss, or Death of Companion, Service, or Other Beloved Animals

At the adoption of an animal

God, whose nature and whose name is Love: We thank you for this new relationship between *N.* [*and N.*] and this animal *A.* Let their home be filled with kindness and care; let them be the delight of one another's hearts; and watch over and keep them from this day forward in safety and peace; for your Name's sake. *Amen.*

For a lost or missing animal

Good Shepherd, whose eye is upon each creature, and who never slumbers nor sleeps: Hear our prayers for *N.* and for *her* lost animal *A.* Calm their anxiety by the grace of your Holy Spirit, protect and keep them, and bring them to the time of reunion. *Amen.*

For an infirm animal

God, whose compassion and mercy are over all your works: Hear our prayers for *A.*, this creature of yours, in *her* infirmity. Free *her* from suffering and from fear; bring *her* healing and repose; and comfort the hearts of those burdened with anxiety [*especially N. and N.*]. We pray through your beloved Child Jesus and by the power of your Spirit. *Amen.*

For one whose beloved animal has died

God, the refuge and strength of those who mourn: Hear our prayers for *N.* [*and N.*], who grieves the death of *her* beloved *A.* Bring solace in loneliness, peace in distress, and comfort in remembering; and lift *her* heart in thanksgiving for the gift of companionship *she has* known. Be near to all who have mourned the loss of dear animals; this we pray in Jesus' name. *Amen.*

At the euthanizing of an infirm animal

God, whose wisdom is over all your works: Be with us as we act to end the suffering of *A.*, this creature of yours entrusted to our care. Our power to heal has reached its end, and so we put our trust in your mercy and love to gather into your sacred heart all that is lost and broken. We pray through the kindness of Christ and the grace of your Holy Spirit. *Amen.*

For the suffering of animals during warfare

Eternal God, the comfort and peace of all your creatures: Hear our prayers for all animals that suffer in times of war, especially for those that bear burdens, those that serve as food, those that detect mines, those that search for the missing and the dead, and for wild creatures in the path of war's destruction. May your divine assistance be with them according to their need; and may our swords be beaten into plowshares and our hearts be softened toward animals of every kind; for they are yours, Father, Son, and Holy Spirit, now and for ever. *Amen.*

At the burial of a farm animal

Most gracious, good Lord, we are the people of your pasture and the sheep of your hand: We thank you for placing us among the beasts of the field and allowing us to care for them, and to receive from them food and clothing to meet our necessities. We grieve this day the death of A., and we return to you a creature of your own making, one who served as an effective sign of the generosity of your love for us; through Jesus Christ our Good Shepherd, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

At the death of a wild animal

Almighty God, who makes the beasts of the wild move in beauty and show forth the glory of your Name: We grieve the death of this creature, in whose living and dying the power of your Spirit was made manifest. We reverence the loss of that which was never ours to claim but only to behold with wonder; through Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Daily Prayer for All Seasons

Introduction

“Let us pray.”

Those words can be so embracing, so soothing. But there are times when they simply remind us that we don't have time to pray – not the way we long to. We want to pray without ceasing, but we also want to repair that engine and train the puppy and plow the south 40 before sunset. Still, the call to prayer is strong. The call to pray throughout the day has sounded for centuries as a way to deepen our faith.

Daily Prayer for All Seasons provides a holy – and wholly realistic – way to order our days, no matter how full they seem.

Daily Prayer for All Seasons was compiled and written by a diverse team of people from all over the United States. We came together periodically over four years to create a set of prayers that acknowledge in their brevity both the need to pray and the short time we have to pray. The *Daily Prayer for All Seasons* team comprised people like you: we have jobs and families, groceries and gardens and ironing; subways to catch, doctors to see, and reports to write. We put these demands on the table. We never lost sight of those pressures on our time and energy as we plowed through wonderful resources for meditation and song, assembling the richest ones into a prayer book for all of us, clergy and laity, who think we're too busy to pray.

Background of *Daily Prayer*

People in all kinds of religious traditions, including Judaism and Christianity, have been marking time with prayer for almost as long as we've had hours. “Praying the hours,” as it's called, has always reminded us that God walks with us throughout each day; “praying the hours” is also a way that the community of faith comes together, whether we're all in one place or scattered like raindrops. Praying at set hours links us, both to God and to all God's people. We know this, and we are comforted.

In the Episcopal Church, our *Book of Common Prayer* offers beautiful services for morning, noon, evening, and nighttime in a section called “The Daily Office” (pp. 35-146). *Daily Prayer for All Seasons* offers a variation on that theme, a shortened version, where a complete service covers one or two pages at most, thereby eliminating the need to shuffle prayer books and hymnals. *Daily Prayer for All Seasons* works for individuals, small groups, and/or congregations. This prayer book presents a variety of images of God by including inclusive and expansive language for and about God, and it presents a variety of words by including poetry, meditation and prayers from the broader community of faith.

How To Use What's Here

The church divides its calendar into periods called “seasons,” which track the events of Jesus' birth, death and resurrection and the coming of the Holy Spirit to the Church. The seasons are Advent, Christmas, Epiphany, Lent, Holy Week (the final week of Lent), and Easter, followed by what the church calls Ordinary Time; because Ordinary Time is the longest season in the church year, we crafted two sets of services for the summertime: Creation (spiritual growth) and Rest. The eight sets of seasonal prayers provide the outer structure of *Daily Prayer for All Seasons*.

For the inner structure, each set of seasonal prayers falls into eight “hours,” which follows the pattern of Benedictine monks, who divided the day into a cycle of eight intervals, called “hours,” that effected a rhythm between work (*labora*) and prayer (*ora*). As a contemporary complement, the committee crafting *Daily Prayer for All Seasons* assigned a specific labor to each prayer “hour”: We named dawn as the time for praise; we designated starting the day as the time for discernment; later morning, wisdom; midday, perseverance and renewal; afternoon, love; evening, forgiveness; bedtime, trust; and midnight we named as the time to watch. Each hour has a foreign name, which also dates back to Christian monastic history and which we printed in italics after the hour's “work” name, for example, Praise (*Lauds*).

Don't be inhibited by the hours as we've labeled them. Maybe your day "starts" at the crack of noon or your bedtime comes after the night shift; maybe the end of your workday marks only the beginning of meetings for another part of your life. It's all right to adjust the prayers to the day as you live it, no matter how topsy-turvy it seems. In addition, it's all right to adapt the texts as you need to.

Format for the Hours

Basic form (Praise, Watch): *Written in first person and generally anticipated for private use.*

Entering and Going out: the same simple, short call-and-response, which emphasizes the spiritual work of the hour

Scripture: a short, easily memorized passage, related to both the time and the season

Meditation: a question or a prompt for spiritual reflection

Prayer: a closing collect related to the hour and season

Shorter hours during the day (Wisdom, Perseverance and Renewal, Love, Trust): *Intended for group use, may be adapted for individual use.* These add the following to the basic form:

Prayer: an opening collect, suited to time and season

Praise: hymn, psalm or canticle

Meditation: an inspirational quote precedes the prompt for reflection

Prayers: responsive prayers of the people, with space for personal intercession and thanksgiving

Lord's Prayer: Versions of the prayer are omitted to allow for local traditions; if praying in a group, the leader may choose to specify the form of the prayer (old/new, short/long, English/foreign) to be used or encourage worshippers to pray in the language of the heart (versions of the Lord's Prayer appear in the Appendix).

Longer hours (Discernment, Forgiveness): *Intended for group use, may be adapted for individual use.* To the above, add the following:

Discernment: affirmation

Forgiveness: confession and assurance of pardon (the latter allows for lay leadership of the hour whereas absolution requires a bishop or priest)

The consultants who began this project in 2007 did so in prayer and with the hope that anyone—newcomer, stalwart or someone in between—who wants to pray within the Christian tradition will be enriched by *Daily Prayer for All Seasons*.

Devon Anderson, Mark Bozutti-Jones, Rebecca Clark, Joseph Farnes, Paul Fromberg, Paul Joo, Lizette Larson-Miller, Julia McCray-Goldsmith, Sam Dessórdi Leite, Ernesto Medina, Clay Morris, Elizabeth Muñoz, Ruth Meyers, Dan Prechtel, Cristina Rose Smith, Carol Wade, Julia Wakelee-Lynch, Louis Weil.

With gratitude,
The Rev. Julia Wakelee-Lynch
March 2011
Berkeley, California

Advent

The Christian calendar begins its new year not on January 1, but on the first Sunday of Advent—which is always four Sundays before Christmas (December 25) and the Sunday closest to St. Andrew’s Day (November 30). Our word “Advent” derives from the Latin *Adventus*, which means “coming,” and originally referred just to the coming of the feast of Christmas. But over time the season of Advent took on a double meaning. Today it refers both to the “first coming” of Jesus Christ in his birth at Christmas and to his “second coming” at the end of time.

It is important to remember that Advent is not just a season in which we recall an event of the past—Jesus’ birth—but also a time in which we look to the present and the future. When will Jesus come again? When will we see the kingdom of God on earth, as it is in heaven? Of course no one knows. And so the more important questions are: What can we do as the Church, Christ’s body here on earth, to welcome God’s reign of justice and peace today? What can we do as individuals to reorder our lives in the light of God’s love? What would it mean to live as a people who believe in Jesus as the Savior of all the earth and who expect him to come again at the fulfillment of time? Each Advent we turn to these questions anew.¹

Praise *Lauds*

(Traditional hour: dawn/waking up)

Laudate, omnes gentes, laudate Dominum! [*Sing praises, all people, sing praises to the Lord!*]

We greet the new day by praising the Creator (the ancient name for this hour, Lauds, means "praise").

Opening Praise the Lord, O my soul:
Praise God's holy name.

Scripture The glory of the LORD shall be revealed, and all people shall see it together.
Isaiah 40:5

Meditation *How will I look for God's glory today? How will I help others see it?*

Prayers Come, Emmanuel, come dwell with me.
Hope of the world and Word of life:
Come, Emmanuel, come dwell with me.

Going Out Praise the Lord, O my soul:
Praise God's holy name.

Discernment *Prime*

(Traditional hour: morning/start of the day)

As we begin the day, we focus on our calling to live faithfully, for who knows what today holds?

Opening God's bright glory will shine,
and everyone will see it.

Isaiah 40: 5, *The Message*

Prayer O Holy One, thank you for coming to us anew this day. Prepare our hearts and reawaken our love for you as we discern your call within us. May we make level the path for all people. **Amen.**

Praise *Prepare the way, O Zion*

(Music, if desired, may be found in *The Hymnal 1982*, #65.)

Prepare the way, O Zion, your Christ is drawing near!
Let every hill and valley a level way appear.
Greet one who comes in glory, foretold in sacred story.

Refrain

Oh, blest is Christ that came in God's most holy name.

Words: Frans Mikael Franzen (1772-1847);
tr. composite; adapt. Charles P. Price (1920-1999)

Scripture A voice cries out: "In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. Then the glory of the LORD shall be revealed, and all people shall see it together, for the mouth of the LORD has spoken."

Isaiah 40:3-5

Meditation "To enter Advent we leave fear for faith." Sam Portaro²

What fears must we release in order to level the way for ourselves and for others?

Affirmation

We believe in God, Creator of all:

The two-legged, the four-legged,
the winged ones, and those that crawl upon the earth
and swim in the waters.

We believe in God, One Who Walked with Us:

Our Brother Jesus born in humility,
who lived and died for us and
who will come again to bring us to glory.

We believe in God, Spirit with Us:

Ever present and ever guiding, upholding us and
showing us the principles to live by.

We hear God's voice through the prophets.

Creator, One Who Walked with Us, Spirit with Us, Holy One:

We are named in the waters of baptism as your own,
all of us related, all of us your children.

We watch for signs of your homecoming
and thank you for this sacred circle of life. **Amen.**

Prayers

In the beginning, it is dark, cool, and quiet, and we ask you:
Invite us into your presence, O Christ.
We do not know your works, Holy One, yet still we ask you:
Invite us into your presence, O Christ.
We look to the rising sun and trust that you
invite us into your presence, O Christ.

Here, the people may add particular intercessions or thanksgivings.

You are our Shepherd, and we need nothing more.
We rejoice in your presence with us in all of creation. Amen.

Lord's Prayer

Prayer

God of hope, you call us from the exile of our sin with the good news of restoration; you build a highway through the wilderness; you come to us to bring us home. Comfort us with the expectation of your saving power, made known to us in Jesus Christ our Lord. **Amen.**³

Going Out

God's bright glory will shine,
and everyone will see it.

Wisdom *Terce*

(Traditional hour: mid-morning)

Having asked for direction and guidance, we pray now to equip ourselves properly for the journey ahead.

Opening All that we owe is redeemed
in the love of God.

Prayer Wise and loving God, you bear us for joy. In humility, you show us wisdom.
Enfold us at this hour with the knowledge born of love. Awaken within us the
desire to know rightly and the will to live justly, with grace and generosity. **Amen.**

Praise *A Song of True Motherhood*
God chose to be our mother in all things*
and so made the foundation of his work,
most humbly and most pure, in the Virgin's womb.
God, the perfect wisdom of all*
arrayed himself in this humble place.
Christ came in our poor flesh*
to share a mother's care.
Our mothers bear us for pain and for death;*
our true mother, Jesus, bears us for joy and endless life.
Christ carried us within him in love and travail,*
until the full time of his passion.
And when all was complete and he had carried us so for joy,*
still all this could not satisfy the power of his wonderful love.
All that we owe is redeemed in truly loving God,*
for the love of Christ works in us; Christ is the one whom we love.
Julian of Norwich⁴

Scripture A shoot shall come out from the stump of Jesse, and a branch shall grow out
of his roots. The spirit of the Lord shall rest on him, the spirit of wisdom and
understanding, the spirit of counsel and might, the spirit of knowledge and the fear
of the LORD. He shall not judge by what his eyes see, or decide by what his ears
hear; but with righteousness he shall judge the poor, and decide with equity for the
meek of the earth.
Isaiah 11: 1-2, 4

Meditation "The desert is always the same, the sky is always beautiful, the road deserted....
The only thing that is always new is God."
Carlo Carretto⁵

How will we ask for new eyes to see God and to see the needs in God's world?

Prayers Holy One, as we prepare for the advent of Christ,
Give us your spirit of wisdom.
As we seek to embody your love in the world,
Give us your spirit of good counsel.
As we seek to be faithful,
Give us eyes to see beyond the obvious.
As we gather in this hour, we lift all in need before you.

Here, the people may add particular intercessions or thanksgivings.

May we be instruments of your peace on earth
as we accept the gifts of your Spirit.

Lord's Prayer

Prayer

God, whose holy name defies our definition but whose will is known in freeing the oppressed: Make us one with all who cry for justice, that we who speak your praise may struggle for your truth; through Jesus Christ. **Amen.**⁶

Going Out

All that we owe is redeemed
in the love of God.

Perseverance/Renewal *Sext*

(Traditional hour: mid-day)

As we pause to feed our bodies in the middle of the day, we pause also to feed our souls by vowing again to live faithfully.

Opening

Do not be afraid.
God is with us, always.

Prayer

Shepherd of Israel, may Jesus, who is Emmanuel and son of Mary, be more than just a dream in our hearts. With the apostles, prophets, and saints, save us, restore us, and lead us in the way of grace and peace, that we may bear your promise into the world. **Amen.**⁷

Praise

The Song of Mary (*Magnificat*; Luke 1:46-55)⁸
My soul proclaims the greatness of the Lord,
my spirit rejoices in you, O God, my Savior,
for you have looked with favor on your servant.
From this day all generations will call me blessed:
you, the Almighty, have done great things for me,
and holy is your Name.
You have mercy on those who fear you
from generation to generation.
You have shown strength with your arm
and scattered the proud in their conceit,
Casting down the mighty from their thrones
and lifting up the lowly.
You have filled the hungry with good things
and sent the rich away empty.
You have come to the help of your servant Israel,
for you have remembered your promise of mercy,
The promise made to our forebears,
to Abraham and his children for ever.

Scripture

When a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world. So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you.
John 16: 21-22

Meditation

Ask yourself: Will this satisfy
a woman satisfied to bear a child?
Will this disturb the sleep
of a woman near to giving birth?
Wendell Berry⁹

*As we seek our own renewal, we look at others through the lens of compassion;
how will this point of view affect our choices?*

Prayers

For our deepest and most holy longings we pray:
Renew us, O God.
For all who wander, who hunger, who thirst:
Renew us as people of service and compassion.
For this planet, our home:
Renew our will to be healers of creation.
For this and every nation:

Renew in all people the will for good and the longing for peace.
For those whom we hold in our hearts:

Here, the people may add particular intercessions or thanksgivings.

Bless these and all creation with your goodness,
and renew our trust in your love. Amen.

Lord's Prayer

Prayer

O God of Elizabeth and Mary, you visited your servants with news of the world's redemption in the coming of the Savior: Make our hearts leap with joy, and fill our mouths with songs of praise, that we may announce glad tidings of peace and welcome the Christ in our midst. **Amen.**¹⁰

Going Out

Do not be afraid.
God is with us, always.

Love *None*

(Traditional hour: afternoon)

As shadows lengthen, we are filled by the day's encounters; now, more than ever, we accept the depth and breadth of God's grace.

Opening In the beginning, God created, and it was good.
In the beginning was the Word.

Prayer Creator of the world, you are the potter, we are the clay, and you form us in your own image: Shape our spirits by Christ's transforming power, that as one people we may live out your compassion and justice, whole and sound in the realm of your peace. **Amen.**¹¹

Praise *O Come, thou Dayspring*¹²
(Music, if desired, may be found in *The Hymnal 1982*, #56.)

Verse 1

Verse 2

O come, thou Dayspring from on high,
and cheer us by thy drawing nigh;
Disperse the gloomy clouds of night
and death's dark shadow put to flight.
Rejoice! Rejoice!
Emmanuel shall come again
and with us ever dwell.

O come, Desire of nations,
bind in one the hearts of humankind;
Bid thou our sad divisions cease,
and be thyself our King of Peace.
Rejoice! Rejoice!
Emmanuel shall come again
and with us ever dwell.

Scripture For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed, says the LORD, who has compassion on you.
Isaiah 54:10

Meditation Hail, Mary, full of grace.
The Lord is with you.
Blessed are you among women,
And blessed is the fruit of your womb, Jesus.

How have we received love today, and how will we bear its fruit to others?

Prayers God of compassion,
Teach us to embody your love.
God of faithfulness,
Help us be constant in service.
God of all creation,
Give us compassion for all your children.
God of blessing, hear our prayers.

Here, the people may add particular intercessions or thanksgivings.

God of love,
Draw our hearts to you.

Lord's Prayer

Prayer

God of community, whose call is more insistent than ties of family or blood: May we so respect and love those whose lives are linked with ours that we fail not in loyalty to you but make choices according to your will. Amen.¹³

Going Out

In the beginning, God created, and it was good.
In the beginning was the Word.

Forgiveness *Vespers*

(Traditional hour: dusk/end of the day)

As we turn on lamps at dusk, we greet the evening by welcoming God to abide with us anew.

Opening All who thirst
come to the waters.

Prayer Holy One, whose coming we await, you invite us into the light of your presence: Illumine the dim places of our hearts. We are thirsty for your compassion. Draw near to us and fill us, that we may pour out your goodness to all who hunger.
Amen.

Praise *A Song of the Spirit* (Revelation 22:12-17)¹⁴
“Behold, I am coming soon,” says the Lord,
“and bringing my reward with me, *
to give to everyone according to their deeds.
I am the Alpha and the Omega, the first and the last, *
the beginning and the end.”
Blessed are those who do God’s commandments,
that they may have the right to the tree of life, *
and enter the city through the gates.
“I, Jesus, have sent my angel to you, *
with this testimony for all the churches.
“I am the root and the offspring of David, *
I am the bright morning star.”
“Come!” say the Spirit and the Bride; *
“Come!” let each hearer reply!
Come forward, you who are thirsty, *
let those who desire take the water of life as a gift.

Scripture Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come buy wine and milk without money and wisdom without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good. Seek the LORD while he may be found, call upon him while he is near.
Isaiah 55:1-2a, 6

Meditation “Redemption is the journey of being reconnected to the light of God within. It is a journey home that takes us through what seems like unknown land. ... Redemption is not the bringing of light to a creation that is essentially dark, but rather the liberating of light from the heart of life.”
J. Philip Newell¹⁵

Where do we thirst for the light of redemption today? How will we offer that light to others who thirst?

Confession Most Holy God,
In the midst of this season of new life, we confess:
We have resisted the light of your love;
we have not fully shared the gifts entrusted to us; and
we have not treasured the gifts of others around us.
We stand in need of your love.
Holy Father, make us holy.
Holy Jesus, make us holy.

Holy Spirit, make us holy.
Holy God, make us whole. Amen.¹⁶

Assurance of Pardon

God forgives us and loves us, and invites us to continue the journey.
As a woman is delivered from the pain of her labor to the joy of cradling her child,
so are we delivered into God's grace.

Prayers

Holy One, healer of the world,
Shed your light upon this world.
Holy One, healer of brokenness,
Make us bold to share your light with others.
Holy One, healer of the world, we offer our prayers:

Here, the people may add particular intercessions or thanksgivings.

Lead us to wholeness
And make us shine with your light of healing love.

Lord's Prayer

Prayer

God, our healer, whose mercy is like a refining fire: Touch us with your judgment
and confront us with your tenderness; that, being comforted by you, we may reach
out to a troubled world; through Jesus Christ. Amen.¹⁷

Going Out

All who thirst
come to the waters.

Trust *Compline*

(Traditional hour: night/bedtime)

We sum up this day with a bedtime prayer to examine our conscience and offer our actions to God.

Opening Be strong and let your heart take courage,
all you who wait for the Lord.

Psalm 31: 24

Prayer Holy One, whose coming we await, we lift our hearts to you: Remind us of your faithfulness, that we may trust ever more deeply in your grace. We set down the tasks of the day so that we may arise renewed, to love and serve you. **Amen.**

Praise *The Song of Hannah* (1 Samuel 2:1-2,8)¹⁸
My heart exults in you, O God; *
My triumph song is lifted in you.
For I rejoice in your salvation: *
There is none holy like you.
God raises the poor from the dust; *
And lifts the needy from the ash heap
To make them sit with the rulers*
and inherit a place of honor.
For the pillars of the earth are God's*
on which the whole earth is founded.

Scripture The Spirit of the LORD is upon me, because the LORD has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; and to proclaim the year of the LORD's favor.

Isaiah 61:1-2a

Meditation *A Reflection on Finding your Way: What To Do in the Darkness*

Go slowly
Consent to it
But don't wallow in it
Know it as a place of germination
And growth
Remember the light
Take an outstretched hand if you find one
Exercise unused senses
Find the path by walking in it
Practice trust
Watch for dawn

Marilyn Chandler McEntyre¹⁹

How shall we travel through the darkness of Advent?

Prayers God of grace and hope:
Help us to move from fear to trust.
Your grace surrounds and fills us:
Remind us that you provide all we need.
Your healing love is offered to all:

Here, the people may add particular intercessions or thanksgivings.

May we be full of peace in our waiting
And full of joy in our praise of you. Amen.

Lord's Prayer

Prayer Merciful God of peace, your word, spoken by the prophets, restores your people's life and hope: Fill our hearts with the joy of your saving grace, that we may hold fast to your great goodness and proclaim your justice in all the world. Amen.²⁰

Going Out Be strong and let your heart take courage,
all you who wait for the Lord.

Watch *Vigils*

(Traditional hour: late night)

Like nuns and monks at prayer, we can listen in the stillness of the night to hear God's call.

Opening Even in the waiting,
 God is with me.

Scripture The true light, which enlightens everyone, was coming into the world.
 John 1:9

Meditation *What keeps me in the shadows? What light am I waiting for?*

Prayers Holy One, come this night.
 Open my heart to the brightness of your love.
 Release my fears and revive my hope,
 that I may rest well and rise to share your love. **Amen.**

Going Out Even in the waiting,
 God is with me.

Christmas

For the church, Christmas is a time to celebrate the birth of Jesus in Bethlehem. We celebrate this birth not because Jesus was simply a “good man” but because we believe Jesus was—and is—both the human son of Mary and the divine Son of God. That makes Christmas a time to reflect on a mystery that the church calls the doctrine of the Incarnation. This important theological term comes from the Latin word *carne*, which means “flesh,” and has to do with the divine taking on human flesh and coming among us in human form.

In one of his Christmas sermons Augustine, the fifth-century bishop of Hippo, described the mystery of the Incarnation this way: “Beloved, our Lord Jesus Christ, the eternal creator of all things, today became our Savior by being born of a mother. Of his own will he was born for us today, in time, so that he could lead us to his Father’s eternity. God became human like us so that we might become God. The Lord of the angels became one of us today so that we could eat the bread of angels.”

Praise *Lauds*

(Traditional hour: dawn/waking up)

Laudate, omnes gentes, laudate Dominum! [*Sing praises, all people, sing praises to the Lord!*]

We greet the new day by praising the Creator (the ancient name for this hour, Lauds, means "praise").

Opening Praise God from the heavens;
sing praise in the heights!
Psalm 148:1 (St. Helena Psalter)

Scripture The people who walked in darkness have seen a great light.
Isaiah 9:2

Meditation *Where will I seek God's light today?*

Prayers Open my eyes this day, dear Lord, to see your light in the world.
Accompany me, so that I may walk faithfully
and share the light of your love with others. **Amen.**

Closing Praise God from the heavens.
Sing praise in the heights!

Discernment *Prime*

(Traditional hour: morning/start of the day)

As we begin the day, we focus on our calling to live faithfully, for who knows what today holds?

Opening The Word made flesh
 makes God known to us.

Prayer Light of life, you came in flesh, born into human pain and joy, and gave us power to be your children: Grant us faith, O Christ, to see your presence among us, so that all creation may sing new songs of gladness and walk in the way of peace. **Amen.**²¹

Praise *The Song of Mary* (Magnificat; Luke 1:46-55)²²
My soul proclaims the greatness of the Lord,
 my spirit rejoices in you, O God, my Savior,*
 for you have looked with favor on your servant.
From this day all generations will call me blessed: *
 you, the Almighty, have done great things for me,
 and holy is your Name.
You have mercy on those who fear you *
 from generation to generation.
You have shown strength with your arm, *
 and scattered the proud in their conceit,
Casting down the mighty from their thrones *
 and lifting up the lowly.
You have filled the hungry with good things *
 and sent the rich away empty.
You have come to the help of your servant Israel, *
 for you have remembered your promise of mercy,
The promise made to our forebears, *
 to Abraham and his children forever.

Scripture And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. From his fullness we have all received grace upon grace. No one has ever seen God. It is God the only Son, who is close to the Father's bosom, who has made God known.
John 1:14, 16, 18

Meditation “You will know when it is time to bring to birth the new creation. The signs will be all around you, urging, insisting: Now is the time. You have to know just when to bear down and concentrate on one thing only. It takes labor, hard, hard labor to bring to birth something new.”
*Miriam Therese Winter*²³

What is God calling forth from us? How will we labor to birth what God calls for?

Affirmation We believe in God, the source of love,
 who created humanity in God's own image and likeness,
 who blessed them and asked them to
 procreate, nurture and preserve God's creation for prosperity.
We believe in Jesus Christ, God incarnate,
 who was born of a woman and was a carpenter,
 who identified himself with women, men and children,

transforming them to have life abundantly.
We believe in the Holy Spirit active before creation,
who through the ages has inspired Christians without number,
who continues to inspire us to usher in the reign of God,
where no one is cast out, lonely or bereft.²⁴

Prayers

Prince of Peace,
whose righteousness is like the strong mountains
and whose justice is as the great deep:
Let us know your presence now.

Mighty God,
whose power girds creation,
whose hands cradle the hills, yet whose mercy is boundless:
Let us know your presence now.

Wonderful Counselor,
whose glory is beyond our understanding
and whose love is beyond measure:
Let us know your presence now.

Emmanuel,
whose property it is always to have mercy,
and whose arm is long to save, we lift before you now:

Here, the people may add particular intercessions or thanksgivings.

Hold all those we love in your unbounded love.
Make us your healing presence in the world.²⁵

Lord's Prayer

Prayer

Loving Word of God, you have shown us the fullness of your glory in taking human flesh: Fill us, in our bodily life, with your grace and truth, that our pleasure may be boundless and our integrity complete. **Amen.**²⁶

Going Out

The Word made flesh
makes God known to us.

Wisdom *Terce*

(Traditional hour: mid-morning)

Having asked for direction and guidance, we pray now to equip ourselves properly for the journey ahead.

Opening O come, all ye faithful.
Come, let us adore him.

Prayer O holy Wisdom: Fill us this day with joy, understanding and grace, that we may tell out the wonder of your love; through Christ our Lord. **Amen.**

Praise *Go Tell It on the Mountain*
(Music, if desired, may be found in *Lift Every Voice and Sing II*, #21.)

Refrain:
Go tell it on the mountain, over the hills and everywhere.
Go tell it on the mountain, that Jesus Christ is born.

While shepherds kept their watching o'er silent flocks by night,
behold throughout the heavens there shown a holy light. *Refrain*

The shepherds feared and trembled, when lo! above the earth,
Rang out the angel chorus that hailed the Savior's birth. *Refrain*

Down in a lowly manger the humble Christ was born,
and God sent us salvation that blessed Christmas morn. *Refrain*
Words: John W. Work Jr.

Scripture But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. So you are no longer a slave, but a child, and if a child, then also an heir, through God.
Galatians 4:4-5, 7

Meditation "We who are charged with announcing the message of Christ need to learn the incomparable lesson that he taught us by his own example. He taught first of all with his life, and only then did he preach."
Dom Helder Camara²⁷

What are we called to preach with our lives today?

Prayers Holy Wisdom, you fill us with goodness,
and we are grateful:
Let us show with our lives.
Holy Wisdom, you invite us to serve,
and we answer "yes":
Let us show with our actions.
Holy Wisdom, you open our eyes to those in need,
and we want to be faithful:
Let us show with our love.
Holy Wisdom, we want to live more deeply in your peace:
Show us the Way.

Here, the people may add particular intercessions or thanksgivings.

Lord's Prayer

Prayer

Great Spirit, God, Creator of all, we receive you into our hearts, our minds, our Souls: Grant us Mary's wisdom to heed the inner voice that we know is you. Guide us to accept your invitation to serve and to do so with strength and courage.
Amen.

Going Out

O come, all ye faithful.
Come, let us adore him.

Perseverance/Renewal *Sext*

(Traditional hour: mid-day)

As we pause to feed our bodies in the middle of the day, we pause also to feed our souls by vowing again to live faithfully.

Opening All life is interwoven.
All life is gift from God.

Prayer Giver of life and author of love: Be present at this hour as we pause to rest in your love. Fill us with the memory of your goodness, bless us with the grace of your light, and send us out again with renewed faithfulness to show your love to the world. **Amen.**

Praise *Love Came Down at Christmas*
(Music, if desired, may be found in *The Hymnal 1982*, #84.)

Verse 1

Love came down at Christmas,
Love all lovely, love divine;
Love was born at Christmas:
Star and angels gave the sign.

Verse 2

Worship we the Godhead,
Love incarnate, love divine;
Worship we our Jesus,
But where for a sacred sign?

Verse 3

Love shall be our token;
Love be yours and love be mine;
Love to God and neighbor,
Love for plea and gift and sign.

Words (alt.): Christina Rossetti

Scripture But when the goodness and loving-kindness of God our Savior appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit.
Titus 3: 4-5

Meditation “Grace is often portrayed as ‘washing away’ the things that obscure the essential goodness of life. That light that was in the beginning still glows at the heart of life, but we do not see its full brilliance. ... Grace is like a cleansing rain over the landscape of life, followed by a sunlight that restores our vision.”
J. Philip Newell²⁸

Where do we need the grace of renewal right now? How can we offer it to others?

Prayers God our Savior,
Cleanse from our hearts all that impedes your love.
God our Savior,
Renew in us the desire to live in your grace.
God our Savior,
Fill us again with the will to persevere.
God our Savior, we bless your name and ask your healing love:

Here, the people may add particular thanksgivings and intercessions.

Give us ever-grateful hearts,

To share your love with all.
Hold all the earth in your goodness,
And make us ministers of your gospel.

Lord's Prayer

Prayer

God of creation, through your great mercy you renew us: Send us now back to the love and labor of this day with joy and compassion in our hearts; Through Christ our Savior. **Amen.**

Going Out

All life is interwoven.
All life is a gift from God.

Love *None*

(Traditional hour: afternoon)

As shadows lengthen, we are filled by the day's encounters; now, more than ever, we accept the depth and breadth of God's grace.

Opening Little One, born this day:
Savior, Redeemer, Beloved of God.

Prayer Blessed Savior, in love you came to us as a child: Enlighten our hearts, that we may more deeply understand the richness of this gift and practice more faithfully your call to give of ourselves in love. **Amen.**

Praise *Shengye quing, shengye jing/Holy Night, Blessed Night*
(Music, if desired, may be found in *Wonder, Love and Praise*, #725.)

Refrain: Holy night, blessed night.

Verse 1

Stars shine brightly, earth is still,
Hills and valleys, field and woodlands,
all surround the small town Bethlehem
In a manger Christ the Lord sleeps.
Refrain

Verse 2

Angels sing praise, shepherds fear,
Earth and heaven ring with praises,
"Alleluia" all creation sings
Tell the good news: Christ is born now.
Refrain

Verse 3

Christ has come down, dwells with us.
Sacrifice, love, peace, and justice
shine upon us like the morning sun.
Grace and glory bless the whole world.
Refrain

Scripture As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you must also forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. Let the peace of Christ rule in your hearts, [and] let the word of God dwell in you richly.
Colossians 3:12-15a, 16a

Meditation "Let us imagine that within us is an extremely rich place, built entirely of gold and precious stones. ...[W]ithin us lies something incomparably more precious than what we see outside ourselves. Let's not imagine that we are hollow inside."
Theresa of Avila²⁹

What does it mean that God's love dwells in us? How might this help us love others?

Prayers Beloved, we are called to love those in need:
Let us love in truth and action.
Beloved, we are called to be people of peace:
Let us love one another.
Beloved, we are called to be people of healing:
Let us love not only God, but our brothers and sisters, also.

Here, the people may add particular intercessions or thanksgivings.

May we abide in God's love.
May God's love abide in us.³⁰

Lord's Prayer

Prayer Savior, Redeemer, Beloved of God: Clothe us in your love, strengthen us to live gently on this earth, give us humility to see all we encounter as precious to you, and teach us to walk with kindness and patience this hour and always. **Amen.**

Going Out Little One, born this day:
Savior, Redeemer, Beloved of God.

Forgiveness *Vespers* (Traditional hour: dusk/end of the day)

As we turn on lamps at dusk, we greet the evening by welcoming God to abide with us anew.

Opening The light shines in the darkness,
and the darkness has not overcome it.

Prayer God our Savior: Meet us in this time and place; focus our hearts on your love, feed the hungry places of our souls, release us from all that resists your grace, and renew our bodies to serve your world. Amen.

Praise *Hark! the Herald Angels Sing*
(Music, if desired, may be found in *The Hymnal 1982*, #87.)

Hark! the herald angels sing
Glory to the newborn King!
Peace on earth and mercy mild,
God and sinners reconciled!
Joyful, all ye nations rise,
Join the triumph of the skies;
With the angelic host proclaim
Christ is born in Bethlehem!

Refrain: Hark! the herald angels sing
Glory to the newborn King!

Words (alt.): Charles Wesley

Scripture The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, he gave power to become children of God.
John 1:9-12

Meditation “Holiness is not an attainment, in any sense of the term, but is a gift of the Word of God. Holiness is not a badge of achievement for a saint, but is wrought in the life, in the very being, of an ordinary person by the will of the Word of God. Holiness ... is the restoration of integrity and wholeness to a person.”
William Stringfellow³¹

What do we, needing wholeness, present to God at this hour?

Confession Word of God,
we confess that we need your wholeness.
We have often looked to outward gifts and measures
when what we need is your love in our souls.
We have often aimed toward what we can achieve
or where we stand in relation to others,
when what we desire is the integrity your love bestows.
We confess our need for your illumination.
Be our light, O Christ.

Assurance of Pardon
God forgives all our sins
and heals all our infirmities.
God lifts us from the low places

and sets mercy and love upon us.
God fills us with goodness
and renews our lives.
Thanks be to God.³²

Prayers

For all who live in poverty,
May we build the just kingdom of God now.
For all who hunger,
May we, the Body of Christ, be bread.
For all who weep,
May we offer comfort and joy.
For all who are outcast or in any need or trouble:

Here, the people may add particular intercessions or thanksgivings.

As we yearn to be the faithful people of God,
May we be people of true and gracious welcome to all.³³

Lord's Prayer

Prayer

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**³⁴

Going Out

The light shines in the darkness,
and the darkness has not overcome it.

Trust *Compline*

(Traditional hour: night/bedtime)

We sum up this day with a bedtime prayer to examine our conscience and offer our actions to God.

Opening Jesus the Word
now dwells among us.

Prayer Almighty and ever-loving God, you have poured upon us the new light of your incarnate Word: Grant that this light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord. **Amen.**³⁵

Praise *O Little Town of Bethlehem*
(Music, if desired, may be found in *The Hymnal 1982*, #78 & #79.)

O little town of Bethlehem, how still we see thee lie!
Above thy deep and dreamless sleep, the silent stars go by;
yet in thy dark streets shineth the everlasting Light;
the hopes and fears of all the years are met in thee tonight.

For Christ is born of Mary; and gathered all above,
while mortals sleep, the angels keep their watch of wondering love.
O morning stars, together proclaim the holy birth!
and praises sing to God the King and peace to all on earth.

How silently, how silently, the wondrous gift is given!
So God imparts to human hearts the blessings of his heaven.
No ear may hear his coming, but in this world of sin,
where meek souls will receive him, still the dear Christ enters in.

Where children pure and happy pray to the blessed Child,
where misery cries out to thee, Son of the mother mild;
where charity stands watching and faith holds wide the door,
the dark night wakes, the glory breaks, and Christmas comes once more.

O holy Child of Bethlehem, descend to us, we pray;
Cast out our sin and enter in, be born in us today.
We hear the Christmas angels the great glad tidings tell;
O come to us, abide with us, our Lord Emmanuel!

Words: Phillips Brooks (1835-1893)

Scripture O God, you will keep in perfect peace those whose minds are fixed on you; for in returning and rest we shall be saved; in quietness and trust shall be our strength.
Isaiah 26: 3, 30:15

Meditation “The frightened shepherds become God’s messengers. They organize, make haste, find others, and speak with them. Do we not all want to become shepherds and catch sight of the angels? I think so. ...Because the angels sing, the shepherds rise, leave their fears behind, and set out for Bethlehem, wherever it is situated these days.”

Dorothy Soelle³⁶

As we lay aside the concerns and fears of this day, where do we need strength and courage to tell God’s good news to others tomorrow?

Prayers

Jesus the Word,
We pray for the confidence of your peace in our lives.
Jesus the Word,
We pray for all those who live amid violence or uproar.
Jesus the Word,
We pray for the earth, knowing we have broken its peace.
Jesus the Word,
We pray for all those in need of good news this night:

Here, the people may add particular intercessions or thanksgivings.

With the angels and shepherds that first Christmas,
O Jesus, the Word made flesh,
may we trust in and share the joy of your incarnation.

Lord's Prayer

Prayer

Gracious God, you have redeemed us through Jesus Christ, the firstborn of all creation, whose birth we celebrate as the child of Bethlehem: Bless us with every spiritual blessing, that we may live as your adopted children and witness to your glory with unending praise and thanksgiving. **Amen.** ³⁷

Going Out

Jesus the Word
now dwells among us.

Watch *Vigils*

(Traditional hour: late night)

Like nuns and monks at prayer, we can listen in the stillness of the night to hear God's call.

Opening O come, let us worship
Christ the Lord.

Scripture For a child has been born for us ... and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.
Isaiah 9:6

Meditation *How is Jesus my counselor, loving parent, strength and/or peace this night?*

Prayers Fill us, gentle God, with so great a sense of you in our souls that we never know abandonment, never know despair. Lead us beyond ourselves to become what you were born to be. Never let us be deterred by those who burden us with false expectations. In your holy name, we pray. **Amen.**³⁸

Going Out O come, let us worship
Christ the Lord.

Epiphany

Epiphany is a Greek word meaning “manifestation, showing forth, revelation.” This feast proclaims our faith that in Jesus, God is revealed to all people—not just to an inner circle or a chosen few, but to all people, in all places, and throughout all time. Christians believe that in the person of Jesus we see who God is, and in the words and actions of Jesus we see God at work in the world. Epiphany marks a series of occasions at which Jesus was revealed to be God’s Son.

The feast of Epiphany and the weeks that follow are a time when we reflect on several “manifestations” of Jesus, as he was recognized as the Messiah (or Christ) by many different people. We hear about Jesus’ baptism in the river Jordan by John the Baptist and the visit of the magi, or wise men, who followed the star to Bethlehem at Jesus’ birth. We share the amazement of the guests at the wedding party at Cana as Jesus performs his first miracle by turning water into fine wine. And at the end of the season we see Jesus’ glory shown to three of his disciples on the mountain as he is transfigured before them in a blaze of light.

Praise *Lauds*

(Traditional hour: dawn/waking up)

Laudate, omnes gentes, laudate Dominum! [*Sing praises, all people, sing praises to the Lord!*]

We greet the new day by praising the Creator (the ancient name for this hour, Lauds, means "praise").

Opening: Arise, shine,
for your light has come.

Scripture: God said, "Let there be light," and there was light.
And God saw that the light was good.
Genesis 1:3

Meditation: *How will I invite God's love to shine through me today?*

Prayer: Brightest and best of the stars of the morning,
Dawn on my darkness and lend me your aid;
Star of the east, the horizon adorning,
Guide where the infant Redeemer is laid.³⁹

Going Out: Arise, shine,
for your light has come.

Discernment *Prime*

(Traditional hour: morning/start of the day)

As we begin the day, we focus on our calling to live faithfully, for who knows what today holds?

Opening

Your word is a lamp to our feet
and a light for our path.

Prayer

Insistent God, by night and day you summon your slumbering people: So stir us with your voice and enlighten our lives with your grace that we give ourselves fully to Christ's call to mission and ministry. **Amen.**⁴⁰

Praise

*Psalm 27:1, 5-6, 10-11*⁴¹
God is my light and my salvation;
whom then shall I fear?
God is the strength of my life;
of whom then shall I be afraid?
One thing have I asked of you, O God;
one thing I seek:
that I may dwell in your house all the days of my life,
To behold your fair beauty, O God,
and to seek you in your temple.
Hearken to my voice, O Most High, when I call;
have mercy on me and answer me.
You speak in my heart and say, "Seek my face."
Your face, O God, will I seek.

Scripture

The next day, John again was standing with two of his disciples, and as he watched Jesus walk by, he exclaimed, "Look, here is the Lamb of God!" The two disciples heard him say this, and they followed Jesus. When Jesus turned and saw them following, he said to them, "What are you looking for?"
John 1:35-38

Meditation

"The eye of the cormorant is emerald. The eye of the eagle is amber. The eye of the grebe is ruby. The eye of the ibis is sapphire. Four gemstones mirror the minds of birds, birds who mediate between heaven and earth. We miss the eyes of the birds, focusing only on feathers."
Terry Tempest Williams⁴²

What are we looking for? Where have we failed to look?

Affirmation

We are not alone; we live in God's world.
We believe in God:
who has created and is creating,
who has come in Jesus,
the Word made flesh,
to reconcile and make new,
who works in us and others by the Spirit.
We trust in God.
We are called to be the Church:
to celebrate God's presence,
to live with respect in creation,
to love and serve others,
to seek justice and resist evil,
to proclaim Jesus, crucified and risen,

our judge and our hope.

In life, in death, in life beyond death, God is with us.

We are not alone. Thanks be to God.⁴³

Prayers

Jesus, you are the light of the world:

May your light open our eyes to see those in need.

Jesus, you are the light of the world:

May the works of our lives demonstrate your love.

Jesus, you are the light of the world:

May your wisdom enlighten our decisions.

Jesus, you are the light of the world, hear the prayers of our hearts:

Here, the people may add particular intercessions or thanksgivings.

As you enlighten our lives,

May we be light for others.

Lord's Prayer

Prayer

Open our eyes that we may see.

Incline our hearts that we may desire.

Order our steps that we may follow
the way of your commandments. **Amen.**⁴⁴

Going Out

Your word is a lamp to our feet
and a light for our path.

Wisdom *Terce*

(Traditional hour: mid-morning)

Having asked for direction and guidance, we pray now to equip ourselves properly for the journey ahead.

Opening Wisdom knows and understands all things
and guides us in our actions.

Prayer O God, your Spirit of Wisdom was present at the creation and with Jesus at his baptism: Open our hearts to that same Spirit, and strengthen and guide us to love and serve you and our neighbors; through Jesus Christ our Lord. **Amen.**

Praise *A Song of the Spirit of Wisdom* (Wisdom 7:7-8,10-14a)⁴⁵
I prayed and understanding was given me;*
I called on God and the Spirit of Wisdom came to me.
I preferred her to scepters and thrones,*
and I accounted wealth as nothing in comparison with her.
I loved her more than health or beauty,*
and I chose to have her rather than light
because her radiance never ceases.
In her company, all good things came to me;*
in her hands, a wealth of true riches.
In all these good things, I rejoiced
because Wisdom brings them,*
but I did not know that she was their mother.
What I learned without selfishness I pass on without reserve;*
I do not hide her gifts.
For Wisdom is an unfailing treasure for mortals:*
those who receive her are friends with God.

Scripture Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. ...The wisdom from above is first pure, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace.
James 3:13, 17-18

Meditation “Do not think that saintliness comes from occupation; it depends rather on what one is. The kind of work we do does not make us holy, but we may make it holy.”
Meister Eckhart (1260-1329)

What work will we do today? How will we make it holy?

Prayers Breath of God, inspire us with your guidance.
 Come to us, Holy Spirit, and be present with us.
Wisdom of God, guide us to works of goodness and mercy.
 Come to us, Holy Spirit, and be present with us.
Spirit of God, teach us to be faithful.
 Come to us, Holy Spirit, and be present with us.

Here, the people may add particular intercessions or thanksgivings.

Lord's Prayer

Prayer Gracious God: give us deeper reverence for the truth and such wisdom in the use of knowledge that your kingdom may be advanced and your name glorified; through Jesus Christ our Lord. **Amen.**⁴⁶

Going Out

Wisdom knows and understands all things,
and she will guide us in our actions.

Perseverance/Renewal *Sext*

(Traditional hour: mid-day)

As we pause to feed our bodies in the middle of the day, we pause also to feed our souls by vowing again to live faithfully.

Opening We long for glory.
Transform us with your glory.

Prayer Holy One, you know our needs before we ask: Grant that we may persevere in our prayers for the needs of all creation, and renew our trust in your loving care for us; through Jesus Christ our Lord. **Amen.**

Praise *Songs of Thankfulness and Praise*
 (Music, if desired, may be found in *The Hymnal 1982*, #135.)

Verse 1

Verse 2

Songs of thankfulness and praise,
 Jesus, Lord to you we raise,
 manifested by the star
 to the sages from afar;
 branch of royal David's stem
 in your birth at Bethlehem;
 anthems be to you addressed,
 God in flesh made manifest.

Manifest in Jordan's stream,
 Prophet, Priest, and King supreme;
 and at Cana, wedding guest,
 in your Godhead manifest;
 manifest in power divine,
 changing water into wine;
 anthems be to you addressed,
 God in flesh made manifest.

Words (alt.): Christopher Wordsworth (1807-1885)

Scripture On the third day there was a wedding in Cana of Galilee. ...When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." ... Jesus said to them, "Fill the jars with water." [The water became wine.] Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.
 John 2: 1-5, 7-11

Meditation "In the name of God, stop a moment, close your work, look around you."
 Leo Tolstoy⁴⁷

What can we let go this hour, and how will it free us to use our gifts with greater joy?

Prayers When we labor and are laden with worries and cares,
Refresh us, O Christ.
 When our hands are not ready to accept help,
Renew our trust, O Christ.
 When we grow weary of loving others,
Love us, O Christ.
 We offer you the cares of our hearts:

Here, the people may add particular intercessions or thanksgivings.

As we lift our hopes and joys to you,
Hear us, O Christ. Amen.

Lord's Prayer

Prayer

O God of steadfast love, at the wedding in Cana, your Son Jesus turned water into wine, delighting all who were there: Transform our hearts by your Spirit, that we may use our gifts to show forth the light of your love as one body in Christ. **Amen.**⁴⁸

Going Out

We long for glory:
Transform us with your glory.

Love *None*

(Traditional hour: afternoon)

As shadows lengthen, we are filled by the day's encounters; now, more than ever, we accept the depth and breadth of God's grace.

Opening Beloved, we are called to be your children:
May we delight in your love.

Prayer God, you draw us into your love through baptism: Teach us to abide in the knowledge of your love and to share that love with all your creation; through Jesus Christ our Lord. **Amen.**

Praise *You, O Christ*⁴⁹
You, O Christ, are the One:*
the might and goodness of fatherhood.
You are the One:*
the wisdom and kindness of motherhood.
You, O Christ, are the One:
the light and grace of all blessed love;*
you are Trinity; you are Unity.
You, O Christ, are the One;*
the high sovereign goodness of all manner of things.
You are the One who makes us to love;*
you are the One who makes us to long.
You, O Christ, are the One:*
the endless fulfilling of all our true desires.

Scripture When Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."
Matthew 13:15-17

Meditation "I was suddenly overwhelmed with the realization that I loved all those people, that they were mine, and I theirs, that we could not be alien to one another even though we were total strangers. It was like waking from a dream of separateness...."
Thomas Merton⁵⁰

How would our day be different if we could see every person as God's beloved child?

Prayers God our Creator and Lover,
Fill our hearts with your love.
God our Savior and Lord,
Fill our home with your love.
God our Sustainer and Advocate,
Fill our community with your love.
God the Holy Trinity,
Fill all the world with your love.

Here, the people may make particular intercessions and thanksgivings.

Lord's Prayer

Prayer

O God most holy, in Jesus Christ you have laid a foundation upon which to build our Lives: Help to follow your perfect law of love, that we may fulfill it and observe it to the end. **Amen.**⁵¹

Going Out

Beloved, we are called to be your children:
May we delight in your love.

Forgiveness *Vespers* (Traditional hour: dusk/end of the day)

As we turn on lamps at dusk, we greet the evening by welcoming God to abide with us anew.

Opening The Savior of the nations has come,
He who lights our way and heals us.

Prayer Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life, which you have made known to us in your Son, our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Praise *Many Are the Light Beams / Muchos Resplandores*
(Music, if desired, may be found in *Wonder, Love and Praise*, #794.)

Verse 1

Many are the light beams from the one light.
Our one light is Jesus.
Many are the light beams from the one light;
we are one in Christ.

Verso 1

*Muchos resplandores, sólo una luz;
Es la luz de Cristo
Muchos resplandores, sólo una luz;
Que nos hace uno*

Verse 2

Many are the light beams from the one light.
Our one light is Jesus.
Many are the light beams from the one light;
we are one in Christ.

Verso 2

*Muchas son las ramas, un árbol hay,
y su tronco es Cristo.
Muchos son las ramas, un árbol hay,
y en el somos uno.*

Words: Anders Frostenson (1906-2006); trans.: Pablo Sosa (b.1933)

Scripture On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.
Matthew 2:11-12

Meditation “The wise men cannot return to their own country by the same way they used to come to Bethlehem. While they cannot go the same route because of Herod, we cannot go the same way once we have met Christ. We emerge from our encounter with Christ as changed people. We cannot follow the same path as before. Like the wise men, we must seek out Christ, but we will always leave as transformed people.”
Richard Meux Benson⁵²

Where do we seek transformation? Where do we need to offer another way to someone else?

Confession Holy One, we encounter you in our lives and try to follow faithfully,
but so often we get lost or turn away.
We try to love our neighbors and ourselves,
and even, by your grace, to love our enemies, but we fail.
We take the wrong path and stray from the way of your love.
Forgive us, Lord, and guide us back to you.

Assurance of Pardon

We turn to you, God of Love, and
we accept your grace.
We accept your pardon.
We accept the gift of a new path,
through Christ our Lord. Amen.

Prayers

Among the lowly you were born.
Lord Jesus, save us.
The wise and powerful bowed down before you.
Lord Jesus, teach us.
You have come to lead us to holiness.
Lord Jesus, guide us.
You ask us to call on you, and so we offer these prayers:

Here, the people may make particular intercessions and thanksgivings.

Lord Jesus, hear us.

Lord's Prayer

Prayer

Jesus, you revealed yourself to the world so that all people might look to you and be saved: may we know the wholeness that you bring. Be our light in the darkness that we may not stumble, and lift us up again if we fall; all this we ask in your name. Amen.

Going Out

The Savior of the nations has come
to light our way and heal our wounds.

Trust *Compline*

(Traditional hour: night/bedtime)

We sum up this day with a bedtime prayer to examine our conscience and offer our actions to God.

Opening Do not fear, for I have redeemed you.
You call us by name, and we are yours.

Prayer O God of all the prophets, you knew us and chose us before you formed us in the womb: Fill us with faith that speaks your word, hope that does not disappoint, and love that bears all things for your sake, until that day when we shall know you fully, even as we are known by you. **Amen.**⁵³

Praise *The Song of Simeon* (*Nunc dimittis*; Luke 2: 29-32)⁵⁴

Lord, you now have set your servant free *
to go in peace as you have promised;
For these eyes of mine have seen the Savior, *
whom you have prepared for all the world to see:
A Light to enlighten the nations, *
and the glory of your people Israel.

Scripture Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. ... Suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved; with him I am well pleased; listen to him!" When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, "Get up and do not be afraid."
Matthew 17:1-2, 5-8

Meditation *Candelmas*

With certitude
Simeon opened
ancient arms
to infant light.
Decades
before the cross, the tomb
and the new life,
he knew
new life.
What depth
of faith he drew on,
turning illumined
towards deep night.

Denise Levertov⁵⁵

How will we let go of fear and draw on our faith as Simeon did?

Prayer Son of God, in the light of faith, we offer our prayers:
May we follow closely your lead.
For all who face the darkness with fear this night,
Redeem our fears with hope and confidence.
For all the places in this world that yearn for new life,
Grant the light of your saving grace.

For all the joys and concerns of our hearts:

Here, the people may offer particular intercessions and thanksgivings.

Hear us, teach us, restore us,

And may your light shine in our hearts and in all the world.

The Lord's Prayer

Prayer

Be our light in the darkness, O Lord, and in your great mercy defend us from all perils and dangers of this night; for the love of your only Son, our Savior Jesus Christ. **Amen.**⁵⁶

Going Out

Do not fear, for I have redeemed you.
You call us by name, and we are yours.

Watch *Vigils*

(Traditional hour: late night)

Like nuns and monks at prayer, we can listen in the stillness of the night to hear God's call.

Opening Darkness is not dark to you;
 the night is as bright as the day.

Scripture O tarry, and await God's pleasure; be strong, and let your heart take comfort;
 Wait patiently for God.
 Psalm 27:18 (St. Helena Psalter)

Meditation *How does God's faithfulness sustain me? How do I remain faithful?*

Prayer Guide us waking, O God,
 and guard us sleeping,
 that, awake, we may watch with Christ,
 and, asleep, we may rest in peace. **Amen.**⁵⁷

Going out Darkness is not dark to you;
 the night is as bright as the day.

Lent

Figuring out how to keep a holy Lent can be a challenge, but if we move beyond the popular conceptions (and misconceptions), Lent holds the possibility for real change—or to use the church’s word, conversion—in our lives, as well as for rich and lasting spiritual growth. The word “lent” comes from the Anglo-Saxon word *lencton*, referring to the springtime of the year when the days grow longer and warmer and brighter. It is during the weeks of Lent that (at least spiritually) we begin to emerge from our protective winter burrows, to stretch our legs and sniff the air for signs of new life.

This is not to say that Lent is a season of giddy celebration, but rather that joy in the new life we have found in the Christian faith should never be overwhelmed by our struggles to live out that faith or our awareness of the ways we fall short. The ultimate purpose of Lent is to strengthen our spiritual lives. In Lent we step back and consider the ways we need to repent, to turn around—to be converted.

During Lent we as individual Christians and as a church—the Body of Christ—consider our spiritual health. How are we living the gospel in our lives, our homes, our churches, our towns, our schools, our places of work? What areas of growth or signs of renewal should we celebrate with gratitude and joy? In what ways have we fallen short, grown stagnant or cold-hearted, or failed to love God by embracing new life when we encounter it? These are the kinds of questions we ask ourselves during the weeks of Lent.

Praise *Lauds*

(Traditional hour: dawn/waking up)

Laudate, omnes gentes, laudate Dominum! [*Sing praises, all people, sing praises to the Lord!*]

We greet the new day by praising the Creator (the ancient name for this hour, Lauds, means "praise").

Opening Bless the Lord,
 O my soul.

Scripture O God, you are my God; eagerly I seek you.
 Psalm 63:1⁵⁸

Meditation God has given to the earth the breath that feeds it. God's breath vibrates in yours,
 in your voice. It is the breath of God that you breathe.
 Theophilus of Antioch⁵⁹

How will God breathe through me this day?

Prayer Lord, you beat in our hearts and thrive in every cell of our bodies.
 All that we are leaps for delight. Wherever we go, we know we shall find you
 there. **Amen.**⁶⁰

Going Out Bless the Lord,
 O my soul.

Discernment *Prime*

(Traditional hour: morning/start of the day)

As we begin the day, we focus on our calling to live faithfully, for who knows what today holds?

Opening Show our hearts your way,
and we shall follow.

Prayer O God of love, you are the true Sun of the world, evermore risen and never going down: We pray you to shine in our hearts and drive away the darkness of sin and the mist of error. We pray that we may, this day and all our lives long, walk without stumbling in the way you have prepared for us, which is Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God in glory everlasting. **Amen.**⁶¹

Praise *Lead Me, Guide Me*
(Music, if desired, may be found in *Lift Every Voice and Sing II*, #194.)

Lead me, guide me along the way,
for if you lead me, I cannot stray.
Lord, let me walk each day with thee.
Lead me, O Lord, lead me.

I am lost if you take your hand from me,
I am blind without thy light to see.
Lord, just always let me thy servant be.
Lead me, O Lord, lead me.

Lead me, guide me along the way,
for if you lead me, I cannot stray.
Lord, let me walk each day with thee.
Lead me, O, Lord, lead me.

Words and Music: Doris Akers (1923-1995)

Scripture Is not this the fast that I chose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then shall your light break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer; you shall cry for help, and he will say, "Here I am."

Isaiah 58: 6-9a

Meditation "We live in a time of struggle between truth and lies, between sincerity, which almost no one believes in still, and hypocrisy and intrigue. Let's not be afraid, brothers and sisters; let's try to be sincere, to love truth; let's try to model ourselves on Christ Jesus. It is time for us to have a great sense of selection, of discernment."
Oscar Romero⁶²

How will we practice Christ Jesus' way of love, justice and truth this day?

Affirmation We believe that Jesus took the form of a slave,
so we commit ourselves to serve others.

We believe that God is love,
so we commit ourselves to reconciliation.
We believe that Jesus gives us his Spirit,
so we commit ourselves to his work in the world.
We believe that God is the light of life,
so we commit ourselves to bearing God's light in our world.
We believe that the Spirit speaks through us,
so we commit ourselves to proclaim the good news of abundant life in
the world God loves.

Prayers

Loving God, we want to be faithful, and so we pray:
For reconciliation between the violated and the violent,
 That we may rest in the peace of God.
For generosity between rich and poor people everywhere,
 That we may share the abundance of God's creation.
For the growth of love between broken peoples and nations,
 That we may shape our common life as God's kingdom.
For mutual respect between immigrants and insiders,
 That we may welcome God's image in all who come to us.
For protection for the weak and humility for the strong,
 That we may serve others as God in Christ serves us.

Here, the people may add particular intercessions or thanksgivings.

For all the joys and concerns of our hearts,
 That we may live with gladness and trust.

Lord's Prayer

Prayer

Heavenly Father, in you we live and move and have our being: We humbly pray
you so to guide and govern us by your Holy Spirit, that in all the cares and
occupations of our life we may not forget you, but may remember that we are ever
walking in your sight; through Jesus Christ our Lord. Amen.⁶³

Going Out

Show our hearts your way,
and we shall follow.

Wisdom *Terce*

(Traditional hour: mid-morning)

Having asked for direction and guidance, we pray now to equip ourselves properly for the journey ahead.

Opening Know the grace of God
and live joyfully this day of salvation.

Prayer God of Heaven and earth, your wisdom stretches around the world, ordering all things for good: Free us from anxiety and understand us like a friend, that we might share the good news of your friendship with all people; through the Word made flesh, Jesus Christ, our Lord. **Amen.**

Praise *Come, heavenly comforter*

Come, heavenly comforter
and spirit of truth,
Blowing everywhere
and filling all things.
Treasury of blessings
and giver of life:
Come and abide in us;
cleanse us from every impurity,
and, in your great goodness, save us.⁶⁴

Scripture As we work together with Christ, we urge you not to accept the grace of God in vain. For he says, "At an acceptable time I have listened to you, and on a day of salvation I have helped you." See, now is the acceptable time; see, now is the day of salvation!

2 Corinthians 6:1-2

Meditation "We can all please God. We must only choose well. Many go abroad to study, pursuing knowledge far from home, but the kingdom of God is always here and now, wherever you are, within you. Precisely because the kingdom is within, and God is our friend, our salvation only requires that we be willing."

Athanasius of Alexandria⁶⁵

In what ways are we willing to accept the wisdom of God's guidance today?

Prayers Christ in my mind that I may see what is true;
Christ in my mouth that I may speak with power;
Christ in my heart that I may learn to be loved;
Christ in my hands that I may work with tenderness;
Christ in my soul that I may know my desire;
Christ in my arms that I may reach without fear;
Christ in my face that I may shine with God.⁶⁶

Here, the people may add particular intercessions or thanksgivings.

Lord's Prayer

Prayer Wisdom is brilliant; she never fades. By those who love her, she is easily seen; by those who seek her, she is readily found. She is a breath of God's power, an image of God's goodness, the eternal light and mirror of God's glory. Now let Wisdom do all things, renew all things, and pass into holy souls everywhere to make them friends of God. **Amen.**⁶⁷

Going Out

Know the grace of God
and live joyfully this day of salvation.

Perseverance/Renewal *Sext*

(Traditional hour: mid-day)

As we pause to feed our bodies in the middle of the day, we pause also to feed our souls by vowing again to live faithfully.

Opening Renew and strengthen us, eternal God,
as we prepare for resurrection.

Prayer Merciful God, your strength and courage pour forth to sustain the witness of your faithful people: Awaken in us the humility to serve wherever creation is broken and needy, that we may follow in the way of our brother, Jesus, die as he did to all that separates us from you, and be raised, as he was, to new life. **Amen.**⁶⁸

Praise *A Song of the Wilderness* (Isaiah 35:1-4)⁶⁹
The wilderness and the dry land shall be glad, *
the desert shall rejoice and blossom;
It shall blossom abundantly, *
and rejoice with joy and singing.
They shall see the glory of the Lord, *
the majesty of our God.
Strengthen the weary hands, *
and make firm the feeble knees.
Say to the anxious, "Be strong, do not fear! *
Here is your God, coming with judgment to save you."

Scripture "Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?" And the king will answer them, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me."
Matthew 25:37-40

Meditation "Do you wish to honor the body of the Savior? Do not despise it when it is naked. Do not honor it in church with silk vestments, while outside you are leaving it numb with cold and naked. He who said, 'This is my body,' and made it so by his word, is the same that said, 'You saw me hungry and you gave me no food. As you did it not to the least of these, you did it not to me.' Honor him then by sharing your property with the poor, for what God needs is not golden chalices, but golden souls."
John Chrysostom⁷⁰

Who are the hungry and naked in our daily world, and how will we relieve their suffering?

Prayers God of hope, help us who struggle in our daily work.
When we lose our purpose, **renew our hope in you.**
When we bow to hatred, **renew our trust in you.**
When we despair of bliss, **renew our joy in you.**
When we take offense at others, **renew our life in you.**
When we compromise our values, **renew our faith in you.**
When we cherish regrets, **renew our freedom in you.**
When we surrender to despair, **renew our hope in you.**
As we accept your renewing love, we offer our prayers to you:

Here, the people may add particular intercessions or thanksgivings.

Hold us, and all people, in your loving care,
and may we be hope for others.

Lord's Prayer

Prayer

God of hope, from you come every blessing and all peace: Show us that, in the midst of our struggles, you are with us. Give us the abundance of your grace that we may do the work you give us to do and that we may be for the world a sign of your presence; through Christ, the Way and the Truth. **Amen.**

Going Out

Renew and strengthen us, eternal God,
as we prepare for resurrection.

Love *None*

(Traditional hour: afternoon)

As shadows lengthen, we are filled by the day's encounters; now, more than ever, we accept the depth and breadth of God's grace.

Opening May our sacrifice be love
as we practice mercy on earth.

Prayer God of love, the day is long and its burden is heavy: Give us grace to see your hand at work in the lives of those around us so that adversity will not overwhelm us, nor resentments possess us. Remain with us, for the sake of Jesus Christ, our Savior. **Amen.**

Praise *Love Bade Me Welcome*
Love bade me welcome; yet my soul drew back,
Guilty of dust and sin.
But quick-eye'd Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning
If I lack'd anything.
A guest, I answer'd, worthy to be here:
Love said, You shall be he.
I, the unkind, ungrateful? Ah, my dear,
I cannot look on Thee.
Love took my hand and smiling did reply,
Who made the eyes, but I?
Truth, Lord, but I have marred them: let my shame
Go where it doth deserve.
And know you not, says Love, Who bore the blame?
My dear, then I will serve.
You must sit down, says Love, and taste my meat.
So I did sit and eat.
George Herbert⁷¹

Scripture Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God.
1 John 4:7

Meditation “We cannot know whether we love God although there may be strong reason for thinking so, but there can be no doubt about whether we love our neighbor or not. Be sure that, in proportion as you advance in affection for sisters and brothers, you are increasing your love of God.”
Teresa of Avila⁷²

Who is hard to love just now? What would it cost us to love that one?

Prayers O God, you beckon us with promises of love;
Fulfill our desire for you.
You pursue us even when we flee from you;
Bring us to our right minds.
You delight in us and show us your compassion;
Make us mindful of the deep need in the world.

Here, the people may add particular intercessions or thanksgivings.

You give us the gift of your unbounded love;
Pour out your love on all the world.

Lord's Prayer

Prayer Merciful God, return us now to working and relating in our world; return us, stimulated by hope, strengthened by faith, and directed by love. Thus, we are heartened to reconcile all people, created, redeemed, and sustained by you. In the name of Christ. **Amen.**⁷³

Going Out May our sacrifice be love
as we practice mercy on earth.

Forgiveness *Vespers*

(Traditional hour: dusk/end of the day)

As we turn on lamps at dusk, we greet the evening by welcoming God to abide with us anew.

Opening Wherever we stray,
 lead us back to the rock of your love.

Prayer Holy God, in love you created us and called our being “good.” With open hearts, we praise you for your unfailing love. With open hands, we offer you our labors. Bless and guide us now as our day turns toward evening; through your grace, may we share with others the love we receive from you. In the name of God our Creator, Jesus our brother, and the Spirit who lights our way. **Amen.**

Praise *A Song of Christ’s Goodness*⁷⁴
Jesus, as a mother you gather your people to you; *
 you are gentle with us as a mother with her children.
Often you weep over our sins and our pride, *
 tenderly you draw us from hatred and judgment.
You comfort us in sorrow and bind up our wounds, *
 in sickness you nurse us and with pure milk you feed us.
Jesus, by your dying, we are born to new life; *
 by your anguish and labor we come forth in joy.
Despair turns to hope through your sweet goodness; *
 through your gentleness, we find comfort in fear.
Your warmth gives life to the dead, *
 your touch makes sinners righteous.
Lord Jesus, in your mercy, heal us; *
 in your love and tenderness, remake us.
May your love prepare us for the beauty of heaven.
(Anselm of Canterbury)

Scripture Listen to me, you that pursue righteousness, you that seek the LORD. Look to the rock from which you were hewn, and to the quarry from which you were dug. For the LORD will comfort Zion; he will comfort all her waste places, and will make her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, thanksgiving and the voice of song.
Isaiah 51:1, 3

Meditation “This only do I ask of thy extreme kindness. That thou convert me wholly to thee and thou allow nothing to prevent me from wending my way to thee.”
Saint Augustine

What will we set aside now that blocks our way to God?

Confession Lord Jesus, you come into our lives
 when we are least prepared for you.
As you enfolded your betrayers,
 so embrace us who struggle to love.
Reconcile us with our sisters and brothers,
 and, for the sake of your love,
 forgive us all our sins.

Assurance of Pardon Psalm 103:11-13⁷⁵
As far as the heavens are high above the earth,
so great is your loving response to those who are humble;

so far does your enduring strength
uphold those who face the darkness within.
As parents are concerned for their children,
so you come to those who reach out in faith.

Prayers

For all we have accomplished this day,
For now, when we turn from labor to home,
For those tasks we left undone this day,
For those wounds we gave or received this day,
For our hopes and concerns for tomorrow,
For the gift of our presence this hour,
For trust that God's love is all we need,

we bless God's name.
we bless God's name.
we invite God's love.
we invite God's love.
we invite God's love.
we seek God's grace.
we seek God's grace.

Here, the people may add particular intercessions or thanksgivings.

For these praises and preoccupations of our hearts,
we find our hope in God.

Lord's Prayer

Prayer

Holy One, we bless your name and thank you for the gift of this day:
May the Light of the world guide us, the Life of the world refresh us, and the
Hope of the world be our companion, that we may be the reconciling power of
Christ in the world. We ask this for your mercy's sake. **Amen.**

Going Out

Wherever we stray,
lead us back to the rock of your love.

Trust *Compline*

(Traditional hour: night/bedtime)

We sum up this day with a bedtime prayer to examine our conscience and offer our actions to God.

Opening Give us the grace to rely on you:
may we always trust in your goodness.

Prayer Enduring presence, goal and guide, you go before and await our coming. Only our thirst compels us beyond complaint to conversation, beyond rejection to relation. Pour your love into our hearts that, refreshed and renewed, we may invite others to the living water given to us in Jesus Christ our Lord. **Amen.**⁷⁶

Praise *O God of gentle strength*
(Music, if desired, may be found in *Wonder, Love and Praise*, #s770 & 771.)

O God of gentle strength, your love embraces me.
Within the sureness of your care my heart rests willingly.

Your waters of rebirth have claimed us as your own.
As members of one body, we shall never be alone.

And when life's challenges eclipse our minds with doubt,
let holy wisdom spark a flame to drive the darkness out.

Where will the journey lead? The path may be obscure.
But promised hope of things unseen will keep our footing sure.

Words: Patricia B. Clark (b. 1938)⁷⁷

Scripture Thus says the LORD God, the Holy One of Israel: In returning and rest you shall be saved; in quietness and confidence shall be your strength. Therefore the LORD waits to be gracious to you; therefore he will rise up to show mercy to you. For the LORD is a God of justice; blessed are all those who wait for the LORD.
Isaiah 30:15a, 18

Meditation The birds have vanished into the sky,
and now the last cloud drains away.

We sit together, the mountain and me,
until only the mountain remains.

Li Po, 8th-century poet

What do we need to trust this fully in God's grace?

Prayer Patient and compassionate God,
We so want to trust in your love.
Hear our longing.
We hope for healing in our lives and the lives of others:

Here, the people may add particular intercessions or thanksgivings.

Hear our prayers.
Heed our holy desires.
We confess our impatience and anxiety.
We seek your grace.

The Lord's Prayer

Prayer

O Lord and Ruler of our life: Deliver us from the spirit of sloth, idle talk, faint-heartedness, and lust for power; and grant unto us, your servants, a spirit of integrity, humility, patience and love. Sovereign God, grant us the ability to see our own faults and not to judge another's; for you are blessed to the ages of ages. **Amen.**⁷⁸

Going Out

Give us the grace to rely on you:
may we always trust in your goodness.

Watch *Vigils*

(Traditional hour: late night)

Like nuns and monks at prayer, we can listen in the stillness of the night to hear God's call.

Opening Be present with me, Holy One,
as I watch with you.

Scripture O my strength, I will watch for you; for you, O God, are my stronghold.
Psalm 59:9

Meditation *Where do I need God's strength?*

Prayer Keep watch, dear Lord, with those who work, or watch, or weep this night,
and give your angels charge over those who sleep. Tend the sick, Lord Christ;
give rest to the weary, bless the dying, soothe the suffering, pity the afflicted,
shield the joyous; and all for your love's sake. **Amen.**⁷⁹

Going Out Be present with me, Holy One,
as I watch with you.

Holy Week

The theme of Holy Week is Jesus' passion: his suffering and death on the cross. The rites of Holy Week are at the very heart of the Christian year, indeed of our Christian faith. And for many of us they are, year after year, the most meaningful and life-changing services of the church.

It is vital to keep a broad perspective during this week. We walk through the days of Jesus' suffering and death because we believe they had a purpose—the salvation of the world. We believe Jesus' death conquered death itself for us all: that is the only reason why the Friday on which he died can be called “good.” Even while we are sobered by the solemn reading of the gospel stories describing Jesus' death and deeply saddened by the ongoing violence in our world, from that day in Jerusalem to this Good Friday, we hold on to the faith that in Jesus God has brought about a new creation, and death itself has been conquered. “We have been buried with him by baptism into death,” wrote the apostle Paul soon after Jesus' death, “so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life” (Romans 6:4).

Praise *Lauds*

(Traditional hour: dawn/waking up)

Laudate, omnes gentes, laudate Dominum! [*Sing praises, all people, sing praises to the Lord!*]

We greet the new day by praising the Creator (the ancient name for this hour, Lauds, means "praise").

Opening Come darkness or light
 I call on your name, holy Lord.

Scripture I love you, O God, because you have heard the voice of my supplication.
 Psalm 116:1a

Meditation *What do I offer God at this hour?*

Prayer O Holy One, whatever comes this day, let me seek you with confidence and trust.
 Amen.

Going Out Come darkness or light,
 I call on your name, holy Lord.

Discernment *Prime*

(Traditional hour: morning/start of the day)

As we begin the day, we focus on our calling to live faithfully, for who knows what today holds?

Opening You have called us in righteousness.
Let us respond with justice.

Prayer God of steadfast love, light of the blind and liberator of the oppressed, we see your holy purpose in the tender compassion of Jesus, who calls us into new and living friendship with you: May we who take shelter in the shadow of your wings be filled with the grace of his tender caring; may we who stumble in selfish darkness see your glory in the light of his self-giving; we ask this through him whose suffering is victorious, Jesus Christ our Savior. **Amen.**⁸⁰

Praise *You Laid Aside Your Rightful Reputation*
(Music, if desired, may be found in *Wonder, Love and Praise* #734.)

1. You laid aside your rightful reputation
and gave no heed to what the world might say;
served as a slave and laid aside your garments
to wash the feet of those who walked your way.

2. You touched the leper, ate with those rejected,
received the worship of a woman's tears:
You shed the pride that keeps us from the freedom
to love our neighbor, laying down our fears.

3. Help us to follow, Jesus, where you lead us
to love, to serve, our own lives laying down;
to walk your way of humble, costly service,
a cross its end, a ring of thorns its crown.

4. Draw us to love you and with your love transform us:
the love we've seen, the love we've touched and known;
enlarge our hearts and with compassion fill us
to love, to serve, to follow you alone.

Words: Rosalind Brown (b. 1953)

Scripture Here is my servant, whom I uphold, my chosen, in whom my soul delights;
I have put my spirit upon him; he will bring forth justice to the nations.
He will not cry or lift up his voice, or make it heard in the street;
a bruised reed he will not break, and a dimly burning wick he will not quench;
he will faithfully bring forth justice.

Isaiah 42:1-4

Meditation We must get ready then. Our journey requires a rejuvenated faith.
We must set high standards. We must rely on the gospel to guide us.
It will help us to follow Christ and grow better acquainted with him so
we are prepared to live with Jesus in his heavenly kingdom.
from The Rule of St. Benedict

Where does our faith need rejuvenation today? How will we let the gospel guide us?

Affirmation
As children of God, we affirm:

That God, who is Love, created all and called it good,
that God is present with all of creation, and that,
in darkness and in light, God is faithful;
therefore we, too, seek to be faithful.

That Jesus came to show us Love with a human face,
that he taught justice and reconciliation and suffered on our behalf,
and that through his faithful example, he embodies hope;
therefore we, too, seek to be people of justice, reconciliation, and hope.

That the Holy Spirit guides and accompanies us,
that this same Spirit offers wisdom and discernment,
and that, when we are open, the Spirit can always find a way;
therefore, we seek to be people filled with God's Spirit:
discerning, loving and transforming our world.
Amen.

Prayers

Jesus, faithful servant of God,
sometimes it is difficult for us to know how to be faithful:
Help us discern your will and follow you with gladness.
Jesus, faithful servant of God,
on this most holy of weeks, we see the brokenness of our world:
Help us be people who faithfully bring forth justice.
Jesus, faithful servant of God,
we know the world longs for healing:
Help us be people of hope and bearers of light.
Jesus, faithful servant of God,
we want to be the people you long for us to be:
Help us walk in your way of love.

Here, the people may add particular intercessions or thanksgivings.

Lord's Prayer

Prayer

Loving God, as we seek to know and follow you more faithfully, we pray you will
open and fill our hearts with the love and knowledge of your Son, Jesus. May we
see ever more clearly what it is you call us to, and may we respond with lives of
joy and justice. **Amen.**

Going Out

You have called us in righteousness.
Let us respond with justice.

Wisdom *Terce*

(Traditional hour: mid-morning)

Having asked for direction and guidance, we pray now to equip ourselves properly for the journey ahead.

Opening Teach us to seek your wisdom
 as we embrace the folly of your love.

Prayer Holy and immortal God, from earliest times you have named us and called us into Discipleship: Teach us to follow the One whose light scatters the darkness of our world, that we may walk as children of the light. **Amen.**⁸¹

Praise *Faithful Cross, Above All Other (Crux fidelis inter omnes)*
(Music, if desired, may be found in *Wonder, Love and Praise*, #737; *The Hymnal 1982*, #166.)

Faithful cross, above all other:
one and only noble tree!
None in foliage, none in blossom,
none in fruit thy peer may be:
sweetest wood and sweetest iron,
sweetest weight is hung on thee.

Bend thy boughs, O tree of glory!
Thy relaxing sinews bend;
for awhile the ancient rigor
that thy birth bestowed, suspend;
and the King of heavenly beauty
gently on thy arms extend.

Words: Venantius Honorius Fortunatus (540-600?); trans. after John Mason Neale (1818-1866)

Scripture For the message about the cross is foolishness to those who are perishing, but to us who are being saved, it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

1 Cor. 1: 18-19, 25

Meditation To make of his story something that could neither startle, nor shock, nor terrify, nor excite, nor inspire a living soul is to crucify the Son of God afresh.

Dorothy Sayers (1893-1957)

Where do we seek courage and wisdom to proclaim the gospel in its fullness?

Prayers God of mercy,
Make us wise with your foolish love.
God of salvation,
Open our eyes again to see the power of your grace.
God of all who seek to follow,
Guide us in your faithful way.

Here, the people may add particular intercessions or thanksgivings.

Lord's Prayer

Prayer

Christ our Lord, you refused the way of domination and died the death of a slave: May we also refuse to lord it over those who are subject to us, but share the weight of authority so that all may be empowered; in your name. **Amen.**⁸²

Going Out

Teach us to seek your wisdom.
as we embrace the folly of your love.

Perseverance/Renewal *Sext*

(Traditional hour: mid-day)

As we pause to feed our bodies in the middle of the day, we pause also to feed our souls by vowing again to live faithfully.

Opening Be pleased, O God, to deliver us.
Make haste, Holy One, to help us.
(Psalm 70:1)

Prayer Blessed Savior, at this hour you hung upon the cross, stretching out your loving arms: Grant that all the peoples of the earth may look to you and be saved; for your tender mercies' sake. **Amen.** ⁸³

Praise *Take My Hand, Precious Lord*
(Music, if desired, may be found in *Lift Every Voice and Sing II*, #106; *Wonder, Love and Praise*, #800.)

Precious Lord, take my hand,
lead me on, let me stand,
I am tired, I am weak, I am worn;
through the storm, through the night,
lead me on to the light,
take my hand, precious Lord,
lead me on.

When my way grows drear,
precious Lord, linger near,
when my life is almost gone;
hear my cry, hear my call,
hold my hand, lest I fall,
take my hand, precious Lord,
lead me on.

When the darkness appears
and the night draws near,
and the day is past and gone;
at the river I stand,
guide my feet, hold my hand,
take my hand, precious Lord,
lead me on.

Words: Thomas A. Dorsey (1899-1993)

Scripture For I [Paul] received from the Lord what I also handed on to you, that the Lord Jesus, on the night when he was betrayed, took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.
1 Corinthians 11:23-26

Meditation "The soul must live in hope."
Beatrijs of Nazareth (1200-1268), *Seven Manners of Living*

Where do we need nourishment and hope this hour? This week?

Prayers

Precious Lord, you know what it means to carry a heavy load:

Help us entrust our burdens to you.

Holy Lord, you walked many a winding road:

Help us see all parts of our lives as sacred.

Gracious Lord, so many hunger and thirst in our world:

Strengthen us for service, so we may be bread and wine for others.

Precious Lord, as we return to the work of this day:

Take our hands and lead us on.

Here, the people may add particular intercessions or thanksgivings.

Lord's Prayer

Prayer

Eternal God, in the sharing of a meal, your Son established a new covenant for all people, and in the washing of feet he showed us the dignity of service: Grant that by the power of the Holy Spirit these signs of our life in faith may speak again in our hearts, feed our spirits, and refresh our bodies. **Amen.**⁸⁴

Going Out

Be pleased, O God, to deliver us.

Make haste, Holy One, to help us.

(Psalm 70:1)

Love *None*

(Traditional hour: afternoon)

As shadows lengthen, we are filled by the day's encounters; now, more than ever, we accept the depth and breadth of God's grace.

Opening You lavish love upon us.
Make us people of extravagant love.

Prayer Holy God, lover of our souls, we come before you as people created by and for love: Gather us in this time to hear again your word of love, to renew our trust in its breadth and depth. In the sacrifice of your love for us, may we find renewal and be your love in the world. **Amen.**

Praise *My Song Is Love Unknown*
(Music, if desired, may be found in *The Hymnal 1982*, #458.)

My song is love unknown, my Savior's love to me,
love to the loveless shown that they might lovely be.
O who am I that for my sake my Lord
should take frail flesh, and die?

He came from his blest throne salvation to bestow,
but men made strange, and none the longed for Christ would know.
But O my friend, my friend indeed,
who at my need his life did spend.

Sometimes they strew his way, and his strong praises sing,
resounding all the day hosannas to their King.
then "Crucify!" is all their breath,
and for his death they thirst and cry.

Why, what hath my Lord done? What makes this rage and spite?
He made the lame to run, he gave the blind their sight.
Sweet injuries! Yet they at these themselves displease,
and 'gainst him rise.

Here might I stay and sing, no story so divine;
never was love, dear Christ, never was grief like thine.
this is my friend, in whose sweet praise
I all my days could gladly spend.

Words (alt): Samuel Crossman (1624-1683)

Scripture Six days before the Passover, Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. Martha served, and Lazarus was one of those at table with him. Mary took a pound of costly perfume made with pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume.

John 12:1-3

Meditation Look
what happens to the scale
when love
holds
it.
It
stops
working.
Kafir (c.1440-1518)⁸⁵

Where might we “waste” love this week?

Prayers Jesus, Holy One of God,
You embodied love for us.
Jesus, Holy One of God,
You accepted love from all who offered.
Jesus, Holy One of God,
We acknowledge our need for your love.

Teach us, we pray:
The courage to both give and receive love,
the humility to admit when we have not loved well, and
the faith to trust that your love is enough.

Here, the people may add particular intercessions or thanksgivings.

Lord’s Prayer

Prayer Holy Spirit, fill us with godly love. Free us from all that resists loving and being
loved. Empower us to love as Jesus did. In his gracious name we pray. **Amen.**

Going Out You lavish love upon us.
Make us people of extravagant love.

Forgiveness *Vespers* (Traditional hour: dusk/end of the day)

As we turn on lamps at dusk, we greet the evening by welcoming God to abide with us anew.

Opening In the fullness of our humanity,
heal us, gracious Savior.

Prayer Troubled God, in every generation you call your people to contend against the brutality of sin and betrayal: Keep us steadfast even in our fear and uncertainty, so that we may follow where Jesus has led the way. **Amen.**⁸⁶

Praise *As in That Upper Room, You Left Your Seat*
(Music, if desired, may be found in *Wonder, Love and Praise*, #s 729, 730.)

As in that upper room you left your seat
and took a towel and chose a servant's part,
so for today, Lord, wash again my feet,
who in your mercy died to cleanse my heart.

I bow before you, all my sin confessed,
to hear again the words of love you said;
and at your table, as your honored guest,
I take and eat the true and living bread.

So in remembrance of your life laid down
I come to praise you for your grace divine;
saved by your cross, and subject to your reign,
strengthened for service by the bread and wine.

Words (alt): Timothy Dudley-Smith (b. 1926)

Scripture At that moment, while Peter was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And Peter went out and wept bitterly.

Luke 22: 60b-62

Meditation [God says]: "No matter what you have done, I love you for your own sake. Come to me with your misery and your sins, with your trouble and your needs, and with all your longing to be loved. I stand at the door of your heart and knock. Open to me, for I thirst for you."

Mother Teresa (1910-1997)⁸⁷

Where do we long to be loved and forgiven at this hour?

Confession We are human: we strive to love, but we often fail.
Jesus, we confess that we do not always answer
when you call us to bear your light in the world.
Although we long for love, too often we fail to accept it or to offer it.
Help us let go of our failings.
Renew our hearts.
Fill us anew with your love. Amen.

Assurance of Pardon
God says to us, "I love you for your own sake."
Know that you are loved and forgiven.

Jesus invites us to pick up our lives anew
And walk in love.

Prayers

God of extravagant love,
Transform us with the freedom of forgiveness.
God of unbounded, sacrificial love,
Teach us to give ourselves in joyful service.
God whose love persists even in the darkest hour,
**Deepen our faith, renew our spirits and strengthen our confidence in you,
that we may truly learn to walk in self-giving love.**

Here, the people may add particular intercessions or thanksgivings.

Lord's Prayer

Prayer

Christ our victim, whose beauty was disfigured upon the cross: Open wide your arms to embrace our tortured world, that we may not turn away our eyes, but abandon ourselves to your mercy. **Amen.**⁸⁸

Going Out

In the fullness of our humanity,
heal us, gracious Savior.

Trust *Compline*

(Traditional hour: night/bedtime)

We sum up this day with a bedtime prayer to examine our conscience and offer our actions to God.

Opening Into your hands we entrust our souls,
for you have redeemed us, O God of truth.

Prayer Christ our God, your love is poured out in death for our sakes; Hold us in your embrace as we wait for Easter's dawn. Comfort us with the promise that no power on earth, not even death itself, can separate us from your love; and strengthen us to wait until you are revealed to us in all your risen glory. **Amen.**⁸⁹

Praise *I Want Jesus to Walk with Me*
(Music, if desired, may be found in *Lift Every Voice and Sing II*, #70; *Wonder, Love and Praise*, #805.)

I want Jesus to walk with me;
I want Jesus to walk with me
All along my pilgrim journey.
Lord, I want Jesus to walk with me.

In my trials, Lord walk with me;
In my trials, Lord walk with me;
When the shades of life are falling,
Lord, I want Jesus to walk with me.

In my sorrows, Lord walk with me;
In my sorrows, Lord walk with me;
When my heart within is aching,
Lord, I want Jesus to walk with me.

Text: traditional

Scripture Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit."
Luke 23:46a

Meditation Little by little, God grows us ever more in grace because God wants to be seen and sought. God wants to be awaited and trusted.
Julian of Norwich (1342-1420), *Revelations*

Jesus entrusted his soul to God's care. What should we entrust to God this hour?

Prayers Holy God, friend of the friendless,
Deepen our trust in your faithfulness.
Jesus, our brother, loving even unto death,
Walk with us as we grow in trust and love.
Holy Spirit, source of all life,
Give us eyes that see your glory
and hearts that long for your grace.

Here, the people may add particular intercessions or thanksgivings.

Lord's Prayer

Prayer

Eternal God, rock and refuge, with roots grown old in the earth, riverbeds run dry, and flowers withered in the field, we wait for revival and release: Abide with us until we come alive in the sunrise of your glory. **Amen.**⁹⁰

Going Out

Into your hands we entrust our souls,
for you have redeemed us, O God of truth.

Watch *Vigils*

(Traditional hour: late night)

Like nuns and monks at prayer, we can listen in the stillness of the night to hear God's call.

Opening Lord Jesus, as I watch and pray,
remain here with me.

Scripture Jesus said to them, "I am deeply grieved, even to death; remain here, and keep awake."
Mark 14:34

Meditation *What will I watch and pray about this hour?*

Prayers Jesus, alongside your suffering, you also bear my wounds. I offer you all the grief and worries I carry at this hour: may they be transformed by your love. **Amen.**

Going Out Lord Jesus, as I watch and pray,
remain here with me.

Easter

Easter, the oldest celebration of the Christian year, is not a single day but an entire season: Easter lasts fifty days, from Easter Day (the Sunday of the Resurrection) through the Day of Pentecost. The season also includes the feast of the Ascension, when the resurrected Jesus ascended to heaven and was seen on earth no longer. Throughout the year every Sunday—even during Lent—is considered a little Easter, a mini feast of the resurrection on what Christians have called the first day of the week. The primary theme of Easter is the resurrection: on this day Jesus was raised from the dead, overcoming the power of death and the grave. We celebrate that we, too, are raised to everlasting life with him in our baptism.

At Pentecost we celebrate the outpouring of the Holy Spirit and the ongoing life of the Holy Spirit in the church today. It is the Holy Spirit who breathes life into the Body of Christ, the church; it is the Holy Spirit who provides the gifts and guidance needed to sustain our life. At every Eucharist we pray that the Holy Spirit will sanctify the bread and wine of communion to be “the Body and Blood of your Son, the holy food and drink of new and unending life in him.” We also pray that the Spirit will “sanctify us also” so that we may receive the Eucharist with faith and serve God “in unity, constancy, and peace.” It is the Holy Spirit who makes God present and alive in our hearts.

Praise *Lauds*

(Traditional hour: dawn/waking up)

Laudate, omnes gentes, laudate Dominum! [*Sing praises, all people, sing praises to the Lord!*]

We greet the new day by praising the Creator (the ancient name for this hour, Lauds, means "praise").

Opening Alleluia! Christ is risen!
Christ is risen indeed! Alleluia!

Scripture If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!
2 Corinthians 5:17

Meditation *Today, how will I live joyfully in God's new creation?*

Prayer As the morning approaches, I pray:
Risen Lord, be my light, my life, and my hope.
Come: enlighten my darkness and bring me life by your life. **Amen.**

Going Out Alleluia! Christ is risen!
Christ is risen indeed! Alleluia!

Discernment *Prime*

(Traditional hour: morning/start of the day)

As we begin the day, we focus on our calling to live faithfully, for who knows what today holds?

Opening Alleluia! O God, may the empty tomb
fill our hearts with faith. Alleluia!

Prayer Jesus, our way, our truth, and our life: As the gift of this new day unfolds, open our hearts and minds to you, that we may see you clearly and follow where you lead; to you, risen Savior, we offer praise, now and always. **Amen.**

Praise *A Song of Our Adoption* (Ephesians 1:3-10)⁹¹

Blessed are you, the God and Father of our Lord Jesus Christ, *
for you have blessed us in Christ
with every spiritual blessing in the heavenly places.
Before the world was made, you chose us to be yours in Christ, *
that we should be holy and blameless before you.
You destined us for adoption as your children through Jesus Christ, *
according to the good pleasure of your will,
To the praise of your glorious grace, *
that you have freely given us in the Beloved.
In you, we have redemption through the blood of Christ, *
the forgiveness of our sins,
According to the riches of your grace*
which you have lavished upon us.
You have made known to us, in all wisdom and insight,*
the mystery of your will,
According to your good pleasure which you set forth in Christ,*
as a plan for the fullness of time,
To gather together all things in Christ,*
things in heaven and things on earth.

Scripture The angel said to the women at the tomb, "I know that you are looking for Jesus, who was crucified. He is not here, for he has been raised, as he said."
Matthew 28:6

Meditation *The Trouble with Easter*

But ... I want the tomb full, like temple or tent --
with the Holy enshrouded in fabric un-rent.
Yes, I want death preserved in sweet-smelling spice;
not my neighbor perspiring the aroma of Christ.
Julia McCray-Goldsmith

How will we together embrace the gift of life in all its fullness today?

Affirmation

Christ Jesus, though in the form of God,
did not exploit equality with God
but emptied himself,
in the form of a slave,
born in human likeness.
And being found in human form,
he humbled himself

and became obedient to the point of death—
even death on a cross.
Therefore, God also highly exalted him
and gave him the name
that is above every name,
so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

Philippians 2:5-11

Prayers

In the work we do this day,
May the Spirit of the risen Christ teach us.
In the challenges we face this day,
May the Spirit of the risen Christ guide us.
Through the people we meet this day,
May the Spirit of the risen Christ renew us.

Here, the people may add particular intercessions or thanksgivings.

As we respond to the hungers and hurts of this world,
May the Spirit of the risen Christ strengthen us.

Lord's Prayer

Prayer

Jesus, our friend and savior: Guide us in this new day, that we may know God's desire for us and gain strength and courage to live as beloved children of God; in whose name we pray. **Amen.**

Going Out

Alleluia! O God, may the empty tomb
fill our hearts with faith. Alleluia!

Wisdom *Terce*

(Traditional hour: mid-morning)

Having asked for direction and guidance, we pray now to equip ourselves properly for the journey ahead.

Opening Alleluia! Risen Lord, come be with us,
and teach our hearts to live in you. Alleluia!

Prayer Jesus, divine companion: As the day unfolds, give us strength to understand and eyes to see, as you teach us to walk the soft earth, related to all that lives. **Amen.**⁹²

Praise *A Song of Wisdom* (Wisdom 10:15-19, 20b-21)⁹³

Wisdom freed from a nation of oppressors *
a holy people and a blameless race.
She entered the soul of a servant of the Lord, *
withstood dread rulers with wonders and signs.

To the saints she gave the reward of their labors, *
and led them by a marvelous way;
She was their shelter by day *
and a blaze of stars by night.

She brought them across the Red Sea, *
she led them through mighty waters;
But their enemies she swallowed in the waves *
and spewed them out from the depths of the abyss.

And then, Lord, the righteous sang hymns to your Name *
and praised with one voice your protecting hand;
For Wisdom opened the mouths of the mute *
and gave speech to the tongues of a new-born people.

Scripture We have been buried with Christ by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.
Romans 6:4

Meditation "I asked my Lord, and he listened to me."
St. Scholastica (d. 543)

Where do we ask for God's wisdom today?

Prayers Risen Christ, open our hearts to your grace and truth.
May we walk in newness of life.
Teach us to love others in the power of the Spirit.
May we walk in newness of life.

Here, the people may add particular intercessions or thanksgivings.

Strengthen us as witnesses to your love.
May we walk in newness of life.

Lord's Prayer

Prayer

God our Deliverer, by water and the Holy Spirit we have been buried with Christ and raised to the new life of grace: Give us inquiring and discerning hearts, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. **Amen.**

Going Out

Alleluia! Risen Lord, come be with us,
and teach our hearts to live in you. Alleluia!

Perseverance/Renewal *Sext*

(Traditional hour: mid-day)

As we pause to feed our bodies in the middle of the day, we pause also to feed our souls by vowing again to live faithfully.

Opening Alleluia! Risen Lord,
deepen our desire for you. Alleluia!

Prayer God of steadfast love: Turn our hearts to you, that we may once again delight in your goodness and rejoice in the good news of the risen Christ; in whose name we pray. **Amen.**

Praise Psalm 118:19-24
Open for me the gates of righteousness;
I will enter them; I will offer thanks to the Lord.
“This is the gate of the Lord;
the righteous shall enter through it.”
I will give thanks to you, for you answered me
and have become my salvation.
The same stone that the builders rejected
has become the chief cornerstone.
This is the Lord’s doing,
and it is marvelous in our eyes.
On this day that the Lord has acted,
we will rejoice and be glad in it.

Scripture Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint Jesus. ... They had been saying to one another, “Who will roll away the stone for us from the entrance to the tomb?” When they looked up, they saw that the stone, which was very large, had already been rolled back.
Mark 16:1,3-4

Meditation “It is my deepest belief that only by giving our lives do we find life.”
Cesar Chavez⁹⁴

What enables us to give our lives for others?

Prayers Lord Jesus, you rise triumphant over death and the grave:
Christ our life, save us.
Christ, the Lord of life, raise us to new life:
Christ our life, save us.

Here, the people may add particular intercessions or thanksgivings.

In a world where so many suffer because of hunger and injustice:
Christ our life, save us.

Lord’s Prayer

Prayer Living God, long ago, faithful women proclaimed the good news of Jesus’ resurrection, and the world was changed forever: Teach us to keep faith with them, that our witness may be as bold, our love as deep, and our faith as true. **Amen.**⁹⁵

Going Out Alleluia! Risen Lord,
deepen our desire for you. Alleluia!

Love *None*

(Traditional hour: afternoon)

As shadows lengthen, we are filled by the day's encounters; now, more than ever, we accept the depth and breadth of God's grace.

Opening Alleluia! Come to us, O risen Lord,
and enliven us with your eternal love. Alleluia!

Prayer Loving God, we no longer look for Jesus among the dead, for he is alive in our world, our church and our hearts. Renew and strengthen us in the risen life we share in Christ, in whose name we pray. **Amen.**

Praise *A Song of Faith* (1 Peter 1:3-4,18-21)⁹⁶
Blessed be the God and Father of our Lord Jesus Christ, *
by divine mercy we have a new birth into a living hope;
Through the resurrection of Jesus Christ from the dead, *
we have an inheritance that is imperishable in heaven.
The ransom that was paid to free us *
was not paid in silver or gold
But in the precious blood of Christ, *
the Lamb without spot or stain.
God raised Jesus from the dead and gave him glory *
so that we might have faith and hope in God.

Scripture Now, after he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went out and told those who had been with him, while they were mourning and weeping.
Mark 16:9-10

Meditation "For the garden is the only place there is, but
you will not find it
Until you have looked for it everywhere
and found it nowhere that is not a desert."
W. H. Auden, from *For the Time Being*

Through what desert experiences have we found God's garden?

Prayers Merciful God, you have not abandoned us to the grave.
Guide us with your steadfast love.
In your presence there is fullness of joy.
Guide us with your steadfast love.

Here, the people may add particular intercessions or thanksgivings.

You send us into the world to tell the story of your divine mercy.
Guide us with your steadfast love.

Lord's Prayer

Prayer Jesus, strong deliverer and our lover, as you sent Mary Magdalene to tell the good news of your resurrection, so fill and embolden us with your love that we may be your faithful witnesses in the world today. In your name we pray. **Amen.**

Going Out Alleluia! Come to us, O risen Lord,
and enliven us with your eternal love. Alleluia!

Forgiveness *Vespers* (Traditional hour: dusk/end of the day)

As we turn on lamps at dusk, we greet the evening by welcoming God to abide with us anew.

Opening Alleluia! By death, Christ tramples death.
On those in the tombs, he bestows new life. Alleluia!

Prayer God of victory over death, your Son revealed himself again and again to convince his followers of his glorious resurrection: Grant that we may know his risen presence, in love obediently feed his sheep and care for the lambs of his flock, until we join the hosts of heaven in worshipping you and praising the one who is worthy of blessing and honor, glory and power, for ever and ever. **Amen.**⁹⁷

Praise Light of the World *Phos hilaron*⁹⁸
Light of the world, in grace and beauty,
Mirror of God's eternal face,
Transparent flame of love's free duty,
You bring salvation to our race.
Now, as we see the lights of evening,
We raise our voice in hymns of praise;
Worthy are you of endless blessing,
Sun of our night, lamp of our days.

Scripture Jesus said to Simon Peter, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep."
John 21:16

Meditation "The future will be different if we make the present different."
Peter Maurin⁹⁹

How will we make the future different by caring for others now?

Confession *During the joyful season of Easter, the Confession of Sin is omitted in order for worship to emphasize the celebration of redemption and new life that are characteristic of this season.*

Assurance of Pardon
We know that our old self was crucified with Christ so that the body of sin might be destroyed, and we might no longer be enslaved to sin. ...So you must consider yourselves dead to sin and alive to God in Christ Jesus.
Romans 6:6, 11

Prayers Jesus, in your life we receive life:
Raise us to the new life of grace.
You look with compassion on our human failings:
Raise us to the new life of grace.
We proclaim the hope of your resurrection as we offer you these prayers:

Here, the people may add particular intercessions or thanksgivings.

You make us bearers of hope in a world of suffering and despair:
Raise us to the new life of grace.

Lord's Prayer

Prayer

Lord Jesus, stay with us, for evening is at hand and the day is past; be our companion in the way, kindle our hearts, and awaken hope, that we may know you as you are revealed in Scripture and the breaking of the bread. Grant this for the sake of your love. **Amen.**¹⁰⁰

Going Out

Alleluia! By death, Christ tramples death.
On those in the tombs, he bestows new life. Alleluia!

Trust *Compline*

(Traditional hour: night/bedtime)

We sum up this day with a bedtime prayer to examine our conscience and offer our actions to God.

Opening Alleluia! May God, who raised Jesus from the dead,
grant us a peaceful night and a perfect end. Alleluia!

Prayer God, you sent your Son into the world that we might live through him: May we abide in his risen life so that we may love one another as he first loved us, and know the fullness of joy. **Amen.**

Praise Psalm 113¹⁰¹
Hallelujah! Give praise, you servants of God;
praise the Name of the Most High.
Let God's Name be blest,
from this time forth for evermore.
From the rising of the sun to its going down
let God's holy Name be praised.
God is high above all nations,
and God's glory above the heavens.
Who is like our God, who sits enthroned on high,
but stoops to behold the heavens and the earth?
God takes up the weak out of the dust
and lifts up the poor from the ashes.
To set them up on high,
with the rulers of the people.
God makes the woman of a childless house
to be a joyful mother of children.

Scripture May the God of peace, who brought back from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you complete in everything good so that you may do his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be the glory for ever and ever.
Hebrews 13:20-21

Meditation "A characteristic of the great saints is their power of levity. The angels fly because they can take themselves lightly."
G. K. Chesterton¹⁰²

As this day closes, what burdens can we lay down?

Prayers O God of peace, in our disappointments and in our triumphs,
Let us rest secure in your loving arms.
In our certainty and in our confusion,
Let all people rest secure in your loving arms.

Here, the people may add particular intercessions or thanksgivings.

As we await a new day,
Let all creation rest secure in your loving arms.

Lord's Prayer

Prayer All shall be Amen and Alleluia.
We shall rest and we shall see. We shall see and we shall know.

We shall know and we shall love. We shall love and we shall praise.
Behold our end, which is no end. **Amen.**

Saint Augustine¹⁰³

Going Out

Alleluia! May God, who raised Jesus from the dead,
grant us a peaceful night and a perfect end. Alleluia!

Watch *Vigils*

(Traditional hour: late night)

Like nuns and monks at prayer, we can listen in the stillness of the night to hear God's call.

Opening Alleluia! O risen Christ,
watch with me. Alleluia!

Scripture Jesus came and stood among them and said, "Peace be with you."
John 20:19b

Meditation *How will I accept Christ's peace this night?*

Prayer All praise to thee, my God, this night
for all the blessings of the light;
keep me, O keep me, King of kings,
beneath thine own almighty wings.¹⁰⁴

Going Out Alleluia! O risen Christ,
watch with me. Alleluia!

Ordinary Time: Creation

The Season after Pentecost is not actually a season with a single common focus, but is simply the weeks between the Day of Pentecost and the First Sunday of Advent. It is often called “Ordinary Time.” These weeks hold both the slower pace and peaceful quality of summer months and the quicker pace and flurry of activity in the early fall. These are our “ordinary” days, in which we live the Christian faith in our daily lives.

During these weeks, as the liturgical scholar Leonel Mitchell puts it, we celebrate “the time in which we actually live—the period between the Pentecost and the Second Advent.” Two thousand years after the first Pentecost, the church still lives in this “in between” time before the fulfillment of time in Christ’s second coming. You might also hear these weeks called “the long, green season,” referring both to the green color of the vestments and altar hangings for these weeks as well as to the summertime of year in which many of the weeks fall in the northern hemisphere.

After Pentecost we settle into the growing season, nourishing the seeds planted at Easter and putting down roots in our faith.

Praise *Lauds*

(Traditional hour: dawn/waking up)

Laudate, omnes gentes, laudate Dominum! [*Sing praises, all people, sing praises to the Lord!*]

We greet the new day by praising the Creator (the ancient name for this hour, Lauds, means "praise").

Opening This is the day that the Lord has made;
I will rejoice and be glad in it.

Scripture O Lord, how manifold are your works!
Psalm 104:27

Meditation *How will I use the gift of this new day? How will I notice the glory of creation?*

Prayer I ask all blessings.
I ask them with reverence,
of my mother the earth,
of the sky, moon, and sun my father.
I am old age: the essence of life,
I am the source of all happiness.
All is peaceful, all in beauty,
All in harmony, all in joy. Amen.¹⁰⁵

Going Out This is the day that the Lord has made;
I will rejoice and be glad in it.

Discernment *Prime*

(Traditional hour: morning/start of the day)

As we begin the day, we focus on our calling to live faithfully, for who knows what today holds?

Opening Holy God, you are always with us.
Open our eyes to your presence.

Prayer God of faithful surprises, throughout the ages you have made known your love and power in unexpected ways and places: May we daily perceive the joy and wonder of your abiding presence and offer our lives in gratitude for our redemption. **Amen.**¹⁰⁶

Praise *Benedicite Omnia Opera*
All you works of God, bless your creator;
praise her and glorify her for ever.

Let the wide earth bless the creator;
let the arching heavens bless the creator;
let the whole body of God bless the creator;
praise her and glorify her for ever.

You returning daylight, bless your creator;
twilight and shadows, bless your creator;
embracing darkness, bless your creator;
praise her and glorify her for ever.

Let all who live and grow and breathe
bless our creator,
praise her and glorify her for ever.

Janet Morley¹⁰⁷

Scripture I am the vine, you are the branches. Those who abide in me and I in them bear much fruit because, apart from me, they can do nothing. You did not choose me, but I chose you. And I appointed you to go and bear fruit, fruit that will last.
John 15:5, 16a

Meditation People say that walking on water is a miracle, but to me, walking peacefully on the earth is the real miracle.
Thich Nhat Hanh¹⁰⁸

How will we walk in peace today?

Affirmation We believe in God, the creator of all life and beauty,
who blesses our journey.

We believe in Jesus Christ,
who lived as a friend and savior to all he met as he traveled,
and who ate and laughed, wept and celebrated with them in love.

We believe in the Holy Spirit,
who rides on the gentle breeze,
who strengthens our bindings, and
who offers hope eternal.

We believe in the church,
which stands open to all travelers,
and bears witness to the everlasting love of God.¹⁰⁹

Prayers

As we turn to the tasks before us this day,
Fill us, gracious Lord.
In making faithful choices, great and small,
Guide us, gracious Lord.
As we seek to notice and serve those in need,
Teach us, gracious Lord.

Here, the people may add particular intercessions or thanksgivings.

As we offer our lives to you,
Hear us, gracious Lord.
With our hearts ready to serve,
Accompany us, gracious Lord.

Lord's Prayer

Prayer

Generous Giver, you pour forth your extravagant bounty without measure upon your whole creation: Teach us such generosity, that the fruits of our spirits and the works of our hands may build your commonwealth of blessing. **Amen.**¹¹⁰

Going Out

Holy God, you are always with us.
Open our eyes to your presence.

Wisdom *Terce*

(Traditional hour: mid-morning)

Having asked for direction and guidance, we pray now to equip ourselves properly for the journey ahead.

Opening Let all who desire wisdom
walk in love.

Prayer Holy Lord, giver of all wisdom: Set for us this day the banquet of your word; invite us to feast on the genius and beauty all around us. Then, turn us in humility toward the poor, the oppressed and the weak; we ask this in the name of Jesus, who is Wisdom for ever and ever. **Amen.**¹¹¹

Praise *A Song of Pilgrimage* (Ecclesiasticus 51:13-16, 20b-22)¹¹²

Before I ventured forth, even while I was very young, *
I sought wisdom openly in my prayer.
In the forecourts of the temple I asked for her, *
and I will seek her to the end.
From first blossom to early fruit, *
she has been the delight of my heart.
My foot has kept firmly to the true path, *
diligently from my youth have I pursued her.
I inclined my ear a little and received her; *
I found for myself much wisdom and became adept in her.
To the one who gives me wisdom will I give glory, *
for I have resolved to live according to her way.
From the beginning I gained courage from her; *
therefore I will not be forsaken.
In my inmost being, I have been stirred to seek her; *
therefore have I gained a good possession.
As my reward, the Almighty has given me the gift of language, *
and with it will I offer praise to God.

Scripture But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace.
James 3:17-18

Meditation “Focus on Wisdom and do not be distracted. Watch the patterns of creation, and you will awaken to grace and tranquility.”
Proverbs 3:19-22¹¹³

How will we remain focused today so as to receive wisdom from creation?

Prayers O God, in peace, you have prepared our path for today.
Help us to trace it in peace.
If we speak,
Remove lies from our lips.
If we are hungry,
Rid us of complaint.
If we have plenty,
Flatten the pride in us.
We offer these prayers of our hearts to your wise guidance:

Here, the people may add particular intercessions or thanksgivings.

May we pass through the day, calling on you,
O Lord, who knows no other Lord. Amen. ¹¹⁴

Lord's Prayer

Prayer Holy One, in love you created us and called it good: Grant us the deep wisdom of your love that, wherever this day leads, our lives may remain rooted in your goodness; through Jesus Christ, our Lord. **Amen.**

Going Out Let all who desire wisdom
walk in love.

Perseverance/Renewal *Sext*

(Traditional hour: mid-day)

As we pause to feed our bodies in the middle of the day, we pause also to feed our souls by vowing again to live faithfully.

Opening God's power, working in us,
does more than we imagine: Glory to God!

Prayer Creating God, your reign of love makes all things new: Plant seeds of confidence and gladness in our hearts so that, trusting in your word, we may live no longer for ourselves but for him who died and was raised for us, Jesus Christ, our Lord.
Amen.¹¹⁵

Praise *For the Beauty of the Earth*
(Music, if desired, may be found in *The Hymnal 1982*, #416.)

For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies:
Christ our God, to thee we raise
This our sacrifice of praise.

For the beauty of each hour,
Of the day and of the night,
Hill and vale and tree and flower,
Sun and moon and stars of light:
Christ, our God, to thee we raise
This our sacrifice of praise.
Words: Folliot Sandford Pierpont (1835-1917)

Scripture So let us not grow weary in doing what is right, for we will reap at harvest-time if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.
Galatians 6:9-10

Meditation "Care ... rests upon genuine religion. Care allows creatures to escape our explanations into their actual presence and their essential mystery. In taking care of our fellow creatures, we acknowledge that they are not ours; we acknowledge that they belong to an order and harmony of which we ourselves are parts. To answer to the perpetual crisis of our presence in this abounding and dangerous world, we have only the perpetual obligation of care."
Wendell Berry¹¹⁶

At this hour, how is God calling us to care for creation?

Prayers O God, whose Spirit moved upon the waters,
we remember those who live in lands of drought or flood,
whose harvest is not-enough or not-at-all.
**Today, they sow in tears:
soon, may they reap with shouts of joy.**

We remember those whose water supply is polluted by negligence or need,
those to whom water brings disease, poisoning or radiation,
whose gift of life is cursed by death.

Today, they sow in tears:
soon, may they reap with shouts of joy.

We remember ourselves:
We devastate the waters and the fruits of the earth,
and we are unwilling to form one circle
with our brothers and sisters around the world.

Here, the people may add particular intercessions or thanksgivings.

And we ask, Merciful Creator,
to shed their tears
that soon we may all reap with shouts of joy.¹¹⁷

Lord's Prayer

Prayer Source of life and blessing,
of garden, orchard, field:
Root us in obedience to you
and nourish us by your ever-flowing Spirit
that, perceiving only the good we might do,
our lives may be fruitful,
our labor productive,
and our service useful,
in communion with Jesus, our brother. **Amen.**¹¹⁸

Going Out God's power, working in us,
does more than we imagine: Glory to God!

Love *None*

(Traditional hour: afternoon)

As shadows lengthen, we are filled by the day's encounters; now, more than ever, we accept the depth and breadth of God's grace.

Opening As you have loved us,
may we love one another.

Prayer O Tree of Calvary, send your roots deep into my soul. Gather together my frailties – my soiled heart, my sandy instability and my muddy desires – and entwine them with the strong roots of your arboreal love. **Amen.**¹¹⁹

Praise Lord God, we praise you for those riches of our creation
that we will never see:
For stars whose light will never reach the earth;
For species of living things that were born,
that flourished and perished
before humankind appeared in the world;
For patterns and colors in the flowers,
which only insect eyes are able to see;
For strange, high music
that humans can never hear.
Lord God, you see everything that you have made
and behold that it is very good.

Anonymous¹²⁰

Scripture I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.

John 13:34-35

Meditation “Isn’t that what friendship is all about: giving to each other the gift of our belovedness?”

Henri Nouwen¹²¹

Where do we need to offer and receive the gift of our belovedness? How can we treat the earth as beloved?

Prayers As the day lengthens, O Christ,
Teach us to walk in your love.
While we strive to be faithful in word and deed,
Teach us to love one another.
While we live as part of your creation,
Teach us to love this good earth.
While we offer our prayers this hour:

Here, the people may add particular intercessions or thanksgivings.

With grateful hearts,
Teach us to trust in your love.

Lord's Prayer

Prayer Gracious Lord, the air sings with songs of glory, water flashes silver with creation, and the forests bloom with leaves for healing nations: May your light and love

fill our hearts and souls and minds, that we may share your love with the world.
Amen.¹²²

Going Out

As you have loved us,
may we love one another.

Forgiveness *Vespers*

(Traditional hour: dusk/end of the day)

As we turn on lamps at dusk, we greet the evening by welcoming God to abide with us anew.

Opening If anyone is in Christ,
there is a new creation.

Prayer Creating God, your reign of love makes all things new: Plant seeds of confidence and gladness in our hearts, so that, trusting your word, we may live no longer for ourselves but for him who died and was raised for us, Jesus Christ our Lord.
Amen.¹²³

Praise *Doxology*¹²⁴
May none of God's wonderful works keep silence,
night or morning.
Bright stars, high mountains, the depths of the seas,
sources of rushing rivers:
May all these break into song as we sing
to Creator, Savior and Holy Spirit.
May all the angels in the heavens reply:
Amen! Amen! Amen!
Power, praise, honor and eternal glory to God,
the only giver of grace.
Amen! Amen! Amen!
Anonymous (third century)

Scripture So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us through Christ and has given us the ministry of reconciliation.
2 Corinthians 5:17-18

Meditation "We should be clear about what happens when we destroy the living forms of this planet. The first consequence is that we destroy modes of divine presence."
Thomas Berry¹²⁵

What will we do today to preserve God's work in creation?

Confession We confess
that we have considered the earth to be our own,
believing God gave us dominion and, thus, absolute control over it.
We affirm that
"the earth is the LORD's and all that is in it,
for he has founded it on the seas and established it on the rivers." (Psalm 24:1-2)
We repent.
We know we need to change our understanding of creation,
taking our share of responsibility for its care and protection.
We believe
that the Spirit, God's recreating power,
is active in us and in the world.
God, Creator of all,
may humankind be freed from greed, which is destroying the earth;
and may your courageous churches take up causes against the forces
that threaten life.
Amen.¹²⁶

Assurance of Pardon

God does not deal with us according to our sins,
nor repay us by the measure of our failings.
As vast as the distance from one end of creation to another,
God's love for us is even greater.
As far as east is from west,
from greater than this distance does God remove our sin from us.
Thanks be to God.¹²⁷

Prayers

Holy One, we praise you for the wonders of your creation:
Make us joyful and faithful stewards.
As the day grows long,
Bless us with the gift of laying down our burdens.
And not ours only:
Help us lift the weights we have placed on others and on your creation.
We offer these prayers of our hearts:

Here, the people may add particular intercessions or thanksgivings.

Create in us, again and always, your heart of grace.
May we rest on the sure foundation of your love.

Lord's Prayer

Prayer

Give us strength to understand and eyes to see;
teach us to walk the soft earth as related
to all that lives. **Amen.**¹²⁸

Going Out

If anyone is in Christ,
there is a new creation.

Trust *Compline*

(Traditional hour: night/bedtime)

We sum up this day with a bedtime prayer to examine our conscience and offer our actions to God.

Opening The Lord almighty grant us a peaceful night
and a perfect end. Amen.

Prayer God our desire, whose coming we look for, but whose arrival is unexpected: Here
in the darkness make us urgent to greet you, and open yourself to our longing that
we may be known by you through Jesus Christ, Amen.¹²⁹

Praise *Lifetime Psalm*¹³⁰
Praise my soul, our good Lord.
Sing songs to God's name,
for God has brought my life
into fresh waters when I was thirsty.
God has fed me with the Bread of Life
when I was starving.
God has sustained me along all my days
and never has put me to shame.
Praise my soul, our good Lord,
for such abundant goodness.

Scripture Blessed are those who trust in the LORD, whose trust is the LORD. They shall be
like a tree planted by water, sending out its roots by the stream. It shall not fear
when heat comes, and its leaves shall stay green; in the year of drought, it is not
anxious, and it does not cease to bear fruit.
Jeremiah 17:7-8

Meditation “Fish cannot drown in water, birds cannot sink in air, gold cannot perish in the
refiner's fire. This has God given to all creatures: to foster and seek their own
nature.”
Mechthild of Magdeburg (13th century)

What has God given us today to help us be more fully ourselves?

Prayer Creator God,
you call us to love and serve you with body, mind, and spirit
through loving your creation and our sisters and brothers.
Open our hearts in compassion and receive these petitions
on behalf of the needs of the church and the world.

Here, the people may add particular intercessions or thanksgivings.

Lord's Prayer

Prayer Holy One, you planted us by living water, that we might be rooted in
righteousness. You call us to be holy as you are holy. Assured of your love, help us
cast aside all fear, so that we may love our neighbors as ourselves. Amen.¹³¹

Going Out The Lord almighty grant us a peaceful night
and a perfect end. Amen.

Watch *Vigils*

(Traditional hour: late night)

Like nuns and monks at prayer, we can listen in the stillness of the night to hear God's call.

Opening All creation longs for grace:
I wait in hope.

Scripture Be still, then, and know that I am God;
I will be exalted among the nations;
I will be exalted in the earth.
Psalm 46:11 (BCP)

Meditation *How will I be still and trusting this night?*

Prayers Hidden God, ever present to me
 may I now be present to you,
 attentive to your every word,
 attuned to your inspirations,
 alert to your touch.
Empty me that I may be filled with you alone. **Amen.**¹³²

Going Out All creation longs for grace:
I wait in hope.

Ordinary Time: Rest

Praise *Lauds*

(Traditional hour: dawn/waking up)

Laudate, omnes gentes, laudate Dominum! [*Sing praises, all people, sing praises to the Lord!*]

We greet the new day by praising the Creator (the ancient name for this hour, Lauds, means "praise").

Opening I begin this day with joy:
God is good.

Scripture God saw everything that God had made, and, indeed, it was very good.
Genesis 1:31

Meditation *How will I receive God's goodness today?*

Prayer Holy Creator, help me to embrace this day with open arms and to share your good gifts with gladness and generosity. **Amen.**

Going Out I begin this day with joy:
God is good.

Discernment *Prime*

(Traditional hour: morning/start of the day)

As we begin the day, we focus on our calling to live faithfully, for who knows what today holds?

Opening We are called in the morning
to turn our hearts to you.

Prayer God grant me the serenity to accept the things I cannot change; courage to change the things I can; and wisdom to know the difference. Living one day at a time; enjoying one moment at a time; accepting hardships as the pathway to peace; taking, as Jesus did, this sinful world as it is, not as I would have it; trusting that God will make all things right if I surrender to God's will; that I may be reasonably happy in this life and supremely happy with God for ever in the next.
Amen.¹³³

Praise Rejoice, people of God!
Celebrate the life within you,
and Christ's presence in your midst!

Our eyes shall be opened!
The presence will have new meaning,
and the future will be bright with hope.

Rejoice, people of God!
Bow your heads before the One
who is our wisdom and our strength.

We place ourselves before our God,
that we may be touched and cleansed
by the power of God's Spirit.¹³⁴

Scripture Consider the lilies, how they grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these.
Luke 12:27

Meditation "The final fruitfulness of work is actually found by choosing and living its exact opposite—the cessation of work—or the Sabbath rest. Unless approximately one-seventh of life is also ceasing from work, putting spaces, paragraphs, and parentheses around my efforts, work always becomes compulsive, addictive, driven, unconscious, and actually counter-productive for the self and for those around us. We also need not to work."
Richard Rohr¹³⁵

Today, how will we cease from work?

Affirmation

We believe in God, who loves us and wants us to love each other.
This is our God.

We believe in Jesus, who cared for children and held them in his arms.
He wanted a world where everyone could live together in peace.
This is Jesus Christ.

We believe in the Holy Spirit, who keeps working with us until
everything is good and true.

This is the Holy Spirit.

**We can be the church, which reminds people of God because we love each other.
This we believe. Amen.**¹³⁶

Prayers

As we begin our day,
Give us your peace.
As we pause this morning,
Give us your peace.
As we do the work you have given us to do,
Give us your peace.
For all places of need in this world,
Give us your peace.
In trusting you, O God, to care for your children,
Give us your peace.
As we seek wholeness,
Give us your peace.

Here, the people may add particular intercessions or thanksgivings.

As we reflect on your presence,
Let us be peace for others.

Lord's Prayer

Prayer

Holy One, we are too often blinded by trivial matters. Lord, may our attention be diverted now from these things, and may we become as little children, trusting and seeking with love to cross bridges that we have not crossed in the past. **Amen.**¹³⁷

Going Out

We are called in the morning
to turn our hearts to you.

Wisdom *Terce*

(Traditional hour: mid-morning)

Having asked for direction and guidance, we pray now to equip ourselves properly for the journey ahead.

Opening

Listen and hear:
Be still and know.

Prayer

O Holy Wisdom, direct us on your path. Make us worthy of your teachings and open our hearts to accept your embrace, that we may serve you in peace and grace.
Amen.

Praise

A Song of Pilgrimage (Ecclesiasticus 51:13-16, 20b-22; metrical paraphrase)¹³⁸
(Music, if desired, may be found in *Wonder, Love and Praise*, #906.)

Even when young, I prayed for wisdom's grace;
in temple courts I sought her day and night,
and I will seek her to the very end;
she is my heart's delight.

My foot has firmly walked the path of truth;
with diligence, I followed her design.
My ear was open to receive her words;
now wisdom's skill is mine.

Glory to one who gives me wisdom's prize;
I vowed to live according to her way.
She gave me courage from the very start;
she will not let me stray.

Something within my being has been stirred;
my seeking brought a gift beyond compare:
the gift of language loosed my halting tongue;
God's praise is now my prayer.

Words: Patricia B. Clark (b. 1938)

Scripture

Resting your thoughts on Her [Wisdom] – this is perfect understanding. Staying mindful of Her – this is perfect calm. She embraces those who are ready for Her, revealing Herself in the midst of their travels, meeting them in every thought.

Wisdom of Solomon 6:15-16

Meditation

In the new light
of each day's questions,
I am never prepared.
Today, again, I have nothing
to offer but a handful
of old prayers, worn down
by the relentless abrasion
of doubt, and a fragment
of dream that plays on in my head
only half remembered. Still,
the doves coo and circle
through the pines
as they do when I pass
each morning. Their sorrow
is so nearly human, it rings
sweet with regret. By dusk,

the trees will bow down, and I, too, will
make my appeal, will find
again your mercy,
your solace.

Elizabeth Drescher¹³⁹

How will we embrace Wisdom's light and love this morning?

Prayers

Holy Wisdom, we rest in your goodness:

Guide us with your grace.

For your Church we ask:

Guide us with your grace.

For our world we ask:

Guide us with your grace.

For our communities we ask:

Guide us with your grace.

And for ourselves: When we speak,

Guide us with your grace.

When we desire,

Guide us with your grace.

When we are afraid,

Guide us with your grace.

We offer these prayers of our hearts to you:

Here, the people may add particular intercessions or thanksgivings.

As we journey this day,

Guide us with your grace.

Lord's Prayer

Prayer

Grant us, Lord, your wisdom as we face the questions of this day. Reveal to us the faithful path, and, O Holy Wisdom, may we make you our heart's illumination.

Amen.

Going Out

Listen and hear:

Be still and know.

Perseverance/Renewal *Sext*

(Traditional hour: mid-day)

As we pause to feed our bodies in the middle of the day, we pause also to feed our souls by vowing again to live faithfully.

Opening My grace is sufficient for you,
for power is made perfect in weakness.

Prayer Grant us, O God, not to be anxious about earthly things but to love things heavenly and, even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Christ our Lord, **Amen.**¹⁴⁰

Praise *Peace before Us*
(Music and additional verses, if desired, may be found in *Wonder, Love and Praise*, #791.)

Verse 1

Peace before us, peace behind us,
Peace under our feet.
Peace within us, peace over us,
Let all around us be peace.

Verse 2

Light before us, light behind us,
Light under our feet.
Light within us, light over us,
Let all around us be light.

Verse 3

Love before us, love behind us,
Love under our feet.
Love within us, love over us,
Let all around us be love.

Verse 4

Christ before us, Christ behind us,
Christ under our feet.
Christ within us, Christ over us,
Let all around us be Christ.

Words: David Haas (based on a Navaho prayer)

Scripture When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. My speech and my proclamation were not with the persuasiveness of wisdom but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God.

1 Corinthians 2:1,4-5

Meditation “Whenever I am weak, then I am strong.”
St. Paul (2 Corinthians 12:10b)

How do we find strength manifested in weakness?

Prayers In our daily tasks,
God surrounds us.
In our successes and failures,
God surrounds us.
In our joys and sorrows,
God surrounds us.
With the healing of our world,
God surrounds us.
We pray for all who celebrate, or seek, or need God’s love:

Here, the people may add particular intercessions or thanksgivings.

As we continue our day,
God surrounds us in hope.

Lord's Prayer

Prayer O Holy One, we keep still; we listen.
We hear you say, "I am your strength."
And we say to you, "You are our redeemer." **Amen.**¹⁴¹

Going Out My grace is sufficient for you,
for power is made perfect in weakness.

Love *None*

(Traditional hour: afternoon)

As shadows lengthen, we are filled by the day's encounters; now, more than ever, we accept the depth and breadth of God's grace.

Opening What we offer is enough:
God's love covers all.

Prayer Creator and lover of our souls: Teach us to release our burdens and accept your love. May your love be the deepest reality of our lives, and may we offer real love to others. **Amen.**

Praise *A Song of God's Love* (1 John 4:7-11)¹⁴²

Beloved, let us love one another, *
for love is of God.
Whoever does not love does not know God, *
for God is love.
In this, the love of God was revealed among us, *
that God sent his only Son into the world,
so that we might live through Jesus Christ.
In this is love, not that we loved God but that God loved us *
and sent his Son that sins might be forgiven.
Beloved, since God loved us so much, *
we ought also to love one another.
For if we love one another, God abides in us, *
and God's love will be perfected in us.

Scripture Come to me, all of you who are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.
Matthew 11:28

Meditation "Wasn't I Real before?" asked the little Rabbit.
"You were Real to the Boy," the Fairy said, "because he loved you. Now you shall be Real to everyone."
Margery Williams, *The Velveteen Rabbit*¹⁴³

What does it take to offer real love to another? How shall we do that today?

Prayers May the longtime sun shine upon us.
God's love is in us.
May God's love shine on all people.
God's love is all in all.
May all people know God's love.
God's love fills us all.

Here, the people may add particular intercessions or thanksgivings.

May the pure light of God's love
Lead us to love others.

Lord's Prayer

Prayer

O love of God, how strong and true! Eternal, and yet ever new;uncomprehended and unbought, beyond all knowledge and all thought: bless us with your love, that, in loving others we may honor you. **Amen.**¹⁴⁴

Going Out

What we offer is enough:
God's love covers all.

Forgiveness *Vespers*

(Traditional hour: dusk/end of the day)

As we turn on lamps at dusk, we greet the evening by welcoming God to abide with us anew.

Opening Holy One, lift our burdens,
for your yoke is easy.

Prayer O God, as the showers renew the earth, bathe us in your healing power. Stretch out your hand, that we may live and know that you alone are God, in whose faithfulness we have life all our days. **Amen.**¹⁴⁵

Praise *A Song of Our True Nature* (Julian of Norwich)¹⁴⁶

Christ revealed our frailty and our falling,*
our trespasses and our humiliations.
Christ also revealed his blessed power,*
his blessed wisdom and love.
He protects us as tenderly and as sweetly when we are in greatest need;*
he raises us in spirit
and turns everything to glory and joy without ending.

God is the ground and the substance, the very essence of nature;*
God is the true father and mother of natures.

We are all bound to God by nature,*
and we are all bound to God by grace.

And this grace is for all the world,*
because it is our precious mother, Christ.

For this fair nature was prepared by Christ for the honor and nobility of all,*
and for the joy and bliss of salvation.

Scripture Little children, let us love, not in word or speech, but in truth and action. By this we will know that we are from the truth and will reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything.

1 John 3:19-20

Meditation “Where there is no love, put love, and you will draw love out.”

St. John of the Cross

Where have we neglected to put love? Where do we ask that love be drawn from us?

Confession Most loving God,
we confess that we have not loved
in thought, word, or deed.
We have not loved you or our neighbors or ourselves.
We are sorry.
Remind us that you love us unconditionally
and help us to rest in your love.¹⁴⁷

Assurance of Pardon

Loving God, have mercy on us, forgive us for forgetting to love, and renew our ability to give and receive love in all that we do. **Amen.**¹⁴⁸

Prayers

Gracious Lord, whenever we err,
Fill our hearts with your love.
When we wound or are wounded,
Fill our hearts with your love.
When tempted to judge,
Fill our hearts with your love.
Wherever there is hurt, loss, or despair,
Fill our world with your love.

Here, the people may add particular intercessions or thanksgivings.

Make us faithful instruments of your peace.
May we fill our world with your love.

Lord's Prayer

Prayer

Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. **Amen.** ¹⁴⁹

Going Out

Holy One, lift our burdens,
for your yoke is easy.

Trust *Compline*

(Traditional hour: night/bedtime)

We sum up this day with a bedtime prayer to examine our conscience and offer our actions to God.

Opening As a loving mother comforts her child,
so I will comfort you.

Prayer O God, at the setting of the sun, we place our trust in you. As the night draws near, we give thanks for your presence with us. Help us entrust our lives to you with the delight and confidence of one who loves and is beloved. Through Jesus, our faithful Savior. **Amen.**

Praise *Leaning on the Everlasting Arms*
(Music, if desired, may be found in *Lift Every Voice and Sing II*, #196.)

What a fellowship, what a joy divine,
Leaning on the everlasting arms;
What a blessedness, what a peace is mine,
Leaning on the everlasting arms.

Refrain
Leaning, leaning,
safe and secure from all alarms;
Leaning, leaning,
Leaning on the everlasting arms.

O how sweet to walk in this pilgrim way,
Leaning on the everlasting arms;
O how bright the path grows from day to day,
Leaning on the everlasting arms. *Refrain*

What have I to dread, what have I to fear,
Leaning on the everlasting arms;
I have blessed peace with my Lord so near,
Leaning on the everlasting arms. *Refrain*
Words: Elisha A. Hoffman (1839-1929)

Scripture My beloved speaks and says to me: "Arise, my love, my fair one, and come away; for now the winter is past, the rain is over and gone. The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land. The fig tree puts forth its figs, and the vines are in blossom; they give forth fragrance. Arise my love, my fair one, and come away."
Song of Solomon 2:10-13

Meditation "The measure of love is to love without measure."
Saint Francis de Sales

What "measure" will we release in order to embrace God's love this hour?

Prayers The cares of our hearts
We entrust to you, O God.
The needs of your Church
We entrust to you, O God.
The wounds of the world
We entrust to you, O God.

The hopes we carry
We entrust to you, O God.
The deep desire for peace
We entrust to you, O God.

Here, the people may add particular intercessions or thanksgivings.

With all our lives and all our holy longings
We praise you and trust your love for us,
O Lover of our souls. Amen.

Lord's Prayer

Prayer

Gracious God, support us all the day long, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in your mercy, grant us a safe lodging, and a holy rest, and peace at the last. Amen.¹⁵⁰

Going Out

As a loving mother comforts her child,
so I will comfort you.

Watch *Vigils*

(Traditional hour: late night)

Like nuns and monks at prayer, we can listen in the stillness of the night to hear God's call.

Opening God of love,
 when I rest, I feel you near.

Scripture I will dwell in your house forever;
 I will take refuge under the cover of your wings.
 Psalm 61:4

Meditation *Consider the promise that God's love is ever with you.*
How does it feel to rest in that care?

Prayers Spirit of comfort and longing,
 enfold my fear,
 unclothe my pride,
 unweave my thoughts,
 uncomplicate my heart,
 and give me surrender:
 that I may tell my wounds,
 lay down my work,
 and greet the dark. **Amen.**¹⁵¹

Going Out God of love,
 when I rest, I feel you near.

Appendix

The Lord's Prayer

Two translations of the Lord's Prayer are in use in the Episcopal Church today. The form on the left has been in use since the first American Prayer Book, adopted in 1789. The form on the right was produced during the 1970s by the ecumenical International Consultation on English Texts, which was convened to produce agreed versions of texts at a time when many churches in many countries were producing modern-language liturgies.

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
Forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

In the earliest editions of the Book of Common Prayer (published in England during the sixteenth century), the Lord's Prayer ended with "deliver us from evil." It appears again this way in the services of Noonday Prayer and Compline in the 1979 Book of Common Prayer:

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
Forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.

Notes

Advent

- 1 The seasonal introductions are taken and adapted from *Welcome to the Church Year: An Introduction to the Seasons of the Episcopal Church* by Vicki K. Black (Morehouse Publishing, 2004). Used by permission.
- 2 Sam Portaro, *Daysprings: Meditations for the Weekdays of Advent, Lent and Easter* (Boston: Cowley Publications, 2001), p. 6.
- 3 *Revised Common Lectionary Prayers*, proposed by the Consultation on Common Texts (Minneapolis: Fortress Press, 2002), p. 31.
- 4 Canticle R, A Song of True Motherhood, Julian of Norwich, *Enriching Our Worship 1*, p. 40.
- 5 Robert Ellsberg, ed., *All Saints: Daily Reflections on Saints, Prophets, and Witnesses for Our Time*, p. 148.
- 6 Janet Morley, "Collect for 6 before Christmas," *All Desires Known* (exp. ed.) (Morehouse Press, 1992), p. 4.
- 7 *Revised Common Lectionary Prayers*, p. 34.
- 8 The Song of Mary (*Magnificat*), *Enriching Our Worship 1* (New York: Church Publishing Inc., 1998), p. 27.
- 9 Wendell Berry, excerpted from "Manifesto: The Mad Farmer Liberation Front," in *Collected Poems: 1957-1982* (New York: North Point Press, 1985), p. 152.
- 10 *Revised Common Lectionary Prayers*, p. 34.
- 11 *Revised Common Lectionary Prayers*, p. 29.
- 12 Revised lyrics for this familiar tune, written by Philip A. Cunningham & Ken Meltz, at Boston College's Center for Jewish-Christian Learning may be found at <http://www.bc.edu/research/cjl/cjrelations/resources/education.html>
- 13 Janet Morley, "Christmas 2," *All Desires Known*, p. 6.
- 14 Canticle P, *Enriching Our Worship 1*, pp. 38-39.
- 15 J Philip Newell, *The Book of Creation*, pp. 11, 13.
- 16 The concluding stanza, "Make us holy," from Institute for Spirituality, CPSA, as found in *An African Prayer Book*, Desmond Tutu, ed. (New York: Doubleday, 1995), p. 80.
- 17 Janet Morley, "Advent 3," *All Desires Known*, p. 5.
- 18 Excerpted from The Song of Hannah, 1 Samuel 2: 1-8, as found in *Enriching Our Worship I*, p. 31.
- 19 Marilyn Chandler McEntyre, "What to do in the darkness," as found in Holly W. Whitcom, *Seven Spiritual Gifts of Waiting* (Minneapolis: Augsburg Books, 2005), p. 38.
- 20 *Revised Common Lectionary Prayers*, p. 33 (alt.).

Christmas

- 21 *Revised Common Lectionary Prayers*, p. 38.
- 22 The Song of Mary, *Enriching Our Worship 1*, p. 27.
- 23 Miriam Therese Winter, from "A Psalm for Midwives," as found in *Midwives of an Unnamed Future: Spirituality for Women in Times of Unprecedented Change*, eds. Mary Ruth Broz and Barbara Flynn (Skokie, Ill.: ACTA Publications, 2006), p. 19.
- 24 Malinia Devananda, "A Woman's Creed," as found in *Lifting Women's Voices: Prayers to Change the World*, Margaret Rose, Jenny Te Paa, Jeanne Person and Abigail Nelson, eds. (New York: Domestic and Foreign Missionary Society/Morehouse Press, 2009), pp. 371-372 (alt.).
- 25 Adapted from a prayer by Geoff Lowson/USPG, as found in *From Shore to Shore: Liturgies, Litanies and Prayers from Around the World* (London: Society for Promoting Christian Knowledge, 2003), p. 55.
- 26 Janet Morley, "Collect for Christmas 1," *All Desires Known*, p. 6.
- 27 Dom Helder Camara (1909-1999) was Roman Catholic Archbishop of Recife, Brazil. See: Vicki Kemper and Larry Engel, "Dom Helder Camara: Hope against Hope," in *Cloud of Witnesses*, Jim Wallis and Joyce Hollyday, eds. (Maryknoll, N.Y.: Orbis, 1991), p. ???
- 28 J. Philip Newell, *The Book of Creation* (Mahwah, N.J.: Paulist Press, 1999), p. 10.
- 29 From *The Way of Perfection* by Teresa of Avila, as found in *Midwives of an Unnamed Future*, p. 171.
- 30 Based on 1 John 3:18-4:21.
- 31 As quoted in *A Keeper of the Word: Selected Writings of William Stringfellow*, Bill Wylie-Kellermann, ed. (Grand Rapids, Mich.: Eedrmans, 1994), p. 314.
- 32 Adapted from Psalm 108.
- 33 Based on Luke 6:20-22.
- 34 Collect for the Second Sunday after Christmas Day, *Book of Common Prayer*, p. 214.
- 35 Collect for the First Sunday after Christmas Day (alt.), *Book of Common Prayer*, p. 213.
- 36 Dorothy Soelle, from *On Earth as in Heaven* (Westminster John Knox Press, 1983), p. 641.
- 37 *Revised Common Lectionary Prayers*, p. 46.

Epiphany

- 38 Adapted from Joan Chittister, *Life Ablaze: a Woman's Novena* (Franklin, Wis.: Sheed & Ward, 2000), p. 34.
- 39 "Brightest and best," alt. words by Reginald Heber (1783-1826), musical settings in *The Hymnal 1982*, pp. 117 and 118.
- 40 *Revised Common Lectionary Prayers*, p. 56.
- 41 Order of St. Helena, *St. Helena Psalter*, pp. 35-36
- 42 Terry Tempest Williams, "Refuge: An Unnatural History of Family and Place," as found in *The Sacred Earth: Writers on Nature and Spirit*, Jason Gardner, ed. (Novato, Ca.: New World Library, 1998), p. 42.
- 43 United Church of Canada (www.united-church.ca/beliefs/creed), 1994.
- 44 Lancelot Andrewes (adapted).
- 45 "Canticle 26," The European Province of the Society of St Francis, *Celebrating Common Prayer*, (London: Mowbray, 1995).
- 46 The Church of Ireland, *The Book of Common Prayer* (Dublin: The Columba Press, 2004) p. 140 alt.
- 47 As printed in *Canticles of the Earth: Celebrating the Presence of God in Nature*, F. Lynn Bachleda, ed. (Chicago: Loyola Press, 2004), p. 3.
- 48 *Revised Common Lectionary Prayers*, p. 56.
- 49 Order of Saint Helena, *Saint Helena Breviary* (New York: Church Publishing, 2006), p. 10.

- 50 Thomas Merton, "at the corner of Fourth and Walnut," a journal entry on Merton's mystical experience in Louisville, Ky., as quoted in *All Saints: Daily Reflections on Saints, Prophets, and Witnesses for Our Time*, Robert Ellsberg, ed., p. 539.
- 51 *Revised Common Lectionary Prayers*, p. 66.
- 52 Adapted from Richard Meux Benson, *Benedictus Dominus* (London: JT Hayes, 1870), p. 48.
- 53 *Revised Common Lectionary Prayers*, p. 61.
- 54 From the service of Evening Prayer, *Book of Common Prayer*, p. 120.
- 55 Denise Levertov, *The Stream & the Sapphire: Selected Poems on Religious Themes* (New York: New Directions, 1997), p. 11.
- 56 Collect for Compline, *Book of Common Prayer*, p. 133.
- 57 Antiphon for Compline, *Book of Common Prayer*, p. 134.

Lent

- 58 St. Helena Psalter.
- 59 Theophilus of Antioch, *Three Books to Autolychus*, I, 7, cited in Olivier Clement, *The Roots of Christian Mysticism*, trans. T. Berkeley (London: New City Press, 1993), 73.
- 60 From "Nicaragua," as found in *From Shore to Shore: Liturgies, Litanies and Prayers from Around the World*, Kate Wyles, ed. (London: SPCK, 2003), p. 92.
- 61 Erasmus of Rotterdam, 1466-1536.
- 62 Oscar Romero, from *Through the Year with Oscar Romero* (Cincinnati, Ohio: St. Anthony Messenger Press, 2005), p. 56.
- 63 Prayer for Guidance, *Book of Common Prayer*, p. 100.
- 64 *Music for Liturgy, 1999* (San Francisco: St. Gregory of Nyssa Episcopal Church), p. 20.
- 65 From *The Life of St. Anthony*, as found in *Following Christ: A Lenten Reader to Stretch Your Soul*, by Carmen Acevedo Butcher (Brewster, Mass.: Paraclete Press, 2010), p. 93.
- 66 Adapted from Janet Morley *All Desires Known* (Morehouse Publishing, 1994), p. 73.
- 67 Sara Miles, based on Wisdom of Solomon 7, 2007.
- 68 *Revised Common Lectionary Prayers*, p. 88.
- 69 Canticle D, A Song of the Wilderness, *Enriching our Worship 1*, p. 32.
- 70 John Chryostom, "Homily 50 on Matthew."
- 71 George Herbert, *Love (III)*.
- 72 Teresa of Avila, *Interior Castle*, trans. by the Benedictines of Stanbrook (1921), revised and edited by Fr. Benedict Zimmerman (1930), reprinted (2003) by Kessinger Publications, p. 109.
- 73 Adapted from *A Litany For The World We Live In*, quoted in *Bread of Tomorrow: Prayers for the Church Year*, Janet Morley, ed. (Maryknoll, NY: Orbis Books, 1992), p. 63.
- 74 Canticle Q, *Enriching Our Worship 1*, p. 39.
- 75 Nan Merrill, *Psalms for Praying*, p. 211.
- 76 *Revised Common Lectionary Prayers*, p. 82.
- 77 Patricia B. Clark, 1995 (music may be found in *Wonder, Love and Praise II*, #s 770 and 771).
- 78 Adapted from the Prayer of Saint Ephrem, c. 373.
- 79 2nd Prayer for the Presence of Christ, *Book of Common Prayer*, p.124.

Holy Week

- 80 *Revised Common Lectionary Prayers*, p. 96.
- 81 *Revised Common Lectionary Prayers*, p. 97.
- 82 Janet Morley, "Collect for Passion Sunday," *All Desires Known*, expanded ed. (Morehouse Publishing, 1992), p. 12.
- 83 Collect from Prayers for Noonday, *Book of Common Prayer*, p. 107.
- 84 *Revised Common Lectionary Prayers*, p. 99.
- 85 Daniel Landinsky, trans., *Love Poems from God: Twelve Sacred Voices from the East and West* (New York: Penguin Compass, 2002), p. 238.
- 86 *Revised Common Lectionary Prayers*, p. 98.
- 87 As found in *Bread and Wine: Readings for Lent and Easter* (Farmington, Penn.: The Plough Publishing House, 2003), p. 189.
- 88 Janet Morley, "Collect for Good Friday," *All Desires Known*, p. 13.
- 89 *Revised Common Lectionary Prayers*, p. 95.
- 90 *Revised Common Lectionary Prayers*, p. 102.

Easter

- 91 Canticle K, *Enriching Our Worship 1*, p. 36.
- 92 Native American source, as cited in *From Shore to Shore*, p. 97.
- 93 Canticle A, *Enriching Our Worship 1*, p. 30.
- 94 As quoted in *All Saints: Daily Reflections on Saints, Prophets, and Witnesses for Our Time*, Robert Ellsberg, ed., p. 180.
- 95 *Revised Common Lectionary Prayers*, p. 112.
- 96 Canticle M, *Enriching Our Worship 1*, p. 37.
- 97 *Revised Common Lectionary Prayers*, p. 117.
- 98 *Enriching Our Worship 1*, p. 23.
- 99 As quoted in *All Saints: Daily Reflections on Saints, Prophets, and Witnesses for Our Time*, Robert Ellsberg, ed., p. 203.
- 100 A Collect for the Presence of Christ, *Book of Common Prayer*, p. 124.
- 101 *St. Helena Psalter*.
- 102 As quoted in *All Saints: Daily Reflections on Saints, Prophets, and Witnesses for Our Time*, Robert Ellsberg, ed., p. 235.
- 103 Saint Augustine, as found in *An African Prayer Book*, Desmond Tutu, ed., p. 33.
- 104 Thomas Ken, from *The Hymnal 1982*, p. 43.
- 105 Navajo prayer (anon.), as found in *Canticles of the Earth: Celebrating the Presence of God in Nature*, F. Lynne Bachleda, ed.

- (Chicago: Loyola Press, 2004), p. 83.
 106 *Revised Common Lectionary Prayers*, p. 135.

Ordinary Time: Creation

- 107 Janet Morley, excerpted from *All Desires Known*, p. 37.
 108 Thich Nhat Hahn, from *Love in Action: Writings on Nonviolent Social Change*, as found in *Canticles of the Earth: Celebrating the Presence of God in Nature*, F. Lynn Bachleda, ed. (Chicago: Loyola Press, 2004), p. 4.
 109 *From Shore to Shore*, p. 68.
 110 *Revised Common Lectionary Prayers*, p. 170.
 111 Adapted from J. Frank Henderson, *A Prayer Book for Remembering the Women* (Chicago: Liturgy Training Publications, 2001), p.119.
 112 Canticle B, *Enriching our Worship 1*, p. 30.
 113 Rabbi Rami Shapiro, trans. *The Divine Feminine in Biblical Wisdom Literature: Selections and Annotated & Explained* (Woodstock, Vermont: Skylight Paths Publishing, 2005), p. 169.
 114 Adapted from “You have prepared in peace the path,” as found in *An African Prayer Book* (New York: Doubleday, 1995), Desmond Tutu, ed., p. 119.
 115 *Revised Common Lectionary Prayers*, p. 148.
 116 Wendell Berry, from *Another Turn of the Crank*, as found in *The Sacred Earth: Writers on Nature and Spirit*, Jason Gardner, ed. (Novato, Ca.: New World Library, 1998), p. 115.
 117 Adapted from a prayer written by Clare Amos/Methodist Church in the UK, as found in *From Shore to Shore: Liturgies, Litanies and Prayers from Around the World* (London: SPCK, 2003), p. 83.
 118 *Revised Common Lectionary Prayers*, p. 85.
 119 As found in *From Shore to Shore*, p. 79.
 120 As found in *Canticles of the Earth: Celebrating the Presence of God in Nature*, F. Lynn Bachleda, ed. (Chicago: Loyola Press, 2004), p. 19.
 121 Henri Nouwen, *Life of the Beloved: Spiritual Living in a Secular World* (New York: Crossroad Publishing, 1992), p. 30.
 122 Adapted from *From Shore to Shore: Liturgies, Litanies and Prayers from Around the World* (London: SPCK, 2003), p. 98.
 123 *Revised Common Lectionary Prayers*, p.148.
 124 This version is slightly altered from *Canticles of the Earth: Celebrating the Presence of God in Nature*, F. Lynn Bachleda, ed. (Chicago: Loyola Press, 2004), p. 13.
 125 Thomas Berry, as found in *The Sacred Earth: Writers on Nature and Spirit*, Jason Gardner, ed. (Novato, Ca.: New World Library, 1998), p. 121.
 126 Adapted from the confession in “For the Healing of Creation: An order of service to celebrate creation,” as found in *From Shore to Shore: Liturgies, Litanies and Prayers from Around the World* (London: SPCK, 2003), pp. 39-40.
 127 Based on Psalm 103:10-12.
 128 Native American prayer, as found in *From Shore to Shore: Liturgies, Litanies and Prayers from Around the World* (London: SPCK, 2003), p. 97.
 129 Janet Morley, *All Desires Known*, p. 25.
 130 Adapted from a prayer of the church in Uruguay, as found in *From Shore to Shore*, p. 91.
 131 *Revised Common Lectionary Prayers*, p. 204.
 132 Patricia B. Clark, *Women’s Uncommon Prayers; Our Lives Revealed, Nurtured, Celebrated* (Morehouse Publishing, 2000), p. 222.

Ordinary Time: Rest

- 133 Reinhold Neibuhr is credited as the author of the first form of this prayer, expanded by William Griffith Wilson, founder of Alcoholics Anonymous; known as “the serenity prayer,” it is widely used by AA and other groups based on AA’s 12-Step program (this version altered with inclusive language).
 134 From the Methodist Church in Guatemala, as found in *From Shore to Shore*, p. 57.
 135 *The Tasks Within the Tasks: A Spirituality of Work and Non-Work*, Richard Rohr, http://www.cacradicalgrace.org/resources/rg/2007/01_Oct-Dec/task.php
 136 Prepared by children for the 1991 World Council of Churches’ Assembly in Canberra, as found in *From Shore to Shore*, p. 67.
 137 Adapted from statement by Samuel M. Tickle, as found in *Race and Prayer*, Malcolm Boyd, ed. (Harrisburg: Morehouse, 2003), p. 122.
 138 Metrical paraphrase of Canticle B (*Enriching Our Worship*), text by Patricia B. Clark. as found in *Wonder, Love and Praise*, #906.
 139 Elizabeth Drescher, “Morning Song,” as found in *Women’s Uncommon Prayers* (Harrisburg, Morehouse, 2000), p. 26.
 140 Collect for Proper 20, *Book of Common Prayer* (alt.), p. 234.
 141 Adapted from Sallie Cheavens Verette, “Silent Prayer,” in *Women’s Uncommon Prayers*, p. 224.
 142 Canticle N, *Enriching Our Worship 1*, pp. 37-38.
 143 Margery Williams, *The Velveteen Rabbit* (New York: Doubleday, 1922, 1991), pp. 28-29.
 144 “O love of God, how strong and true” (first phrase of this prayer), hymn text by Horatius Bonar (1808-1889), as found in *The Hymnal 1982*, pp. 455 - 456.
 145 *Revised Common Lectionary Prayers*, p. 144.
 146 Canticle S, *Enriching Our Worship 1*, p. 40.
 147 Adapted from the *Book of Common Prayer*, p. 116.
 148 Adapted from the *Book of Common Prayer*, p. 117.
 149 Prayer of St. Francis of Assisi.
 150 Collect for Evening, *Book of Common Prayer*, p. 833.
 151 Janet Morley, *All Desires Known* (Harrisburg: Morehouse, 1992), p. 85.

Standing Commission on Ministry Development

Membership

Ms. Nancy Anne Key, <i>Chair</i>	California, VIII	2015
The Rt. Rev Brian Thom, <i>Vice Chair</i>	Idaho, VIII	2015
Dr. Julie Lytle, <i>Secretary</i>	Massachusetts, I	2015
The Rev. Dr. Barbara Bender-Breck*	California, VIII	2012
Dr. Luisa Bonillas	Arizona, VIII	2012
Mr. Jack Finlaw	Colorado, VI	2012
Ms. June Gerbracht	New York, II	2015
The Rt. Rev. Mary Douglas Glasspool*	California, VIII	2012
The Rev. Canon Gary Hall	Michigan, V	2015
The Rt. Rev. David Colin Jones	Virginia, III	2012
The Rev. Canon Mally Ewing Lloyd*	Massachusetts, I	2012
The Rev. Joseph Pae	New York, II	2012
Mr. Jay Phillippi	New York, II	2015
The Rt. Rev. Catherine S. Roskam*	New York, II	2012
Ms. Anne Watkins, <i>EC Liaison</i>	Connecticut, I	
The Rev. Dr. Winfred Vergara, <i>Staff</i>		

Changes in Membership

Two changes in membership occurred during the triennium: The Rev. Canon Mally Ewing Lloyd was appointed to fill the resigned position of the Rev. Dr. Barbara Bender-Breck, and Bishop Mary Glasspool was appointed to fill the resigned position of Bishop Catherine Roskam.

B014 Task Force

C. Bradford Foster, III, Esq., Chancellor of the Diocese of West Tennessee; Joan C. Geiszler-Ludlum, Esq., Chancellor of the Diocese of East Carolina; Sally Johnson, Esq., Chancellor to the President of the House of Deputies; Mary Kostel, Esq., Chancellor to the Presiding Bishop; Thomas Little, Esq., Chancellor of the Diocese of Vermont; The Rt. Rev. F. Clayton Matthews, Office of Pastoral Development; The Rt. Rev. Todd Ousley, Bishop of Eastern Michigan; The Rt. Rev. James Waggoner, Bishop of Spokane.

A191 Task Force

The Rev. Canon Mary June Nestler, Diocesan Executive Officer, Utah; The Very Rev. Doug Travis, Dean and President, Seminary of the Southwest; The Rev. Dr. Jo Bailey Wells, Associate Professor of the Practice of Christian Ministry and the Bible, Director of Anglican Studies, Duke Divinity School; The Very Rev. Dr. Joseph H. Britton, Dean, Berkeley Divinity School at Yale; Ellen Bruckner, Province VI, Iowa.

Summary of Work

Mandate

CANON I.1.2(n)(7)

A Standing Commission on Ministry Development. It shall be the duty of the Commission to:

- (i) recommend policies and strategies to the General Convention for the affirmation, development and exercise of ministry by all baptized persons (lay persons, bishops, priests, and deacons);

(ii) recommend strategies to General Convention for the development and support of networks of individuals, diocesan Committees and commissions, agencies and institutions engaged in recruitment, gifts discernment, education and training for ministry, leadership development, and deployment;

(iii) study the needs and trends of theological education for all baptized persons, including seminary education and life-long learning, and recommend strategies to General Convention to strengthen theological education for all baptized persons.

Meetings of the Commission

November 20, 2009, in Chicago, Illinois; December 14, 2009, via web conference; February 26, 2010, via web conference; April 16, 2010, via web conference; May 7, 2010, via web conference; July 9, 2010, via web conference; August 8, 2010, via web conference; November 2–5, 2010, in Salt Lake City, Utah; January 7, 2011, via web conference; March 4, 2011, via web conference; May 7, 2011, via web conference; June 29, 2011, via web conference; July 29, 2011, via web conference; October 24–26, 2011, in Salt Lake City, Utah; February 28, 2012, via web conference; *anticipated meetings of April 17, 2012, via web conference**; and June 5, 2012, via web conference.

As the Commission reviewed and inwardly digested its mandate, members reflected on what were meant by terms and identified theological premises underpinning decisions and actions. Commission members agreed that all ministry starts with baptism and that *all* the baptized need to be supported as they discern their place within the community. There was a common commitment to the formation of pastoral leaders who can take the Church to 2050. The Commission agreed to an expansive understanding of pastoral leaders (lay, deacon, priest, bishop) who are called by baptism—literally and figuratively—to gather people around God’s table, feed them, and motivate them to serve God’s mission. The Commission sees as its role recommending strategies to General Convention that enable individuals and communities to discern lay (evangelism, witness, service) priestly (gather, feed, empower, bless, consecrate, absolve), diaconal (service, mission), and apostolic (connectors, oversight) functions.

The Commission understands that formation must prepare pastoral leaders to be flexible, adaptable, and culturally sensitive. It must empower leaders to read a community/context, understand the needs, and respond creatively. It may be offered through a variety of dynamic theological ecologies ranging from traditional residential seminaries and university divinity schools to distributive learning and locally defined processes. Regardless of form, it must maintain intellectual, spiritual, and practical rigor and have some means of assessment and accountability.

Resolutions Assigned to the Commission

Subcommittees of the Commission met regularly, and reported to the commission of the whole. There were thirteen resolutions referred to the Commission by the 76th General Convention. In addition, the Executive Council referred three strategic plan activities to the Commission in June 2010:

- 2009-A057: Canonical Implementation of Constitution Article II, Section 8 and Adjustments to the Wording of Testimonials and Consent Documents used in the Election and Consecration of Bishops, *unfunded*
- 2009-A079: Addiction Education for Ordained Ministry
- 2009-A080: Ministry Discernment for Disabled Persons
- 2009-A105: Fresh Start Commendation
- 2009-A106: Plan to Limit/Help Ordinands Repay Debt
- 2009-A107: Financial Support for those Studying for Ordained Ministry, *unfunded*
- 2009-A186: Impairment of Clergy
- 2009-A191: “Best Practices” for Ministry Formation
- 2009-B014: Study for a Dissolution Canon
- 2009-C013: Support for Those Studying for Ordained Ministry
- 2009-C072: Support for Seminarians, *unfunded*
- 2009-C080: Lay Leadership and Ministry Development
- 2009-D082: Study Pastoral and Organizational Issues
- Activity G2.1.2: Develop written guidelines to ensure consistency in the discernment process presented to The Episcopal Church via resolution at General Convention 2012.
- Activity G2.1.4: Develop a strategy to address challenges inherent with seminarians, such as high cost of seminary education and seminarian debt.

- Activity G2.1.6: Develop guidelines and identify best practices for the formation, education, and evaluation of ordained ministers as stated in General Convention Resolution 2009-A191.

Due to the extent of resolutions and activities referred to the Commission, and the absence of the Office of Ministry Development that was dissolved on April 1, 2008 during the reorganization and clustering of work at the Episcopal Church Center, the Commission decided not to act on unfunded resolutions. Additionally, the Commission combined similar resolutions and activities, dividing the remaining work among three subcommittees: Pastoral Care, Ministry of the Ordained, and Ministry of All the Baptized. The Commission is also responsible for allocation of the Conant Fund that was charged to a fourth subcommittee. Finally, the Commission has historically included triennial reports from the eleven Episcopal seminaries. For this report, the Commission expanded the invitation to include other providers of ministerial preparation.

The Commission must note that in the previous triennium, one of the ways it was able to enact a vision of collaboration was through consultation with the Provincial Leadership Council and Commissions on Ministry. This type of collaboration and consultation did not occur during this triennium: budgetary and time constraints restricted Commission members from directly meeting such leaders as desired. This is also true of hoped for collaborations with the Standing Commission on Small Congregations. Fortunately, some members of the Commission were able to participate in cross-commission conversations via web conferencing and in person with members from the Standing Commission on Lifelong Formation and Education and the Standing Commission on the Mission and Evangelism of The Episcopal Church. These efforts reveal a consistent pattern of requests for a coordinated system of ministry preparation across all orders in The Episcopal Church that defines competencies, assesses and affirms preparedness, and maintains a collection of digital resources for easy access by individuals and communities.

Subcommittee on Pastoral Care

Members: David Jones, chair; Anne Watkins; Brian Thom; Mally Lloyd.

This subcommittee focused on responses to Resolutions 2009-B014, 2009-A186, and 2009-A080. Responses are listed in order of legislative priority as defined by the subcommittee.

2009-B014: Reconciliation or Dissolution of an Episcopal Relationship

It is significant to note that General Convention Resolution 2009-B014 was originally presented to the 76th General Convention by a bishop. It was subsequently referred to the Standing Commission on Ministry Development by the Executive Council.

The original explanation of this resolution read, in part: The Episcopal Church is relatively unique in that there is no pastoral or canonical mechanism for intervention by the Church at large to bring reconciliation or dissolution to bear within conflicted dioceses. The toll exacted on all those involved in these situation has been enormous: bishops and their families leaving stigmatized and without the gratitude and caring of the dioceses they have served, members of Standing Committees exhausted and ill-used, dioceses being left demoralized and split by factions, and the name of the church often compromised for lack of a more humane process. Under our present Canons and procedures, several dioceses have experienced sustained enmity between bishops and primary ecclesiastical bodies which has sometimes lasted for years, and sometimes decades.

The subcommittee invited those listed above to join a B014 Task Force to research this matter and report back to the Commission. Additional consultation occurred with members of the Standing Commission on Constitutions and Canons and the House of Bishops Committee on Pastoral Development. The Task Force also acknowledges and gives thanks for the substantial help received from the Rt. Rev. Scott Hayashi and the Rev. Dr. Gregory Straub. The Task Force met on February 10, 2011 in Dallas, Texas and continued its work via conference call and web-based conference.

Several core values and principles informed the proposed canon. Key among these are: (1) clarity and timeliness for resolution; (2) inclusion in the process for the voices and wisdom of both lay and ordained members of the church; (3) clear pathways of entrance into a reconciliation process that may be initiated by both lay and ordained members; (4) a process aimed first and foremost toward healing and reconciliation; (5) an informed resolution when reconciliation proves to be impossible; (6) the appropriate input of other structures of the Church, including a diocese's Convention and Standing Committee, the House of Deputies, and the House of Bishops. The Task Force believes the existence of this canon encourages those finding themselves in dispute or dissension to redouble their efforts to reconcile.

The resolution forges new ground for The Episcopal Church, learned through painful experience, that is necessary for the good of the body and the strengthening of the Church's ability to join in God's Mission.

Resolution A065 Add Canon III.12.9

Resolved, the House of _____ concurring, That Canon III.12 is hereby amended to include a new Section 9 to read as follows:

Sec. 9. Reconciliation or Dissolution of the Episcopal Relationship

(a) *There shall be a Reconciliation Council comprised of the Presiding Bishop, the President of the House of Deputies, the Vice President of the House of Bishops and the Vice President of the House of Deputies. In the event of a vacancy on the Reconciliation Council due to the incapacity of a member or a vacancy in any of the four offices whose members comprise the Reconciliation Council, the vacancy shall be filled within one month of its arising and as follows: (i) where either of the episcopal positions is vacant, the Presiding Bishop's Council of Advice shall appoint a Bishop to fill the vacancy; (ii) where either the clerical or lay position is vacant, the vacancy shall be filled by an appointment made by a majority of the clerical and lay members of Executive Council with a clerical vacancy being filled by a member of the clergy and a lay vacancy being filled by a member of the laity.*

(b) *When within a Diocese serious and sustained disagreement or dissension exists between or among any of the Bishop Diocesan, Bishop Coadjutor, or Bishop Suffragan, or between or among any of these and the Standing Committee or Diocesan Convention, such that the disagreement or dissension imperils their relationship or otherwise seriously compromises the diocese's faithfulness to God's mission, any one or more of them may petition the Presiding Bishop to convene the Reconciliation Council to intervene and assist in resolving the disagreement or dissension. A Standing Committee's decision to file a petition must be supported by a resolution adopted by a vote of two-thirds of all members of the Standing Committee, and which designates not fewer than three and not more than five members of the Standing Committee to act on behalf of the Committee, which number shall include both orders and may not include the Chancellor or any Vice or Deputy Chancellor. A Diocesan Convention's decision to file a petition must be supported by a resolution adopted by a vote taken in the same manner the Convention uses in electing a bishop, at an annual or special meeting of the Convention and which designates not fewer than three and not more than five Convention delegates to act on behalf of the Convention, which number shall include both orders and may not include the Chancellor or any Vice or Deputy Chancellor. The petition shall be in writing and shall include sufficient information to inform the Reconciliation Council and the parties involved of the nature, causes, and specifics of the disagreement or dissension, and the steps previously taken to resolve the disagreement or dissension.*

(c) *Within fourteen days of receipt of the petition, the Presiding Bishop shall send the petitioner acknowledgement of receipt and shall deliver a copy of the petition to all other parties to the disagreement or dissension and to the other members of the Reconciliation Council. In cases where the only parties to the disagreement or dissension are bishops, the Presiding Bishop also shall send*

a copy of the petition to the Standing Committee of the Diocese and to the Secretary of the Diocesan Convention who shall distribute the petition to the clergy and lay delegates.

(d) *Promptly, but no later than forty-five days from the date the petition is received by the Presiding Bishop, the Reconciliation Council shall direct that all appropriate pastoral steps are taken to facilitate a resolution of the disagreement or dissension in every informal way, and may appoint a consultant for administrative and other appropriate support services, or provide for mediation between or among the parties, or both. The parties, following the recommendations of the Reconciliation Council, shall labor in good faith that they may be reconciled or reach a mutual decision for dissolution.*

In order to facilitate a successful reconciliation process, the Reconciliation Council may direct any of the following:

(1) That any Bishop who is a party undergo such examination and assessment as may be determined by the Reconciliation Council. The results of the examinations and assessments shall be made available to those examined and to the Reconciliation Council.

(2) That where the Standing Committee is a party its members undergo such examination and assessment as may be determined by the Reconciliation Council. The results of the examinations and assessments shall be made available to those examined and to the Reconciliation Council.

(3) Any other investigation, examination, assessment and reporting in the course of the reconciliation process as the Reconciliation Council determines to be consistent with the good order of the Church, the results of which shall be reported fully to the Reconciliation Council.

The Reconciliation Council in its discretion and with written agreement of those examined, may share the results of any examination or assessment arising from subdivisions 1 or 2 of this subsection (d), or a summary thereof, with such parties and other persons as may be conducive to the reconciliation goals of this Canon. The Reconciliation Council in its discretion may share the results of any examination, investigation, assessment or report arising from subdivision 3, or a summary thereof, with such parties and other persons as may be conducive to the reconciliation goals of this Canon.

(e) *The Reconciliation Council shall monitor the progress of the reconciliation of the disagreement or dissension with care and diligence, and shall ensure that the parties are kept apprised of the progress, or lack thereof, at least every three months. The Reconciliation Council may set and adjust a schedule for the reconciliation efforts, and shall require periodic reports from any consultant or mediator involved in the process. After six months have passed from the receipt of the petition, the Reconciliation Council shall meet to review the matter and discern whether sufficient progress has been made to warrant additional reconciliation efforts. If the Reconciliation Council discerns that sufficient progress has been made to warrant additional reconciliation efforts, it shall establish a plan for continuing the efforts, and continue to monitor the process and keep the parties informed as provided in this subsection. At the six-month point or at any point thereafter, if the Reconciliation Council discerns that*

sufficient progress has not been made and that there is no good cause to warrant additional reconciliation efforts, it shall proceed as provided in subsections (g) and (h) of this Canon.

(f) *If the differences between the parties are resolved through the process described in subsections (d) and (e) of this canon to the satisfaction of them and the Reconciliation Council, the resolution shall be incorporated into a written reconciliation agreement signed by the parties and the Presiding Bishop on behalf of the Reconciliation Council. The reconciliation agreement shall make careful and thorough provision for the agreement of the parties and for the implementation of the terms of the agreement, which shall include definitions of responsibility and accountability for each party, and any other bodies or individuals within the diocese whose participation is essential, and which may include but is not limited to mutual evaluation, continued mediation, the restriction of the ministry of a Bishop or the resignation of some or all parties in the spirit of reconciliation. If the Diocesan Convention is a party to the reconciliation agreement, it must adopt the agreement in order for the agreement to become binding upon it. The terms and conditions of a reconciliation agreement shall be binding on the parties to the agreement, the Diocese, the Diocese's Ecclesiastical Authority and all Diocesan governing bodies.*

(g) *A reconciliation agreement that provides for the resignation of a Bishop is subject to the consent provisions of Article II.6 of the Constitution and Canon III.12.8 (d), (e).*

In the event that any required consent to a reconciliation agreement is not forthcoming, the parties and the Reconciliation Council shall proceed as provided in subsections (h) and (i) of this Canon, as though no reconciliation agreement was made.

(h) *If the Reconciliation Council has discerned that notwithstanding concerted and sustained efforts, sufficient progress has not been made toward reconciliation and that there is no good cause to warrant additional reconciliation efforts, it shall so notify the parties and in the notice explain the reasons for this decision. The Reconciliation Council shall then promptly, but no later than 60 days following delivery of the notice, deliberate and issue a judgment resolving the disagreement or dissension. The judgment shall be in writing, shall explain the reasons for its provisions, and may order the dissolution of the relationship between a Bishop and the Diocese by 1) the removal of a Bishop, 2) the removal of some or all members of the Standing Committee, 3) the removal of both a Bishop and some or all members of the Standing Committee 4) the restriction of the ministry of a Bishop, and 5) any other action that is appropriate under the circumstances. In order to issue a judgment, the Reconciliation Council must find both (i) that notwithstanding the taking of all reasonable efforts, the disagreement or dissension is irreconcilable under the circumstances of the imperfection of the human condition and (ii) that the Diocese's faithfulness to God's mission is gravely compromised by the irreconcilable disagreement or dissension.*

(i) *No judgment issued by the Reconciliation Council under subsection (g) of this Canon that provides for the dissolution of the relationship between a*

Bishop and the Diocese by 1) the removal of a Bishop, 2) the removal of some or all members of the Standing Committee, 3) the removal of both a Bishop and some or all members of the Standing Committee, may become effective without the consent of the Diocesan Convention of the Diocese and in the case of the removal of a bishop the consent of the House of Bishops, following the vote of the Diocesan Convention. If the Diocesan Convention shall not have a meeting scheduled within three months of the issuance of the Reconciliation Council's judgment, the Reconciliation Council shall direct the Secretary of the Diocesan Convention to call a special meeting of the Diocesan Convention to consider the matter within such time. If the House of Bishops shall not have a meeting scheduled within three months of the Diocesan Convention's action, the Presiding Bishop shall call a special meeting of the House for the purpose of acting on the matter.

(j) *Upon receipt of a signed reconciliation agreement, the Reconciliation Council shall send a copy thereof, together with an abstract of the matter, to all parties and to the Secretary of the Diocesan Convention of the Diocese.*

(k) *If at any time prior to the effective date of a judgment issued by the Reconciliation Council under subsection (g) of this Canon the parties and the Reconciliation Council enter into a reconciliation agreement as provided in subsections (e) and (f) of this Canon, the judgment shall be rescinded.*

(l) *In the event of the failure or refusal of a party to comply with the terms of a reconciliation agreement or a judgment of the Reconciliation Council that has received any consents required by subsection (i), the Reconciliation Council may invoke such remedies as may be set forth in the Constitution and Canons of the Episcopal Church.*

(m) *For good cause, the Reconciliation Council may extend or shorten the time periods specified in this Canon, for the good order of the Church, provided that progress in the reconciliation or dissolution process is not unduly impaired. All parties shall be notified in writing of the length of any change to a time period.*

(n) *Written and oral statements made during the course of proceedings under this Canon are not discoverable or admissible in any proceeding under Title IV of these Canons provided that this shall not require the exclusion of evidence in any proceeding under the Canons which is otherwise discoverable and admissible.*

(o) *If prior to, or in the course of, proceedings under this Canon, a Title IV Offense is alleged against a Bishop who is a party to a proceeding under this Canon the Reconciliation Council may, but need not, suspend some or all proceedings under this Canon for a period determined by the Reconciliation Council.*

(p) *In any process under this Canon, each party, and the Reconciliation Council, shall bear its own costs.*

(r) *In any process under this Canon, a party may be represented by an attorney, but representation by an attorney shall not excuse a party from the obligation to personally engage in the processes described in this Canon fully and in good faith.*

(s) The Reconciliation Council may adopt rules, procedures and guidelines for its governance and procedures, consistent with this Canon and the Constitution and Canons of the Church.

And be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$105,000 for the implementation of this resolution.

Explanation

Where there is serious and prolonged dissension or disagreement, God's mission is impeded. The spirit of the proposed canon, drafted in response to General Convention Resolution 2009-B014, is grounded first and foremost on seeking reconciliation and healing in such cases so that God's mission may thrive. The canon assumes that the parties have already made some effort to ameliorate their differences and have come to recognize the need for support or assistance. When there is dissension between or among the Bishop Diocesan, Bishop Coadjutor, or Bishop Suffragan, or any of these and the Standing Committee or Diocesan Convention, any of these may initiate the reconciliation process offered by this proposed canon. The proposed canon offers options for reaching reconciliation through a variety of means. However, it also recognizes that when other options have been exhausted, the dissolution of relationships is a legitimate avenue for healing and reconciliation.

2009-A186: Impairment Of A Member Of The Clergy

The ministry of a congregation is seriously compromised by the impairment of a member of the clergy; this resolution provides a process through which a bishop is obliged to respond by seeking assessment and treatment for the clergy person and which gives the Standing Committee in the most extreme cases the responsibility of making a recommendation to the bishop for the dissolution of a pastoral relationship.

Resolution A066 Add Canon III.9.14

Resolved, the House of _____ concurring, That Title III, Canon 9 be amended by adding a new Section 14 as follows:

Sec. 14. Impairment of a Member of the Clergy

(a) If, in the Bishop's judgment, there is sufficient reason to believe that the ministry of a member of the clergy serving a congregation of the diocese is severely impaired by physical, mental or substance abuse-related causes, it shall be the duty of the Bishop to raise this concern with the member of the clergy and the bishop may require a medical and/or psychological assessment.

(b) Should an assessment indicate that treatment is necessary, it shall be the duty of the Bishop to provide assistance in making that treatment possible.

(c) Should the Bishop, after laboring to assist the member of the clergy in securing treatment, have reason to believe that the impairment continues to cause distress in the congregation, the bishop shall consult with the vestry to enlist their help on resolution of the matter; and if, in the Bishop's judgment, the matter is not resolved, then to present this concern to the Standing Committee and request that an independent assessment be made of the relationship of the member of the clergy and the congregation.

(d) Should that assessment indicate that the parish is sufficiently threatened by the impairment of the clergy and should the Standing Committee concur by a 2/3 vote with this assessment, the Standing Committee shall recommend a course of action to the bishop, which may include that the pastoral relationship of the priest and congregation be terminated, according to the provisions Section 13.d.6 through Section h.

2009-A080: Ministry Discernment for Disabled Persons

This resolution was referred to interim support staff, which in turn referred it to Episcopal Disability Network, including the Episcopal Conference of the Deaf and the Episcopal Mental Illness Network. It is to be noted that in the succeeding reorganization in the Episcopal Church Center in July 2009, there is no longer any staff in charge of this ministry.

Subcommittee on the Ministry of the Ordained

Members: Gary Hall, chair; Jack Finlaw; Julie Lytle; Luisa Bonillas; and Joseph Pae. This subcommittee focused on 2009-A079, 2009-A105, 2009-A106, 2009-A191, 2009-C013, and Activities G2.1.4 and G2.1.6. Responses are listed in order of legislative priority as defined by the subcommittee.

2009-A191 (G2.1.6): Best Practices for Ministry Formation

Resolution 2009-A191 of the 76th General Convention directed that the Standing Commission on Ministry Development “convene a task force to revise and develop guidelines and identify best practices for the formation, education, and evaluation of ordained ministers.” It also directed the Commission to report their recommendations to the House of Bishops in the second year of the triennium and thereafter recommend guidelines and canonical changes consistent with these best practices to the 77th General Convention. The resolution further recommends that the Commission “consider for inclusion on the task force members of the Commission, the Council of Seminary Deans, deans of other seminaries, the House of Bishops Theological Education Committee, the General Board of Examining Chaplains, and representatives of other formation programs.” It finally requests that the Joint Standing Committee on Program, Budget and Finance “consider a budget allocation of \$45,000 to implement this resolution.”

The Commission has responded only partially to this unfunded mandate. Financially, the Commission’s budget did not permit regular face-to-face meetings of the subcommittee overseeing this work nor gathering the task force in person. However, as the resolution directed, the Commission convened a Task Force made up of five members of the Commission, two Episcopal seminary deans, one university Anglican Studies dean, a total ministry education provider, the convener of a diocesan school, and a bishop. That group had two web conference meetings, and was instrumental in outlining the task before the Commission. The Task Force conversations led to the realization of the impossibility of fulfilling the resolution’s mandate, and raised the possibility of a different kind of invitational and consultative process.

More significantly, the mandate proved to be a larger, more complex endeavor than the writers of the resolution envisioned. There are a number of moving parts and the lack of consensus about ministry has led to a fracturing of ideologies about how best to do ministry education in the 21st century. The resulting array of ministry education practices, while diverse, is also incoherent. There is little consensus about best practices in ordained ministry education. The Commission believes that achieving such a consensus will require careful, cooperative conversation both among communities and ministry education providers.

Currently, The Episcopal Church looks to four principal types of ministry education providers to train ordained ministers in the early 21st century. These four types fall into two categories; the greatest tension is between the accredited and non-accredited styles of ministry education:

Accredited: traditional university-research model institutions, accredited by the Association of Theological Schools and/or a regional accrediting body

- Accredited Episcopal Seminaries
- University Divinity Schools

Non-accredited: accountable to the bishop and Commission on Ministry of a given diocese

- Diocesan Schools
- Total Ministry Programs

One might describe this tension as a conflict between two values, most easily identified as “standards” versus “flexibility”. On the one hand, the accredited institutions organize themselves around curricular and pedagogical standards: faculty, library, resources, subject matter breadth and depth. On the other hand, the non-accredited programs exemplify flexibility, and demonstrate a marked ability to read the culture and respond to the ministry needs of the church. Partisans of accredited theological education can dismiss locally educated clergy as unprofessional or under-educated. Partisans of local programs complain that the seminaries and divinity schools turn out clergy who don’t know how to do the work the church actually needs them to do. Given the need for clergy who both understand the tradition and know

how to apply it in a real community, the Commission believes we need to find a way to affirm both poles of this tension while calling all ministry education providers to attend to building on their strengths and remediating their weaknesses.

Beyond the institutional tensions described above, the Commission has identified additional factors leading to the lack of overall consensus about ministry education best practices. The revisions to the 2003 Title III ministry canons embody a shift toward a baptismal grounding for all ministries. This recognizes that baptism is the source of all ministry and that ordained ministry education takes place within the context of preparing all for ministry. Nevertheless, the functional truth is that there are competing theologies of ministry abroad in the church. The wide range of functional visions of ministry reveals competing ecclesiologies and ideological commitments about the nature of the church itself. As a result, ministry education programs come to embody and employ varying pedagogies, varying understandings of the role of the ordained person, and varying models and modes of preparation/formation.

Some of these differences are ecclesiological, some regional, some theological, some cultural and economic. What they add up to is what one member of our task force calls a “mixed-use” economy. A good deal of the impetus for developing “nontraditional” forms of ministry education comes from declining financial resources at every level of the Church’s life. Seminaries have stable or declining scholarship funds. Dioceses and parishes have fewer resources to support full-time residential students. The students themselves tend to face financial challenges (college debt and later life financial obligations) that impede thoughts of moving to another city to pursue theological education. As a result, local ordination training programs have emerged as one way of training clergy in a climate of diminished resources. At the same time, however, the nature of congregational styles and ministries has developed in such a way that many dioceses and parishes who educate clergy want different orientations and skills in their ordinands than more traditionally professionalized communities require.

Over the course of its work, the Commission has come to affirm the mixed use economy as a fact of our ongoing life. The Commission believes that the diversity of theologies, pedagogies, and approaches greatly enriches the life of the Church. The Commission is concerned, however, that this diversity lead to factionalism and greater incoherence, and suggests that The Episcopal Church as a whole needs both to embrace the diversity of this formational economy and to find ways to agree on a range of competencies that all ordained ministers—regardless of how they were prepared—might exhibit in their life and work.

The Commission also observes that the different types of ministry education providers are not involved in any cross-model conversations: seminaries tend to talk to other seminaries, but not as a rule to diocesan schools, and vice versa. In The Episcopal Church, these bodies tend to collaborate nationally by education provider type. There are models in some ecumenical partner churches that may be useful to adopt. For example, ELCA seminaries, colleges, schools, and camps work together regionally. The Commission recommends a collaborative and invitational process as the way forward, and suggests the Anglican Communion’s proposed Theological Education in the Anglican Communion (TEAC) grid as one basis for conversation about building this consensus.

Theological Education in the Anglican Communion (TEAC), established at the meeting of the Anglican Primates in Gramado, Brazil in May 2003, regularly reports to the Primates’ meetings. In 2006, TEAC released a competency grid for people engaged in various forms of ministry and discipleship as a way of establishing a shared vision in the Anglican Communion. This document was later presented at the 2008 Lambeth Conference in Canterbury. TEAC hopes to offer a flexible model that appropriates varied contexts and availability of resources in different places. The collection of the grid can be accessed at TEAC’s website.

The Church’s brothers and sisters in The Anglican Communion have already given us this document and we recommend use of the categories as the catalyst for our conversations. We would like to focus on the Priests and Transitional Deacons grid. The TEAC grid categories are: Vocation and Discernment; Clarity about the Nature of Ministry; Spirituality and Faith; Personality, Character and Integrity; Relationships, Leadership and Collaboration; Awareness of Context; Biblical and Theological Competencies; Practical Competence; Mission and Evangelism; The Anglican Way; and Spouse. Though lacking in content questions, TEAC categories are more comprehensive than seven canonical areas and offer a good place to begin further conversations.

Other related considerations include questions of authority and ownership. Where does final authority lie in ministry education? That is to say, who is the final arbiter of what goes in to training an ordinand? The school? The bishop? The Commission on Ministry? The General Convention? The Church now has a situation where different providers

account to different authorities. Though there is a national means of assessment, the General Ordination Examination, many dioceses have opted out of this exam. Though the Church did, for a time, have a national body in the Board for Theological Education, there is currently no national body coordinating ministry education programs. As long as some programs report to national accrediting bodies while others account only to local dioceses or bishops, the result is going to be a sometimes real and sometimes perceived disparity in the preparation of those being ordained. The Church's ministry canons have always assumed a disconnect between preparation and assessment, but their silence on modes of preparation has led to a widening disparity.

Second, who “owns” ministry education? Where does the financial responsibility for preparing ministers for the Church lie? Historically, the Church has placed that responsibility squarely on the aspirants/ordinands and the seminaries. The Commission is well aware of the various ways seminarian debt has reached crisis levels, and has seen many seminaries reorganize because of exponentially increasing financial challenges. As long as the Church allows the market to drive ministry education decisions, the Church will continue to develop an ever more bifurcated two track system: one track where those of privilege pursue accredited education, another in which the disadvantaged obtain local training. Both debt level and style of preparation will have unintended impacts on ministry and congregations. As long as no one takes responsibility for ensuring the availability, quality, and affordability of education and training for clergy, the whole Church will live with the fragmenting consequences of an inability to decide.

The Episcopal Church has no body that adjudicates between these competing claims and certifies to the whole Church the adequacy of schools and programs. The Church has no mechanism for supporting the educational institutions, local programs, or the students in this enterprise. Perhaps it is time for the General Convention to enable a collaborative process that invites all the stakeholders to the creation of a body that would both evaluate and support ministry education in all its modes. The classical goal of all evaluative processes is to help educational programs articulate and realize their own values—not to be accountable to an inflexible externally imposed standard. The Commission proposes an invitational, collaborative process, not another accrediting body.

Such a vision obviously requires as much relational work as it does planning, and it exceeds the mandate given by the proposers of Resolution A191. The Commission believes that both the current diversity of practice and the changing ministry needs of the Church demands a way forward that not only proposes best practices but provides educational and ecclesial communities with the resources to make those best practices available across institutional and ideological lines.

Resolution A067 Theological Education: Ministry Formation

Resolved, the House of _____ concurring, That the 77th General Convention affirm that baptism is the source of all ministry and that ordained ministry education takes place within the context of preparing all for ministry; and be it further

Resolved, That the 77th General Convention directs the Standing Commission on Ministry Development to convene ministry education and formation providers, including to the deans, faculty, alumni/ae, and students of the eleven Episcopal seminaries and of the divinity schools of colleges and universities that have significant numbers of Episcopalian students and/or Anglican studies programs; representatives of the Association of Theological Schools; leaders and students of diocesan ministry schools, especially those that provide total and team ministry training programs; Living Stones Partnership; National Association of Christian Education Directors; provincial and diocesan Commissions on Ministry; the House of Bishops Theological Education Committee; the General Board of Examining Chaplains; those knowledgeable about the emergent church movement; representatives of Episcopal camp and conference centers; Episcopal chaplains; diocesan deployment officers; Diversity Social and Environmental Ministries; and the Standing Commission on Ministry Development, in a

series of regional consultations to generate a shared vision of theological education and formation for ordained ministry and to identify exemplary models for the formation, education, and evaluation of ordained ministry; and be it further

Resolved, That the Standing Commission report to the 78th General Convention its findings and recommendations; and be it further

Resolved, That the 77th General Convention request the Joint Standing Committee on Program, Budget, and Finance to consider a budget allocation of \$210,000 for the hiring of a project manager, research and office expenses, and funding for regional gatherings necessary for the implementation of this Resolution in this triennium.

Explanation

The Standing Commission on Ministry Development recommends that during the next triennium, The Episcopal Church undertake an invitational, consultative process to address the challenges and uncover the opportunities of the “mixed economy of theological education” for ordained ministry. The Commission recommends the convening of regional consultations: (i) to generate a shared vision of theological education and formation for ordained ministry, and (ii) to identify exemplary models for the formation, education and evaluation of ordained ministry, believing that the Theological Education in the Anglican Communion (TEAC) ministry grids will serve as a good basis for starting the conversation.

This process should include the voices and perspectives of all stakeholders listed in the resolution. There also is merit in consulting with ecumenical colleagues in the Evangelical Lutheran Church in America (ELCA) and the Methodist Church, both of which have very different perspectives on and resources for theological education and formation for ordained ministry.

The Standing Commission on Ministry Development recommends that this work be organized and led by a project manager funded by The Episcopal Church during the next triennium. Ideally, a project manager would have an office and technological and other resources to survey and gather data from key individuals and then to convene at least five regional consultations with representatives of each of the stakeholder groups at each of the regional consultations. The Commission recommends that these consultations focus on dialogue and conversation rather than presentations, with participants working in small group sessions to share information and brainstorm paths forward.

Response to Resolution A079 (Addiction Education)

The Commission considered proposing amendments to the canons adding addiction education as a required subject in ordained ministry curricula, but instead recommends instead that this important matter be referred to dioceses. Addiction education, like anti-racism and sexual misconduct prevention training, is more appropriately addressed at the local level and would reach prospective ordinands who are not studying at accredited institutions.

Response to Resolution A105 (Fresh Start)

No action was requested. Still, the Commission wishes to commend Fresh Start and its contributions. Since the last General Convention, the Churchwide Fresh Start staff made substantial progress in updating and refining its programs and curricula. In addition to routine updates and additional material, version 3.1 is now entirely applicable to both clergy and laity is available equally across all orders of the Church.

In early 2011, Fresh Start rolled out Fresh Start in the Search Process, a resource for transition ministers, search/transition consultants, interims and congregational lay leaders that provides resources to assist in the time from the announcement that the current clergyperson is leaving through the call of his/her replacement. Staff report that they conducted six training conferences since the last General Convention with participation from over 45 different dioceses, plus the Evangelical Lutheran Church in America, the Anglican Church in Canada, and the United Church of Canada.

Response to Resolution 2009-A106, Resolution 2009-C016, Activity G2.1.4

The Commission was assigned two similar resolutions related to seminarians, and one activity of the Executive Council’s Strategic Plan. Resolution 2009-A106 (Society for the Increase of the Ministry) was not funded; Resolution 2009-C013 requested a budget allocation of \$450,000 but received \$200,000. Activity G2.1.4 directed the development of a strategy to address challenges inherent with seminarians, such as high cost of seminary education and seminarian debt.

The action to provide funding for seminarians by the 76th General Convention was a modest but historic step for The Episcopal Church to join other major denominations in the United States that have central funding sources to support seminarians in their education, training and formation. The Commission monitored the distribution of funds to Society for the Increase of the Ministry (SIM), and has relied on SIM to develop a strategy and allocate funds to support

seminarians. While the 76th General Convention’s funding of \$200,000 over the triennium combined with SIM’s traditional funding from its endowment provided record high levels of scholarships in the 2013–2015 triennium, the amount per seminarian remains small in relation to the complete costs of seminary, which can be greater than \$40,000 per year at certain seminaries.

The Commission agrees with SIM’s analysis, which suggests that without strong funding for persons answering the call to serve The Episcopal Church as future ordained leaders, seminarians without strong parish or diocesan financial support are disadvantaged and often finance theological education through loans. The 76th General Convention’s action to distribute funds has improved seminarian situations but the debt crisis is far from resolved. The issue of funding theological education dates back to the 62nd General Convention in 1970, that called for direct financial support from parishes to the seminaries of The Episcopal Church and has been a topic of many resolutions at subsequent General Conventions.

This chart provided by SIM shows that over the course of the past three years the number of SIM scholarships to seminarians attending all 10 Episcopal seminaries and other bishop-approved divinity schools has increased while the average amount of support provided has changed little.

SIM Scholarship Data

FY	GC Funding	Academic Year	Scholarships Awarded	Dioceses Represented	Average Amount	Total Amount
2010	\$40,000	9/2009–6/2010	84	49	\$2,431	\$204,200
2011	\$77,600	9/2010–6/2011	86	48	\$2,880	\$247,700
2012	\$80,000 ¹	9/2011–6/2012	99	53	\$2,531	\$250,550

¹ Not yet funded at publication

The Commission expects that a resolution from SIM will be submitted at General Convention.

Ministry Education Provider Reports

Following custom, the Commission invited the 11 accredited Episcopal seminaries to submit reports for the Blue Book. The Commission also invited Anglican Studies programs at university divinity schools, Episcopal houses of study at other denominational seminaries, and local ministry education programs discussed in the 2009-A191 report to submit reports. What follows are reports submitted by November 2011 from each provider.

Berkeley Divinity School at Yale

In 2011, Berkeley Divinity School (BDS) celebrated the 40th anniversary of its full affiliation with Yale Divinity School (YDS). In retrospect, the decision taken in 1971 was truly providential, establishing BDS in the vanguard of theological education through its partnership with an ecumenical, university-based professional school of ministerial formation.

In recent years, Berkeley has made full advantage of this partnership by enhancing its own program in Anglican Studies within the YDS curriculum. Students preparing for ministry in the Episcopal Church and Anglican Communion pursue a specialized program that includes core courses in the history, theology, worship, and spirituality of the Anglican tradition; daily worship according to the Book of Common Prayer; a three-year program in leadership development; spiritual formation through retreats and spiritual direction; and intensive parish, school, and clinical internships. This program culminates in the annual senior class pilgrimage to Canterbury. The School’s *Rule of Life* describes how the rich interplay of rigorous academics, daily worship, focused spirituality, personal integrity, and community life are bound together.

“Berkeley Tomorrow,” a recently completed capital campaign, enabled BDS to launch five new strategic initiatives:

- Educational Leadership and Ministry Program (ELM), preparing students for ministry in schools and colleges
- Wesley-Royce Leadership Development Program, including both curricular and continuing education offerings
- Urban ministry, including St. Hilda’s House, a young adult service program
- Global engagement, emphasizing partnerships with several seminaries in other parts of the Anglican Communion
- Religion and Ecology, focused around a joint degree program between the Divinity School and Yale School of Forestry and Environmental Studies.

The campaign also significantly improved financial aid to students, who now receive on average 80% of tuition in scholarship support.

Enrollment has remained strong, representing students from every perspective and from across the Church, and is currently about 75 in the M.Div./Anglican Diploma program. Including Yale Divinity School, there are 39 full-time faculty, including 14 from the Episcopal tradition. Students also have access to other schools and departments in Yale University, including the School of Management and Department of Religious Studies.

Bexley Hall Seminary

Bexley Hall has inaugurated a new phase in its history. Founded in 1824 as part of Kenyon College, in 1968 Bexley moved to Rochester, New York, to become part of a multi-racial and multi-denominational theological consortium, the Colgate Rochester Divinity School. Over a decade ago Bexley launched a pioneering collaboration with the Evangelical Lutheran Church in America, establishing a satellite location on the campus of Trinity Lutheran Seminary in Columbus, Ohio. In the past triennium, Bexley closed its Rochester campus to focus its energies in Ohio, offering a Master of Divinity program in partnership with Trinity Lutheran Seminary, and called a new dean, the Very Rev'd Thomas Ferguson. In addition, Bexley has continued in conversations with Seabury Western Theological Seminary. The two schools are calling a President to serve both institutions, combining efforts and staffing in communications and development, and exploring joint course offerings.

Bexley provides the opportunity to train lay and ordained leaders of the church in a unique environment: grounded in the Episcopal and Anglican tradition, yet living into innovative collaboration with ecumenical partners. Lutheran and Episcopal students take some classes in common, while still going through a seven-course program of Anglican Studies. Bexley places significant emphasis on worship and formation. All students take six semesters of Anglican Formation and do all of the planning for community worship. While drawing students from all over the Episcopal Church, Bexley also seeks to serve the needs for theological education and formation particularly for Province V and other dioceses in the Midwest.

In the coming triennium, Bexley will continue to look at ways of deepening partnerships and collaboration with Trinity Lutheran Seminary and Seabury, while looking to develop flexible programs of education and formation.

Bloy House, the Episcopal Theological School at Claremont

Bloy House, the Episcopal Theological School at Claremont was founded in 1958 by Bishop Francis Eric Bloy and the Episcopal Diocese of Los Angeles. The Bloy House weekend commuter model allows individuals to explore their vocations without leaving their homes and jobs; learning from outstanding theological scholars while concurrently developing a vocational identity that balances employment needs, personal relationships, and ministerial expectations.

Located on the campus of Claremont School of Theology, our affiliation with this esteemed Christian seminary offers us a world class theological library, a beautiful modern chapel, and a collegial relationship with some of the most progressive theological thinkers in the country. Bloy House partners with several accredited theological institutions to make it possible for those seeking graduate degrees to earn those degrees by completing a year of study with these institutions either concurrently with Bloy House studies or following completion of the four-year Bloy House curriculum. Bloy House currently has joint Master's of Divinity programs with Episcopal Divinity School and with Claremont School of Theology, and a letter of understanding with Church Divinity School of the Pacific.

Bloy House is deeply committed to teaching all orders of ministry together. Mutual engagement with one another and with our outstanding, internationally recognized faculty (all of whom teach as adjuncts), offers students the opportunity to develop a healthy Episcopal ecclesiology from the earliest period of their ministerial formation. While simultaneously training priests, deacons, and lay persons for ministry, we celebrate the centrality of the ministry of all the baptized to the development of a comprehensive understanding of Christian ministry.

Classes meet on ten weekends per semester (Friday evening through Saturday afternoon). For those who commute longer distances or who seek to enrich their own experience with a residential component, Friday night housing is available. A rich and diverse chapel life on Fridays and Saturdays, and a robust community life are essential to the spiritual and vocational formation of our students.

In the last three years the vision of Bloy House has led us to expand both our for-credit and our not-for-credit course work. New courses have been developed in congregational electronic communication, mission and ministry, and interfaith issues. We have also expanded by launching the Fresh Start for Lay Leaders Program as part of our Saturday curriculum, and the *Instituto de Liderazgo* which offers Spanish language ministerial formation to members of our diocesan community engaged in Latino ministry. We have further emphasized the development of lay ministry formation by adding a stimulating lecture series and “Claiming the Vision: Baptismal Identity in the Episcopal Church,” a free on-line curriculum for those seeking to better understand Episcopal sacraments.

In the coming years we hope to grow the *Instituto*, to develop more course work which empowers lay ministries, to teach online, to develop more free curricula for congregations, and to deepen the overall missional focus of our current curriculum so that we may continue to be responsive to the needs of today’s church for visionary church leaders.

Duke Divinity School

The Anglican Episcopal House of Studies (AEHS) at Duke Divinity School functions as a “seminary within a seminary” for approx 60-70 Anglican-Episcopal students. The AEHS offers these students a deep and disciplined program of Anglican Spiritual Formation and fellowship, as well as wide range of Anglican Studies electives, in the midst of a lively community of about 700 full-time students and 40 faculty. The majority of our students are enrolled in the M.Div. program, preparing for ministry (ordained or lay) in the Church, but we also have doctoral students (Ph.D., Th.D.) and other master’s students (MTS, M.Th.) preparing to serve the Church through the academy, as well as some distance-learning students (D.Min. and MACP).

Distinctive features of the AEHS include:

- The AEHS is committed to **head, hands and heart**. That is, to shaping the intellect theologically, to growing the skills for ministry and to forming the habits sufficient to sustain a life-time of costly service. Our MDiv is unapologetically ambitious, both academically and confessionally. Spiritual formation matters just as much as GOE results.
- Duke prepares Episcopalians for ordination alongside those of other mainline affiliations as well as some newer/ non-denominational students. That is to say, Anglican identity is forged in the midst of **wider ecumenical conversation**. This includes the expectation of collaboration with and learning from those of other Christian traditions – in the classroom, in the coffee room and into the parish.
- The AEHS is **broad and deep**, liberal and conservative, catholic and evangelical. We are committed to producing leaders who sit happily ‘inside the box’ but reach courageously ‘outside the box’. Being steeped in the tradition is vital for nurturing the theological imagination to reach faithfully beyond it.
- Our student body is **young** (the median age of entering M.Divs is 23; the average age among AEHS students is 28) just as the AEHS is also ‘young’ (founded in 2006). Our students may be naïve but they are also energetic and ambitious - preparing for a lifetime of leadership in the Church.
- We seek to serve the church **locally and globally**. We foster learning opportunities around the Anglican Communion from Canterbury to Khartoum whilst valuing our rich local context (ecclesially, racially, socially, interdisciplinarily). Both faculty and students represent provinces beyond north America.
- The AEHS mantra is ‘**roots down, walls down**’. We understand this to relate to inter-religious dialogue, to cross-denominational conversation as well as to intra-Anglican matters. Our conversation is sometimes risky, always honest but never separatist (within the “big-C” Church). The 1979 Book of Common Prayer is our mainstay: and, as ever, we trust that we are formed most fundamentally by the way we pray together.

Besides welcoming students, the AEHS offers bishop-in-residence and clergy-study-leave opportunities for those who hunger for a second-immersion in theological education and young energy. Our Leadership Education program (LEADD) and Clergy Study Days offer continuing education. Together with our (vital) stand-alone institutions, we are committed to equipping the saints – and reversing the tide.

Episcopal Divinity School

Episcopal Divinity School (EDS), in Cambridge, Massachusetts, was created in 1974 with the merger of Philadelphia Divinity School (1856) and Episcopal Theological School (Cambridge, 1866). One of the foundations of this merger was the strong social justice tradition of each school. This historic commitment remains a cornerstone of the school to this day.

In the last three years, EDS has sold underutilized property to double its endowment. This, along with enhanced fundraising and streamlined operations, has enabled EDS to reduce its draw on endowment to a sustainable level while still investing in campus improvements, including building renovations, systems updates, and technology upgrades, including all new wiring, telephone systems, and database programs.

EDS's innovative Distributive Learning (DL) program—a hybrid model of intense on-campus time and synchronous on-line classes, with faces “on screen” talking together in real time—has graduated its first cohort of students. This program exceeded all expectations in providing strong community and deep formation experiences for these students. While pleased with this success, the School continues to explore ways to enhance—on campus, online, and in coordination with home dioceses and judicatories—the worship and community-building experiences that provide the formation aspect of a seminary education.

A strong and vibrant residential community is important not only to the residential students; it also provides the milieu into which DL students are immersed during two-week intensives each January and June. In the coming years, EDS will focus on recruitment with an eye to finding and maintaining the optimum balance of DL students, based across the country and throughout the world, and Traditional/Residential students living on and near EDS's historic campus in the Harvard Square area in the heart of Cambridge.

With a long history as a member of the Boston Theological Institute, a consortium that allows cross-registration among the 10 member theological schools, EDS will add new opportunities for cross-registration in graduate programs at Lesley University, with which EDS now shares parts of its campus. LU's graduate programs in counseling and in education are housed near the EDS campus, providing particularly useful opportunities for students preparing for bi-vocational or non-parochial ministries as well as for those who wish to bring additional skills into their congregational work.

EDS has recently launched initiatives in interfaith education, combating ableism, community leadership development for mission, and environmental stewardship. The school's interfaith program seeks to build on, but not duplicate, the interfaith scholarship represented in programs such as Harvard's Pluralism Project. EDS will help students apply those academic insights to their life and work in their communities and congregations—educating leaders who are able to minister in diverse communities while understanding and maintaining the integrity of their own traditions. EDS is building partnerships with other schools, with dioceses, with community agencies, with our own students and the prior professional expertise they bring, to address these mission imperatives.

EDS is poised to use the technological and pedagogical resources developed for its DL program to provide continuing education, personal enrichment, and other non-degree opportunities to participants around the globe. EDS is building on the momentum developed from several recent partnerships to expand our reach and collaboratively to help our partners enhance their own ministries and missions.

With no debt, a healthy endowment, increasing annual fund contributions, streamlined operations, and no more substantial deferred maintenance, EDS is poised for growth, focused on mission and opportunities. EDS looks forward to conversations within the Episcopal Church, and among friends across denominational and geographic boundaries, which will help the School develop materials and programs to meet the evolving needs of these communities.

Seabury-Western Theological Seminary

For much of the past two years, the leaders of Seabury-Western Theological Seminary, now located at the headquarters of the ELCA in Chicago, have traveled across the country talking with laypeople, clergy, and bishops about the kind of leadership The Episcopal Church needs for the 21st century. Our Church is hungry to believe that The Episcopal Church has something to offer to the 21st century. To realize the future that is within our grasp, however, the church must have clergy and lay leaders who are excellent pastoral ministers, inspiring teachers and preachers, sound administrators, community organizers, and effective leaders.

Together Seabury and our partners at Bexley Hall in Columbus, Ohio have garnered our resources and are offering this kind of innovative, rigorous theological education for clergy and lay people, delivered through a sustainable business model with a sound balance sheet. By selling our real estate and eliminating tenure in favor of fair and reasonable contracts, we have gained the financial and organizational flexibility to recruit some of the best talent available in the church today.

Our future will be grounded in our spiritual and missional past, but our aim is not to recreate a single seminary of the kind that flourished in the middle of the last century. Rather, we seek both to provide traditional theological education and to employ innovative approaches, including a robust conversation with the business world, which will form innovative leaders who can embrace change.

Our programs, accredited by the Association of Theological Schools, include:

- D.Min. degrees in congregational development in conjunction with Church Divinity School of the Pacific and in preaching in collaboration with the Association of Chicago Theological Schools.
- Anglican Studies, including courses and programs with the formation school in the Episcopal Church in Minnesota.
- Leadership education, including our collaboration with the Kellogg School of Management's Center for Nonprofit Management at Northwestern University.
- Educational and lifelong learning programs in Midwestern cities and beyond.

The School of Theology The University of the South

In an intimate community high on Tennessee's Cumberland Plateau, students with diverse callings and backgrounds experience the best in theological education and formation. Here, through prayer, learning, and service, they prepare to advance the Good News of Jesus Christ in an extraordinary place of Spirit. Sewanee is best known for its sense of community that affords unique formational opportunities. Its affiliation with the University yields almost unlimited resources for its students.

An Episcopal Center for Learning: Sewanee, Tennessee, is home to several of the most prominent institutions and programs of learning associated with The Episcopal Church. Together—the College of Arts and Sciences, The School of Theology, St. Andrews-Sewanee (a leading boarding school), Education for Ministry (theological education for lay leaders), and the School of Letters—it forms a unique community of learning with educational offerings and opportunities for personal growth.

Recent Achievements: In the past three years the School has added new faculty in New Testament, Church History, Christian Ethics, Homiletics, Pastoral Theology, and Systematic Theology. Financial aid was adjusted to account for need and the basic scholarship to all students was increased. The Hispanic ministries program was expanded and now offers five full courses in Spanish. The summer Advanced Degrees Program added a D.Min. degree in Preaching. Lastly, Education for Ministry developed and has begun to execute a new strategic plan for growth and renewal.

Looking to the Future: The School is finishing a strategic plan for future growth which calls for adding new flexible learning opportunities to its certificate programs while maintaining its commitment to the three-year residency model; increasing the size and diversity of the student body; improving its facilities and technological resources; and adding additional faculty in new disciplines such as Christian Education, Religion and the Environment, World Religions, Church and Society/Cultural Studies, and Missiology.

Trinity School for Ministry

Trinity School for Ministry is an evangelical seminary in the Anglican tradition. In this fractured world, we desire to be a global center for Christian formation, producing outstanding leaders who can plant, renew, and grow churches that make disciples of Jesus Christ. To this end we are forming Christian leaders for mission.

We stand in the great Anglican Evangelical tradition that is rooted in the primacy of the scriptures and the doctrine of salvation by grace alone through faith alone, and which is foundationally expressed in the classic Book of Common Prayer. We hold high standards of excellence in teaching and scholarship, believing that these will further both personal maturity and practical effectiveness in mission. We value the deep formation in Christian ministry that is possible in the residential degree programs of the school. In addition we believe in being flexible and innovative in providing theological education by extension with a global reach through the internet and off-campus classes and conferences.

Our school is located in Ambridge, Pennsylvania, a former steel town with a high rate of unemployment. Our founders were clear that they did not want the seminary to become an ivory tower. Rather, they wanted our students to be trained in a place where they could engage in ministry with the people around them.

One of our major accomplishments since the last General Convention was the addition of a new degree, the Master of Sacred Theology (STM). The STM is a post-M.Div. degree that provides the opportunity for students to develop more fully an area of expertise in a theological discipline through seminar courses and research (with or without a thesis). Some students may wish to pursue this degree in order to prepare for doctoral research in a Ph.D. program. Another major accomplishment is our new scholarship program. Through the generosity of our donors, we are now able to provide need-based, full-tuition scholarships to any of our full-time, residential students. Finally, in the summer of 2011 we hosted the second in a series of conferences entitled “Ancient Wisdom - Anglican Futures.” The purpose of these conferences is to carry on the legacy of Robert Webber, mining the treasures of the Church’s past to blaze a trail into the future. Our next conference will take place in the summer of 2013.

We need the continued support of our faithful donors as well as the support of new donors to make our vision for evangelical Anglican seminary education possible. One of our founding principles is that money follows mission and that the seminary should remain accountable to the Church. For this reason we don’t have any major endowments to sustain us, believing that if we do the things God call us to, we will not lack the resources to accomplish them. We also need the continuing support of Bishops and dioceses in sending students to us. We are committed to training up lay and ordained leaders for The Episcopal Church and to equipping those already in leadership roles with more advanced knowledge and skills. Finally, we are looking for strategic partnerships to help us develop extension sites through which we can offer classes and extend the reach of our school.

Virginia Theological Seminary

Since 1823, the evangelical and missionary heritage of Virginia Theological Seminary (VTS) has helped prepare people to carry far and near the good news of God’s reconciling love in Christ. At VTS we seek to *form men and women for leadership in the Church*. Students from every Episcopal province in the United States and from many other countries have found their way to VTS to be shaped by the discipline of worship in an environment committed to learning so that they can serve Christ effectively.

The heart of VTS is found in community. Just ten minutes from Washington, D.C., students and faculty meet daily on the spacious 88-acre, tree-shaded campus, in chapel, during class, and in the refectory. The community itself is diverse in race, culture, ethnicity, and age, with students ranging from their early 20’s into their 70’s.

Preparation for ordained and lay ministry takes place within the common life at VTS, which is an intense formation experience. Spiritual development occurs in community: in our daily worship, in fellowship over shared meals, and in study together. Good clergy and lay leadership are crucial to the church’s future. VTS is committed to preparing men and women to be servant leaders—preaching, celebrating, teaching, providing pastoral care, and promoting social justice. To prepare God’s people to do God’s work, VTS offers many degree and non-degree programs, for both clergy and laity alike:

- Master in Divinity
- Master of Arts (in either Theological Studies, Christian Formation, Interdisciplinary
- Studies in Religion, or Biblical Interpretation)
- Doctor of Ministry in Ministry Development
- Doctor of Ministry in Educational Leadership
- Post-Graduate Diploma in Anglican Studies
- Post-Graduate Diploma in Theology
- Evening School of Theology Diploma in Theological Studies.

Continuing education courses for clergy and laity are offered through the Seminary’s Institute for Christian Formation and Leadership (ICFL). Experiential learning in environments outside the classroom complements the traditional theological disciplines of church history, theology, Christian ethics, pastoral theology, homiletics, and liturgics. VTS offers diverse field education opportunities through its partnerships with Episcopal churches large and small, urban and rural, as well as with hospitals, hospices, prisons, and schools. Opportunities exist for cross-cultural mission here and abroad. The diverse educational offerings are but one of the strategic initiatives recently implemented by VTS. These initiatives include the Seminary’s partnerships with Msalato Theological College in Tanzania and St. George’s College, established for mutual learning and sharing of theological education resources. Technology initiatives have placed VTS at the forefront of theological institutions in the Washington area with an active social media presence (check out our Facebook and Twitter pages) and a new mobile app.

Our Bishop Payne Library, with over 200,000 items, is one of the premier theological libraries of the Mid-Atlantic region and houses extensive archival materials and the African American Episcopal Historical Collection. The generosity and careful stewardship of many have made VTS education affordable. Tuition and fees are among the lowest of Episcopal seminaries; financial aid is among the most generous. We do not want students to leave VTS encumbered by student loan repayments; rather, we desire that graduates go forth unburdened—to love and serve the Christ who bids them come.

Virginia Seminary offers continuing support after graduation. The Seminary's *Second Three Years Program* offers three years of post-graduate support to M.Div. and Anglican Studies alumni/ae in their crucial apprenticeship years. Through a combination of on-campus residencies, mentor support, congregational site visits and funds to underwrite a first continuing education experience, the Second Three Years helps ensure that the newly ordained will remain active in ministry for the long haul.

Subcommittee on the Ministry of All the Baptized

Members of this subcommittee were: Jay Philippi, *Chair*; Nancy Key; Fred Vergara; June Gerbracht; and Mary Glasspool. This subcommittee focused on responses to Resolution 2009-C080, Resolution 2009-D082, and Activity G2.1.2. Responses are listed in order of legislative priority as defined by the subcommittee.

The vision of the subcommittee is to point to a new paradigm in the Church that ministry begins at baptism. The Baptismal Covenant is rooted and grounded in the biblical injunction that all baptized Christians share in the ministry of proclamation and witness to the reign of God to the end that all people will be reconciled to God and to one another in Christ.

The Book of Common Prayer outlines the four orders of ministers: bishops, priests, deacons and lay. The term bishop comes from the Greek word *episcopus* or “overseer,” the priest from *presbyteros* or “elder,” deacon from *diakonos* or “servant,” and lay from *laos*, which means the whole “people of God.” In reference to all the *laos*, the Bible says: “You are a chosen people, a royal priesthood, a holy nation, God’s own people, that you may proclaim the mighty acts of Him who called you out of darkness into his marvelous light.” (1 Peter 2:9)

It is important to remember that *laos* means the whole people of God; the over-emphasis of one order over another has led to dysfunction in the Church. Church structure must foster the empowerment of the laity, and its clergy leaders must endeavor to enable, equip and sustain the laity to do the work of the ministry. It is estimated that over 99% of the Church are non-ordained. When given the challenge and empowered to the ministry, the laity are able not only to share their time, talent and treasure to the church but are a valuable resource in evangelism, witness and presence.

The context of the Church in the 21st century with its complex realities and economic necessities provide a wonderful opportunity to promote the assets and resources of the laity. As we look to the future, the church must respond by considering these questions:

Awareness-Education on the Theology of Baptismal Ministry

- How do we enable the transformation of our culture in such a way that we truly live out our baptismal vows?
- How do we integrate our liturgy into our daily life?
- How do we take Sunday experience into our activities in the weekdays?

The subcommittee’s recommendation is to collect, study and promote educational resources, courses on baptism, confirmation; seminary education, teachings on “equipping the saints” and all such materials leading to a living out of the Baptismal Covenant.

Integration of Worship and Work:

- How do we infuse evangelism into our Eucharistic services?
- How can we be more celebratory of the charisms, the gifts of the Holy Spirit and integrate them into the life that we live and the relationship that we create?
- How do we become better stewards of the gifts of the laity and their potential for evangelism and mission?

The subcommittee’s recommendation is to collect from provinces, dioceses and congregations on existing models and best practices on lay ministry.

Transformation of Structures

- How do we develop ways by which church structures will be transformed in such a way that they naturally enable, empower, equip and support the ministry of all baptized?

The subcommittee's recommendation is to submit resolutions to the General Convention and address the whole Church to be responsive to the context of a changing world, taking into account the shifting demographics, biotechnical changes and how the ministry of all baptized can be a step towards a new direction.

Response to C080: Lay Leadership and Ministry Development

The subcommittee developed a resource in response to resolution C080 of the 76th General Convention that:

- "...call(s) upon the Executive Council, provinces, dioceses, and congregations to promote and develop the discernment that all of daily life and work is ministry, calling for the intentional exercise of the Baptismal Covenant promises in all sectors of public as well as private life..."
- "...(and to) assist diocesan Commissions on Ministry to promote and develop programs that will engage baptized persons in ministry discernment, and support congregations in providing processes for such discernment in community..."

The subcommittee began by researching other resources available in support of this task; it found that while various resources were available, there did not appear to be a usable bibliography of ministry resources in one place. While the subcommittee acknowledged that its function is to recommend policy and study trends, because the Office of Ministry Development had been disbanded in the prior triennium, the subcommittee assigned itself the task of compiling this resource. *Liberating Ministry: A Resource for All the Baptized* offers a starting point for all the members of the church to find their roles within the Body of Christ. Additionally it offers assets to assist the laity in developing their understanding of their ministry and growing in those roles. The subcommittee organized the bibliography with the following categories:

- **The Journey from Baptism to Lifelong Ministry:** Foundational resources to assist in creating an overall vision.
- **Discovering the Gift:** Tools to assist in discerning the gifts of the individual to help them ascertain an appropriate area of ministry.
- **Discerning the Call:** Resources to help understand the specific call of an individual, ordained or lay and where in those spheres that call may lay.
- **Training and Education for Ministry:** Resources to carry the discernment process forward whether seminary bound or not.
- **Opportunities for Ministry:** Resources to help identify areas where gifts and ministry can be expressed.
- **Empowering To Do The Work of Ministry:** Resources that take all that has been done before and supports the ministry in the real world.
- **Additional Resources:** Finally a variety of additional resources were included that did not necessarily fit into the categories. These include group study resources and programs already being used by congregations and dioceses.

Following its work to compile the resource list, the subcommittee developed a resolution proposing that this resource be regularly updated, ensuring that resources be identified in many languages, and that the resource itself be maintained and posted on The Episcopal Church website.

Developmental assets for those called to ordination have a long and proud tradition in our denomination. It is hoped that this resource will mark the beginning of an equally rich tradition for the laity that will support the clergy in their ministries, enrich the lives of the laity, and strengthen the church in its pursuit of its mission all to the greater glory of God.

Resolution A068 Furthering the Ministry of all the Baptized

Resolved, the House of _____ concurring, that the 77th General Convention commend the use of *Liberating Ministry: A Resource for All the Baptized* to all provinces, dioceses and congregations to advance the empowerment of laity as full partners in ministry; and be it further

Resolved, That the 77th General Convention direct that Office of Communications department of The Episcopal Church post *Liberating Ministry: A Resource for All the Baptized* in English and with appropriate translations on The Episcopal Church website to be readily accessible to all provinces, dioceses, congregations and individuals; and be it further

Resolved, That the 77th General Convention direct the staff of the Domestic and Foreign Missionary Society to research and add resources to *Liberating Ministry: A Resource for All the Baptized*, including resources in appropriate languages; and be it further

Resolved, That the 77th General Convention direct that the Standing Commission on Ministry Development to annually monitor the updating of *Liberating Ministry: A Resource for All the Baptized*.

Explanation

The 65th General Convention passed Resolution 1976-D005 entitled “Establish a Study Committee on Total Ministry.” This committee’s study was to include consideration of the possibility for certification of laity for specialized training and skills and, further, for the recognition of their accomplishment in ministry. During the ensuing 36 years, the Church’s vision of the ministry of the laity has evolved from associating lay ministry solely with the worship functions of the Church, to a more complete understanding of the vocation of laity as lived out in the world. The Church continues to develop resources for all its ministers as we seek to live fully into the Baptismal Covenant.

The online availability of *Liberating Ministry* complements mandate to “(use) current technology and a vibrant, contemporary communications network.” This strategy is a cost-effective method of distributing and sharing ministry resources. It also is a way to encourage and support collaboration among provinces, dioceses, congregations and individuals.

Response to Resolution 2009-D082: Study Pastoral and Organizational Issues in Dioceses without Bishops.

The subcommittee examined this resolution, and returned it to Executive Council as it was beyond the scope of the Standing Commission on Ministry Development.

Response to Activity G2.1.2: Develop and Present Written Guidelines for Discernment Process

Although the subcommittee did not develop written guidelines to ensure consistency in the discernment process (for action in the worlds, for action in the church, for profession as paid church minister) to present to The Episcopal Church via resolution at the General Convention, the *Liberating Ministry* resource offers both the consistency sought and the flexibility to meet the individual needs of the local diocese. This resource outlines a process that begins with an understanding that all ministry springs from a single root, and then lays out a process founded on a theological base that leads all members of the church through discernment of their gifts, their calling and into their ministry.

Subcommittee to Administer the Conant Fund Grants

The subcommittee on Conant Fund grants met several times in each year to recommend to the full Commission Conant Fund grant awards. During the triennium, Conant Grants were awarded as follows:

Award Year	Recipients	Total Awarded
2009-2010	19	\$164,992
2010-2011	13	\$89,610
2011-2012	14	\$126,479

The Conant Fund is a trust fund held by The Episcopal Church that provides research funding for the faculty of the eleven Episcopal seminaries accredited by the Association of Theological Schools. The Commission’s recommendations are based on proposals from the deans and academic deans of those seminaries. In consultation with DFMS staff, the Commission is evaluating its guidelines and procedures for awarding the grants.

Vision for Next Triennium and Future

As previously acknowledged, the mandate of the Standing Commission on Ministry Development is very broad, and is, in fact, central to accomplishing the Mission of the Church. This is reflected in the very number of resolutions (13) and strategic plan activities (4) referred to this Commission.

The Commission believes that the work it accomplished in this 2010–2012 triennium is not only impressive in its magnitude, but also in its importance for the Mission of The Episcopal Church. Yet, many issues remain for future consideration; questions, quite naturally, remain unanswered. The Commission leaves these as a legacy for the next triennium:

1. Continue work on articulating a Theology of Ministry. The Commission suggests that this work be done in collaboration with the Standing Commission on Lifelong Christian Formation and Education, the Standing Commission on the Mission and Evangelism of The Episcopal Church, the House of Bishops Theology Committee, and other potential groups.
2. Encourage The Episcopal Church to embrace the diversity of ordained ministry education, and to find ways to agree on a range of competencies that ordained ministers—regardless of how they were prepared—might exhibit in their life and work.
3. Explore new ways by which Church structures are transformed in such a way that they naturally enable, empower, equip and support the ministry of all baptized.
4. Identify and encourage best practices for providing theological education as the Church seeks to redefine ministry and the formation of ministers. Honor a continued openness to new ways of being the Church, including use of technology, expansion of resources such as bi-vocational priests and ministry developers, and support for training and deputizing the laity in ministry.
5. Foster conversations addressing the cost of ministry education for all the baptized called to be church professionals, including those preparing for ordained ministry.

Resolution A069 Fund the Standing Commission on Ministry Development

Resolved, that the 77th General Convention request that the Joint Standing Committee on Program, Budget and Finance consider a budget allocation from the Canonical budget of the General Convention of \$60,000 for the meeting expenses of the Standing Commission on Ministry Development during the 2013–2015 triennium.

Explanation

The Standing Commission on Ministry Development is proud of its innovative use of Adobe Connect, which enabled commission members to meet more regularly for less cost than would have been feasible if gathering physically.

The \$60,000 budget allocated for the 2010–2012 triennium allowed the full Commission to meet physically three times and via Adobe Connect web conference fifteen times. The four subcommittees also met regularly using Adobe Connect, and two of the four subcommittees (pastoral and ordained) met physically. While the Commission projects to complete its work in the triennium with a balance remaining (estimated to be \$10,000–\$15,000), the subcommittees have requested additional in-person subcommittee meetings to be more effective in their work. As such, the expectation is to expend the entire \$60,000 in the next triennium.

Standing Commission on the Mission and Evangelism of The Episcopal Church

Membership

Ms. Ora Houston, <i>Co-Chair</i>	Texas, VII	2012
The Rev. Stephanie Spellers, <i>Co-Chair</i>	Massachusetts, I	2012
Ms. Megan Anderson, Secretary	Northern California, VIII	2015
The Rt. Rev. C. Franklin Brookhart, Jr.	Montana, VI	2012
The Rev. Canon Virginia Doctor	Alaska, VIII	2015
Mr. Sam Dorr	Kentucky, IV	2015
Canon John W. Goldsack, Esq.*	New Jersey, II	2012
The Rt. Rev. Duncan Gray III	Mississippi, IV	2015
The Rt. Rev. Julio Holguin	Dominican Republic, IX	2015
Mr. Donald McClain*	Milwaukee, V	2012
Ms. Micah McConnell*	Arkansas, VII	2015
The Rev. Deborah Royals	Los Angeles, VIII	2015
Mrs. Mary B. Stevenson	Georgia, IV	2015
Ms. Jane Cosby, <i>EC Liaison</i>	Pennsylvania, III	
The Rev. Canon John Anthony Guillén, <i>Staff</i>		

Changes in Membership

There were three changes in the membership of the Commission this triennium: Mr. Donald McClain resigned the commission for personal reasons following the first meeting, and was replaced by Canon John Goldsack; and both Canon Goldsack and Ms. McConnell were unable to participate, and resigned their positions.

Committee Representatives at General Convention

Deputy Ora Houston and Bishop Duncan Gray are authorized to receive non-substantive amendments to this Report.

Summary of Work

“Insanity: Doing the same thing over and over and expecting different results.”

—Albert Einstein

The report that follows consciously departs from the standard form for reports to the General Convention. Because of our mandate, we felt we had no choice:

It shall be the duty of the Commission to identify, study and consider policies, priorities and concerns as to the effectiveness of The Episcopal Church in advancing, within this Church’s jurisdictions, God’s mission to restore all people to unity with God and each other in Christ, including patterns and directions for evangelism, Church planting, leadership development, and ministries that engage the diversity of the Church’s membership and the communities it serves, and to make recommendations to General Convention.

Given this charge – and the reality of our church’s continued, systemic decline – we could not submit a classic set of findings and resolutions, not if we hoped to help shift our church’s approach to mission and evangelism.

And shift, we must. The Episcopal Church performs stunningly well inside the box. Alas, the gospel and the locations within which we seek to live it out demand that we move both inside *and* outside the box. Jesus urges his followers to

lose our lives in order to find them, and all for the sake of the gospel (Mark 8:35). One way to embody that commitment, for us, is in the very body of this report.

You are best served by taking this written report in one hand and a device with access to the Internet in the other. Our report includes four brief yet illustrative videos, made from footage captured by our working groups as we traveled the Americas looking for the movement of the Spirit. There was no way to tell the story of our work over this triennium, or to propose the changes we believe are necessary, or to engage the wider communities with which we desperately need to reflect, without images and words that live outside of the Blue Book. The written report and video report can stand on their own but work best in tandem; for this reason, the video web addresses are listed in the corresponding sections of the report. And so we begin...

Work During the Triennium

Chicago, Illinois; November 18–20, 2009

Members of the Commission gathered for the first time and established working definitions of “mission” and “evangelism”:

- **Mission:** “The mission of the church is to restore all people to unity with God and each other in Christ” (Book of Common Prayer, 855). “Mission is our response to God, stretching our personal and community boundaries to participate in God’s purpose to restore and heal all of creation” (2009 Blue Book report).
- **Evangelism:** “To share by word and example the Good News of God in Christ” (Book of Common Prayer, 306). Evangelism is sharing the love of Christ and the good news of God’s actions in our lives - the good news of the kingdom coming to life among us - in the language of the people, so that people can become disciples of Jesus Christ (2009 Blue Book report).

We then broke into working groups, each of which took responsibility for doing research, crafting strategy and building relationships around a specific priority area:

- *Culturally Appropriate Evangelism:* Identify and facilitate the development of culturally appropriate strategies to equip every member to be an evangelist (especially given racial, generational, linguistic, socio-economic, gendered and other cultural realities on the ground).
- *Culturally Appropriate Mission:* Identify and facilitate development of culturally appropriate strategies and models for mission, including liturgy and music, theological education, justice engagement and lay leadership development that are geared to meet the racial, generational, linguistic, socio-economic, gendered and other cultural realities on the ground.
- *Re-Imagining General Convention for Mission:* Craft a strategy that would help the church’s leaders to reimagine General Convention to balance legislative deliberation with a focus on renewal of the church, especially providing training and inspiration for mission and evangelism, engaging in mission in the host city, and drawing together wider networks of Episcopalians for learning and action.
- *Church Planting and Fresh Expressions of Church:* Identify resources and strategies for encouraging church planting and redevelopment and fresh expressions of church (*group merged into Culturally Appropriate Mission in summer 2011*).

Santo Domingo, Dominican Republic - April 15–19, 2010

The whole Commission reconvened, and working groups presented their tasks and visions. We were also blessed and inspired to witness first-hand the vibrant, multicultural and bilingual mission and evangelism taking place in the Diocese of the Dominican Republic. The Episcopal Church is clearly capable of taking new life in a variety of cultural contexts. Having seen proof with our own eyes, we were ready to enter into research and strategy mode.

Rather than set three gatherings of the commission-as-a-whole, the four working groups were given video cameras and tasked with organizing their own small-group site visits in the months ahead.

Virginia - October, 2010: The Culturally Appropriate Evangelism group met with students and leaders at Virginia Theological Seminary, with church planting and evangelism experts in the Diocese of Virginia and with several thriving churches in the Diocese.

Minnesota - October 2010: The Culturally Appropriate Mission group visited the Diocese of Minnesota, taking part in the Annual Convention and meeting with leaders of Native Ministries, with students and faculty in Luther Seminary's Missional Church program, and with local church leaders and members on a Sunday morning.

Memphis - December 2011: Throughout the triennium, members of the working group on Reimagining General Convention met with church groups and leaders who shared their concern to reshape governance in The Episcopal Church. They gathered a wider group of church leaders in Memphis to reflect on current proposals, with keynotes by priest and mission scholar Dwight Zscheile and The Rt. Rev. Stacy Sauls, Chief Operating Officer for the Episcopal Church Center.

The working group on Church Planting held fruitful conversations with church planting and redevelopment leaders throughout the Church, with great assistance from Thomas Brackett, Missioner for Church Planting and Redevelopment.

The full Commission also gathered via teleconferences and web conferences February 16, 2010; October 19, 2010; January 25, 2011; and September 1, 2011.

Canton, Mississippi - October 5–9, 2011

The Commission held its final full gathering. In the first two days of that final meeting, we hosted a Consultation on Mission and Evangelism, welcoming key conversation partners to join in person or via video conference: The Rt. Rev. Stacy Sauls, The Rt. Rev. Mark McDonald, The Rt. Rev. Ian Douglas, Dr. Julie Lytle, Mr. Otis Gaddis, The Rev. Canon Jeunée Cunningham, The Rev. Canon Gregory Jacobs, Ms. Wendy Johnson, The Rev. Dr. Dwight Zscheile, and The Rev. Canon Dr. Gregory Straub. Together, we considered the issues most salient for our Blue Book Report, including culturally sensitive evangelism, launching new faith communities in strategic mission settings, training and ordaining local, mission-sensitive leaders, and refining General Convention to better gather, organize and equip the church for mission

The report that follows rises from these travels, conversations, consultations and—most importantly—our fervent prayer that the Spirit of Christ would reveal the truths we find it hard but necessary to bear.

Introduction: Moving Beyond Insanity

Video: http://www.youtube.com/watch?v=9V4v_FABO3I

I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, you will be guided into all the truth.

—John 16:12

This Is Reality

The statistics grow more alarming with each year:¹

- The median attendance in Episcopal congregations was 77 people in 2003, 72 people in 2006, 66 people in 2009. Will it be 60 in 2012?
- In 1965, we confirmed 128,000 people. In 2001, we confirmed only 34,000.²
- In 1965 there were 3,615,000 baptized members in the Episcopal Church. In 2001 there were 2,317,000. In 2009, there were 2,175,616.
- Our total Sunday average attendance has plunged in the last five years: from 765,326 in 2006 to 657,831 in 2010.³

If we wonder about the cause of the decline, we have to pay attention to the degree to which our membership has drifted further and further from the mainstream of America. Increasingly, we serve as a niche church for a shrinking segment of the American populace:

1 Statistics gathered from “Episcopal Domestic Fast Facts Trends 2010,” compiled by Kirk Hadaway, Episcopal Church Center <http://archive.episcopalchurch.org/documents/Domestic_FAST_FACTS_Trends_2006-2010.pdf>; and “Episcopal Congregations Overview: Findings from the 2010 Faith Communities Today Survey” compiled by Kirk Hadaway <http://archive.episcopalchurch.org/documents/Episcopal_Overview_FACT_2010.pdf>.

2 Statistics from Episcopal Church Annual, compiled by William R. Coats in “Who (or What) Caused the Decline in Membership in the Episcopal Church?” <<http://www.rci.rutgers.edu/~lcrew/dojustice/j325.html>>. Note: Figures rounded off.

3 “Episcopal Domestic Fast Facts Trends 2010”.

- The Episcopal Church is 92% white, 4% black, 2% Latino, 1% Asian and 1% mixed/other. America is only 70% white, but 12% Latino, 11% black, 3% Asian and 3% mixed/other.⁴
- 27% of our members have done graduate study, and another 52% have attended or finished college.⁵ That's the highest concentration of educated people of any church in America. Statistics confirm that highly educated people and people of Northern European descent have fewer children.⁶ Neither is either group known for its tendency to speak publicly about faith.
- Ours is an increasingly secular nation. 26% of Millennials (born 1981 or later) who are now teens and young adults have no religious affiliation. That tops the 20% of Generation Xers (those born 1965-1980) who were unaffiliated at the same age, or the 13% of Baby Boomers (those born 1946-1964) who had no affiliation at the same age.⁷
- The Episcopal Church's median age is 57. Given current trends, half of all Episcopalians will die in the next 18 years.⁸

While it does little good to obsess over the numbers, we cannot ignore what they're telling us. America has changed. The needs of the world have changed. The assumption of a Christian nation is no more. The assumption of a white, middle- to upper-middle class majority is no more. The assumption that we would soon be a 6-million member church—or even a national church that gathered all others under our wing—is no more. Our structures, policies, strategies and Book of Common Prayer are largely designed for contexts that either no longer exist, or simply no longer dominate.

The location in which God has placed us has already changed profoundly. Will we?

Tradition + Context = Anglican

“All mission is done in a particular setting—the context. So, although there is a fundamental unity to the good news, it is shaped by the great diversity of places, times and cultures in which we live, proclaim and embody it.”

—The Five Marks of Mission in The Anglican Communion

The key, we believe, is to affirm the gifts of the church through the ages, even as we collaborate with new faith communities and emerging generations and cultures. We long to be more than a boutique church or a service provider to a “discerning audience, like NPR listenership,” as one church member remarked in a recent interview. God longs for us to be more: to be a community of disciples who bear the one, holy, catholic, apostolic faith in the language and culture of the people. If we don't do this, if we cede this particular mission and proclamation, who will do it?

Luckily, this calling is a natural for us. Meeting changing contexts while holding fast to what is essential—all this is in our DNA. What is it to be Anglican, after all, but to be part of the Christian family that:

- was born in the Church of England but has now taken root across the globe;
- seeks to live out Christianity that is catholic (or universal, able to speak to all contexts), apostolic (or consciously in the line of the apostles, the first ones sent to proclaim the gospel of Jesus); and
- is rooted in the wisdom, the culture and the language of local contexts.

As Ian Douglas asserts in *Beyond Colonial Anglicanism*, our tradition is marked by “the embrace and celebration of apostolic catholicity in vernacular moments.”⁹ We do church in the vernacular, the people's language – and the day we cease to speak in the people's language, to be a people of the Incarnation, is the day we cease being Anglican. Our call is to bring the rational together with the beautiful, head and heart, scientists and mystics, poets and politicians, words and

4 *U.S. Religious Landscape Survey: Religious Affiliation, Diverse and Dynamic* (Washington, D.C.: Pew Research Center, 2008), 76 <<http://religions.pewforum.org/reports>>.

5 *U.S. Religious Landscape Survey*, 85.

6 Kirk Hadaway, “Is the Episcopal Church Growing (or Declining)?”, 14 <[http://archive.episcopalchurch.org/documents/2004GrowthReport\(1\).pdf](http://archive.episcopalchurch.org/documents/2004GrowthReport(1).pdf)>

7 “Religion among the Millennials,” Pew Forum on Religion & Public Life: General Social Survey (Washington, D.C.: Pew Research Center, 2008) <<http://www.pewforum.org/Age/Religion-Among-the-Millennials.aspx>>.

8 Hadaway, “Episcopal Congregations Overview,” with further analysis by George Clifford, “Is the Episcopal Church going the way of the Grange?” Episcopal Café, April 2011 <www.episcopalcafe.com/daily/episcopal_church/by_george_clifford_ample_evide.php>.

9 Ian Douglas, “The Exigency of Times and Occasions” in *Beyond Colonial Anglicanism: The Anglican Communion in the Twenty-First Century* (New York: Church Publishing, 2001) 35.

sacraments. We are united and transformed by sacraments and by common traditions, lived out afresh in every location and by every generation.

Global mission efforts have in more recent years incorporated the wisdom of sharing this generous Anglican tradition while embracing new contexts. It is time to bring the same wise counsel to our local mission, particularly as we create new faith communities that embody the gospel in changing settings.

Our Gift and Challenge

We've effected this balance with the Disciples' Prayer Book¹⁰, created by indigenous leaders to birth a circle of believers with the gospel at the center. We've done it in new and redeveloped faith communities throughout the Church, especially in Province IX, which stretches to embrace much of Latin America. We've done it in rural and ethnic ministries, where teams proclaim good news and collaborate to lead congregations, rather than look to a priest as the only minister in their midst. We've done it in vibrant suburban ministries that have found ways to connect with families and present a viable option to soccer practice on Sunday mornings. We have all we need to become the church God calls us to be in this moment. We only need eyes to see *and* freedom from some limitations that threaten to stifle us.

One key barrier is our identification with empire. This dominating instinct is also in our DNA, and it assumes common prayer is one prayer in the master's language for all people, instead of the language of common people. Empire stops us from responding flexibly to our contexts and living out the gospel as true Anglicans.

Another barrier is fear. We wonder, "Can we be a coherent church with so much diversity?" The better question is, "Can we be a church without it?" Protecting our identity from "them" and building higher walls or more rigid structures will only take us further from the dream of God.

The legacy of empire and the fear of change—these old stories no longer serve us. We believe God has not given us a spirit of fear, but of power and love (2 Timothy 1:12). The concrete proposals that follow take us closer to that vision of a church that is passionate and urgent for God's mission, and willing to be (1) equipped for mission, (2) sent for mission, and (3) organized for mission.

Proposal #1: Equip the Church for Mission

Video: <http://www.youtube.com/watch?v=wXr-E6Orrnk>

"We're much more comfortable with bringing some more of 'them' in. Evangelism becomes a process of getting rid of cultural difference. The Word, instead of becoming flesh, becomes freeze-dried. It's as if we're afraid to let the gospel do what it does, so we're trying to control outcomes. In Native Ministries, we've met success in creating a circle, where the gospel is at the center, and the authority of a spirit person allows the gospel to become real in their context."

—The Rt. Rev. Mark McDonald, National Indigenous Bishop for the Anglican Church in Canada, co-author of the *Disciples' Prayer Book*

The 1990s were the Decade of Evangelism. Then, at the turn of the century, we unveiled the 20/20 Vision for doubling the Church's membership in 20 years. Each strategy was developed to assist congregations and dioceses as they sought to invite all people to experience God's amazing grace. Each effort aimed to increase membership and stem the flow of departing members. Research was done, data collected, programs funded to reverse the tide. But the decline continued.

Let's try "a new thing."

Congregations of all sizes strive to live into the Baptismal Covenant. The challenge is to do it with so many regional differences, demographics, worship styles, etc. We see that challenge as a great strength. The vision below assumes each Diocese and/or congregation can live into our baptismal promises and thrive, *if* we're equipped to respond as mission-hearted evangelists in our unique contexts.

¹⁰ Produced by Native Ministries and Gospel-Based Discipleship, Episcopal Church Center <http://archive.episcopalchurch.org/documents/NAM_a_disciples_prayer_book.pdf>

Resolution A070 Develop a Multimedia-Based Evangelism Guide

Resolved, The House of _____ concurring, that the 77th General Convention direct the appropriate Domestic and Foreign Missionary Society staff office to design and develop a multimedia Evangelism Guide to assist dioceses and local congregations as they participate in evangelism with groups who are under-represented in the domestic church; and be it further

Resolved, That the guide include details about, but not be limited to: asset-based congregational development, tools for building relationships and an evangelism-focused church culture, the traditions and uses of storytelling, community organizing tools for connecting with the local community, and the history of the ethnic ministries in this Church; and be it further

Resolved, That the 77th General Convention request that the Joint Standing Committee on Program, Budget and Finance consider a budget allocation of \$30,000 for the implementation of this Resolution during the 2013–2015 triennium, including creation and distribution of the guide.

Explanation

Luke 5:4-6: “When he had finished speaking, Jesus said to Simon, ‘Put out into the deep water and let down your nets for a catch.’ Simon answered, ‘Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets.’ When they had done this, they caught so many fish that their nets were beginning to break.”

As the Episcopal Church seeks to engage God’s mission, congregations and dioceses must pursue evangelism and mission that honors their unique community contexts, in partnership with populations who are under-represented in the local congregations, dioceses and throughout The Episcopal Church. This guide will set forth culturally, socially appropriate methods of evangelism to widen the Church’s reach.

It is expected that the ethnic missionaries of the Diversity, Social and Environment Team of The Episcopal Church Center will spearhead this effort in cooperation with other offices, including but not limited to Christian Formation and Young Adults & Campus Ministries.

Resolution A071 Amend Canon III.8.5(g)(5)

Resolved, The House of _____ concurring, that Canon III.8.5(g)(5) is hereby amended to read as follows:

(5) Studies in contemporary society, including the historical and contemporary experience of racial and minority groups, and cross-cultural ~~ministry skills~~ *training and cultural competencies with the following domestic ethnicities/cultures: people of Asian descent, people of African descent, people of indigenous/Native American descent, people of Latino/Hispanic descent, young people and sexual minorities.* Cross-cultural ministry skills may include the ability to communicate in a contemporary language other than one’s first language.

And be it further

Resolved, That the 77th General Convention challenge seminaries to develop at least one course or partner with another organization to provide students with cross-cultural training and competency; and be it further

Resolved, That each seminary in The Episcopal Church submit a report to the Standing Commission on the Mission and Evangelism of The Episcopal Church each year beginning in 2013 to document their work in this area.

Explanation

Luke 10:2: “And Jesus said, ‘The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.’”

Recent studies prove that the fastest-growing congregations in the Episcopal Church are those that intentionally invite and welcome other ethnicities and cultures to experience God's love. And yet, clergy and seminarians report that there is little adequate preparation around the canonical area "Contemporary Society." Seminaries can and should highlight cultural exposure and language acquisition, but appropriate formation for ordained leadership today must also include cross-cultural training. With this background, leaders can help communities to truly engage the cultures that will soon make up the majority of our mission field.

Resolution A072 Add Canon III.8(5)(h)(5)

Resolved, The House of _____ concurring, that Canon III.8.5(h) is hereby amended to add subsection 5:

(5) the practice of ministry development and evangelism.

And be it further

Resolved, That preparation for ordination to the diaconate and priesthood, as well as preparation for people who serve as lay pastoral leaders (lay leaders of congregational teams), include achieving competency in the leadership arts of ministry development and evangelism, either by participating in training(s) or completing coursework that addresses the following skills: 1) understanding differences in cultural contexts, 2) storytelling as a practice for evangelism and community-building, 3) growing and facilitating the leadership of all God's people, 4) building teams of lay leaders, 5) identifying leaders and their passions and calling forth gifts, 6) building capacity in nonprofit organizations, and 7) engaging God's mission in the local community and in the world; and be it further

Resolved, That the College for Bishops provide training in ministry development and evangelism, addressing the above skill areas, within the triennium ending in 2015.

Explanation

Ephesians 4:11-12: "So Christ gave [some] to equip the saints for the work of ministry, for building up the body of Christ."

Whether they are based in a conventional ministry or an innovative one, today's church leaders simply have to be adept at building relationships, sharing faith stories, creating networks, understanding cultural context, growing the people's leadership and facilitating teams. Too many leaders enter ministry and discover they have little capacity in these critical areas.

The acquisition of these skills has been part of basic training for ministry developers, church starters and community organizers for decades, and it is now essential that they be incorporated into the training of those who lead our congregations and dioceses.

While there is no single Episcopal program for acquiring these skills, the following resources are recommended:

- 1) Public Narrative (New Organizing Institute),
- 2) Faith-Based Community Organizing (Industrial Areas Foundation, Gamaliel Network, PICO Network),
- 3) Total Ministry (Living Stones Partnership),
- 4) Circle Leadership (Indigenous Theological Training Institute),
- 5) Asset-Based Community Development (Asset-Based Community Development Institute), and
- 6) Facilitative Leadership (Interaction Institute for Social Change).

- 1) <http://neworganizing.com>,
- 2) <http://www.industrialareasfoundation.org>, <http://www.gamaliel.org>, <http://www.piconetwork.org>,
- 3) <http://www.livingstonespartnership.net>,
- 4) <http://www.indigenoustheologicaltraininginstitute.org>,
- 5) <http://www.abcdinstitute.org>, and
- 6) <http://interactioninstitute.org>.

Proposal #2: Send the Church for Mission

Video: <http://www.youtube.com/watch?v=lk9LkpesI2Q>

"The real agenda in the Episcopal Church is not maximizing our participation in God's transformative activity. The real agenda, though generally unspoken and unacknowledged, is self and local congregation. Institutional and personal inertia, emotional attachments to buildings, and Churchmanship

modeled on the eighteenth and nineteenth century Church of England all represent substantial barriers to change.”

—George Clifford, “It the Episcopal Church going the way of the Grange?”

A small set of principles guides most global mission efforts to share the gospel in new communities: listen to the context where you’re based, build relationships with people, help them to name Jesus’ presence in their midst, grow faith communities that share the essence of the Anglican Way and grow disciples for Jesus in context.

Our neighborhoods and local settings have changed dramatically over the last few decades, and in many ways they are as foreign as a land thousands of miles away. Meanwhile, our Episcopal structures have remained fairly constant. Notice that our current Book of Common Prayer is nearly 40 years old. Notice that only 3% of Episcopal churches currently in existence were founded in the last 20 years. Something has to give. We are called to become evangelists who walk into our communities, passionate about the gospel of Jesus Christ and passionate about hearing how the Spirit has already been moving in these locations. We need to birth fresh expressions of Anglican tradition built on these deep relationships with neighbors in our rapidly changing local settings.

There is no reason to scrap all that we’ve known, done and loved. There is an urgent need to translate it, creating spaces that serve as “mission laboratories” where the ancient meets the future, where the traditions meet the margins. Those spaces can nurture innovation and relationship with underrepresented communities, and they can coexist alongside conventional churches in a way that fosters growth in both. In many mainline churches and traditions, there is a deep suspicion of innovation and going “off the grid.” That hesitation must now be balanced with a commitment to carefully create zones of greater flexibility and intention where we can try, fail or succeed, learn, and keep trying.

Leaders on the ground in every order (bishops, lay people, deacons, priests) told us they need two things: 1) designated evangelists to lead the way, like guides who know how to navigate rocky terrain; and 2) space for innovation – that is, agreement within a diocese to suspend certain conventional practices in a strategic location, followed by reflection on structures and canons. We can then revise those statutes, once it is clearer what structures would facilitate ministry in rapidly changing contexts.

We need to get missional ... at home. And we need to commit resources that prove this calling is a high priority. The 77th General Convention can lead the way. Hence, the two proposals that follow:

Resolution A073 Establish Diocesan Mission Enterprise Zones

Resolved, The House of _____ concurring, that the 77th General Convention establish the Mission Enterprise Fund, to be administered by the Executive Council Standing Committee on Local Ministry and Mission, with \$1 million for the 2013–2015 triennium; and be it further

Resolved, That Diocesan Standing Committees and Bishops partner to create “Mission Enterprise Zones,” defined as a geographic area, as a group of congregations or as an entire diocese committed to mission and evangelism that engages under-represented groups, including young people, people of color, poor and working-class people, people with a high-school diploma or less, and/or people with little or no church background or involvement; and be it further

Resolved, That a Diocese may apply for a matching grant of up to \$20,000 from the Mission Enterprise Fund, to facilitate the development of the Mission Enterprise Zone; and be it further

Resolved, That congregational leaders in Mission Enterprise Zones participate in trainings around anti-racism, cross-cultural community development, and ministry development and evangelism, in order to gain

the skills to effectively build relationships with groups currently under-represented in The Episcopal Church but growing throughout our domestic mission field; and be it further

Resolved, That each Mission Enterprise Zone feature a strategic plan to start or redevelop a congregation that is intentionally multi-cultural, incorporating the presence and leadership of under-represented generations, socio-economic groups, races, ethnicities and/or languages; and be it further

Resolved, That for the period between the 77th and 78th General Conventions, these enterprise zones be created and be granted greater freedom as authorized by the Bishop in consultation with diocesan leadership regarding the designation of “congregation” status, traditional formation for and use of ordained leadership, and the use of authorized texts for principle worship gatherings; and be it further

Resolved, That diocesan leaders report to the Standing Commission on the Mission and Evangelism of The Episcopal Church the results of their efforts, including a description of the Mission Enterprise Zone and the process for creating the zone, the number and nature of new faith communities created, the number and demographic profiles of people associated with these communities, and the ministries established within the zone; and be it further

Resolved, That the Standing Commission on the Mission and Evangelism of The Episcopal Church compile and reflect on these accounts and use them to fulfill the request of the Executive Council to help the Church “create a canonical process to incorporate new faith community models into our existing structures” by the 78th General Convention; and be it further

Resolved, That the 77th General Convention request the Joint Standing Committee on Program, Budget and Finance consider a budget allocation of \$1,000,000 to implement this resolution during the 2013–2015 triennium.

Explanation

“For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us.” Romans 12:4-6

Many local leaders have taken up the challenge to engage in mission in creative, culturally sensitive ways. They report that they need greater flexibility and permission, in collaboration with diocesan leaders, in order to pursue God’s mission appropriately. The action this resolution proposes would offer that flexibility.

Structures are important and necessary, but they must be flexible enough not to inhibit the proclamation of the gospel by faithful Episcopal communities, and they have to be re-evaluated as mission conditions on the ground shift. By creating these stations for mission enterprise, and then studying them, we will know what structures to create to recognize and encourage the growth of new and redeveloped faith communities.

In addition to the Mission Enterprise Fund, the dioceses will have access to resources available locally and from the Episcopal Church Center, to include but not be limited to research and demographic information, resources for evangelism, church planting and redevelopment, anti-racism, and ministry in different cultural contexts.

Resolution A074 Identify and Deploy Lay Evangelists

Resolved, The House of _____ concurring, that the 77th General Convention challenge each diocese, in accordance with Canon III.3.1(a) and Canon III.4.9, to develop a plan to identify, train and use the gifts of lay Evangelists in local settings; and be it further

Resolved, That the General Convention challenge each diocese to license the number of Evangelists equal to one quarter of the number of congregations in the diocese by 2015; and be it further

Resolved, That General Convention challenge each diocese to develop local evangelism training resources that match the cultural settings within which members will share the good news in word and deed.

Explanation

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

By using the gifts of Spirit-filled, passionate, trained and licensed “evangelists” as seed planters, we trust that more members will grow as evangelists and thus grow our communities of faith into the fullness of the Body of Christ. Many people have the natural gift for evangelism, and with greater training and careful identification and strategic deployment, they can become the leaders who draw us all into this essential ministry.

Proposal #3: Organize the Church for Mission

Video: <http://www.youtube.com/watch?v=crad7Y6fJb0>

“We now live in an age of participatory networks rather than centralized bureaucracies. How can General Convention be reimagined to support learning, innovation, networking, and renewal among peers in mission at the grass roots? One of the hallmarks of Anglicanism is its adaptability as the context changes. Today is a moment calling for major adaptation if the church is to live into its name as the Domestic and Foreign Missionary Society.”

—The Rev. Dr. Dwight Zscheile, From “General Convention in Context”(full text in the Appendix)

Given our Commission’s charge to “identify, study and consider policies, priorities and concerns as to the effectiveness of The Episcopal Church in advancing, within this Church’s jurisdictions, God’s mission,” we must address the urgent need to re-imagine General Convention and our Church governance structures so that they serve the mission of God.

At the 76th General Convention, President of the House of Deputies Bonnie Anderson and other leaders introduced the Public Narrative process as one way to tell our stories and encourage us to think and act missionally. The Presiding Bishop, in one of her sermons, said, “the heartbeat of the Church is mission, mission, mission.” Resolution 2009-A071 called for identifying and participating in Evangelistic Opportunities at the 77th General Convention. This passion for mission served as inspiration for our work. It also made us wonder how we could move even further.

By design, the General Convention is the largest gathering of the people of The Episcopal Church. This extraordinary opportunity should be used to empower and equip the Church and its leaders for mission and evangelism in God’s world by creating a balance between legislative deliberation and a focus on renewal of the Church. Imagine a General Convention that provides training and inspiration for mission and evangelism through intentional leadership training, sharing of “best practices”, storytelling, networking and engaging in mission in the host city—being the hands and feet of Jesus Christ: a community in action.

Such a gathering would change our Church, but we would first need to change the structure of General Convention and re-examine the organization of our Church.

To inform that change, we commend the brief statement “General Convention in Context.” We also propose the following resolution, our Commission’s contribution to the Churchwide conversation around structural reform:

Resolution A075 Restructure General Convention and Church Governance

Resolved, The House of _____ concurring, there shall be a Task Force of the General Convention on Missional Structure and Strategy, the composition of which shall be at the discretion of the Presiding Bishop and the President of the House of Deputies and the members of which shall be appointed

jointly thereby not later than 90 days following the adjournment of this 77th General Convention. The Task Force shall be charged with presenting a plan to the Church for reforming its structures, governance, administration, and staff to facilitate this Church's faithful engagement in Christ's mission in a way that maximizes the resources available for that mission at all levels of this Church; and be it further

Resolved, While acknowledging the historical legislative function of General Convention, serious consideration should be given to, but not limited by, more mission-focused models of General Convention that include the following: 1) Simplifying the structure of General Convention governance (e.g. unicameral legislature); 2) Training for evangelism, church planting, congregational development, storytelling and community formation; 3) Sharing of best practices and facilitating grass roots networks; 4) Catalyzing spiritual revival and renewal of the church; 5) Increasing the capacity to impact the host community in the Name of Jesus Christ; and be it further

Resolved, The Task Force shall endeavor to issue its report and recommendations along with resolutions necessary to implement them, including proposed amendments to the Constitution and Canons of this Church, so that they might be considered by a special General Convention prior to the convening of the 78th General Convention in 2015, but in any event, not later than February 1, 2015; and be it further

Resolved, The General Convention requests the Joint Standing Committee on Program, Budget, and Finance to consider a budget allocation of \$100,000 for the implementation of this resolution.

Explanation

"Jesus proclaimed in the synagogue, 'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor.'" (Luke 4:18-19)

The administrative and governance structures of The Episcopal Church have grown over the years so that they now comprise approximately 47% of the church-wide budget and sometimes hinder rather than further this Church's engagement in God's mission. Reform is urgently needed to facilitate this Church's strategic engagement in mission and allow it to more fully live into its identity as the Domestic and Foreign Missionary Society in a world that has changed dramatically but is filled with extraordinary missional opportunity—if we are focused on meeting it.

Support for Other Work of the Church

Theological Education for All

In collaboration with the Standing Commission on Ministry Development and Standing Commission on Lifelong Christian Formation and Education, we urge the formation of a group responsible for studying and redesigning formation for ordination, with an eye to greater flexibility and responsiveness to various cultural contexts where mission and training occur. We need lay and ordained leaders who can walk with God's people and lead mission and evangelism that connects with the actual settings where God has called us to serve.

The Church needs to identify, call and nurture missional leaders—leaders committed to adapting forms of church and ministry in order to bring the gospel of Jesus Christ to life in particular mission settings. We need pioneers who are fearless, creative yet pragmatic, rooted in context, ready to help communities to birth fresh expressions of Anglican tradition. The question is: How will we nurture these missional leaders? How will we remove blocks to identifying, calling and training them?

Recent changes to Title III of the Canons have helped tremendously by equalizing ordinations that follow traditional versus alternative tracks. Now we must re-evaluate our expectations for ministry formation, and to make even more room for local formation plans that do not depend on the traditional, residential three-year Master of Divinity. The Theological Education for the Anglican Communion working group has already produced a set of grids that provide

detailed, relevant standards applicable across many different contexts. We commend them for use by diocesan leaders in charge of formation and leadership development.

Finally, each diocese needs to re-evaluate the role of Commissions on Ministry. While these canonically mandated groups often serve as true companions in formation, they may also function as gatekeepers who block the calling and deployment of mission-focused and innovative leaders, by requiring preparation for a once-dominant church model that is less and less relevant or even present today.

Implementation of General Convention Resolution 2009-D038

The 76th General Convention commended The Strategic Vision for Reaching Latinos/Hispanics as a model for planning mission strategy and called for a budget allocation of \$3,565,000 for the implementation of D038. However, huge cuts in the Budget resulted in a \$300,000 allocation. This amount was, of course, insufficient to carry out much of the resolution, but the Office of Latino/Hispanic Ministries made a bold effort to respond to the challenge and the opportunity.

The intent of the resolution was to demonstrate how detailed demographic reports, leadership training, training in cross-cultural awareness, and marketing and advertising resources directed at second- and third- generation Latinos/Hispanics (the fastest-growing segment of the Latino/Hispanic community in the United States) could produce viable congregational ministries that could help our church grow. Without the funding needed it was impossible to do this on a large scale; however, we did partner with several dioceses in their efforts to put the Strategic Vision into practice.

The resolution also called for developing tools and resources to assist with initiating new congregations, with training seminarians and clergy to gain language and cultural skills for ministry, and with marketing tools and media resources that will be easily accessible for use in local settings. Initiatives were launched in several dioceses, including Southwest Florida, Los Angeles and Idaho, but efforts in Nevada and Fort Worth truly stand out.

Diocese of Nevada

In 2007, the Diocese of Nevada had one Latino ministry led by a priest who was un-paid and part-time. Due to the success of this ministry and the promise of the Strategic Vision, the Diocese of Nevada committed \$100,000 for the development of further Latino ministries in this diocese. In response, the Latino/Hispanic Ministry of The Episcopal Church offered an additional \$35,000 per year for the triennium as a pilot program to test the Strategic Vision.

In November 2011, we visited the Diocese of Nevada to 1) review the progress of their work at their first-year anniversary and 2) use the visit to videotape worship, activities and interviews for the purpose of creating a documentary report of this missionary endeavor. A year before, the diocese began new Latino ministries at two existing small English-speaking congregations in Las Vegas: St. Matthew's and St. Thomas'. Both Latino congregations have experienced growth of about 120%, and leaders are being raised and trained. Learn more about their story in the documentary, Latino/Hispanic Ministry: Transforming the Church in Nevada. **Video:** <http://vimeo.com/33761027>.

Diocese of Fort Worth

The Diocese of Fort Worth is in the process of initiating its first new Latino congregation and will be doing so with support from Latino/Hispanic Ministries, following the precepts of the Strategic Vision. In November, Staff Officer Rev. Anthony Guillén made a presentation at the diocesan convention of the Diocese of Ft. Worth about an initiative to establish a new ministry at St. Elisabeth's in Fort Worth. To assist this new mission the Office of Latino/Hispanic Ministry offered \$20,000 from the D038 funds. See the report on Rev. Guillen's presentation and video about the effort:

- <http://episcopaldioocesefortworth.org/newsindiocese/112411%20-%202011%20convention%20wrapup.htm>
- <https://www.youtube.com/watch?v=5pHLY3dkQK4>

Manual of Church Planting and Revitalization

In addition to supporting these diocesan initiatives, D038 requested a step-by-step manual of how to effectively engage in Latino/Hispanic ministry. In order to create this resource, 20 clergy from successful congregations gathered in October 2011 for "Adelante: Moving Forward in Mission," a preconference to the "Everyone Everywhere Domestic and Global Mission Conference." Leaders were divided into small groups and spent two days using audio and video equipment to interview each other and capture wisdom around best practices for Latino congregational development. Transcriptions of these interviews, along with video, will be used to create a manual that will likely include a video library, online resources and print documents.

Course for Latino Ministry Competency

The Latino/Hispanic Ministry has designed the curriculum for a two-week course to equip seminarians, clergy and lay leaders to comprehend the many facets of Latino/Hispanic ministries in The Episcopal Church. The course provides foundational elements to enable church leaders in Latino Ministry in the United States to gain awareness and understanding of the diverse Latino cultures, with sessions on Latino History, Spirituality, Social Issues and the Strategic Vision. The course, which will be held at least twice a year, will provide classroom instruction and on-site engagement with Latino leaders of diverse backgrounds.

Times Square Ad

On November 17, 2010, a 35-foot by 32.5-foot advertisement was placed on the Reuter's Building in Times Square. The image featured a loving family from a Latino congregation in Los Angeles with the words "La Iglesia Episcopal les da la bienvenida" (The Episcopal Church Welcomes You). The placement of the ad was timed to be displayed as the Nuevo Amanecer conference at Kanuga came to a close. The ad cost nothing, as it was a door prize at a conference on social media and Hispanics. The ad is available for download for local use, along with other marketing materials being created in partnership with the Office of Communication.

Episcopal Web Radio Network

The Episcopal Web Radio Network is now available on the Episcopal Church website and will eventually provide 24-hour radio programming that will attract all levels and ages of Latinos in the United States and Latin America. This network will collect in one place current radio programs and "stations" that provide anywhere from short 5-minute meditations to hour-long talk shows, to 24-hour music and variety programming in both the U.S. and abroad (though there are many more in Latin America). The Episcopal Web Radio brings together the best of these efforts in a well-designed radio network that will reach non-Episcopalians as well as those within the church. This initiative is being done in cooperation with the Office of Communication.

Actions on Resolutions Referred to the Commission

Reconciliation Training (Resolutions 2009-A086 and 2009-A039)

After further research by members of our Commission, we have determined that the Church's reconciliation resources are complete and no further action needs to be taken.

2009-A163: Mandate on NEAC AIDS Tutorial

Members of the Commission agreed to take this tutorial online at www.neac.org.

Budget Report

The Commission was budgeted \$36,000 for the 2010–2012 triennium. At the time of this report, the Committee had spent \$23,307.74 (\$8,972.24 in 2011, and \$14,335.50 in 2010). In addition, at the close of 2011, the Commission anticipated expenses of \$1,780 for the creation of the report video.

The relatively modest spending on Commission travel was due, in part to one working group's lack of activity and another's decision to cancel a trip; had they proceeded as planned, expenses would have been closer to \$30,000, with \$6,000 remaining for the next Commission to begin its work at the start of the 2013–2015 triennium. For this reason, the Standing Commission on the Mission and Evangelism of The Episcopal Church will require \$36,000 for meetings and other expenses for the 2013–2015.

Appendix

“General Convention in Context” by The Rev. Dr. Dwight Zscheile

What does a missionary Episcopal Church need from its General Convention? This is an urgent question today as the church seeks to embrace a new missionary identity in an increasingly post-Christian and pluralist society. General Convention as currently configured is shaped by several previous eras in the church’s history that differ markedly from our own.

General Convention’s roots lie in the creation of the Protestant Episcopal Church in the new United States, when independence from the Church of England required a unifying structure. General Convention was created as a governing body of member dioceses to reflect the federalist structure of the new U.S. Congress. The division into the two Houses of Bishops and Deputies mirrored the bicameral structure of Congress, but it was also a way to resolve the competing visions of a more clerical northern party (led by Samuel Seabury) and a southern/mid-Atlantic party that sought greater lay participation. General Convention’s early purpose was to create the basic unifying documents of the church—the *Book of Common Prayer* and *Constitution and Canons*. Its purpose for much of the next century was to encourage mission in the expanding frontier and overseas. Mission was understood within the establishment paradigm largely as taking place primary somewhere else—where the church was yet to be geographically established.

In the early to mid-20th century, the Episcopal Church began to take on a more centralized structure reflecting the growing corporate bureaucracies of the day. The office of Presiding Bishop became full-time, and a large national staff was assembled. However, as the church began to decline amidst the cultural upheavals of the 1960s, this organization came under stress. The response on the part of the General Convention and other churchwide structures was to adopt the posture of a regulatory agency, seeking to exercise greater control and standardization of ministry within the church.

Today’s General Convention, with its many dozens of commissions, committees, boards, and agencies, largely reflects the mid-20th century bureaucratic, regulatory paradigm for American denominations (Episcopalians aren’t alone in this). Yet Episcopalians increasingly recognize that the primary mission field today is local—in their own neighborhoods, not just somewhere far away. The focus on legislation and programs at the national level is a carryover from an establishment age in which the denomination carried out mission largely somewhere else on behalf of the local church, rather than through ordinary members. This disconnect has eroded trust, and with it the flow of resources from the grass roots to the diocesan and national levels.

We now live in an age of participatory networks rather than centralized bureaucracies. How can General Convention be reimagined to support learning, innovation, networking, and renewal among peers in mission at the grass roots? One of the hallmarks of Anglicanism is its adaptability as the context changes. Today is a moment calling for major adaptation if the church is to live into its name as the Domestic and Foreign Missionary Society.

For additional reading, see *People of the Way: Renewing Episcopal Identity* (New York: Church Publishing, 2012) <<https://www.churchpublishing.org/products/index.cfm?fuseaction=productDetail&productID=9537>>

Standing Commission for Small Congregations

Membership

Ms. DonnaLee Pettit, <i>Chair</i>	North Dakota, VI	2012
The Rev. Katherine Harrigan, <i>Vice-Chair</i>	Central Pennsylvania, III	2015
Ms. LaVerne Cormerie-Hubbard, <i>Secretary</i>	West Tennessee, IV	2012
Ms. Maggie Brown	Navajoland Area Mission, VIII	2012
The Rt. Rev. Dan Edwards	Nevada, VIII	2015
Mr. Robert Fox*	New Jersey, II	2015
The Rev. Nancy Sargent McGrath Green	Eastern Oregon, VIII	2015
The Rt. Rev. E. Ambrose Gumbs	Virgin Islands, II	2012
Ms. Joan Kline	Southwest Florida, IV	2015
The Rev. Ivette Linares	Puerto Rico, IX	2012
The Rt. Rev. James J. Shand*	Easton, III	2012
The Rt. Rev. John Tarrant*	South Dakota, VI	2012
Mr. George Wing	Colorado, VI	2015
The Rev. Cristobal Leon Lozano	Ecuador Litoral, IX	
The Rev. Robert Honeychurch, <i>Staff</i>		

Changes in Membership

Three changes in membership occurred during the triennium: Mr. Robert Fox resigned; and The Rt. Rev. James J. Shand resigned, replaced by The Rt. Rev. John Tarrant.

Summary of Work

Mandate

Canon 1.1.2(n)(2)

A Standing Commission for Small Congregations. It shall be the duty of the commission to identify and recommend to General Convention policies, priorities, and opportunities to affirm and strengthen the health and development of small congregations.

Meetings

- November 17-20, 2009, Chicago, Illinois
- Conference Call, May 1, 2010
- February 18-20, 2011, Episcopal Church Center, Salt Lake City, Utah
- September 7-10, 2011, Duncan Gray Episcopal Center, Canton, MS
- Web conference, October 6, 2011
- Web conference, November 7, 2011
- Web conference, November 29, 2011

Introduction

A reality of The Episcopal Church is that more than half its congregations are considered small congregations, with an average Sunday attendance (ASA) of fewer than 70 persons. These congregations are equally divided between rural and urban settings. Another reality is that way more than half the members of The Episcopal Church belong to larger churches. This means that their voices are often louder and more able to control and direct the conversations and programs in the church. It is the duty of this Commission to speak for the smaller congregations to make sure their challenges and strengths and successes are heard throughout the Church.

Discussion

Churches are small for many reasons. Some are in small communities or rural areas with limited populations. Some are ethnic congregations, where language and culture determine their appeal. Some are in areas that are declining, and,

unless there is a rebirth in the community, they will not be able to attract additional members. Most new starts and emerging churches begin as small churches, and they may or may not grow into larger categories. Some small churches are vital and have very healthy congregations, while others are in decline. Many small congregations will always be small congregations, and this is in no way a disappointing or discouraging situation for them. Most small congregation members will talk about the family aspect of their churches in ways that are not possible in larger congregations.

The Commission was guided this triennium by Resolution 2009-A113. The Rev. Robert Honeychurch of the Office of Congregational Vitality met with the Commission throughout the triennium and was very helpful in sharing the joys and hurdles of small churches and in helping to guide in productive areas of discussion.

The Commission has tried to learn about the other organizations in the Church focused on small or rural ministry. A September 2011 meeting with the Domestic Missionary Partnership (DMP) allowed both groups to learn about the other, provided an ability to talk about issues facing small churches, and do some brainstorming about how to proceed in looking for solutions in some areas. Informal discussions during meals and social hours with members of the other group were particularly valuable to Commission members, able to learn about some of the very creative and successful small church ministries supported by DMP. The dioceses in DMP have a history of doing ministry in creative ways that overcome the hurdles created by size and limited resources. During these meetings, Commission members have spoken with local persons about small congregations whenever possible.

For a number of years the Commission has had an ongoing discussion with the Church Pension Fund, discussing several issues where current Church Pension Fund policies are not conducive to small church ministry. The Commission has sent the Fund a letter about these issues, in hopes they will be able to address some of these issues. The Commission knows current policies do not allow some of it needed, so the Commission strongly encourages the Church Pension Fund to change the policy. Some issues of concern include the way lower pay affects how much full time credit is earned toward a pension, which often makes small church employment less desirable than employment in larger churches. There are many new models for local ordination, and many of these involve non-stipendiary positions; can these persons in non-stipendiary positions pay into the Pension Fund themselves? Just as small congregations need to be more flexible to survive, additional flexibility from the Church Pension Fund would be helpful.

The Commission was charged with planning with the General Convention Office to make the mission, ministry, and vitality of small congregations a major emphasis of the 77th General Convention. This was exciting for all who felt some attention for small congregations was long overdue. Much time was spent talking about this and planning how to showcase small congregations. After presenting our ideas to the Joint Standing Committee on Planning and Arrangements, and getting approval, the unfortunate reality of funding became apparent: there is no funding. No funding was attached to Resolution 2009-A113, so there is no money to carry out the charge. There will have to be a much scaled back presence at General Convention, and the message that cannot be made too strongly is that if a resolution asks for action, it is useless unless funding is attached.

However, the Commission is pleased to offer six workshops at General Convention during the noon breaks on Monday, July 9 and Tuesday, July 10. The object of the workshops is to share ideas and existing resources for ministry in small congregations. Hopefully, those attending will bring the information and ideas back to their dioceses to share with members of small congregations. The goal of the Commission is to share the success stories and possibilities that exist around the Church. A small church may feel they exist alone or in a vacuum, but that isn't true. Wonderful things are happening in small congregations throughout the Church and the Commission wants to spread that joy and enthusiasm.

The workshops will cover:

- **Ecumenical and alternative ministries:** The Episcopal Church has wisdom to offer the wider church in its experience and tradition. So also do others. When a small congregation joins with another from a different denomination, honoring their respective traditions and worship, a fuller tableau of God's actions in history is painted. Liturgically, communally and economically, their combined presence can empower more effective ministry in caring for one's neighbor while honoring the truth of being One in Christ. Alternative and nontraditional ministries are needed everywhere - among miners, oilfield workers, migrant workers, ethnic minorities, Native Americans, seamen, resorts, etc. Most will be small congregations. Many will require going out to where the people are even though the local Episcopal Church may have a lovely church building to offer in town.

- **Preaching and liturgy:** Small congregations need flexibility in liturgy, both in the materials available and in the ways in which liturgy is done. A service led by a deacon or lay person and with a handful of congregants will not look like a Cathedral service. What service resources can be used, and what new sermon materials are available?
- **Music:** As with preaching and liturgy, the music needed for small congregations is different. Musical settings for large church performances do not usually translate well into small church spaces. Small churches need tunes and hymns that do not require an organ, a choir master, and many trained voices.
- **Lay leadership and local ordination:** The fact that the Church can afford fewer full time seminary trained priests has led to an increase in the role of lay people in the Church. Programs for training lay leaders are needed everywhere in every aspect of Church ministry. As more lay leaders are trained, there is a greater call for local ordination of these leaders. Dioceses are looking at programs for training, and there is no single, perfect program that suits every diocese. What do these programs look like and what will work in each diocese?
- **Passion:** No, no! Not sexual passion! We mean passion of the heart; mission. What makes us happy and fulfilled, gives us joy, and makes us feel useful? What questions lead us to identify that passion? When we realize what we want to do is to be Christians loving one another, then we find our purpose and the reason for being a congregation. Time and again, an active mission life brings a congregation together in successful ministry.
- **Latino/Hispanic:** What are some of the key characteristics of vital Latino/Hispanic congregations in the United States today? What makes those small congregations different from their non-Latino/Hispanic counterparts in the Church today? Hear some of the first hand stories of people who have found The Episcopal Church to be a place of energy, hope and vision—all with a Latino/Hispanic flair.

The Commission is very excited about these workshops, and hopes attendees will find ideas to bring home to their dioceses. Small congregations can accomplish almost anything but the methods and materials they need must suit small churches.

In reading past Blue Book reports, it is apparent that many of the same issues previously reported have been problem areas for small congregations for many years. Sometimes progress is made, and sometimes it isn't. Clergy deployment, for instance, has been a chronic problem for small congregations for many years, and it is unlikely to stop being a problem any time soon. Nevertheless, the Commission believes it is always worth the effort to keep trying to address these areas. The numbers make it plain that The Episcopal Church is a church of small congregations, and that is unlikely to change. Many other realities have changed. For instance, as a Church it is not possible to have a seminary trained priest in every parish. It takes about \$100,000 a year from a parish budget to have a full-time stipendiary priest. Successful small congregations, once they get over their disappointment at their inability to fund a full-time paid position and to provide communion every Sunday, adjust their thinking and find ways to move ahead. Morning Prayer, led by lay leaders, with occasional communion services led by a visiting or supply clergy can be a fully acceptable way of worship in addition to being necessary. The financial burden of paying stipendiary clergy is among the reasons for lay leadership and training programs and local ordination programs becoming so widespread across the Church. This is not a "one size fits all" issue, and solutions vary widely.

Many small congregations have found new life by joining with congregations from other denominations. Again, there is no single way to do this, and churches have been very creative in finding ways to join together as God's people. They have found they can move across denominational lines without losing their own traditions and identity. Others have found that focusing on "mission" and finding alternative ways of reaching out to their communities leads to growth in the life and spirit of their churches.

There are several other issues the Commission hopes to continue to examine. Worship in small congregations requires different materials than in a larger setting. Not all music can be sung by a small group. Small congregations may not have the skilled pianists and organists that provide music in large churches. Materials for liturgy should follow the lectionary and should be affordable.

Seminary debt is a huge impediment to taking small church positions, where the pay is often less. Young priests and newer but older priests hesitate to take lower paying positions while they carry large seminary debts.

Many small congregations, particularly in rural areas and in urban areas where the community has changed, support old buildings, too large for the size of the congregation, expensive to heat and cool, and in need of substantial repairs. Although having fully paid buildings is in many ways a blessing to small congregations, the existence of the buildings

can also be an impediment in making the decisions and taking the actions needed for a small church to survive and attract new members to replace those that move away or die. Some congregations have sold their buildings and now meet in stores, theaters, schools, member's homes, and so on. The relief from the burden of the building has led them to expanded mission and ministry and created a new life for the group. Small churches may need to embrace the new technologies and methods of communication that are so increasingly important in our world in order to effectively attract and invite youth and young adults.

General Convention actions can be insensitive to the realities of small congregations. Economic justice actions appropriate for large congregations often have a devastating effect on smaller places and smaller budgets. Lay pensions, changes in health insurance, and pension policies often are not affordable in small church budgets. Small congregations which find paying for a priest difficult will either go without or cut back lay employment, relying instead on volunteers. At General Convention it would be helpful for small congregations to be kept in mind when considering legislation.

The Commission expects in its future work to collect different models for ministry in small congregations and make them more readily available to the Church. It will also include other issues: for instance, how much training for small church ministry is available in Episcopal seminaries? How much do seminarians know about what small church work may look like? How can this Commission communicate with the seminaries? Can dioceses and seminaries use Internet technologies and new forms of social media and communication to make education and training more widely available? Can congregations in thinly settled areas leverage Internet technology to reduce the disadvantages they suffer in doing ministry? How can small congregations and dioceses fully utilize available technologies and media to provide more equal opportunities for small congregations to have access to the kinds of resources that are available in larger communities? These are all questions that have been and will continue to be discussed in future meetings.

The web conference training offered through the General Convention office has been very helpful and the Commission has used it for several meetings. Several members are not technologically savvy, but were still able to use and enjoy the system. It is a big benefit for the Commission to be able to meet more often.

Budget Report

The Commission had a budget of \$30,000 for the 2010-2012 triennium. The Commission spent \$1,000 in 2010 and \$14,000 in 2011. \$15,000 remains for 2012. The Standing Commission for Small Congregations will meet in person approximately three times in the next triennium, and it will meet regularly through web conferencing. This will require \$10,000 for 2013, \$10,000 for 2014, and \$10,000 for 2015, for a total of \$30,000 for the triennium.

Proposed Resolutions

Resolution A076 Strengthen Small Congregations

Resolved, the House of _____ concurring, That the Standing Commission for Small Congregations in partnership with the Office of Congregational Vitality publish information about effective ministry practices for small congregations currently in use and being developed in small congregations and dioceses; and be it further

Resolved, That the Standing Commission for Small Congregations collaborate with other Commissions, Committees, Agencies, Boards, networks, and organizations throughout the Church (such as Living Stones, the Domestic Missionary Partnership, Ministry Developer's Collaborative, Native American and other ethnic specific ministries, Episcopal Appalachian Ministries, Rural Ministry Network, Center for Baptismal Living, Church Deployment Office) about issues and concerns related to the strengthening of small congregations; and be it further

Resolved, That the Standing Commission for Small Congregations continue strategic discussions with the Church Pension Fund regarding compensation and benefit issues for participating ordained and non-ordained persons serving small congregations; and be it further

Resolved, That the Standing Commission for Small Congregations be an active participant in current and future conversations throughout the Church related to Seminary education and other vehicles of life-long Christian Formation for ordained and non-ordained leaders serving small congregations; and be it further

Resolved, That the Standing Commission for Small Congregations plan with the General Convention Office to make the mission, ministry and vitality of small congregations a major emphasis of the 78th General Convention; and that a budget of \$25,000 be allotted for this.

Standing Commission on Social Justice and Public Policy

Membership

Ms. Valarie H. Crosdale, <i>Chair</i>	Long Island, II	2012
Ms. Sarah Lawton, <i>Vice-Chair</i>	California, VIII	2015
Ms. Laura Russell, <i>Secretary</i>	Newark, II	2015
The Rev. Billy J. Alford	Georgia, IV	2012
Ms. Helen Bluehouse*	Arizona, VIII	2015
Mr. D.C. Bradford III	Nebraska, VI	2012
The Rt. Rev. John Bryson Chane	Washington, III	2012
The Rev Geoffrey Curtiss	Newark, II	2015
Ms. Kelly Faynard*	Central Gulf Coast, IV	2012
The Rt. Rev. Alan Scarfe	Iowa, VI	2015
The Rt. Rev. Prince G. Singh	Rochester, II	2015
Mr. Newland Smith III	Chicago, V	2015
The Rev. Bessie Titus*	Alaska, VIII	2015
Ms. Hisako M. Beasley, <i>EC Liaison</i>	Olympia, VIII	
The Rev. Christopher Johnson, <i>Staff</i>		

Changes in Membership

Ms. Kelly Fayard resigned in 2010 and was replaced by Ms. Helen Bluehorse; The Rev. Bessie Titus resigned 2011.

Commission Representation at General Convention

Bishop Prince Singh and Deputy Laura Russell are authorized to receive non- substantive amendments to this report.

Summary of Work

The mandate for the Standing Commission on Social Justice and Public Policy is to identify study and theologically interpret social justice issues facing the United States and their impact on other nations, and to develop and recommend policies and strategies to the General Convention. [Canon 1.1.2(n)(8)] The members of the Commission have adhered to this mandate as it performed its function and prepare recommendations to the wider Church.

The Commission began its work by setting of goals of encouraging and assisting local gospel communities to be engaged with and within their local place and context, including in the public square, in order to build sustainable communities locally and in the world; and identifying and studying issues that are threats to creating and nurturing sustainable communities so that the Church may urge action to address them. Methodology and strategy of obtaining these goals were discussed with an emphasis on developing public policy statements that interacts between theological and biblical understanding, and partners engaged in this work.

Theology Statement

Every generation of Christian people face the question of their engagement with the community around them, at local, state, national and international level. Even though there was a strong belief in the early Church that they lived in the “end times” the apostle Peter nevertheless asked, in 2 Peter 3:11, “Since all these things are to be dissolved, ‘what manner of people ought we to be?’” Similarly, the apostle Paul, after expounding his revelation about God’s work in Jesus Christ bringing about a righteousness that was procured by faith, in his epistle to the Romans, moves from theology to behavior. He reaches a climax in his treatise on justification by exhorting: “I urge you therefore, by the mercies of God, brothers and sisters, to present your bodies to be a living sacrifice, holy, acceptable to God which is our reasonable worship, and be not conformed to this world but transformed through the renewal of your minds proving what is the good and acceptable and perfect will of God.”

Social justice and public policy are seen as natural consequences of responding to the grace of God offered to us in Jesus Christ. We forgive because we are forgiven; we love because God first loves us; we give because we have received. Furthermore, we are invited to follow and pattern our lives and minds on a God who chose to empty self in identifying with the lowest of creation to actually serve them even with His own life in Jesus Christ. We are taught to pray “your Kingdom come, your will be done, on earth as it is in heaven.” It is clear that how we behave socially or in community is determined by who God is revealed to us to be, and by the manner in which God also behaves towards us.

We experience problems, however, as soon as we turn our attention to the complexities of human life and the structures we create to provide meaning and organize ourselves—especially their development over time. In our finiteness, we only see things dimly. We have increasingly realized that we all never quite see things from the same perspective. In fact, we have come to understand that our local context determines our perspective has value. This is particularly important as we consider group interaction across history and across the globe. One could say that each person’s view of life is in fact a mere one sixth billionth of the whole. It takes great energy and commitment to build a truly communal view or common discernment on any of the social issues that make up the given of our common lives. Agreement on who God is and how God behaves towards us becomes itself a source of debate and division. Yet it should not stop us from seeking a fuller community and a lifestyle that follows the behavior and likeness of our Creator. There are others who have more agreement around what are the actions of God than what we believe about God.

Within these parameters, the Standing Commission on Social Justice and Public Policy seeks to present its work. The Commission is also conscious that we need to also ask “where do we live?” John Perkins speaks of a Christian people relocating into areas of risk in contrast to our proclivity to a commitment to the suburbs, which creates a money drain and a brain drain, leaving the poor in increasingly impoverished areas. This also perpetuates a comfort level of homogeneity which can give rise to the belief that one view of God fits all. Perkins says we need to be aware why we choose the neighbors we do. For this reason, the Gospel challenges us at the roots of our choice of “context” for our lives. We tend to become vigilant for the neighbors we get to know. It must be added that there are many of whom choice of living context does not exist, but is defined by place and situation of birth for an entire lifetime. As the Commission pursued the lead of The Episcopal Church from its last General Convention to focus on alleviation of domestic poverty in which we are speaking about structures that create poverty as well as the care of the poor themselves, especially in the Native American reservations, this issue of identifying our neighbor pressed on us. Through partnership with the Native American Ministry of the Church, we were able to grow a little closer to the first generation of neighbors and to increase our sense of vigilance. We also saw God’s Spirit powerfully at work. We will carry this work from the last triennium forward in 2013–2015, as an endeavor barely begun. We also believe it is one which has the potential to transform our Church in society wherever we are planted.

So the question we face is whether we dare engage the systems around us, especially the question of wealth and its distribution, both in the Church and beyond. Social movement always threatens unity and the comfort of an easy commonality. How can we uncover a common mind, the very mind of Christ, even as we accept a common Gospel?

We are called to scrutinize under the glare of the Gospel our multiple allegiances: political parties, national identities, gender issues, economic status, racial attitudes, educational opportunities and the contexts in which we live, move and have our being. The temptation under the excruciating difficulty of looking beyond these things in the light of God’s revelation of love incarnate is of course to abandon the quest, and dive into the extremes of pursuit of economic gain and geographical dominance on the one hand, and at the other losing oneself in the ease of an assured individualist salvation and the internalizing or spiritualizing of human experience and meaning.

In contrast the witness of Scripture is that the life of God’s people is always about the call to intersect the life of the Spirit with the incarnate lives of all people. Whether we recall Isaiah’s question in Isaiah 58 of the true fast God desires—one of religious ceremony or practical care and compassion—or we hear James reminding us that it is insufficient to wish a hungry person God’s blessing while not lifting a finger to provide them with daily bread, the message is constant: our God is one who comes among us in tangible form to serve, and we are called to manifest our faith in our embracing each other and not turning away from one another, and in a tangible way.

A further sampling of Scripture produces a steady call to social responsibility and accountability. We cite the following:

- 2 Corinthians 8:1-9 declares the indivisibility of a people reconciled by God in Christ, and thus identified with one another in material generosity;

- 1 Corinthians 7:4 addresses human sexuality describing it in terms of acts of mutual self-giving, and giving authority over one's own self to each other, stressing that our sexuality is more about the other person than it is about our own self;
- Galatians 3: 27-28 describes the new person in Christ – no longer defined by gender, social status, racial or religious standing;
- Zechariah 8: 4-6 depicts an ideal city where old men and women sit in conversation without fear, and young children play safely in the streets;
- Micah 6:8 reminds us of God's requirements for doing justice, loving kindness, and walking humbly with God;
- Amos 5:24 invites us "to let justice roll like a river and righteousness like a never ending stream";
- Luke 4: 16-19 tells of Jesus choosing in the opening remarks of his public ministry the words of Isaiah 61, defining his ministry as bringing good news to the poor, proclaiming liberty to the captives, recovering sight to the blind, releasing the oppressed, proclaiming a year of Jubilee;
- Matthew 25: 31-46 declares the "big five" of the Christian cause: visiting prisoners, feeding the hungry, clothing the naked, sheltering the homeless, and tending to the sick, only to find Christ in the midst of them all;
- Luke 15 emphasizes through the parables of the lost sheep, the lost coin, and the Prodigal Son how God's eyes are on the lost, the invisible ones of society, and how God prefers to leave the secure places to seek them out;
- Romans 12: 9-21 describes relationships rooted in grace which by faith can grow a mutually honoring community where even enemies are heaped with love;
- Philippians 4: 8-9 outlines the priorities of positive and right thinking when we rest on God;
- Philippians 3:20 presents the dual nature of our citizenship shaped by the grace of the new creation, challenging our ethnocentricity;
- 1 Timothy 6:9-10 warns of the dangers of our economic choices; and
- Revelation 22: 1-5 promises an end vision of cosmic harmony where the icon of divine rule is a "lamb" seated upon a throne, a sign of the essential non-violence of God's power.

Embracing the gift of salvation in Christ, and committing ourselves to the scriptural tradition which Jesus interpreted, we have no choice but to engage in social action. In so doing we participate in the outflow of God's very character as demonstrated in God's engagement of humanity through incarnation and sacrifice. Similarly, just as God's action sets us free from sin, we work in social action for the setting free of humanity from our worse self and the evil it can often incarnate. God invites us to be open to transformation by becoming a Church with porous boundaries. This is the way we walk with one another even if we don't always agree on the ways to address individual issues. God also asks us to be changed by becoming a Church ready to choose neighbors often different from ourselves. Only this way can we grow more vigilant for the least of God's children, and for those most frequently ignored. This is where we find God most often present and it is to this place we are privileged to go.

On this basis, the Commission members asked what some primary issues of the present age are for consideration by the General Convention. The Commission has been moved by engagement with the Native American communities within the Church, and a number of proposals ask the Church to continue the process begun in 2009. Secondly, the Commission is very aware of the inequities existing around the topic of wealth, and believes the Church has something to say about economics and the quality of life; as such, there are resolutions regarding credit issues, and mortgage reforms. These are new areas of concern for the Church, but the Commission reminds that Jesus had more to say on economics than any other social topic. Thirdly, in terms of issues Jesus named in Matthew 25, "the big five," the Commission sees reform of the criminal justice system as pressing especially as it concerns the rehabilitation of prisoners and the deployment of alternative sentencing. The Commission acknowledges that the tragedy of HIV/AIDS continues to present, and urges renewed energy and updated resourcing on the part of the Church in AIDS ministry. Finally, the Commission believes that social justice and public policy should be tackled at the most local of level. One way is to present resolutions by promoting individuals and congregations involvement in social change by serving those in prison, giving a specific number of hours service per month working with those seeking to alleviate poverty, or by twinning between congregations across racial, ethnic or cultural lines in an action of choosing new neighbors.

At a time when civic discourse is abrasive and polarized, it is essential the Church provide a third way, even if it be way which shows that disagreeing brothers and sisters can walk together in unity and love. Currently, discourse intends to acknowledge the loudest screams to be studied and acted on. Individuals are limited in what each can do, and all need to pursue passionate spirituality with thoughtful engagement. While we are called to bring attention to our discerned areas of passion, we must be careful not to unintentionally exclude the voiceless. We need pathways and structures to move ahead as community without creating more of a polarizing "us-them" culture. As passionate advocates we end up

creating such dichotomy unintentionally without communal accountability. When we hold individual responsibility and communal discernment in balance we may become more of an empowered beloved community reflecting the justice and peace of God.

We are a people who have always recognized that we become what we pray. The Commission invites the Church to bring into daily use the prayers for the social order, found on pages 826-828 of the Book of Common Prayer. These prayers could shape faith communities over the next triennium. Connecting with those prayers, we pray:

O God our heavenly Father, you have blessed us and given us dominion over all the earth; increase our reverence before the mystery of life; and give us new insight into your purposes for the human race, and new wisdom and determination in making provision for its future in accordance with your will; through Jesus Christ our Lord. Amen.

The Commission took action on four resolutions referred by the 76th General Convention. Resolution 2009-A163 was referred to the Executive Council Committee on HIV/AIDS, to determine what accounting there has been for this AIDS tutorial. The Commission also commends the National Episcopal AIDS Coalition (NEAC) for their educational materials, and encourages dioceses and parishes to use their resources as they continue to remember AIDS is still growing in the United States and around the world. The Commission also encourages congregations to raise awareness of HIV/AIDS, and affirm their continued support of World AIDS Day.

Criminal Justice

The 76th General Convention referred Resolution 2009-A109 to the Commission; after review and investigation, the Commission presents the following resolution.

Resolution A077 Model Prisoner Ministry

Resolved, The House of _____ concurring, that the 77th General Convention commit to the Biblical call to “proclaim release to the captives” and to set the prisoners free,” and be it further

Resolved, that justice must be done for victims and offenders alike; and be it further

Resolved, that The Episcopal Church is firmly committed to a system of justice that seeks to provide prisoners with assistance both before and after their release, including alternatives to prison where appropriate, and programs in prison offering offenders the chance to learn job skills and complete education; and be it further

Resolved, that The Episcopal Church seek to address the concern of prisons built in remote areas resulting in further separation of families thus making the situation for juvenile offenders particularly difficult; and be it further

Resolved, that The Episcopal Church develops a social statement on prison reform and The Death Penalty; and be it further

Resolved, that The Episcopal Church commit the sum of \$100,000 to develop and implement a model program based on the above resolve in this Resolution, in partnership with interested others, at an appropriate penal facility in the United States; and be it further

Resolved, that The Episcopal Church recognize and express its gratitude to the many ministries of the church, including those of prison chaplains, volunteers, parishes and dioceses that work to support prisoners and their families; and be it further

Resolved, that the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$100,000 for the implementation of this Resolution.

Explanation

The commission discussed extensively its past financial issues and to what facilities, federal, state, temporary or permanent these finances should apply and whether the Bishop Suffragan for Federal Prisons should be asked to create a model that can be replicated at the state level. Based on this discussion it was decided that the requested amounts should remain the same.

The Standing Commission on Social Justice and Public Policy recognizes that the funding requested in the last General Convention was not available and may not be in the next Triennium. However, as Federal, State and local governments cut back on the incarceration of non-violent prisoners the need for a model program will be critical. That program could bring together public and private partnerships already working in the areas of addiction, domestic violence, health care, child welfare, employment and poverty. The call to ministry could be made by this General Convention for a gathering of individuals interested in developing the model and moving it forward. Those answering could be brought together electronically. The cost could be held to a minimum and once the model was developed funding could come from many sources.

Education

The 76th General Convention also referred Resolution 2009-A110 to the Commission. The Commission found that it was not able to undertake the request made in this resolution without the resources and capacity needed to fulfill it. The Commission does acknowledge that the information requests can be helpful to the Church, and asks the Church to consider how this information can be obtained.

Genetics

Members of the Commission met with Mark Diebel from the Diocese of Albany, who gave a presentation in support of a resolution referred by the General Convention. The Commission was unable to agree on an appropriate action and have decided to present it for consideration by the 77th General Convention.

Resolution A078 A Right to Human Identity

Resolved, the House of _____ concurring, That the 77th General Convention of the Episcopal Church urge all dioceses to adopt the following statement:

Personal history is a fundamental human right and knowledge of one's entire parentage should be assumed as part of a person's natural property.

And be it further;

Resolved, That the 77th General Convention urge all dioceses to adopt the following statement: That all state legislatures be urged to establish procedures that would enable adoptees (upon reaching legal age) to secure current information regarding their historical heritage, medical history, and genetic derivation without the necessity of court action.

Explanation

The Episcopal Church has had little formal conversation on issues related to the advances in genetic engineering, and their impact upon our daily lives. At the 76th General Convention, such an opportunity was missed as a similar resolution to this was submitted. Though the resolution passed for debate, it did not get out of legislative committee in time for consideration by General Convention. The Standing Commission on Social Justice and Public Policy believes that a general debate is timely and of increasing importance to the wider Church. It is of note that the Evangelical Lutheran Church in America, in its 2011 Churchwide Assembly received a social statement paper on Genetics.

Adoptees in the United States are not necessarily granted knowledge of their parentage because state law in forty eight states seals their original birth certificate. There are no laws that protect the identity history of children born using artificial reproductive technology. Sperm, egg, and/or embryo donations may not be disclosed to the children so conceived. Similar concerns exist for children born of surrogacy parenting.

Theological grounds for knowledge of one's origins maybe seen in scripture: a) Old Testament scriptural testimony is structured around genealogical narratives; b) the theological concept of adoption witnessed by Paul incorporates knowledge of one's origins; c) Jesus' birth narratives incorporate genealogies; d) the concept of fatherhood is retained in the New Testament. Furthermore, Church history has testified to the importance of blood line in canon law. The theological concept that a person may become a "child of God" by the "Will of God" does not negate other origin narratives, but fulfills them. Narrative theology emphasizes the importance of the human narrative on personal and social levels.

The Episcopal Church has also declared in Resolution 1982-D082 that state legislatures be urged to establish procedures that would enable adoptees, upon reaching legal age, to secure current information regarding their historical heritage, medical history and genetic derivation without the

necessity of court action and with sufficient safeguards provided for the protection of all parties in the adoptive triangle: the adoptee, the adoptive parents, and the biological parents.

The Commission also, based on its visits, meetings, and review of social justice issues, presents the following resolutions to the 77th General Convention for action:

Resolution A079 American Civil Liberties

Resolved, That the House of _____ concurring, That the 77th General Convention, in light of its call to “promote a culture of nonviolence which values love, compassion, and justice, and rejects violence as a means of solving problems” (General Convention Resolution 2000-DO22, “Support the UN’s Decade for a Culture of Peace and Nonviolence”) and its call “That each congregation of the Episcopal Church become a model for peacemaking in our violent society by encouraging its members to commit themselves to nonviolent and peaceable behavior in their relationships with others” (General Convention Resolution 2000-A058, “Encourage Congregations to Adopt a ‘Pledge of Nonviolence’”), express its concern about recent attacks on public, peaceful political activists and their organizations who speak out on human rights issues which may conflict with foreign policy of the United States government; and be it further

Resolved, That the General Convention express its concern of the use of the Antiterrorism and Effective Death Penalty Act (1996), the Patriot Act, and the Supreme Court decision, “Holder vs. Humanitarian Law Project” (June 2010), which allowed the FBI to issue Grand Jury subpoenas to twenty-three peace and anti-war activists in the Fall of 2010 by citing federal law that they provided material support or resources to designated foreign terrorist organizations; and be it further

Resolved, That the General Convention express its concern that these FBI Grand Jury subpoenas have a chilling effect on God’s call to peacemaking; and be it further

Resolved, That the General Convention express its concern that these FBI Grand Jury subpoenas have unduly impacted the Arab, Palestinian and Muslim communities of the United States; and be it further

Resolved, That the General Convention commend those Episcopal congregations for their work on interfaith bridge building, especially between Christian and Muslim communities; and be it further

Resolved, that the Secretary of General Convention send this resolution to President Barack Obama and Attorney General Eric Holder.

Explanation

American government surveillance and oppression of people who challenge United States policy has a long history, including FBI surveillance of civil rights movement leaders: Martin Luther King, Jr., in particular, and Puerto Rican independence advocates. Anthony D. Prince wrote in The People’s Tribune, “the harassment intensified after King publically condemned the war in Vietnam, denouncing the U.S. involvement as irreconcilable with economic and social justice for American’s poor...his assassination came on the heels of an internal FBI report that labeled King a ‘direct threat to American security.’” The FBI’s surveillance program, which became known as COINTELPRO, targeted not only Martin Luther King, Jr. but also the Southern Christian Leadership Conference, the Black Panther Party, the American Indian Movement and many other individuals and organizations. Since September 11, 2001, the Bush and Obama administrations have brought Palestinian, Arab and Muslim activists before Grand Juries, including Dr. Abdelhaleem Ashqar, Dr. Sami al-Arian, and Ghassan Elashi of the Holy Land Foundation. Most recently on September 23, 2011, ten Muslim students who had been arrested for protesting Ambassador Michael Oren’s February 8, 2010 speech at the University of California at Irvine, were found guilty of misdemeanor charges and were sentenced to 56 hours of community service and three years’ probation, to be reduced to one year after the completion of the community service. In late July 2011, FBI training material which contained bigoted and inflammatory views on Muslims came to light.

In the fall of 2010, twenty-three anti-war and peace activists, including Columbian and Palestinian solidarity workers, have been subpoenaed by the FBI as part of what the United States government is calling an investigation into “material support” for groups the United States Department of State has declared “foreign terrorist organizations.” The Antiterrorism and Effective Death Penalty Act of 1996 created this new category of prohibited activity, namely “material support.” Five years later, as one result of September 11, Congress approved the USA Patriot Act which broadened the provisions of the Antiterrorism and Effective Death Penalty Act. Then in June 2010 the Supreme Court’s decision, “Holder vs. Humanitarian Law Project,” according to the Center for Constitutional Rights “marks the first time that the Supreme Court has held that the First Amendment permits Congress to make pure speech advocating lawful, non-violent activity-human rights advocacy and peacemaking a crime.” In summary, the Center for Constitutional Rights contends that “these material support provisions violate the First Amendment as they criminalize activities like distribution of literature, engaging in political advocacy, participating in peace conferences, training in human rights advocacy, and donating cash and humanitarian assistance, even when this type of support is intended only to promote lawful and non-violent activities.” (1) In early October 2010, seventeen organizations and ninety-six individuals signed the “Chicago Faith Community Statement on FBI Raids and Grand Jury.” It reads in part:

“We are people of faith and conscience who condemn the recent FBI raids in Chicago as a violation of the constitutional rights of the people and organizations raided. They are a dangerous step to further criminalize dissent. The FBI raids chisel away and bypass fundamental constitutional rights by hauling activists before grand juries under the guise of national security. An overly broad definition of “material support for terrorism” in the June 2010 US Supreme Court ruling concerns us as people of faith who continue to be actively engaged in humanitarian work and peacemaking... we believe that peacemaking is a sacred commandment...we refuse to remain silent in the face of the latest efforts of the FBI to chill dissent against war by invading homes of peace activists and calling a grand jury with sweeping powers to manufacture fear. We denounce the use of fear and the far-reaching labeling of critical dissent as “terrorism” that tramples on not only our right, but our duty to dissent as people called to a moral standard of justice for all.”

Resolutions on Economics (Tax, Usury, Mortgages, Credit Reporting, and Credit Unions)

Introduction

Recognizing the recent issues facing this county, it has become clear that The Episcopal Church must become a prophetic voice for some of the government practices that assisted in our the United States’ current fiscal situation. After a review of resolutions from past General Conventions, the Commission realized there was dearth of resolutions regarding some key fiscal issues that the United States government faces. This information, coupled with the current debates in the United States on issues of spending, lending, and fiscal management, caused the Commission to contemplate certain issues that the Church needed to speak on. The next sets of resolutions allow The Episcopal Church to have a prophetic voice on some of the most pressing issues of the day.

Resolution A080 Income Tax Reform

Resolved, the House of _____ concurring, That the 77th General Convention of the Episcopal Church commit to working towards a just and fair Internal Revenue Code by adopting the following policies:

- Supporting an Internal Revenue Code that is fair to all classes of peoples and that acknowledges taxing the middle and lower income classes so the higher income classes can receive greater benefit is not beneficial to supporting all peoples;
- Supporting an Internal Revenue Code that Equally distributes the financial burdens and benefits of income taxes;
- Acknowledging the positive results of the poverty alleviation programs within the Internal Revenue Code and fostering their continuation and expansion;
- Supporting an Internal Revenue Code that Recognizes the greatest tax burden should not be shouldered by one class of people but should be shared proportionally based on wealth and income; and understand that one class of people should not reap tax benefits to the detriment of others.
- Supporting an Internal Revenue Code that supports the growth and development of small businesses; and

- Acknowledging that supporting and uplifting the poorest Americans should be the greatest goal of the tax code and where we place our most concerted effort.

And be it further

Resolved, the 77th General Convention of The Episcopal Church encourage The Episcopal Church's Office of Government Relations to speak on behalf of The Episcopal Church's commitment that government funds be used consistently for the alleviation of the needs of the most vulnerable in our society; and that the Episcopal Public Policy Network assist local Bishops, Dioceses and Public Policy Networks with this issue at their federal, state and local setting.

Explanation

The Internal Revenue Code (the tax code of the United States) is a conglomeration of special interest carve-outs, tax abatements for the wealthiest of the wealthy and corporate incentives. Coupled with this are small poverty alleviation programs and tax breaks for the lower and middle income. All of this together creates volumes of a code that continues to overtax some, while not taxing others their proportionate share. To completely create a new tax code is not something The Episcopal Church could do, but the Church can make sure new legislation supports a fair and just code: one that understands poverty alleviation can be done well through tax abatements, tax breaks, and tax credits (such as Earned Income Tax Credit); one that recognizes for every tax break, there is a reduction in income to the United States, hence a reduction in programming.

These programming cuts affect the most vulnerable among us. We need to recognize that the current tax code does not serve all classes of people equally. Some are over taxed while others are under taxed; tax breaks have cost associated with them. For every dollar the United States does not receive in taxes, is a dollar not available for poverty programs such as the Supplemental Nutrition Assistance Program (food stamps) and Section 8 housing supplement. We should support a tax code that is fair to all classes of people.

Resolution A081 Call for Reform Certain of Interest Rates

Resolved, the House of _____ concurring, That the 77th General Convention of the Episcopal Church commit to working towards usury laws that consider the following principles:

- Reforming interest rates such that debts can be repaid in a timely manner without crushing the debtor;
- Creating stricter usury laws which continue to establish the idea of a fair repayment schedule;
- Eliminating a carve out of usury laws and other regulations for the most egregious of loans; and
- Working towards a lowering of the maximum interest allowable by law to 12.99%.

And be it further

Resolved, That the 77th General Convention of the Episcopal Church encourage The Episcopal Church's Office of Government Relations to speak on behalf of The Episcopal Church's commitment that interest rates and usury laws need reformation in our society; and that the Episcopal Public Policy Network assist local Bishops, Dioceses and Public Policy Networks with this issue at their federal, state and local setting.

Explanation

Usury is excessive interest. Rates have been consistently going up since the creation of the United States. The founding of our country set interest rates at 6% and in the 1970s the interest rate was 10%. Now, our Nation's legal interest rate is 39.99%. That means a credit card can charge you \$39 to borrow \$100 legally. Furthermore, loan products such as payday loans, check cashing fees, rapid refund tax return schemes and other car-title scams are exempt from usury laws, and their interest can amount to over 100%. Prohibitions against usury go back centuries, even back to the Bible. Prophets decried usury, our founding fathers decried usury. Usury laws put proportion and equity into the relationship between the lender and the borrower. It allows for repayment capacity. It allows for a production of long term wealth, instead of an economy based on the financial misfortune of

others. We must reconsider our usury laws, strengthen them, and allow interest rates that help the debtor be able to repay and the creditor continue to be able to lend.

Resolution A082 Call for Reform of Mortgage Lending Practices

Resolved, the House of _____ concurring, That the 77th General Convention of the Episcopal Church commit to working towards reformation of the mortgage lending industry by supporting legislation that adheres to the following principles:

- Fair-lending community reinvestment policies;
- Micro-financing and micro-lending;
- Programs to enable homeowners to repay their loans in a just way, and allow them to stay in their communities;
- Transparency in the banking industry, in their consumer lending policies and practices; loan servicing policies and debt buying and selling practices;
- Reject residential lending modes such as sub-prime loans, negative amortization loans, adjustable rate mortgages, mortgages with balloon payments and mortgages that only the interest is paid for a period of time; and
- Reject tax payer support for banking models that do not comply with the above principles.

And be it further

Resolved, That the 77th General Convention of the Episcopal Church encourage The Episcopal Church's Office of Government Relations to speak on behalf of The Episcopal Church's reformation of the mortgage industry; and that the Episcopal Public Policy Network assist local Bishops, Dioceses and Public Policy Networks with this issue at their federal, state and local setting.

Explanation

The mortgage industry is a disaster. Corporate responsibility has been replaced with greed. Lending institutions, knowing they would not be the ultimate owner of the note (mortgage), lent money with wild abandon. Though this has been reigned in, and the pendulum has swung to the other side, it still leaves many current homeowners holding untenable and impossible mortgages. Home Affordable Modification Program and others like it are attempting to fix the wrongs of the past decades. Unfortunately, it is not enough. Lending institutions are still refusing to modify outrageous loans, and communities have more abandoned and foreclosed properties than lived in properties. In some areas, homes are foreclosed upon before one ever sees a Judge. We need more. We need better repayment programs, programs that force banks to come to the negotiation table with real solutions for loan modifications. We need lending institutions to understand that decimating communities so their bottom line looks better is not the answer. We need to regulate lending institutions, making their policies transparent and their practices acknowledge the most vulnerable. We need to think beyond traditional lending, to look for alternatives such as micro-lending and financing and community reinvestment models that are effective.

Resolution A083 Advocate for Reforming Credit Reporting

Resolved, the House of _____ concurring, That the 77th General Convention of the Episcopal Church commit to working towards reformation of the credit reporting industry by supporting legislation that adheres to the following principles:

- Calling for reform of the credit reporting industry such that reports are accurate, fair and used only for the actual benefit of the user;
- Regulating the Credit Reporting industry, so as to require transparent and uniform policies for credit data, reporting and scoring;

- Supporting reform of the industry such that there is an elimination of information that has little relevance to future likelihood of repayment and allowing utilization of reports only for specific purposes; and
- Requiring accountability from this industry.

And be it further

Resolved, That the 77th General Convention of the Episcopal Church encourage The Episcopal Church's Office of Government Relations to speak on behalf of The Episcopal Church's reformation of the credit reporting industry; and that the Episcopal Public Policy Network assist local Bishops, Dioceses, and Public Policy Networks with this issue at their federal, state and local setting.

Explanation

Credit reports can make or break a person. They are utilized for loans, credit card, employment, housing and even bank accounts. A poor credit rating can mean homelessness to a family trying to rent, or joblessness to someone trying to work. Credit scoring is kept hidden to the average consumer. Challenging a credit report is difficult, at best, and usually near impossible. This must stop. Everyone has a credit score, and everyone at some point will need that score for their future. Errors in credit reporting are not just common but the norm. We must ensure that this industry does not continue to progress without regulation. It is currently under regulated and, in some matters not regulated at all. It has for too long been allowed to operate without standards or policies. To ask this industry to be accountable for its errors, omissions and information is but a small step in requiring this much utilized industry to reform.

Resolution A084 Establish Episcopal Credit Union

Resolved, the House of _____ concurring, That the 77th General Convention call upon the Executive Council to authorize the establishment of an Episcopal Credit Union, using existing models like the Federal Credit Union in L.A. and the Chattahoochee Federal Credit Union, that will serve to resource domestic efforts and provide banking in local and marginalized communities; and be it further

Resolved, That the funds of the Economic Justice Loan Fund be incorporated into this credit union; and be it further

Resolved, That the Executive Council report to the Standing Commission on Social Justice and Public Policy on or before August 1st, 2014, for enabling resolutions needed for the 78th General Convention.

Additionally, the Commission considered other resolutions that are important issues of social justice and public policy, which follow.

Resolution A085 Asset Based Community Development

Resolved, the House of _____ concurring, That the 77th General Convention of the Episcopal Church encourage local congregations to participate in the alleviation of domestic poverty through local actions of service as well as advocacy for the poor, the marginalized, and the disenfranchised in their communities; and be it further

Resolved, That the 77th General Convention invite congregations to partner with one another across social and economic boundaries in order to share resources and to engage congregants in the opportunities for service, witness and empowerment; and be it further

Resolved, That the 77th General Convention encourage congregations to use the tools of Asset Based Community Development in our work to alleviate domestic poverty.

Explanation

Increasing disparities in the United States between communities of wealth and communities of poverty raise important questions for The Episcopal Church as we experience a breakdown of our society into separate and unequal parts. The Standing Commission on Social Justice and Public Policy seeks to foster a common mission that seeks to serve all people in their communities. The biblical tradition has a long witness that people with resources are called to respond to those in our communities who are in need, and called to distribute these resources according to need not greed. Similarly, the biblical witness calls upon the people of God to foster communities that are self-sustaining, nurtured, and dependent upon the presence of God. We are called to recognize that all our assets are from God and that we are called to be stewards of these assets for the good of all. Asset Based Community Development seeks to identify the assets already existing in the community and build from there rather than outsiders seeing a perceived need and imposing their plans on the community.

Resolution A086 Native Communities

Resolved, the House of _____ concurring, That The Episcopal Church recognized at the 76th General Convention the pressing challenges to those living in poverty and the working poor throughout this nation and call for new and innovative strategies to address issues related to nutrition, employment, childcare, education, health care, environment and housing, as well as equal protection under law and cultural affirmations; and be it further

Resolved, That The Episcopal Church commends the community development initiative in Native People's communities in the past triennium, recognizing that Native People live in some of the poorest counties in the United States experiencing increasing disparities in income, economic security, health and health care, and quality of life; and be it further

Resolved, That this development initiative emerging from the visions and voices of the local Native People's communities, address community development opportunities using asset-based community development models, identify key federal, state, and local advocacy issues and access the abundant human and financial resources of The Episcopal Church; and be it further

Resolved, That the 77th General Convention of the Episcopal Church commend the work begun by the Office of Social and Economic Justice and the Office of Lifelong Christian Formation and the Office of Native and Indigenous Ministries in sponsoring asset based community development training held regionally throughout The Episcopal Church hearing the voices of people living in poverty and the working poor who are members of our Episcopal congregations and institutions; and be it further

Resolved, That the 77th General Convention of the Episcopal Church commend the strategic plan that establishes domestic development programs for The Episcopal Church in the 2013–2015 triennium and beyond; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$300,000 per annum in the 2013–2015 triennium for the implementation of this Resolution.

The Commission also considered, and concurred with, a resolution passed by the Diocese of South Dakota to be submitted to Convention.

Resolution A087 Resolution on Wealth

Resolved, the House of _____ concurring, That the 77th General Convention of the Episcopal Church direct the Standing Commission on Social Justice and Public Policy, working with the Mission Program Office, to hold three or more regional hearings during the next triennium to explore the significance of this disparity of wealth, its influence on the Church's ability to worship and serve in local communities, to shape and form the mission of the Church; and be it further

Resolved, That the Standing Commission on Social Justice and Public Policy report the results of these hearings to the 78th General Convention, with guidelines for how to proceed forward as a Missional Church; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$150,000 to implement this Resolution.

Explanation

Studies reveal that Americans have little idea that the wealth distribution is as concentrated as it is. Similarly, there is a critical need for education within The Episcopal Church about how to respond to the incredible disparity of wealth distribution.

This increasing disparity of wealth has a significant impact on our congregational life as well as on the vitality of The Episcopal Church, impacting both our spiritual and common life and forcing congregations in neighborhoods of declining wealth to undertake major cutbacks or even to close their ministry.

The situation is evidenced by a loss of many local communities of their ability to maintain self-sustaining congregations, and is particularly severe in our African-American, Hispanic/Latino, Native American/Indigenous and other ethnic communities, making it difficult for us to sustain institutions in our communities; be it;

Budget Report

The allotted budget for the 2010–2012 triennium was \$45,000. Spending thus far was \$9,933.01 in 2010, \$5,229.15 in 2011 with \$29,837.84 remaining and no further meetings planned. The Commission was blessed with almost full attendance to the meetings that were purposefully held in different and diverse areas, it was still not able to exhaust its budget. There is still a lot of work to be done by the Commission as more issues continue to surface in this already crowded area. Nevertheless, the Commission requests that the budget for the next triennium remain at \$45,000.

It is anticipated that during the 2013–2015 triennium, the Commission will meet approximately four times on budget distribution of \$15,000 in 2013, \$15,000 in 2014, and \$15,000 in 2015.

Conclusion

During the triennium, the members of the Commission met three times: in Washington, D.C., Colorado Springs, Colorado, and Bismarck, North Dakota. The Commission looked not only at issues that were recommended by the General Convention, but also dealt passionately and seriously with some of the social justice issues affecting the Church, the United States, and the world. In response to concerns for the continuing disparity and financial resources, the Commission has presented resolutions to the General Convention that are hoped will encourage the continuation of efforts that will eventually lead to remedies. There is overwhelming evidence that there is much more work to be done by The Episcopal Church.

Standing Commission on Stewardship and Development

Membership

The Rev. Grant Wiseman, <i>Chair</i>	Upper South Carolina, IV	2015
The Rev. Benjamin E.K. Speare-Hardy II, <i>Vice-Chair</i>	Southern Ohio,V	2012
Ms. Charlene DeWitt, <i>Secretary</i>	Kansas, VII	2012
The Rt. Rev. Mark M. Beckwith	Newark, II	2012
Ms. Jeannette Huey	Missouri, V	2015
The Rev. Dr. Franco Kwan	California, VIII	2012
Mr. James R. McMahon	Pittsburgh, III	2015
Mr. Gregory Movesian	Colorado, VI	2015
Ms. Olivia V. Osei-Sarfo	Southern Virginia, III	2015
The Rt. Rev. Lawrence Provenzano	Long Island, II	2015
The Rt. Rev. Gregory H. Rickel	Olympia, VIII	2015
Ms. Sandra Swan	East Carolina, IV	2012
The Rev. Canon Timothy L. Anderson, <i>EC Liaison</i>	Nebraska, VI	
The Rev. Laurel Johnston, <i>Staff</i>		

Summary of Work

Meetings

During this triennium, the Commission met three times: November 17–20, 2009 in Chicago, Illinois, June 10–12, 2010 in Minneapolis, Minnesota, and July 6–8, 2011 in Chicago, Illinois.

Charge

The Standing Commission on Stewardship and Development’s mandate is “to hold up before the Church the responsibility of faithful stewardship of time, talent and treasure in grateful thanksgiving for God’s gifts. It shall recommend strategies for stewardship education throughout the Church with special sensitivity to the cultural and linguistic diversity of our Church. It shall recommend programs for long-range planning and development, ensuring that other Church bodies, including the Executive Council, are part of the process. It shall assure that there is an official, periodic gathering, interpretation, evaluation and reporting of stewardship from throughout the Church. It shall help coordinate all Church-wide fund-raising activities.” [Canon I.1.2(n)(9)]

The Commission recognized the important work done in the past including: the creation of the Alleluia Fund, the resolution of Holy Habits, the recommendation to establish the Office of Mission Funding, a call for personal finance and debt reduction formation, sacramental stewardship formation, and options for online giving. Carried out in part by this Commission, the Office of Stewardship of the Episcopal Church, and The Episcopal Network for Stewardship (TENS), all of these efforts helped to support stewardship leaders and offered opportunities to increase the ministry of stewardship at the congregational, diocesan, and wider church levels.

The Commission gathered for its first meeting in Chicago in November 2009, almost a year after the unleashing of one of the worst economic crises since the Great Depression. Survival anxiety hit new heights with a loss of funding across the Church. In response, congregations and dioceses had to engage in difficult cost-cutting decisions and had to adapt to carrying out their missions with fewer resources. As part of this adaptive process, many congregations initiated ministries to the unemployed and began personal finance ministries, helping people to get out of or stay out debt. This unprecedented and difficult time called for a renewed commitment from lay and ordained leaders to address the practical, pastoral, and theological issues of faithfulness and the stewardship of resources.

Expectations (Core Competencies) for Steward Leaders

The Commission pondered the question: “How are we equipping our leaders to help others faithfully explore stewardship and generosity?” To help answer that question, the Commission initiated discussions with key leaders who were addressing the challenges of leadership formation and stewardship.

In its first meeting in Chicago of November 2009, the Commission invited Ed Kruse, Director of Stewardship of the Evangelical Lutheran Church in America (ELCA), to review the process by which the ELCA created a series of core competencies for each of their graduating seminarians. Bishops, seminary deans, and synod leaders had input into the development of these core competencies, which were later adopted for all the baptized.

To further discern the way the Church is equipping steward leaders and best path to do this, the Commission invited key stewardship stakeholders working within The Episcopal Church in the ministry of stewardship to its second face-to-face meeting in Minneapolis in June 2010. Invited guests included: Mr. Donald Romanik, President of the Episcopal Church Foundation, Mr. Tom Gossen, Executive Director of TENS, Ms. Cynthia Cannon, Executive Director of the Consortium of Endowed Episcopal Parishes (CEEP), the Rev. Susan McCone, Director of the Office of Mission Funding, and the Rev. Laurel Johnston, Program Officer for Stewardship and staff liaison to the Commission.

Each of the guests gave a presentation on their organization’s history, mission, objectives, challenges, opportunities, and its current development of stewardship resources. This provided an invaluable learning opportunity of how stewardship is being addressed among stakeholders, initiated conversations about areas of future collaboration, and offered insight into the leadership challenges regarding stewardship.

In an effort to identify expectations of a well-formed steward leader who will have the capacity to shape the ministry of stewardship in his or her congregation or diocese in a healthy and positive way, the Commission created the following resolution to address the question: What expectations does the Church today need to have of a steward leader, either lay or ordained?

Resolution A088 Set Expectations for Steward Leaders

Resolved, the House of _____ concurring, That the 77th General Convention adopt the following expectations for steward leaders in The Episcopal Church:

Proposed Expectations for Steward Leaders in the Episcopal Church

Trusting in God’s Abundance, we will...

Proclaim a Theology of Abundance and Spirituality of Money

- Articulate and share clearly a personal stewardship story as it relates to money, resources, and relationships, and model this practice in community as an example to others;
- Foster a climate that invites others to explore the freedom to be faithful with their money, resources, and relationships;
- Articulate an eternal understanding of financial stewardship to include annual giving, major giving and planned giving;
- Live publicly the holy habits of tithing, daily personal prayer and study, Sabbath time, and weekly corporate worship; and
- Practice the basic principles of personal and corporate financial management leading to a healthy relationship with money as integral to our faith in God.

Teach Biblical and Theological Principles of Stewardship

- Listen to and interpret scripture and tradition with an ear for stewardship themes;

- Speak and preach prophetically, boldly, and regularly about stewardship;
- Engage in individual and corporate study of scripture related the theology of stewardship;
- Raise awareness of the history of stewardship in the life of local congregations and the wider church, including the faithful gifts of those who have gone before; and
- Build up and empower others in these expectations of steward leaders.

Engage and Critique Culture

- Have an informed theological position about social, ecological and economic justice;
- Speak to the vision of a divine economy (oikonomia) and the ways it is in tension with our global economy;
- Articulate the tension between the current consumer culture and following Christ; and
- Gather and empower groups of people to inspire action around common missions and goals.

Embrace the Interconnected Relationships between all Persons and Creation

- Understand our central call to steward the well-being of the entire created order;
- Speak to the impact of our lifestyles on all of God's Creation;
- Discern and enable the unique gifts of people to build up the Kingdom of God; and
- Utilize diverse approaches to stewardship based on generational and cultural differences.

Explanation

The Standing Commission on Stewardship and Development proposes this resolution designed to begin a conversation on what might be the expectations for lay and ordained persons in the area of stewardship. They can serve as a model for steward leaders as they look for ways to improve their skills and as a set of goals to work towards. It starts with biblical principles which reveal, in the New Covenant, a changed perspective of what stewardship is. Jesus, while supporting the act and practice of the tithe as a rule of life on earth, took the faithful life of a steward much further. Jesus did not ask for 10 percent, but instead 100 percent—everything. In His vision stewardship is seen as all that we are, all that we have, all of the time. In our tradition, in the sacrament of baptism, we are sealed by the Holy Spirit and marked as Christ's own forever. This is a total and unequivocal laying down of ourselves, our souls, and bodies, as living sacrifices. Through baptism, we enter into the household of God. The word steward comes from the Greek word "oikonomia," which means manager, caretaker or steward of that household. These expectations were developed with a deep understanding that our call to be stewards goes significantly beyond the reality of money. However, we also recognize that this power can become easily obscured by our many machinations undertaken to "soften" the difficulty of this topic in, and on, our lives. The power of money is pervasive in our living, and the Church is in no way immune. We believe, however, the Church should be the "household" that forthrightly meets the challenge with which this power presents us. So much depends on our getting right with this power, not the least of which is the justice envisioned by our Savior for this world and the world beyond. So we propose these expectations with a balance that incorporates a more holistic approach to stewardship, including our time, our relationships, our human gifts, and God's creation we have been given to cherish and protect, while not obscuring our very real need to confront the power of money. We propose these expectations with a deep thankfulness for all the stewards who have gone before us in this work, and knowing completely the reality that the life of a steward is the very way of life for any follower of Christ.

Commitment to Holy Habits as Renewal of Baptismal Vows

Commission members recognized that articulating the expectations of a well formed steward leader could be helpful in identifying the challenges and opportunities of leadership in a 21st-century church. To that end, the Commission also recognizes that is the commitment of daily practice, disciplines and habits that invite the ministry of the baptized into a deeper walk with Christ.

In an effort to re-enforce that stewardship of faith is a year-round process, not just a “seasonal ask” during the annual giving or pledge campaign, the Commission puts forth a resolution committing parishes and diocese to make a liturgical act related to the holy habits during the Great 50 days of Easter.

Resolution A089 Holy Habits and Renewal of Baptismal Vows

Resolved, the House of _____ concurring, That the 77th General Convention encourage that in the great fifty days of Easter the people of The Episcopal Church make a commitment to practice the holy habits of weekly worship, prayer, scripture study, tithing, and honoring the Sabbath as part of the renewal of baptismal vows; and be it further

Resolved, That the Office of Stewardship, The Episcopal Network for Stewardship, and the Standing Commission on Music and Liturgy develop a readily available liturgical resource that prayerfully invites Episcopalians to embrace the practice of holy habits to nourish and strengthen their vows in living out their baptismal covenant.

Explanation

The early Christian community understood baptism to be about human transformation. The person receiving the sacrament of baptism was to emerge from the baptismal waters a new person in Christ with a new set of values, priorities and commitments.

Each time we renew our baptismal vows in community, we profess that we share in the death and resurrection of Christ. Dying to self is the process of conversion that allows us to mature into the full stature of Christ. St. Paul, the first great theologian of baptism, expressed its meaning in terms of a break with the old and beginning of new life in Christ. He understood well the reality of being sealed by the Holy Spirit and marked as Christ own as a summons to a lifelong covenantal relationship with God in Christ. Baptism is the radical sign of the new framework for human life. It is the sacrament that underlies the meaning of Christian practice.

The renewal of baptism vows calls us back to our true identities--son and daughters in God’s household. God’s household is marked by the vision of Shalom, the biblical understanding of peace, justice, health, wholeness, harmony, the condition that allows all living things to reach their potential of wholeness. The word steward comes from the Greek word *oikonomia*, which means manager or caretaker of the household. As members of God’s household, we are called to steward God’s vision of shalom. Our baptismal promises show us a way forward in building up God’s household.

During the great fifty days of Easter, we are called to celebrate our life with Christ and to recommit ourselves to the beliefs and practices of our Baptism. In the renewal of our baptismal vows, we invite members throughout the Episcopal Church to commit to the holy habits of tithing, daily personal prayer, scripture study, Sabbath and regular corporate worship—practices that strengthen nourish, and reflect baptismal living. Holy Habits was introduced at the 2003 General Convention and approved in resolution A135 which called all members of the Episcopal Church to be encouraged to develop a personal spiritual discipline that includes, at a minimum, the Holy Habits of tithing, daily personal prayer and study, Sabbath time, and regular corporate worship. (See further explanation of Holy Habits below).

The Commission asks that those engaged in stewardship formation of the church such as The Office of Stewardship, The Episcopal Network for Stewardship and the Standing Commission on Liturgy and Music create a readily available liturgical resource to the Renewal of Vows that includes a commitment to practice the Holy Habits

Baptismal living is a communal and worshipful endeavor. The creation of an intentional prayerful pledge commitment to practice holy habits during the season in which we re-commit to the promises made in our baptism will replenish and saturate God’s adopted sons and daughters with a vibrant and vital faith to continue in building up God’s household.

Addendum

2003 Report to the 74th General Convention
Explanation Holy Habits

We understand God’s invitation to be faithful stewards as a call to a lifelong journey of repentance, conversion, and renewed life. God calls us to grow into the *imago Dei* that we are created to be. Often, faithful response will require us to make choices which challenge our culture’s obsessions with scarcity, self-sufficiency, and acquisitiveness.

We are called to be stewards of our faith, of Creation, of civil society, and of our lives. None of this comes naturally, it requires both faith and commitment and so, and the church has developed a number of practices and disciplines or holy habits to help us on our journey. All of these find expression in our baptismal vows.

At the center of our individual and corporate lives is the call to be stewards of the Gospel. We are called not just to live our faith in Jesus Christ, but also to proclaim that faith by word and example. This finds expression in the way we work, pray, and give.

Standing Commission on Stewardship and Development

We are entrusted with the stewardship of creation. This means we must reflect on our use of resources and on what it means to have been given the care of the whole world and charged to rule and serve all God's creatures. The Baptismal promise to strive for justice and peace impels us to be actively involved as citizens of our communities, nation, and world.

To live as Christian stewards is to be intentional in our use of all that God has given us. Certainly that includes the first fruits tithing of our material wealth as a reminder and symbol of our thankful acknowledgement of God as the gracious source of all and as a way to begin dealing with our addiction to money. It also includes the discernment, cultivation and use of our skills and abilities to further God's work in the world, the mission Dei. Because our gifts differ, and because we sometime find it difficult to recognize and develop our own God-given giftedness, our baptism grafts us into the body of Christ. We are to recognize the imago Dei within ourselves and within every human being.

One of the great stewardship challenges of our age is our stewardship of time. We live in a culture that offers nearly infinite diversions and demands that we fill every moment with activity. There is no greater need, and nothing more counter-cultural, than for us to reclaim Sabbath time. Not only is the commandment for Sabbath time the second-longest of the ten; Sabbath is part of the order of Creation it is the very culmination of Creation. As the Church and as dioceses, parishes, and individuals it is imperative that we find ways to teach the absolute necessity of Sabbath as part of individual spiritual life and that we encourage and enable our bishops and clergy to model the balance of activity and Sabbath.

The Earth Charter and Environmental Stewardship

Mike Schut, Program Officer for Economic and Environmental Stewardship, joined the Commission at its meeting in Chicago in July 2011. Mr. Schut offered an overview of the history of the Earth Charter and pointed to examples of how dioceses and congregations have embraced and carried out specific parts of this broad-reaching document. He called for the Commission to respond to it with action steps. It is the mind of the Commission that those action steps are contained in the resolution submitted regarding the expectations of a steward leader.

Budget Report

The Commission spent \$10,648.98 in 2010 and \$10,896.34 in 2011 on meeting expenses. The balance remaining this triennium is \$14,454.68 (as of 12/2011).

Conclusion

As the work of the Commission continues into the next triennium, it will continue to recommend strategy for Stewardship education, and further develop opportunities for enabling and equipping steward leaders in the Church. The Commission intends to work to develop more resources related to the "Expectations of a Steward Leader" through work with Bishops, Diocesan Stewardship Officers, Seminaries, and other Stewardship leaders, and intends to continue to develop opportunities to educate and grow conversation around stewardship and development in The Episcopal Church.

Standing Commission on the Structure of the Church

Membership

Membership List

Ms. D. Rebecca Snow, <i>Chair</i>	Alaska, VIII	2012
The Rev. Morgan Allen, <i>Vice-Chair</i>	Texas, VII	2012
Mr. Thomas A. Little, <i>Secretary</i>	Vermont, I	2015
The Rev. Jennifer Baskerville-Burrows	Central New York, II	2015
Mr. J.P. Causey	Virginia, III	2015
Canon Judith Conley	Arizona, VIII	2012
Mr. Vincent Currie, Jr.	Central Gulf Coast, IV	2015
The Rt. Rev. S. Johnson Howard	Florida, IV	2012
The Rt. Rev. Jeffrey Lee	Chicago, V	2015
Ms. Jennifer Railing	Central Pennsylvania, III	2012
The Rt. Rev. David M. Reed	West Texas, VII	2012
The Rev. Bob Sessum	Lexington, IV	2012
Ms. Vycke McEwen, <i>EC Liaison</i>	Oklahoma, VII	2012
The Rt. Rev. Wilfrido Ramos-Orench, <i>Staff</i>	Central Ecuador, IX	

Changes in Membership

Three changes in membership occurred during the triennium: Bishop David Reed replaced Bishop Clifton Daniel in July 2010, J.P. Causey replaced Linda Curtiss in September 2010, and Bishop Johnson Howard replaced Bishop Victor Scantlebury in April 2011.

Representation at General Convention

Pursuant to Canon I.1.2(l), Deputy Thomas A. Little and Bishop Jeffrey Lee are authorized to receive non-substantive amendments to the Resolutions proposed in this report on behalf of the Commission at the 77th General Convention.

Summary of Work

The Standing Commission on the Structure of the Church met in Chicago, Illinois in November, 2009; and in Linthicum, Maryland in October 2010 and June 2011. In addition, the Commission met via telephone or Web conference call sixteen times. Detailed accounts of the Commission's proceedings can be accessed on the General Convention website.

The Commission's assignments from the 2009 General Convention included seven substantive areas of research, analysis, and recommendations: current diocesan configurations, the role and term of the Presiding Bishop, the cultural homogeneity of the canons, provinces, Church agencies, chancellors and parliamentarians (Resolution 2009-A127); a second look at the nominating process for the Presiding Bishop (Resolution 2009-A121); and a second look at the office of Registrar (Resolution 2009-A060). In February 2011, Executive Council requested that the Commission convene a consultation of representatives from seven interim bodies to address the Church governance reform ideas, concerns and proposals circulating in the Church. The resulting Consultation, held in late May 2011, generated a great deal of additional work for the Commission, as reported below.

Review of Canonical Mandate

The canonical mandate of the Commission is from Canon I.1.2.(n)(10):

It shall be the duty of the Commission to study and make recommendations concerning the structure of the General Convention and of The Episcopal Church. It shall, from time to time, review the operation of the several Committees, Commissions, and Boards to determine the necessity for their

continuance and the effectiveness of their functions and to bring about a coordination of their efforts. Whenever a proposal is made for the creation of a new Committee, Commission, Board or Agency, it shall, wherever feasible, be referred to the Standing Commission on the Structure of the Church for its consideration and advice.

Response to Resolution 2009-A163

Each Commission member made a commitment to comply with the mandate of this Resolution to complete the web-based, self-directed tutorial on HIV/AIDS.

The Commission members participated in the anti-racism training session included in the orientation meetings held in November 2009, and applied the principles presented to its consideration of the proposed Strategic Plan. On September 28, 2010, Judith Conley led the members in an anti-racism exercise, using 40 questions probing individual attitudes and actions, followed by group discussion.

Executive Council Resolution GAM-009

At its February 2011 meeting, the Executive Council adopted Resolution GAM-009, directing the Commission to coordinate concurrent efforts by Committees, Commissions, and Task Forces regarding strategic planning and structural change. It directed the Commission to hold a consultation with the Joint Standing Committee on Program, Budget and Finance; the Joint Standing Committee on Planning and Arrangements; the Standing Commission on Constitution and Canons; the Budgetary Funding Task Force; the House of Deputies Committee on the State of the Church; and three of Executive Council's standing committees. It further asked for an interim report ten days later with recommendations and a timeline for implementation.

The Commission convened the consultation on May 30–31, 2011, to coordinate concurrent efforts by the represented interim bodies regarding strategic planning and structural change for the Church. At the conclusion of this consultation the Commission reflected on what was heard, synthesized central themes and concerns, and adopted a preliminary version of the following report to present to the Executive Council at its June 2011 meeting as recommendations for next steps. What follows is the Commission's final version of that preliminary report, which includes recommendations for eleven Resolutions.-

Assumptions

Several working assumptions undergirded our deliberations.

- We agreed that the governance structure of The Episcopal Church is a representative, unitary government with the General Convention at its head.
- While the General Convention has ultimate authority and responsibility to determine structural and policy issues and to articulate a broad mission vision, the Church's structures disperse significant power and responsibility for carrying out mission to the diocesan level, and within each diocese, to the congregational level.
- Thus the structure is necessarily multi-layered and complex. To honor it well requires regular reassessment.
- We find no conflict between the hierarchical nature of the Church and the fulfillment of its mission at more local levels, when they have or can be provided with the resources for appropriate ministry responses.
- At its best, our structure embodies our values and provides for creative tension between institutional stability and fluidity for mission.
- We see as foundational the need to hold up the ministry of all the baptized, by striving to ensure that all voices have an equal opportunity to be heard.

The key values reflected in these assumptions are:

- the need for and expectation of innovation at every level coordinated with the giving and receiving of support among all levels;
- application of structural flexibility to better respond to God's call; and
- commitment to increasing diversity in the Church's governance. Using these values as a lens, and recognizing that they often don't overlap with current realities, we offer a number of proposals generated in our post-Consultation discussions.

We do not offer them as final answers to what a re-energized structure might look like; rather we want to assure that the right questions are asked so that all members of the Church can live out their baptismal ministries in a structure

that honors effectiveness over efficiency and provides the stability necessary to support an atmosphere of flexibility and nimbleness for ministry and mission.

Encouraging Subsidiarity

We are called today in The Episcopal Church to witness and serve in a time characterized, in both the domestic and international parts of our body, by fast-changing needs of populations who are driven by experiences and values quite different from those of earlier generations and of each other. Yet we are one body as Paul teaches us, united by and in the love of God incarnated for us in Jesus Christ, whose values do not change. In this time of social and cultural upheaval and widespread catastrophes of diverse kinds, how is this manifestation of the body of Christ called the Church able to respond? Clearly there is no single right answer to the pressing questions that present themselves daily to the Church. But we also know from Paul that the body has many parts, each with its own gifts and talents suitable to particular tasks, yet unable to say to any other part “I have no need of you.” Our challenge is empowering the best and most effective use of our gifts and talents in the circumstances that call out for action while also maintaining our unity as a body.

Because General Convention is the center of our structure, it creates and symbolizes our ecclesial unity, which is reinforced by the Book of Common Prayer in expressing and symbolizing our theological unity. Within that unity, authority to govern dioceses and congregations and to exercise the ministry of all the baptized is broadly dispersed making room for as wide a vision of ministry responses as human imagination, guided by the Holy Spirit and supported by other parts of the body, can devise. Still, hierarchy, and our history of clericalism, can be experienced as stifling innovation when the present times call for a plethora of local initiatives and experiments, which can be quickly conceived, executed, evaluated and, where appropriate, shared widely.

“Subsidiarity,” as applied to the Church, is a term that signifies the appropriate balancing between the unity of the whole and the roles and responsibilities of its parts, all working toward and measured against a sense of the good of the whole. In searching for that proper balance, decision makers must be attuned to the capacity for effective action at any given level, so that those stepping out in ministry are neither over-burdened nor under-burdened. General Convention—the Church gathered in its fullest embodiment—sets the parameters of “the good of the whole” through its resolutions, which are then turned into action by the several “members of the body” through their diverse ministries. Keeping true to the “good of the whole” requires reciprocal communication and assessment so that all parts may be held accountable by each other to those commonly identified parameters.

Since all the baptized are the hands and feet of Jesus, ministry must be empowered at the local level, whether diocesan or congregational, formal or informal. We recognize these local faith communities to be organic building blocks where members are formed for mission and service at the local, diocesan, provincial and Churchwide level. At the same time, we recognize that successful ministries at the parish level may depend on support and oversight from the diocesan level, and support for the parish from the diocesan level may depend on support from the province or from the Church Center. Facilitating communication and resource sharing, while still honoring local initiative, will be critical forms of support for maintaining the effectiveness of the several parts of the body as well as their awareness of being part of, and responsible to, the whole.

An outline of an answer is clear. Given the unitary structure set out in the Constitution from its earliest versions, governance of this Church and its relations with the Anglican Communion and other faith communities must be exercised at the level of General Convention. General Convention must also decide, through the Constitution and Canons, whether, when, and how to delegate or share governance responsibilities. General Convention may also describe a larger vision of Churchwide mission. Only the dioceses, however, can discern their particular piece of the larger mission vision in the circumstances in which they and their congregations find themselves. The consultation focused on the need to ensure that practices and organization of Churchwide structures, such as the Church Center, CCABs, provinces, General Convention, and the House of Bishops, do not become barriers to local innovation and effective ministry responses. The interrelatedness of all such entities requires any consideration of structural change to take into account the impact of a change in one area on the others. As part of this effort, The Episcopal Church must be mindful of local realities when setting Churchwide financial and administrative standards, particularly those that require dioceses and congregations to assume new costs.

The question of how the Church best honors and encourages local initiative raises other basic questions:

- At which level are the voices of all the baptized going to be heard most clearly?
- How can those voices be reflected at other levels?

- At which level are the ministries of the baptized going to be most fully realized and nourished?
- At which level is the development of specialized or specific ministries most effectively supported?

We must also ask more practical questions:

- What tasks are most effectively performed at the congregational, diocesan, provincial, regional or Churchwide levels?
- Is the Church best served by a robust staff gathered in one location with Churchwide, specific programmatic responsibilities, or by a leaner central staff dedicated to ministries best pursued at the Churchwide level but working in tandem with other staff located at provincial or regional levels?
- Does our current headquarters building meet the Church's needs?
- Is the gathering of resources to meet particular needs of local and regional ministries best done on the Churchwide, regional or local level?

There are important policy questions as well:

- Do the Church's Constitution and Canons and the policies that guide our work encourage and support innovative ministry responses?
- Does our current formula for diocesan apportionment support the model of ministry we want to encourage?
- Do our current models of leadership reflect a commitment to encouraging initiatives?
- Where are we already successful in promoting risk taking and the search for creative solutions?

As first steps toward aligning the Church's actions with the subsidiarity principle of encouraging a full range of ministries rooted in the part of the body that will be most effective, the Commission recommends the following resolutions to the 77th General Convention:

Resolution A090 Endorse the Principle of Subsidiarity

Resolved, the House of _____ concurring, That the 77th General Convention embrace the principle of "subsidiarity" as embodying a fundamental truth about effective ministry; and be it further

Resolved, that the Executive Council incorporate the principle of "subsidiarity" into its work, governance, and actions, measuring its decisions about where and by whom ministries will be conducted against the standard of what most advances the common good as identified by General Convention; and be it further

Resolved, that the Executive Council, in consultation with the Standing Commission on the Structure of the Church and other appropriate Church bodies, undertake a thorough review and evaluation of whether current or proposed programs, staffing, offices, office locations, including 815 Second Avenue in New York City, provinces, and budgets are consistent with the principle of vigorously encouraging the exercise of any given ministry by the parts of this Church most appropriately gifted to undertake it; and be it further

Resolved, that the Executive Council report its research, findings, actions and recommendations to the 78th General Convention.

Explanation

This Resolution would endorse the principle of "subsidiarity" as defined within this report: "the appropriate balance between the unity of the whole and the roles and responsibility of its parts, all working toward and measured against a sense of the good of the whole," and make it the yardstick for Executive Council to measure its work against in the future. It would also require the Executive Council to evaluate the administrative parts of our structure, using the same yardstick, and to report back to the 2015 General Convention.

Resolution A091 Reduce Diocesan Apportionments

Resolved, the House of _____ concurring, That the 77th General Convention direct the Joint Standing Committee on Program, Budget and Finance

to reduce diocesan apportionments to allow more monies to remain at the diocesan, and thus parish and regional, levels to support greater encouragement of widespread, effective innovation.

Explanation

To free up resources for more innovation in ministry at the diocesan and congregational levels, this Resolution urges a reduction in the funding formula applied to dioceses.

Ensuring the General Convention's Effectiveness

Having reflected on and reaffirmed the unitary governance structure headed by General Convention, we recognize that the General Convention must be enabled to perform its duties in the most effective manner, one most conducive to good decision making. This concern was addressed in part in the guidelines adopted in 1988 for scheduling General Conventions, which called for a convention of 11 days. Resolution 1988-A150, stated, in pertinent part, that a General Convention should run “eleven days between June 15 and October 15. Convention opens on a day selected by the Committee with various committee (possibly 10) meetings for four days prior to Convention.” Resolution 1988-A150 is available online, as part of the Digital Archives of the Church. A proposal to reduce the number of days of General Convention from 10 to 8 failed as recently as 2006 in Resolution 2006-A155.

Nevertheless, recent developments in the organization of General Convention have worked against that goal. General Convention has been shortened several times since 1988 by presentation of budgets that could not support a full-length convention. This led Planning and Arrangements to obtain Executive Council approval of a shorter convention. As observed by experienced deputies, the *de facto* shortening of General Convention compresses the time available to deal with the necessary legislation funneled through the current number of legislative committees which meet simultaneously and thus create scheduling conflicts that prevent deputies and bishops from being heard in a variety of committees on matters of importance to them and their dioceses. This compression of time and competition for witnesses' focus curtails debate in the committees, and also contributes to an atmosphere of impatience with debate on the floor and a desire to limit the speakers heard. These factors also make it more difficult for deputies and bishops to benefit from the informal interactions and associated events that help to embody the diverse face and spirit of the Church, and thus to enrich the context for decision making. These effects are even worse during General Conventions in which a Presiding Bishop is elected. The Standing Commission on Structure sees these developments as deleterious to the health and unity of this part of the body of Christ and to the Church's governance structure, even while recognizing the concerns with costs that have motivated some changes.

Some argue that General Convention costs too much because it meets too frequently and for such a long time. The length of the meeting is a reflection of the volume of business that accumulates when meetings are held only every three years; time must be allowed for receiving the input of witnesses and processing the alternatives if decisions are to be well made. Extending the time between conventions would only produce more business to be done at each convention, requiring more time at each convention for processing effectively the business at hand. Alternatively, separating the business aspects of General Convention from the community building events would not significantly shorten the time needed to process legislation well and would remove an important part of the context for making good decisions. Any extension of the time between General Conventions would mean that decisions necessary between meetings would either be further delayed or dealt with by some other entity, thereby significantly reducing meaningful involvement of “all the baptized” in the governance of the Church.

Some would divide the business and community building aspects of General Convention into separate, more frequent meetings. Adding extra meetings for community building would aggravate any cost problems. The Episcopal Church is a vast, international church in which the cost of merely getting to the same city argues against more frequent meetings. The likely effect of holding separate meetings is that attendance at the non-business session would soon dwindle. Despite these concerns, the current cost of General Convention, the heart of the Church, to the budget of the Church is less than \$.08 of every budget dollar.

The cost of participating in General Convention, however, is a significant consideration at the diocesan level. The transportation and housing of deputies has been a challenge with which some dioceses have found creative ways of dealing. Now more dioceses find their budgets straining to support a deputation of eight, so that the 77th General Convention will likely see an increase in limited deputations. Sources of aid need to be sought at all levels of the Church if the vitality of its key governance structure is to be maintained. For example, a pool of funds for deputies' assistance could be established in the General Convention Office to be used on the request of dioceses who must restrict

the number of their deputies for financial reasons. Similarly, at the diocesan level, consideration could be given to the amount committed to sending their bishops to other meetings. For some six triennia, the bishops have been called to two meetings of the House of Bishops per year between General Conventions. To the extent that diocesan budgets bear the costs of those meetings, reducing that number to one per year could free up some funds that could be applied to help the dioceses send more lay and clergy deputies to the General Convention.

The Commission, therefore, recommends to the 77th General Convention the following resolutions on honoring our structure:

Resolution A092 Length of the 78th General Convention

Resolved, the House of _____ concurring, That the Joint Standing Committee on Planning and Arrangements schedule the 78th General Convention for not fewer than ten days, in accordance with the guidelines adopted in 1988.

Explanation

This Resolution would direct planners for the 78th General Convention to follow the existing 1988 guidelines for scheduling General Conventions.

Resolution A093 Fund for the Length of the 78th General Convention

Resolved, the House of _____ concurring, That the Joint Standing Committee on Program, Budget and Finance, consider funding in the budget for 2012–2015 for the 78th General Convention to be at least ten days.

Explanation

This Resolution would press the Joint Standing Committee on Program, Budget and Finance to provide adequate funding for the 78th General Convention to last at least 10 days.

Resolution A094 Establish Financial Assistance Fund for Deputies

Resolved, the House of _____ concurring, That the Joint Standing Committee on Program, Budget and Finance consider establishing a fund for assistance for deputies from dioceses with financial need, to be administered by the General Convention Office, to ensure that in each Diocese, at least two Deputies from each Order may attend the 78th General Convention.

Explanation

Currently a “scholarship fund” exists to help bishops from dioceses with limited resources attend the meetings of the House of Bishops. This Resolution would create a similar fund, administered by the General Convention Office, that enable such dioceses to provide broader participation by lay and clergy deputies at General Convention.

Resolution A095 Frequency of Interim Meetings of the House of Bishops

Resolved, the House of _____ concurring, That as a matter of stewardship for the Church, the House of Bishops consider reducing its interim meetings to one per year, except in exigent circumstances.

Explanation

This Resolution requests the House of Bishops to consider reducing the number of times they meet between General Conventions in order to free up the diocesan resources that would usually be expended to send the bishop to such meetings, with an eye toward using those resources instead to support other parts of local ministries.

Supporting Diversity

Another concern expressed regarding General Convention is that it does not necessarily reflect proportionally the richness of The Episcopal Church’s diverse membership. The opportunity of providing diversity of all types arises in the dioceses as they elect their deputies. Although some end up with diverse deputations, all would do well to hold up the value of diversity at the time of their elections. One factor that may hamper efforts to achieve a diverse deputation is the personal cost any given deputy bears in terms of time away from job, family, and other commitments or opportunities. Some believe that those individual costs contribute to a lack of diversity by preventing persons from particular demographics from running for deputy, e.g., young adults or persons who do not have much paid vacation time or the resources to provide for their families’ needs while they are away. Dioceses therefore must be creative, not only about

identifying those with the gifts and voices needed at General Convention, but also about finding ways to support their attendance financially and practically. The structure of The Episcopal Church is sufficiently flexible to permit creative solutions without stifling the institution of General Convention itself. For example, dioceses already usually bear the cost of travel and housing for bishops and deputies, which allow individuals who could not afford those expenses to participate.

Additionally, a system of easy transfer of legislative duties to an alternate already exists. This system could be used by one or more deputies intentionally elected to “job-share,” allowing two or three deputies each to serve for 3 or 4 days, thereby missing less work or family time. A diocese or congregation could help organize alternative care at home for children who would not accompany their parents. At the General Convention level, the Convention could be planned over two weekends, thus using fewer work days for most people. Programs of age-appropriate childcare, which have been offered at recent Conventions for those who do bring their children, should be continued.

General Convention is not, however, the only place where the Church’s diversity can and should be incorporated. CCABs are important vehicles each triennium for funneling the voices and concerns of the broader Church into General Convention for its consideration in setting mission priorities through budget and policy. The presiding officers who appoint the members of these interim bodies have been diligent in seeking a variety of voices to participate in this work. Interim bodies operate on a more manageable time frame for some who might not be able to make the commitment required by General Convention, and offer a less stressful context for learning about and contributing to the scope of General Convention and the mission and ministry of the Church.

Yet to the extent interim bodies are obedient to their mandates, they tend to work in silos, without established means of interaction with other interim bodies whose work may be of significance to their own assignments. The opportunities for communication and coordination presented by holding the organizing meetings of all CCABs in one place were important gifts to the CCABs in the last two triennia, enabling them to move more quickly into their substantive tasks, and to establish connections that could serve them over the ensuing triennium. The joint initial meeting also offers savings in terms of staff time and travel by allowing several of the orientation and training goals for initial meetings to be handled in the larger group. This practice was unfortunately eliminated from the budget for the 2013–2015 triennium. The Executive Council has been asked to consider whether it could still be funded in the 2012 budget. If not, consideration should be given to making the first face-to-face meetings of the CCABs in the 2013–2105 triennium a joint meeting early in 2013. The initial joint meeting should thereafter be restored for the succeeding triennium, with funding provided in the 2015 budget.

In addition, the consultation mandated by the Executive Council for May 2011 on the topic of the Church structure reaffirmed the benefits of bringing a cross-section of bodies working on similar or related tasks together to be informed and inspired by one another’s work. Providing a means for interim bodies to connect part way through a triennium so that they could discover where their work intersects with another body’s would allow them to sharpen their respective focuses and eliminate duplicative or unintentionally conflicting efforts and recommendations.

The Commission, therefore, recommends to the 77th General Convention the following Resolutions on supporting our diversity:

Resolution A096 Reduce Barriers to participation in Church Leadership and Governance

Resolved, the House of _____ concurring, That dioceses and congregations explore creative ways to reduce barriers to participation in Church leadership and governance, which barriers may include time away from home or employment, or the need to care for family members.

Explanation

It is in the best interests of congregations, dioceses and the Church for their governance and ministries to reflect the full diversity of the Church. To encourage more diverse volunteers for such positions, this Resolution urges dioceses and congregations to be conscious of what may be barriers in their contexts and to seek creative ways to overcome them.

Resolution A097 Fund Initial Joint-CCAB Meeting Following the 78th General Convention

Resolved, the House of _____ concurring, That the Joint Committee on Program, Budget and Finance consider funding in the budget for 2015 for

an initial joint meeting of the newly constituted CCABs following the 78th General Convention.

Explanation

This Resolution encourages adequate funding for a joint meeting in the fall of 2015 of all newly constituted Commissions, Committees, Agencies and Boards, for shared orientation, training and development of work plans for the ensuing triennium. Since the meeting would take place in the fall of 2015, when new members are appointed following the General Convention, the funding must be included in the budget adopted at the 2012 General Convention.

Resolution A098 Fund Initial Joint-CCAB Meeting Following the 77th General Convention

Resolved, the House of _____ concurring, That the Joint Committee on Program, Budget and Finance consider funding in the budget for 2013 for a joint meeting of the newly constituted CCABs following the 77th General Convention early in that year, if one has not been provided for in 2012.

Explanation

This Resolution would provide funding for a joint meeting of all newly constituted Commissions, Committees, Agencies and Boards in early 2013, for shared orientation, training and development of work plans for the ensuing triennium. This funding will only be necessary if such a meeting has not already been scheduled for the fall of 2012, using the remaining balances in the budgets of all Commissions, Committees, Agencies and Boards from the current triennium.

Resolution A099 Fund Web-Based Mid-Triennium CCAB Meeting

Resolved, the House of _____ concurring, That the Joint Committee on Program, Budget and Finance consider including \$5,000.00 in the 2013–2015 budget of the General Convention Office for a general mid-triennium, Web-based meeting of no more than two representatives of each CCAB, or for one or more such meetings of appropriate representatives of CCABs whose work implicates a common topic, for the purpose of sharing the work each has undertaken and its progress on that work and for further coordination and cooperation where appropriate, with the meeting to be scheduled by the Executive Officer of General Convention in consultation with the two presiding officers.

Explanation

This Resolution requests funding for a mid-triennium cross-CCAB meeting, or meetings, so that bodies with shared or overlapping assignments may learn about and from each other's work. The Church has had good success this triennium with smaller Web-based meetings at a low cost. Also, the participants in the May 2011 Consultation on Church structural reform found it helpful to have the opportunity to exchange drafts and views with each other before the Consultation using the GCO Extranet website created for the Consultation. This Resolution therefore proposes a relatively small amount be allocated to trying similar technology for like meetings within common areas of interest in the next triennium.

Resolution A100 Coordinate Church Reform and Restructuring

Resolved, the House of _____ concurring, That consistent with the canonical mandate of the Standing Commission on the Structure of the Church, the Commission shall encourage and coordinate the various reform and restructuring efforts happening within the Church; and be it further

Resolved, that the Standing Commission on the Structure of the Church receive and review these various governance reform and restructuring proposals from around the Church; and be it further

Resolved, that the Standing Commission on Structure develop a framework for diocesan and provincial conversations regarding how to defines mission and how a diocese's ministries and those of its congregations could be enhanced by changes in organization of the Church and provincial staff, program focus and delivery, revenue sharing, and any other important

factors, and shall monitor and collate the results of such conversations; and be it further

Resolved, that the several dioceses of the Church shall hold diocesan conversations on this subject in 2013 and report their outcomes to SCSC; and be it further

Resolved, that following the diocesan conversations, each province shall hold further conversations among its dioceses on this subject, sharing the outcomes of their respective conversations and considering the ways in which the province may be a useful part of the effort to align the missional organization and enhance ministry at the various levels of the Church, and report the outcomes of the provincial conversations to the Commission; and be it further

Resolved, that the Commission report the findings of these conversations and its recommendations to the 78th General Convention; and be it further

Resolved, that the Joint Standing Committee on Program, Budget and Finance consider adding \$25,000 to the budget of the Commission to cover the costs of this mandate.

Explanation

The canonical mandate of the Standing Commission on the Structure of the Church makes it the logical and proper coordinator of the various efforts around the Church to improve, restructure and reform Church governance.

Configuration of Dioceses (Constitutional Amendments for First Reading)

One of the resolve clauses of Resolution 2009-A127 directed the Commission to study “the current diocesan configuration and suggest whether adjustments thereto would be appropriate.” This mandate reflected the awareness that in 2009 several dioceses were struggling to support their bishops and a variety of active ministries given their limited resources. Economic conditions have not improved since then.

The Commission sees dioceses gathered around bishops as the iconic building block of any Anglican church and hence of The Episcopal Church. Thus, the effectiveness and vitality of dioceses is a key aspect of all our ministries. Our dioceses are diverse in many ways, including geographic scope, number of congregations and clergy, funding, organization and staffing. Dioceses are also subject to changing circumstances as they grow or shrink and as the world around them changes. In some cases, decisions made on diocesan alignments years ago may not fit well the current world in which those dioceses exist. Notwithstanding those changes, dioceses are communities of faith and their histories and successes as communities should be respected and valued.

While the Commission discussed what might be desirable characteristics of a diocese and models of diocesan effectiveness and vibrancy, it was obvious that what is needful to be a thriving diocese raises significant issues which are critical to the structure of our Church. The Commission therefore plans to solicit input on what is expected of a diocese and what it needs to fulfill those expectations, and will continue looking for models for effectiveness and vitality in dioceses. A survey will go out to all dioceses after the 2012 General Convention, to gather information for the 2013–2015 Standing Commission on the Structure of the Church to aid in developing some measures for the Church of diocesan effectiveness and vitality, and hence, viability.

In addition, the Commission recommends the following resolution for consideration by the 77th General Convention:

Resolution A101 Convene Consultation on Diocesan Effectiveness

Resolved, the House of _____ concurring, That the 77th General Convention request that the Standing Commission on the Structure of the Church convene a consultation on the effectiveness of dioceses, with a focus on the potential for re-aligning dioceses to maximize their effective witness and ministry; and be it further

Resolved, that the Committee on Program, Budget and Finance consider including in the 2013–2015 budget \$25,000 to fund such consultation.

Explanation

While there are provisions in the Constitution which enable dioceses to divide and combine, the Commission feels that it would be productive to call for a consultation for dioceses seeking to improve effectiveness and stewardship of resources. Even though the consultation would be open to all dioceses, its focus would be on dioceses which might benefit from considering separating from, combining with, or realigning their boundaries with one or more other dioceses. There are currently some diocesan re-alignment efforts in progress and the Commission encourages them, but seeks to enable additional discussions along those lines. The issues of dividing or combining dioceses are complex and emotional. The consultation the Commission recommends would offer resources to help dioceses identify potential structural changes which could increase their effectiveness and vitality.

Proposed Constitutional Amendment

In reviewing the current provisions for reconfiguring dioceses, the Commission noted that the Constitution does not allow a diocese to take formation actions in the absence of a Bishop. The Commission concluded that while this prohibition is generally appropriate, when two dioceses are considering combining into a new diocese, their process should not be delayed by the absence of a bishop in one of them. An episcopal vacancy might well be the most fertile time for a diocese to consider such a step. An additional advantage might be that the vacancy would not need to be filled.

The Commission therefore proposes the following Constitutional amendments to the 77th General Convention:

Resolution A102 Amend Article V of the Constitution

Resolved, the House of _____ concurring, That the 77th General Convention amend Article V of the Constitution to read as follows:

ARTICLE V

Sec. 1. A new Diocese may be formed, with the consent of the General Convention and under such conditions as the General Convention shall prescribe by ~~General Canon or Canons~~, (1) by the division of an existing Diocese; (2) by the junction of two or more Dioceses or of parts of two or more Dioceses; or (3) by the erection into a Diocese of an unorganized area evangelized as provided in Article VI. The proceedings shall originate in a Convocation of the Clergy and Laity of the unorganized area called by the Bishop for that purpose; or, with the approval of the Bishop, in the Convention of the Diocese to be divided; or (when it is proposed to form a new Diocese by the junction of two or more existing Dioceses or of parts of two or more Dioceses) by mutual agreement of the Conventions of the Dioceses concerned, with the approval of the ~~Bishop~~ Ecclesiastical Authority of each Diocese. In case the Episcopate of a Diocese be vacant, no proceedings toward its division shall be taken until the vacancy is filled. After consent of the General Convention, when a certified copy of the duly adopted Constitution of the new Diocese, including an unqualified accession to the Constitution and Canons of this Church, shall have been filed with the Secretary of the General Convention and approved by the Executive Council of this Church, ~~such~~ the new Diocese shall thereupon be in union with the General Convention.

Sec. 2. In case one Diocese shall be divided into two or more Dioceses, the Bishop of the Diocese divided, ~~if there be one~~, at least thirty days before such division, shall select the Diocese in which the Bishop will continue in jurisdiction. The Bishop Coadjutor, if there be one, subsequently and before the effective date of the division, shall select the Diocese in which the Bishop

Coadjutor shall continue in jurisdiction, and, if it not be the Diocese selected by the Bishop, shall become the Bishop thereof.

Sec. 3. In case a Diocese shall be formed out of parts of two or more Dioceses, each of the Bishops and Bishops Coadjutor of the several Dioceses out of which the new Diocese has been formed shall be entitled, in order of seniority of ~~consecration~~ ordination to the episcopate, to the choice between the Bishop's Diocese and the new Diocese so formed. In the case the new Diocese shall not be so chosen, it shall have the right to choose its own Bishop.

Sec. 4. Whenever a new Diocese is formed and erected out of an existing Diocese, it shall be subject to the Constitution and Canons of the Diocese out of which it was formed, except as local circumstances may prevent, until ~~the same be altered in accordance with such~~ the convention of the new diocese adopts its own Constitution and Canons ~~by the Convention of the new~~ Diocese.

Whenever a Diocese is formed out of two or more existing Dioceses, it shall be subject to the Constitution and Canons of that one of the ~~said~~ existing Dioceses to which the greater number of Members of the Clergy shall have belonged prior to the erection of ~~such~~ the new Diocese, except as local circumstances may prevent, until ~~the same be altered in accordance with~~ such convention of the new Diocese adopts its own Constitution and Canons ~~adopted by the Convention of the new Diocese.~~

Sec. 5. No new Diocese shall be formed unless it shall contain at least ~~six~~ fifteen Parishes and at least ~~six~~ fifteen ~~Presbyters~~ Priests who have been for at least one year canonically resident within the bounds of such new Diocese, regularly settled in a Parish or Congregation and qualified to vote for a Bishop. Nor shall such new Diocese be formed if thereby any existing Diocese shall be so reduced as to contain fewer than ~~twelve~~ fifteen Parishes and ~~twelve~~ fifteen ~~Presbyters~~ Priests who have been residing therein and settled and qualified as above provided.

Sec. 6. By mutual agreement between the Conventions of two adjoining Dioceses, consented to by the Ecclesiastical Authority of each Diocese, a portion of the territory of one of said Dioceses may be ceded to the other Diocese, such cession to be considered complete upon approval thereof by (a) if within one hundred twenty days before a meeting of the General Convention, the General Convention or (b) if not within one hundred twenty days before a meeting of the General Convention, ~~by~~ a majority of Bishops having jurisdiction ~~in the United States~~, and of the Standing Committees of the Dioceses, in accordance with the Canons of this Church. Thereupon the part of the territory so ceded shall become a part of the Diocese accepting the same. The provisions of Section 3 of this Article ~~V~~ shall not apply in such case, and the Bishop and Bishop Coadjutor, if any, of the Diocese ceding such territory shall continue in their jurisdiction over the remainder of such Diocese, and the Bishop and Bishop Coadjutor, if any, of the Diocese accepting cession of such territory shall continue in jurisdiction over such Diocese and shall have jurisdiction in that part of the territory of the other Diocese that has been so ceded and accepted.

Explanation

This Resolution amends Article V, Sec.1, to allow the Ecclesiastical Authority, which could be the Bishop Diocesan or, in the absence of one, the Standing Committee, to participate in the diocese's approval of a plan to form a new diocese by joining two or more dioceses or parts of them. It also proposes two other substantive changes and several non-substantive ones. The amendment in Sec. 5 would increase the number of parishes and canonically resident priests required to form a new diocese in an effort to ensure that the affected dioceses will have the resources to function effectively and sustainably. The amendment to Section 6 introduces a standard by which to determine whether the proposed change needs to be presented to General Convention or to Bishops and Standing Committees for the Church's approval. Currently both alternatives are provided without a consistent means to determine which should be used. The standard proposed is the same as for consents to elections of Bishops. The other amendments are non-substantive, designed to make the language of this Article consistent with the usage more recently adopted in other revisions to articles and canons.

Cultural Sensitivity of the Canons

The Commission initiated its review of this issue by developing a series of questions and statements, including: how do we make the Canons culturally responsive; many canonical terms may not translate well into other languages; the prevailing cultures and/or legal systems in many dioceses not in the United States may not be consistent with the Constitution and Canons—particularly with the Title IV disciplinary canons.

Our Church continues to live into the reality that it is an international province of the Anglican Communion with many dioceses on other continents, living under different governments and legal systems and within different cultures. Our members from those dioceses frequently remind us of the tension between the way things are done in their countries and American expectations embedded in the structure of The Episcopal Church.

The Constitution and Canons of General Convention are based on principles growing out of common law and Church law grounded in England and the United States. The multiplicity of national legal and cultural contexts where the Church's dioceses are located (e.g., Province IX, Haiti, the Convocation of Episcopal Churches in Europe, and the Diocese of Taiwan) makes the expectation of rigid diocesan conformity to these basic documents at least challenging if not unreasonable. Not only are there cultural barriers to understanding and applying these essentially Anglo-American precepts, but inconsistencies between the canonical requirements and the local, national legal standards are also likely. To be consistent with the Church's commitment to affirm and celebrate its international make-up and rich cultural diversity, it is essential that its canons be re-examined to identify areas that, if applied in foreign jurisdictions, might create inconsistencies or unacceptable gaps.

The 76th General Convention charged the Commission to investigate this issue and report back to a future General Convention. However, an adequate exploration of the challenges and appropriate accommodations in this international legal puzzle requires the expertise of the Standing Commission on Constitution and Canons, aided by experts in the local laws potentially in conflict with the Church's foundational documents. An especially important context is the discipline canons of Title IV. Therefore, this Commission recommends the following Resolution to initiate the necessary in depth study of this complex issue. Even though Title IV presents the best opportunity to begin these efforts, further work will be needed in future triennia to bridge other cultural conflicts.

Resolution A103 Study Title IV Disciplinary Canons

Resolved, the House of _____ concurring, That appropriate staff from the Global Partnerships department of the Episcopal Church Center assist the Standing Commission on Constitution and Canons, in consultation with appropriate persons in the affected dioceses, in evaluating the applicability of Title IV of the Canons of The Episcopal Church in each diocese or convocation not subject to the laws of the United States, so that the Commission may make recommendations to the 78th General Convention regarding ways to amend Title IV or to assist those dioceses to harmonize their diocesan canons with the foundational principles embodied in Title IV, and be it further

Resolved, that the Joint Committee on Program, Budget and Finance consider adding \$100,000 to the budget of the Global Partnerships department to support the necessary international consultations.

Explanation

The 76th General Convention charged the Commission to investigate this issue and report back to a future General Convention. The Commission concluded that an adequate exploration of the challenges and appropriate accommodations in this international legal puzzle requires the expertise of the Standing Commission on Constitution and Canons, aided by experts in the local laws potentially in conflict with The Church's foundational documents. An especially important context is the discipline canons of Title IV, where local legal differences may make fulfilling the intent of these canons difficult and put the integrity of the Church at risk as well. Additional budgetary resources are necessary to enable a full consideration of the contexts in the breadth of countries involved, including adequate opportunities for consultation with knowledgeable representatives.

Role and Term of the Presiding Bishop

The Commission examined the issues presented by this portion of Resolution 2009-A127, touching on the length of the Presiding Bishop's term of office and the nature of the Presiding Bishop's role and authority as the Primate of The Episcopal Church in the context of the Anglican Communion.

The role of the Presiding Bishop has gradually evolved over the life of The Episcopal Church. The Constitution provides that the canons shall specify the duties of the Presiding Bishop, so those duties consist only of what is stated in the canons, especially in Canon I.2.4 (p. 28-29 of the 2009 Canons). Originally the senior bishop was the Presiding Bishop of the House of Bishops, with responsibility for presiding over meetings of the House of Bishops and of General Convention. He was also made the chief consecrator of new bishops, although he could delegate that role to another.

In 1901, the title was changed to Presiding Bishop of the Church, reflecting the growth in duties to that time; in 1967 the term "chief pastor" was first applied to the Presiding Bishop. The title of "Primate" was added in 1982, in lieu of "archbishop," as a way to relate the office to its peers in the Anglican Communion.

In 1919 the General Convention finally amended the Constitution to provide for election of the Presiding Bishop. The first description of duties thereafter stated, in addition to the original duties of presiding over the House of Bishops and being chief consecrator, "The Presiding Bishop shall... be the executive head of all departments of the Church's work, including those of Missions and Church Extension, of Religious Education and of Christian Social Service. He shall also perform all other duties prescribed for him by other Canons of the General Convention."¹ From this point forward the administrative role of the Presiding Bishop at times has been in tension with the pastoral and prophetic roles.

The next major revision occurred in 1967, adding most of what is now in the canon, although there have continued to be refinements to the present.²

This Commission consulted with the three living Presiding Bishops regarding whether the canonical description of duties was consistent with the practical demands on them while in that office or in any way impeded their work on behalf of the Church. None of them identified any ways in which the existing canons fail to adequately describe what the Presiding Bishop is expected to do in today's Church, either at home or abroad. None of them had experienced ways in which the canons impeded fulfillment of their responsibilities. The Commission therefore recommends no change in the canonical provisions related to the Presiding Bishop's powers and duties.

The term of the Presiding Bishop has also changed over the decades since the position became an elective office. Initially, the term was set at six years, with no mandatory retirement age.³ The 1967 General Convention, which extensively revised the duties of the office, also established the term at 12 years or until the Convention in or following the year in which the Presiding Bishop turns age 65, whichever is less.⁴ Currently, consistent with the mandatory retirement age for all bishops, the Presiding Bishop must resign at the Convention nearest to reaching age 72.

In 1994, the term was reduced to nine years, a change the then incumbent, Bishop Browning, approved of. His successors have both expressed their belief that nine years is too short a term, especially given the breadth of responsibilities carried by the Presiding Bishop. Both concluded that many of those duties - whether within The Episcopal Church, the Anglican Communion, or ecumenical or interfaith initiatives - depend on developing relationships of understanding and trust, a process that cannot be rushed, especially when the Presiding Bishop must be working on many fronts simultaneously. In some recognition of this concern, in 1997 this Commission recommended making diocesan visits

1 White & Dykman, *Annotated Constitution and Canons* (1981 ed.), 199.

2 *Id.*, 202.

3 *Id.*, 199.

4 *Id.*, 202.

discretionary for the Presiding Bishop in recognition of how hard it would be to fit in those visits in the shorter term. This recommendation did not pass.

The Commission is persuaded that the Church has not had long enough experience with the nine year term to change it at this time, and that the heavy burdens imposed on a Presiding Bishop caution against such a change. The Commission suggests that the experience of Presiding Bishops with respect to their terms of office continue to be reviewed by future Commissions.

The Commission does propose the following Resolution amending Canon I.4.3(a) to address an anomaly in the canons defining the Presiding Bishop's role.

Resolution A104 Amend Canon I.4.3(a)

Resolved, the House of _____ concurring, That Canon I.4.3(a) be amended to read as follows:

Sec. 3 (a) The Presiding Bishop shall be *ex officio* the Chair and President. However, at the first meeting of the Executive Council following the adjournment of any General Convention at which a Presiding Bishop is elected if it occurs before the commencement of the term of the newly elected Presiding Bishop, the Presiding Bishop-elect shall be *ex officio* the Chair and President. The Chair and President shall be the chief executive officer of the Executive Council and as such the Chair and President shall have ultimate responsibility for the oversight of the work of the Executive Council in the implementation of the ministry and mission of the Church as may be committed to the Executive Council by the General Convention.

Explanation

In 2000, an amendment to Canon I.4.3(a) passed, providing that the Presiding Bishop-elect would preside at an Executive Council meeting scheduled between the election and the beginning of the new Presiding Bishop's term. The rationale was that this provision would allow the incoming Presiding Bishop to participate in making appointments for the reorganization of the Executive Council occasioned by election of a new class of members at the preceding General Convention. However, this provision creates a canonically irregular and undesirable situation by allowing a person who has not taken office to exercise the responsibilities of that office while the incumbent is still serving in all other capacities. It has not been used since its enactment, because the first Executive Council meeting after the 2006 General Convention was scheduled after the investiture of the new Presiding Bishop. If in the future the Council is concerned about who will preside at its first meeting after the electing Convention, it can avoid the problem as it did in 2006, by scheduling that meeting after the investiture.

In the Commission's consultations with Bishop Griswold and Presiding Bishop Jefferts Schori, both felt that having to be the Chair and President of the Executive Council prior to their investitures would have been an unwelcome burden, distracting them from the important work of transitioning from their dioceses to their new position. Both recognized the importance of having time to properly close out their ministries in their respective dioceses and to prepare themselves spiritually and mentally for their new responsibilities, as well as beginning to learn the details of operation at the Church Center. Having to preside would have greatly compressed the learning curve for them when the retiring Presiding Bishop was in the best position to continue working with staff and the other officers to set the agenda for a meeting if it occurred before they had taken office. Having the retiring Presiding Bishop exercise a familiar responsibility could also be seen as aiding continuity in the work of Executive Council at an important juncture, given that the first meeting after a General Convention is the meeting at which a newly elected class of Council members also is introduced and oriented to the work of the Council. Consultation between the outgoing Presiding Bishop and the newly elected one in preparation for this meeting is not only possible without this provision, but has been the practice from before the provision's adoption.

Observations on the Investiture of the Presiding Bishop

The Commission concluded its review of this subject with two observations. First, much concern has been expressed regarding the timing and expense of the practice of investing the Presiding Bishop at the National Cathedral at the beginning of the new term. The Commission looked at the most recent experience in 2006 and discussed alternatives in its interviews with the current and the two preceding Presiding Bishops. One suggestion has been to hold the investiture at the end of the electing General Convention on the same site where the convention has been held. Canonically it is impossible to put a person into an office which that person does not then immediately begin to exercise. Even a bishop coadjutor exercises an office as soon as consecrated. Thus, while it is possible for a term to begin canonically before the liturgical act is held, it is not possible for the liturgical act to precede the canonical beginning of the term. Those interviewed could not imagine this liturgical Church not using the investiture liturgy to mark the beginning of the Presiding Bishop's term. They also all felt strongly that the symbolism of holding the investiture in the National

Cathedral, where the Presiding Bishop's seat is located, is an important facet of this liturgical event in the life of the Church. From a practical and pastoral perspective, they all agreed that the Presiding Bishop-elect needs the time now provided by the canons not only for the transition tasks noted in the explanation above, but also to plan the liturgical expression of this new beginning, including the desire to incorporate significant and representative members of family, the Church, and ecumenical and interfaith bodies.

Second, the expense to the Church budget of the investiture service in 2006 amounted to \$267,057, a significant portion of which (43%) was for communication links that made it accessible to the wider church. While the total expense is a significant amount, it need not be a charge solely on the budget of the year of the election. It, and other expenses inherent in the transition, could be spread over the entire time between elections by placing a percentage in a reserve for the event or the whole process. Some express concern over the amount spent by those choosing to attend the service. The efforts of many members of the Church to attend this significant event reflects a desirable sense of connection to the Church gathered in celebration and means that these expenses would be incurred regardless of where and when the investiture were held. To the extent that holding it immediately after a General Convention would ensure a significant part of the audience would not have to absorb additional travel expenses, begs the question of whether it is appropriate to limit the potential congregation to those who choose to attend a General Convention. While deputies and bishops have a particular interest in who is presiding bishop, the Commission does not believe that their interests should be protected at the expense of a broader cross-section of the Church who might wish to be part of investing a new presiding bishop, an occasion well suited to incarnating the unity in diversity of this Church.

For these reasons, the Commission concluded that no change should be recommended in the timing or location of the investiture service.

Joint Nominating Committee for the Election of the Presiding Bishop

In recent elections, the Joint Nominating Committee for the Election of the Presiding Bishop has recognized that a responsible process requires attention to aspects of preparation for and follow-up to the election itself. These matters, such as providing pastoral support for the nominees and their families or providing transition support for the incoming and outgoing bishops, are not addressed in the canonical description of the Joint Nominating Committee's duties, but neither are they assigned to any other person or entity. It would be helpful to recognize the importance of these tasks by placing them in the canons and identifying who is responsible for them. The Commission feels that the Joint Nominating Committee is the appropriate body to take on these responsibilities.

The Commission proposes the following Resolution to clarify the role of the Joint Nominating Committee in relation to transition in and out of the office of presiding bishop and pastoral support for the nominees:

Resolution A105 Amend Canon I.2.1

Resolved, the House of Bishops concurring, That Canon I.2.1 be amended by adding a new subsection (e), with succeeding subsections to be re-lettered as necessary, to read as follows:

Sec. 1(e) The Joint Nominating Committee shall develop and manage a process for soliciting and identifying qualified nominees for the office of Presiding Bishop and for providing the nominees to the General Convention at which a Presiding Bishop is to be elected. The process shall include (1) providing the names of not fewer than three members of the House of Bishops for consideration by the House of Bishops and the House of Deputies in the choice of a Presiding Bishop; (2) establishing a timely process for any bishop or deputy to express the intent to nominate any other member of the House of Bishops from the floor at the time the Joint Nominating Committee presents its nominees to the joint session of the two Houses, and for each Bishop so nominated to be included in the information distributed about the nominees; (3) providing pastoral care for each nominee bishop and his or her family and diocese; and (4) determining and providing for transition assistance to the Presiding Bishop and the Presiding Bishop-elect.

Explanation

The current language of Canon I.2.1 only directs the Joint Nominating Committee for the Election of the Presiding Bishop to bring forward names to the electing convention. In the last several elections, the Joint Nominating Committee has found it necessary to deal with other related issues as well, such as the need for advance notice of who might be nominated from the floor so that the necessary background checks can be performed ahead of time and to assure that floor nominees have equal access to whatever introductory process is used for the Committee's nominees. After the last election, the Joint Nominating Committee recommended that the canon should be amended to specify who is to be responsible for seeing that these other important aspects of the process are properly attended to. The Commission sees the Joint Nominating Committee as the logical entity to oversee or coordinate these tasks which are integral to providing the Church and the nominees with a fair and respectful process.

Provincial Accountability

In its review of the provincial system, the Commission found that the Provinces of The Episcopal Church are intended to be an integral part of the structure of the Church, yet in practice they are not always effectively used. The Provincial Presidents appoint the members of the Provincial Court of Review (Canon IV.5.4); the Provinces elect members to the Joint Nominating Committee for the Election of the Presiding Bishop (Canon I.2), and members to the Executive Council (Canon I.4.1); and they perform such other duties as may be prescribed by Executive Council or the General Convention. The provinces receive some of their funding from the budget adopted by the General Convention but currently are not required to report back to the Church on the use of these resources. The Commission recommends adoption of the following Resolution.

Resolution A106 Amend Canon I.9

Resolved, the House of _____ concurring, That Canon I.9 be amended by adding a new subsection 12 to read as follows:

Sec. 12. The President of each Province shall annually submit to the Executive Council a written report on the ministries, programs and other work of the Province, including a description in reasonable detail of how funds appropriated by the General Convention have been used, and shall report on their work to the Executive Council, on the date and in the form specified by the Executive Council.

Explanation

This Resolution proposes to enhance the connection between the Provinces and the General Convention by formalizing Provincial accountability for being critical vehicles for the mission and ministry of the Church as they expend funds appropriated by the General Convention. Annual reporting to Executive Council is a simple, direct and logical means of achieving this end, allowing each province flexibility to continue to meet the specific needs of its dioceses, while underscoring its responsibility to the General Convention as well.

Registrar

Resolution 2009-A060 directed the Commission to “study the role and qualifications of the Registrar of the General Convention in the maintenance of records or the ordinations and consecrations of the bishops of the church and report back to the 77th General Convention.” The Commission discussed where the various duties of the Registrar could best be handled; whether the Registrar or any Deputy Registrars need to be priests;⁵ and whether the role of Deputy Registrars should be addressed more explicitly in the canon. The following Resolution reflects the canonical changes which the Commission concluded should be enacted, for the reasons articulated in the explanation that follows the proposed Resolution:

Resolution A107 Amend Canon I.1.5

Resolved, the House of _____ concurring, That Canon I.1.5 be revised to read as follows:

Sec. 5 (a) The Secretary of the General Convention shall, *ex officio*, be House of Deputies, upon the nomination of the House of Bishops, shall elect a ~~Presbyter, to be known as~~ the Registrar of the General Convention, whose duty it shall be to receive all Journals, files, papers, reports, and other documents or articles that are, or shall become, the property of either House

5 “Presbyter,” the term currently used in this canon, is no longer in common usage, and has been replaced by “priest” in recent major revisions of Titles III and IV of the Canons.

of the General Convention, and to transmit the same to the Archives of the Church as prescribed by the Archivist.

(b) It shall also be the duty of the said Registrar to maintain suitable records of the ordinations and consecrations of all the Bishops of this Church, designating accurately the time and place of the same, with the names of the consecrating Bishops, and of others present and assisting; to have the same authenticated in the fullest manner practicable; and to take care for the similar record and authentication of all future ordinations, ~~and consecrations~~ and installations of Bishops in this Church; and to transmit the same to the Archives of the Church when and as prescribed by the Archivist. Due notice of the time and place of such ordinations and consecrations shall be given by the Presiding Bishop to the Registrar; and thereupon it shall be the duty of the Registrar to attend such ordinations and consecrations, either in person or by appointing a clergy or lay deputy Registrar.

(c) The Registrar shall prepare, in such form as the House of Bishops shall prescribe, the Letters of Ordination and Consecration in duplicate, shall have the same immediately signed and sealed by the ordaining and consecrating Bishops, and by such other Bishops assisting as may be practicable, shall deliver to the newly consecrated Bishop one of the said Letters, shall carefully file and retain the other, and shall make a minute thereof in the official records.

(d) The Registrar shall also be Historiographer, unless in any case the House of Bishops shall make a separate nomination; and in this event the House of Deputies shall confirm the nomination.

(e) The necessary expenses incurred under this Section shall be paid by the Treasurer of the General Convention.

(f) It shall be the duty of the secretaries of both Houses to deliver to the Registrar the minutes of both Houses, together with the Journals, files, papers, reports, electronic records, and all other records of either House in a manner prescribed by the Archivist. The minutes of both Houses shall remain filed until after the adjournment of the first General Convention following that at which such minutes shall have been taken; Provided, however, that any part of such minutes, for any reason unpublished in the Journal, shall remain filed in the Archives. The Secretary of the House of Deputies shall also deliver to the Registrar, as prescribed by the Archivist, when not otherwise expressly directed, all the Journals, files, papers, reports, and other published, unpublished or electronic documents specified in Canon I.6. The Secretaries shall require the Registrar to give them receipts for the Journals and other records. The Registrar shall transmit the records of the secretaries of both Houses to the Archivist of the Church.

(g) In the case of a vacancy in the office of Registrar, the Presiding Bishop shall appoint a Registrar, who shall hold office until the next General Convention.

Explanation

Canon I.1.5 establishes the office of Registrar of the General Convention and spells out the Registrar's duties. The duties include compiling and delivering to the Archives all records generated by both Houses at General Convention (I.1.5(a)); maintaining accurate records of the ordinations and consecrations of all bishops of the Church and attending them (either in person or by deputy) (I.1.5(b)); preparing the Letters of Ordination and

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Consecration used at ordinations and consecrations of bishops (I.1.5(c)); and serving as Historiographer of the General Convention (unless, as is the norm, a different person is chosen by the House of Bishops and confirmed by the House of Deputies)(I.1.5(d)).

According to information from the Archives, the office of Registrar of the General Convention had been held by the Secretary of the General Convention from its inception in 1853 until 1997, when a vacancy in the office was filled by the Canon to the Presiding Bishop, appointed by the Presiding Bishop pursuant to Canon I.1.5(g). Since then, the Canon to the Presiding Bishop has been performing the Registrar's duties related to ordinations and consecrations of bishops, while the Secretary of the General Convention has been performing the Registrar's duties related to the records of the two Houses of General Convention. The Commission has examined this practice and believes that the Church should revert to the prior longstanding practice where all the duties are carried out by the same individual. Further, the Commission has concluded that the office should be held by the Secretary of the General Convention, *ex officio*. The Secretary has the staff resources to fulfill the clerical tasks involved. Moreover, the Secretary is an officer of the General Convention, elected by both houses, and at consecrations of bishops represents the other orders of ministry. The Secretary's presence is a sign that consecrations are not a function solely of a particular diocese, nor of the House of Bishops, but of the entire Church.

The Commission understands that this change has the support of the incumbent Secretary, the two previous Secretaries and the Archivist. The Commission discussed the proposal with Charles Robinson, current Canon to the Presiding Bishop, who was agreeable to the proposal, stressing that while it is necessary and important for him to attend ordinations and consecrations, to assist the Presiding Bishop and to build relationships with Diocesan leaders, holding the office of Registrar is not critical to these non-canonical functions. The Commission worked closely with the Secretary Straub and Archivist Duffy in researching and drafting the proposed revisions to these canons.

Inserting "installation" in Section 5(b) of the canon covers a bishop who is translating from one episcopal office (e.g., Bishop Suffragan) to another (Bishop Diocesan). Technically, there is no "ordination," nor is there a second consecration to the office of bishop, so the service is often thought of as an installation or seating. The insertion is recommended by the Archivist and the Registrar in order to assure that complete records of such installations are maintained by the Registrar and filed with the Archivist.

The Commission studied the canonical requirement that the Registrar be a priest, and found no compelling reason for the provision, particularly when the Secretary is not required to be a priest. Finally, the Commission believes it would be wise to specify that where the Registrar is unable to attend an ordination and consecration of a bishop, he or she may appoint a clergy or lay Deputy Registrar.

Other Issues Stemming from Resolution 2009-A127

Resolution 2009-A127, initially proposed by the Commission itself in the prior triennium, contains seven "resolved" clauses directing the Commission to study and report back with recommendations on various aspects or issues in the structure of the Church; those not already covered earlier in this report include Church "agencies," the role of Chancellors, and the role of Parliamentarians.

Agencies

Since 2000, the Standing Commission on Structure of the Church has been attempting to describe the Church's understanding and use of "CCABs" in order to guide the development of new interim bodies and to help identify when existing bodies should be retired. In 2003, the General Convention adopted revisions to Canon I.1.2 to standardize the standing commission structure. The Commission's efforts in 2009 to distinguish "committees," including committees of Executive Council, from "Standing Commissions," by regularizing mandates, membership and other characteristics of committees, and to rein in the proliferation of committees, were for the most part rejected by that General Convention. The review of "Agencies" is the last step in this effort.

The Constitution and Canons do not define "Agency." A definition very similar to the one proposed by this Commission's 2006 report is found in the 2010–2012 Handbook for Committees, Commissions, Agencies and Boards, published by the Executive Office of the General Convention:

Agencies are legally independent corporations affiliated with the Church, such as Episcopal Relief and Development. They have their own officers and boards which may be partially selected by the General Convention or ratified by Executive Council. Agencies are expected to develop their own mandates and make their own business decisions. An agency's triennial report may contain a resolution for continued funding of the organization.

This definition has not been adopted by General Convention and may not need to be. The Commission notes that the term is often used more broadly, or loosely, to include a wide variety of non-canonical entities that have various relationships to the Church and its governing bodies and leadership but which do not meet the above definition. Indeed, very many organizations deem themselves as "affiliated with" the Church. The "Red Book" published by the Church Pension Group lists four "official" Church Agencies (the Archives of the Episcopal Church, the Church Pension Group, the Episcopal Church Building Fund, and Forward Movement Publications), but also numerous other organizations with some type of affiliation or association with the Church. Unlike as with Committees, Commissions and Boards,

the Executive Office of the General Convention exercises no responsibility for meeting arrangements or budget management of these “Agency” entities.

The significance of being an official Agency of the Church is not clear to the Commission. The term appears to have no Constitutional or Canonical basis or context. The term is used commonly and loosely to refer to a wide variety of organizations with various degrees and types of relationships to the Church and/or the Church’s governing bodies. Even where there is broad consensus in the Church that an organization is a Church Agency, there is a range of governance oversight and control in place between the Church and the various Agencies. In our increasingly complex world, it seems prudent to be able to describe what is essential before The Episcopal Church allows an entity to claim affiliation as its “Agency.” The press of other assignments prevented the Commission from resolving this issue. The Commission should complete its inquiry into this question, and its research into the meaning and consequences of being an official Agency, in the next triennium.

Role of Chancellors

Resolution 2009-A127 directed the Commission to examine “the role of Chancellors in the structure of The Episcopal Church.” The Commission identified four common Chancellors contexts.

Diocesan Chancellors

Diocesan canons concerning the role and duties of a chancellor vary significantly. Some diocesan canons state that the chancellor is the chancellor to the *bishop*, in others the chancellor is legal and canonical advisor to the *diocese*, and in still others it is some combination. Diocesan Chancellors play a critical role in the life of dioceses, providing services that literally run the gamut.

Provincial Chancellors

This is a non-canonical office, established within some Provinces, to advise Provincial officers in canon and civil law.

Chancellor to the Presiding Bishop

This office is authorized in Canon I.2.5, enacted in 1976. This canon provides that the Presiding Bishop’s Chancellor shall serve “as counselor in matters relating to the office [of the Presiding Bishop] and the discharge of the responsibilities of that office.” The exposition of this canon in White & Dykman states that this “was the result of the increased complexity of ecclesiastical trials in the course of the previous triennium.” The exposition goes on to state: “The chancellor appointed under this section deals with the needs of the Presiding Bishop only, not with those of the whole Church or in connection with secular legal matters with which the Presiding Bishop and Executive Council are involved in the course of their work.”⁶

Chancellor to the President of the House of Deputies

This office is authorized in Canon I.1.1(b), enacted in 1997. This canon provides the President with a “counselor to on matters relating to the discharge of the responsibilities of” the President. As noted in the 1997 Blue Book report of the Standing Commission on the Structure of the Church, the canon “mirrors that of the Chancellor to the Presiding Bishop.”

There is no Chancellor for the House of Bishops, the House of Deputies, the Executive Council or The Episcopal Church. There is an in-house attorney at the Church Center (employed by the Domestic and Foreign Missionary Society (“DFMS”)), who provides legal services relating to a variety of matters, including contracts, employment, leases and nonprofit corporation laws compliance. When the DFMS is sued and there is insurance coverage, a law firm is assigned to defend DFMS. When the Church brings suit or intervenes in litigation, typically a different law firm (of which the Chancellor to the Presiding Bishop has historically been a member) represents the Church.

As the Presiding Bishop is the chief executive officer of DFMS and also is the Chair and President of Executive Council, it is common for her Chancellor to speak on her behalf as legal counsel for the Church in pending litigation. The Commission emphasizes that regardless of the context, the role of Chancellors is very important to the Church.

The Commission explored hypothetical models, one where DFMS has a General Counsel who provides legal counsel to both the Presiding Bishop and the President of the House of Deputies, and one where those two officers jointly appointed

6 White & Dykman, 207.

a Church General Counsel, who would be confirmed by Executive Council. The Commission reached a consensus that there is no compelling reason to proliferate chancellors for other Church governing bodies, including the Executive Council, and concluded that The Episcopal Church does not need a separate chancellor. The Commission proposes no policy or canonical changes in this area.

Role of Parliamentarians

The Commission briefly addressed this clause of the Resolution, focusing on whether a parliamentarian should, or should not, be a voting member of the body of which she or he is the parliamentarian.

Provisions for parliamentarians are not currently included in the Canons or Rules of Order. The recent practice has been that the Presidents of the House of Bishops and the House of Deputies have each appointed a parliamentarian, who typically has also been a member of that house.

Robert's Rules of Order lists a parliamentarian under "Appointed Officers and Consultants," and says (in part), "The Parliamentarian is a consultant, commonly a professional, who advises the president and other officers ... on matters of parliamentary procedure. His role during a meeting is purely an advisory and consultative one – since parliamentary law gives to the chair alone the power to rule on questions or order or to answer parliamentary inquiries."⁷ Robert's further notes, "If a parliamentarian is needed by an organization, the president should be free to appoint one in whom he has confidence."⁸

After consideration, the Commission has concluded that "less is more" as to parliamentarians. The role is defined by Robert's as one of an advisor to the presiding officer, personally selected by the presiding officer as a skilled, trusted advisor, who may, or may not be, a member of the relevant legislative body. Thus, it is neither necessary, nor appropriate, to include provisions in the Canons or the Rules of Order as to parliamentarians and it is appropriate to continue the existing process of each presiding officer having the inherent power to select an appropriate person as parliamentarian to advise the presiding officer on parliamentary issues.

Executive Council Strategic Plan - Emerging Church Structures

No official parameters currently exist for emerging church structures, other than the establishment of a mission and transition of a mission to a parish. The "Fresh Expressions" movement, originating in the Church of England, tends to see these canonical structures as too much "one size fits all," especially for the loose fellowships that claim the "emerging" label. This movement has been sprouting up in The Episcopal Church in the United States as well.

This Commission assignment came from the draft Executive Council Strategic Plan, Sections M 1.1.8 and M 1.1.9 (November 2009). The Commission developed a tentative series of minimums, or thresholds, for these emerging possibilities, that might give them some uniformity of process and form, but without forcing compliance with full, conventional Church process and structure - in order to foster, encourage and nurture new possibilities of Church ministry. The working thresholds include:

- a covenant with the Bishop Diocesan on behalf of the diocese articulating the commitment of each;
- safe church training for all appropriate persons;
- providing room for the Holy Spirit to work;
- remaining nimble, open, and flexible;
- managing risks, including the use of insurance where available; and
- having the emerging entity's or movement's leader(s) become licensed, e.g., as an Evangelist or Pastoral Leader.

The Commission also examined the relationship of diocesan and provincial structures to emerging church movements, asked whether the Church Center was planning any initiatives in this area, and expressed concern about the durability of an emerging fellowship beyond the transition to a new bishop or rector.

In concluding its work on this issue for the triennium, the Commission identified two areas of future research and study. The first is to explore more fully whether the existing Title III ministry canons may already provide some accountability tools to foster emerging church structures, e.g., licensing guidelines. Such provisions should be explored before inventing something new. The second is to collaborate with the Standing Commission on Ministry and Evangelism and the Church Center's outreach ministry staff, to learn more about their efforts in this area. The Commission also expects

7 Robert's Rules of Order, 1981 ed., pp. 387-8.

8 *Id.*

to seek data about its suggested thresholds, to understand whether a firmer set should be offered in a Resolution for the 2015 General Convention.

Goals and Objectives for the 2013–1015 Triennium

The Commission sees the following as its key goals and objectives for the next triennium:

- continue the oversight and coordination work flowing from the GAM 009 Consultation and the related Resolutions adopted by General Convention in 2012;
- complete research and analysis on diocesan configuration issues and on the role of Church Agencies; and
- continue its Strategic Plan work on emerging Church structures.

Budget Report

The Commission met in person three times and by telephone or Web conference call 16 times, and expended \$25,968.88, leaving \$10,031.12 unexpended from its \$36,000.00 budget.

The Commission expects to meet a similar number of times in the 2013–2015 triennium. This will require a budget of \$13,000 for 2013, \$13,000 for 2014, and \$13,000 for 2015, for a total of \$39,000 for the triennium.

Standing Commission on World Mission

Membership

The Reverend Heather L. Melton, <i>Chair</i>	Long Island, II	2012
Ms. Sandra F. McPhee, <i>Vice-Chair</i>	Chicago, V	2015
Mr. Bert Jones, <i>Secretary</i>	Newark, II	2015
The Rev. Canon Dr. Michael Barlowe	California, VIII	2015
The Rt. Rev. Michael B. Curry	North Carolina, IV	2012
Mrs. Angela Daniel	Upper South Carolina, IV	2015
Ms. Tania Jaramillo	Central Ecuador, IX	2015
The Rev. Joseph D. Jerome	Long Island, II	2012
The Rt. Rev. Edward J. Konieczny	Oklahoma, VII	2015
Mrs. JoAnn Roberts Armstead	Nevada, VIII	2012
The Rt. Rev. Stacy F. Sauls*	Lexington, IV	2012
The Rt. Rev. John Smylie	Wyoming, IV	2015
Ms. Erin Weber-Johnson	Washington, III	2012
The Rev. Floyd Gamarra, <i>EC Liaison</i>	Los Angeles, VIII	
The Rev. David Copley, <i>Staff</i>		

Summary of Work

Mandate

“A Standing Commission on World Mission, whose members shall include persons broadly representative of jurisdictions outside the United States of America, as well as persons having direct engagement with and experience in world mission. It shall be the duty of the Commission, to review and evaluate policies, priorities, and strategies for global mission, and to make recommendations regarding global mission to General Convention.” [Canon I.1.2(n)(11)]

The Standing Commission on World Mission, rooted in prayer and guided by the principles of Mutual Responsibility and Interdependence (MRI), gave priority to the following areas during the recent triennium:

- Networking
- Covenant/Bilateral Committees
- Companion Diocese Network
- Mission Sending

The Commission met three times: 2009 in Chicago, Illinois, 2010 in Quito, Ecuador and in 2011 in Salt Lake City, Utah. Members of the committee also met in small groups to address the work set before the commission. At its first meeting the Commission established group norms, observed hourly prayer during the meetings, and visited/learned about mission opportunities at each meeting.

Networking

At the invitation of the Standing Commission on World Mission, a meeting was held in Lexington, Kentucky, in October of 2010. The Episcopal Partnership for Global Mission and the Global Episcopal Mission Network were invited to send representatives to attend that meeting to discuss ways in which the three groups could work collaboratively to further the cause of world mission within The Episcopal Church and the Anglican Communion.

Five representatives of the Commission, three representatives of the Episcopal Partnership for Global Mission (EPGM), and three representatives of the Global Episcopal Mission Network (GEMN) attended together with representatives of the Episcopal Church Center and a consultant. A portion of the discussion revolved around the history of the relationship between EPGM and GEMN and the similarities and differences in the missions of the two organizations. There were opportunities for old misunderstandings to be aired and plans were made for increased communication in the future.

Following the meeting in Lexington, the boards of EPGM and GEMN met separately by phone or in person to share the results of the meeting. There is no interest in combining GEMN and EPGM to create one global mission network. At its annual meeting held in October of 2011, EPGM decided that the purposes for which it had been organized were no

longer being fulfilled and that the time had come for the organization to disband. This decision was made with prayer and a sprit of discernment that the furtherance of missionary cooperation within The Episcopal Church could best be served by GEMN's revitalized structure.

Resolution A108 Episcopal Partnerships for Global Mission

Resolved, the House of _____ concurring, that the 77th General Convention of The Episcopal Church recognizes and commends the work of the Episcopal Partnership for Global Mission as a gathering for disparate theological views on mission to come together for dialogue, as a network for sharing a wide variety of perspectives on world mission, for its work in establishing standards for sending and receiving missionaries and as a forum for theological reflection on mission. As EPGM disbands and turns its work over to future mission networks, The Episcopal Church commends its significant contribution to the life of the Church.

Covenant/Bilateral Committees

The Commission appoints one member to each of The Episcopal Church's five bilateral or covenant relationship committees, and monitors these relationships. During this past triennium, each of the committees met, and summaries of these meetings are reported below.

In reviewing the work of these committees, the Commission noted the need of a protocol for the committees (training for committee members, expectations and accountability), and will make this a priority of its work in the next triennium.

Funding for these relationships remains a concern of the Commission, and a resolution about this funding and its priority for The Episcopal Church follows.

Resolution A109 Covenant Relationship Funding

Resolved, the House of _____ concurring, that the 77th General Convention of The Episcopal Church, in honoring its financial and other commitments undertaken as part of its covenant and bilateral agreements with other provinces and dioceses of the Anglican Communion, will not reduce those financial commitments in any general, percentage-based reduction of the budget of the General Convention; and be it further

Resolved, that if these covenant and bilateral agreements permit, and if financial exigencies require a reduction in funding by the General Convention or Executive Council, consultation and notice of any reductions will be made immediately to our covenant or bilateral partners, as well as the members of the covenant or bilateral committees; and be it further

Resolved, that the policy of The Episcopal Church is to honor fully our financial commitments under our covenant or bilateral agreements.

Explanation

Until the past triennium, The Episcopal Church has always fully honored its financial commitments as stated in its covenant and bilateral agreements with other provinces and dioceses of the Anglican Communion (Liberia, IARCA, Brazil, Philippines and Mexico.) In several instances, our mission partners were not informed of reductions and were surprised by unilateral actions of The Episcopal Church. Such actions, without consultation and in apparent violation of some of the agreements, may damage our relationships with our mission partners.

This resolution reaffirms our commitments, and makes clear that our policy is to meet our financial commitments fully, and, in those extraordinary circumstances when a reduction may be required, that we will consult and inform our partners about such actions.

Resolution A110 Covenant Committee Gathering

Resolved, the House of _____ concurring, that the 77th General Convention of The Episcopal Church endorse an event hosted by the Standing Commission on World Mission for all Covenant Committees and the Bi-Lateral Committee to be held early in 2013; and be it further

Resolved, That representatives of Episcopal Church agencies and other resource people including the Treasurer, attend to provide services and information to the Covenant Committee partners, assisting the committees in redeveloping their covenants and financial plans; and be it further

Resolved, funding in the amount of \$30,000 be set aside to host this conference. Recognizing that additional outside funding also be required to help offset the cost.

Explanation

Historically, the first consultation on autonomy was hosted by the Standing Commission on World Mission. (We note this because it is not unprecedented to hold this type of event.) This event allows dioceses/provinces the resources they need to work towards autonomy and breaks down some of the paternal ties. During this triennium, representatives of the committees met with the Standing Commission on World Mission and found this time together to be fruitful. Therefore, this gathering will continue the work of the Standing Commission on World Mission and the committees into the next triennium. This meeting was approved at the last General Convention, but was not funded and therefore was not held. The Commission continues to believe that this meeting would continue to develop our relationships and further support the development and autonomy of our Covenant Partners and has sought out additional financial support to match the funds from the budget to hold this conference.

Resolution A111 Update Covenant Committee Term Limits

Resolved, the House of _____ concurring, That the 77th General Convention of the Episcopal Church direct that its representation on covenant committees consist of one bishop appointed by the Presiding Bishop and one priest, deacon, or layperson appointed by the President of the House of Deputies; that terms for these members shall be nine years, rotated so that one of the two shall be appointed at the start of the triennium; that there also be one member from the Standing Commission on World Mission and one liaison from the Executive Council selected from those bodies for three-year terms with an additional three years while he/she is serving on that body to the committees; and be it further

Resolved, That the 77th General Convention prohibit any person from serving as a representative of The Episcopal Church to a covenant committee for more than nine consecutive years; and be it further

Resolved, That the 77th General Convention direct its covenant committee representatives to prepare a report after each of their meetings which will include the minutes of the meeting, provide an update on the use of any funds of The Episcopal Church, outline any future projects that were planned, and describe any policy recommendations that were raised by members of the delegation; and be it further

Resolved, That the 77th General Convention direct its covenant committee representatives to file their report with the Standing Commission on World Mission, the Executive Council Standing Committee on World Mission, and the Mission Partnerships Center at the Episcopal Church Center within sixty days of the adjournment of each meeting; and be it further

Resolved, That the 77th General Convention of the Episcopal Church direct the Standing Commission on World Mission to include in its future triennial

reports an update on covenant committee work, along with any resolutions related to covenant committee work.

Explanation

The Episcopal Church is involved in several covenant relationships with Anglican provinces and dioceses overseas. In 2006 this resolution was proposed to create term limits and rotations for The Episcopal Church representatives on Covenant Committees. Having lived through the cycle of rotations and with the input of our Covenant partners, the Standing Commission on World Mission finds that these rotations do not allow for the deep relationships to be nurtured which are necessary in the Covenant and Bi-lateral Committee work. This resolution allows for representatives of the House of Bishops and the House of Deputies to remain on the Covenant Committee while the two members rotate off. This change also allows members of Executive Council and the Standing Commission on World Mission to serve for six years or for the duration of their time on those bodies, whichever comes first. This shift would honor the need for rotation while also honoring the Church's need for deeper relationships. Additionally, this resolution reflects the proper reporting structure due to DFMS staff changes.

Brazil Bilateral Committee

In accordance with Resolution 2009-A130 of the 76th General Convention of the Episcopal Church, the Brazil Bilateral Standing Committee met in Porto Alegre, Brazil in April 2011 to further the churches' "commitment to be companions in Christ." Representing The Episcopal Church were Bishop Marc Andrus, Michael Barlowe of the Standing Commission on World Mission, and Marianne Sorge Ell. The Rev. Floyd Gamarra of Executive Council was unable to attend. Also attending from the Church was Glenda McQueen, Staff Officer for Latin America & the Caribbean.

Representing Igreja Episcopal Anglicana do Brasil were César Alves of the Diocese de Sao Paulo, Sandra Andrade of the Diocese de Brasilia, Roger Bird of the Diocese de Sao Paulo, and Jerry Andrei dos Santos of the Diocese Meridional. Also attending were Arthur Cavalcante, Provincial Secretary; Francisco de Assis da Silva, Past Provincial Secretary and current Bishop in Santa Maria; and Silvia Fernandez, of the Provincial Staff.

The meeting included site visits in four Brazilian dioceses, and gave members a deeper understanding of the context of our partner's mission, especially among children, with the landless peoples, and in new mission areas.

The following priorities for the Bilateral Relationship of the Igreja Episcopal Anglicana do Brasil and The Episcopal Church were adopted:

1. Enhance and multiply opportunities for companionship between the churches
2. Share experiences and resources for theological education, especially for the laity
3. Help to create a Missionary Fund for the new missionary district of Brazil
4. Work mutually for social justice and climate justice

IARCA (Province of Central America) Covenant Committee

IARCA is composed of five dioceses located in five different countries with different historical experiences and cultural backgrounds and yet they speak the same language and are all Episcopalians.

During the meeting of the IARCA and the Covenant Committee of The Episcopal Church during this triennium, the tone of the conversation was divisive and provocative. The relationship between The Episcopal Church and IARCA is in need of attention. Representatives from IARCA came to the Episcopal Church Center in September 2011 to discuss ways of redeveloping the bonds of affection that first began the Covenant relationship with IARCA. The work for the IARCA Covenant Committee moving forward is to redefine the relationship, root it in Christian fellowship and commitments that extend beyond a financial agreement. This covenanted relationship should be about our common purpose and heritage, our history and our common bond. As some of the IARCA bishops put, "We are The Episcopal Church's children. She is our mother. We cannot forget that. We owe our existence to The Episcopal Church. We must find a way to mend our differences and relearn to live together."

The IARCA-Episcopal Church Covenant Committee met in Costa Rica in January 2012, which was an opportunity to renew and reaffirm friendships, as well as to address the goals of the relationship between the two provinces as we move forward into a future with limited financial resources and a common goal to seek and serve Christ.

Liberia Covenant Committee

The history of the relationship between The Episcopal Church and the Episcopal Church of Liberia is a rich one beginning with the sending of missionaries from The Episcopal Church to Liberia in 1836. In 2009, the Church created a new covenant to support our mutual ministry and responsibility to one another. This covenant continues to be life-

giving to our relationship and the report which follows shares the progress of the Episcopal Church of Liberia as they, and the country of Liberia, continue to develop and grow.

The Liberia Covenant Committee met in Liberia from February 21-27, 2011, in Monrovia to hear reports from the various boards and committees of the Episcopal Church of Liberia on their progress since 2009 and their hopes for the years to come. The Committee was very impressed with the bishop, clergy and lay leaders of the Episcopal Church of Liberia, and their dedication to the development of their church and country. The Committee heard reports from many of the committees which are overseeing the work of the church and aiding in its development. The Board of Planning and Development shared that they are currently vetting a Development Officer for the Diocese, which should be a great asset to the continued growth of the church. The Episcopal Church of Liberia continues to support 28 schools, and of them 27 offer comprehensive education to 12th grade.

In terms of financial growth, the Committee was extremely impressed with the hard work and dedication of the leadership of the Episcopal Church of Liberia. In 2008, we heard the desire to have transparent financial documents, better accountability and a clear structure of management. In 2009, we saw the early and hard work of achieving these goals. Now we see financial accountability and practices in the church which are transparent, clear and a testament to the work and dedication of the leadership of the church, and an example to others. In the past year, the Episcopal Church of Liberia experienced the unexpected loss of income from the Covenant Grant that was agreed upon in 2009. It was a disappointment to the members of the Covenant Committee from The Episcopal Church, and a painful shock to the Liberian members that the agreement made in 2009 was broken.

We want to share some of the goals which we heard for the Episcopal Church in Liberia. It is their hope to construct suitable housing for clergy in rural areas, as many are living with a local family in small quarters. We commend the bishop for offering agricultural training for the clergy in growing their own food to help with their living expenses as well as teaching their people agricultural methods. The bishop also hopes to get more motorcycles for the rural clergy so they can better attend to their multiple churches many miles apart. They hope to assess and secure the properties of the church, and have sought out grants from many organizations to support the work of the church and they have contributed to their endowment. The bishop is encouraging congregations which were previously independent but are now aided, to work towards autonomy, and he is working to increase the number of people ordained each year. The goal of better supporting education through a Secretariat is vital to the further development of the schools, and we support the desire to better organize and structure Christian education, youth ministry and Confirmation formation. There is also a desire to increase the salaries of teachers and the hope to develop a scholarship program for seminarians to attend Cuttington for their Master's theological training instead of going to the United States for education. The church also hopes to increase their medical offerings within Liberia in the years to come as Liberia has the lowest ratio of doctors to people in the world.

We also heard of the desire to create a second diocese in Liberia in the years to come. We will continue to hold the Episcopal Church of Liberia in our prayers during this time of growth and discernment regarding the Loboni Diocese.

Since 2008, in the strategic planning and hard work of the leadership of the Episcopal Church of Liberia, we have seen the resurrection of Christ visibly expressed out of the death and destruction experienced during the 18 years of the violent crisis.

Mexico Covenant Committee

Members of the Mexico Covenant Committee are:

The Rt. Rev. James Ottley, Church Pension Fund; the Rev. Glenda McQueen, DFMS staff; the Rt. Rev. Carlos Touché Porter, Bishop of the Diocese of Mexico (Diócesis de México) and Primate of la Iglesia Anglicana de México; the Very Rev. Mark Pendleton, Dean of Hartford Cathedral; the Rt. Rev. Benito Juárez, Bishop of Southeast Mexico (Diócesis del Sureste), Ms. Anne Mayagoitia, Diócesis del Sureste, the Rev. Habacuc Ramos, General Secretary of la Iglesia Anglicana de México; Ms. Sarai Osnaya Jimenez, Diocese of Mexico D.F. (Diócesis de México), the Rev. Victor Zúñiga, Diocese of North Mexico (Diócesis del Norte); the Rev. Bruce Woodcock, Church Pension Fund; Ms. Sirenia González Lopez, Diocese of Cuernavaca (Diócesis de Cuernavaca), Mr. Edgar Gómez, Diocesan Treasurer for la Iglesia Anglicana de México; the Rev. María Ochoa, Diocese of West Mexico (Diócesis del Occidente); Mr. Bert Jones, Standing Commission on World Mission.

The committee met several times during the triennium to ensure that the relationship between la Iglesia Anglicana de México and The Episcopal Church is strong. In addition to assessing how each of the five dioceses of Mexico are doing, we offer training and support to enhance the spiritual growth and sustainability. At the last meeting in Mexico, held in September of 2010, the following was accomplished:

- Review of the covenant agreement that determined the Spanish version needed to be tweaked.
- Reviewed and determined communication between the two churches needs to be improved.
- A better understanding of the financial commitment from The Episcopal Church to la Iglesia Anglicana de México needs to be implemented.

As we reviewed all of our covenant agreements it was determined that The Episcopal Church needs to honor its financial responsibilities in order for our covenant partners to thrive and reach sustainability.

Philippines Covenant Committee

On April 6, 2011 the Joint Committee on Provincial Companionship, formerly known as the Joint Committee on the Philippine Covenant, met in Baguio City, Philippines. The primary purpose of the joint meeting was to draft a Charter between the Episcopal Church in the Philippines and The Episcopal Church. As the financial autonomy of the Episcopal Church in the Philippines is fully realized, we embrace a renewed common commitment to full companionship in mission as equal, interdependent and autonomous partners.

The relationship between the two provinces is defined in the new charter. The Charter addresses the culture and social context in which the two provinces lives and ministers. Both provinces will be to the other a resource for program and mission. The partners will capture occasions for shared learning in the following areas: Liturgy, Catechism, Music & Song, Governance, Mission Priorities, Theological Perspectives and Synodical Councils Actions. A joint committee comprised of four persons appointed by the two provinces will facilitate and promote the relationship. This committee will periodically review the charter to ensure its effectiveness. Once approved, the Charter is effective for six years.

During this meeting the Episcopal Church in the Philippines gave an update on Vision 2018. All congregations are striving to become full fledged parishes by 2018, the number one goal. We visited two of those parishes while in Baguio City. Today, the Episcopal Church in the Philippines now numbers over 121,000 baptized members in over 400 parishes. There are almost 200 priests working in six dioceses. The Episcopal Church is committed to the continued exploration of opportunities with the Episcopal Church in the Philippines to maintain our commitment to partnership.

Resolution A112 Joint Committee on Provincial Companionship Agreement

Resolved, the House of _____ concurring, That the 77th General Convention of the Episcopal Church receive news of the ever-deepening relationship between this Church and the Episcopal Church of the Philippines with joy, recommits this Church to our partnership with our brothers and sisters in the Philippines as a tangible expression of the baptismal relationship of mutuality and mission, and affirms the action of the Executive Council in renewing the relationship between the two churches as described in “A Charter Between the Episcopal Church in the Philippines (ECP) and The Episcopal Church (TEC)” and approved by the Executive Council during its meeting at Linthicum Heights, Maryland, June 15–17, 2011.

Explanation

The Joint Committee on the Philippines Covenant (JCPC) met in Baguio, Philippines on April 5–8, 2011. The Episcopal Church was represented by JoAnn Roberts Armstead, Florence Munoz, the Rt. Rev. Mark Hollingsworth, and the Rt. Rev. Stacy Sauls (chair). The Episcopal Church of the Philippines was represented by the Rev. Louis Yacuan, Mary Bacwaden, and the Rt. Rev. Renato Abibico (chair), with Timothy Moiket absent. The covenant between the two churches was renegotiated and the relationship between the two churches was renewed. To better reflect the mutual character of the relationship, the name of JCPC was changed to Joint Committee on Provincial Companionship.

The renewed covenant was submitted to the General Convention of the Philippines, which approved it on May 5th, 2011. Since our General Convention was not scheduled to meet until 2012, and desiring to lose not time in committing ourselves to this continued relationship, the covenant was submitted to the Executive Council meeting in Linthicum Heights, Maryland, which approved it on June 17th, 2011. Though the covenant is already in effect, it is the desire of JCPC that it be endorsed by this General Convention just as it has by the General Convention of the Episcopal Church in the Philippines.

Mission Sending

The Commission has worked closely with the Mission Personnel Office and has reviewed practices and procedures for mission sending. The Commission has provided advice and counsel to the Mission Personnel Office for the continued building of bonds of affection and mutual respect in relationships through the exchange of personnel around the Anglican Communion.

Resolution A113 Commend Work of Missionaries

Resolved, the House of _____ concurring, That the 77th General Convention of The Episcopal Church commends the work of its missionaries around the world that are sent and supported by parishes, dioceses and organizations within the Episcopal Church as well as by the Mission Personnel office of the Episcopal Church; and be it further

Resolved, that The Episcopal Church continues to encourage parishes, dioceses and organizations to participate in diverse methods of sending missionaries from 3–12 month renewable assignments as well as the traditional longer term assignments.

Resolution A114 Increase Mission Funding

Resolved, the House of _____ concurring, That the 77th General Convention of The Episcopal Church increase the budget for the Mission Personnel Office by \$100,000 for 2013, \$150,000 for 2014, and \$175,000 for 2015, above and beyond the General Convention approved budget figures for the triennium 2009–2012, to cover the increased cost of sending missionaries from The Episcopal Church.

Explanation

Over the past five years there have been significant increases in the Mission Personnel Office program costs. These include the addition of a lay pension scheme and increases in costs of health insurance premiums, clergy pension and travel costs. Health insurance premiums have increased almost 50% in the past 6 years and the total bill for 2011 is approximately \$390,000 for 55 missionaries. It was approximately \$418,000 for 82 missionaries in 2006. Lay pension costs have added approximately \$70,000 a year to the cost of the program.

Missionary orientation is now being provided through the Canadian Churches Forum for Global Ministries. This is an ecumenical training which includes the ELCA, Reformed Church of America, as well as denominations in Canada. The course provides a wide range and depth of training in an ecumenical setting in Toronto which we see as being mutually enriching while at the same time freeing up staff time to provide more pastoral support. The cost of this training however is higher than previous models and now costs \$2,700 Canadian plus the cost of transportation.

The cost of annual regional retreats which has proved invaluable for missionary support in the past is a program we want to provide on a regular basis at a cost of approximately \$35,000 which is higher than the \$12,000 that is currently budgeted.

With a relatively flat budget over this same time period we have seen a gradual reduction of missionaries from 82 in 2006 to 55 in November 2011. There are an increasing number of mission possibilities that we are unable to follow up on or appoint due to lack of available funds. This resolution would allow The Episcopal Church to continue to support our missionaries appropriately in spite of increased costs.

Companion Diocese Work Group

The Companion Diocese Work Group recognizes that there are many formal and informal companion relationships within The Episcopal Church and the Anglican Communion. There is a need to create a working database of those relationships to show where we are engaged in mission around the Anglican Communion. There is also a need to provide updated appropriate sample guidelines and protocols for the establishing, maintaining, and resolving of relationships within the Anglican Communion. Those guidelines should correlate to the agreements currently in place in the ACC (MISAG-II) document regarding companion relationships in the Anglican Communion.

Resolution A115 Province IX Funding

Resolved, the House of _____ concurring, that the 77th General Convention of The Episcopal Church, in honoring its financial and other commitments undertaken as part of its agreements with the dioceses of Province IX, will

not reduce those financial commitments in any general, percentage-based reduction of the budget of the General Convention; and be it further

Resolved, that if financial exigencies require a reduction in funding by the General Convention or Executive Council, consultation and notice of any reductions will be made immediately to the bishops of Province IX and be it further

Resolved, that the policy of The Episcopal Church is to honor fully our financial commitments to Province IX of The Episcopal Church.

Explanation

Until the past triennium, The Episcopal Church has always fully honored its financial commitments to Province IX. In several instances, our mission partners were not informed of reductions and were surprised by unilateral actions of The Episcopal Church. Such actions, without consultation may damage our relationships with our mission partners.

This resolution reaffirms our commitments, and makes clear that our policy is to meet our financial commitments fully, and, in those extraordinary circumstances when a reduction may be required, that we will consult and inform our partners about such actions.

Priorities for the 2013–2015 Triennium

Covenant Committees/Bi-lateral Committee:

- Continue the commitments that we have made and to develop those relationships.
- Continue to negotiate and monitor the financial Covenants: we cannot arbitrarily cut the funding of the Covenants without mutual agreement, because cutting the funds without speaking with the committees breaks relationships and causes difficulty with our brothers and sisters around the world.
- Create a protocol for the American members of the Covenant/Bi-lateral committees: protocol is to include accountability and reporting information (as well as dissemination to the wider church), dissemination of information to new members who rotate onto committees, set expectations for staff liaisons, profile of country/countries involved in the relationship, as well as clear expectations around behavior while attending committee meetings.

Mission Sending

- Recognizing that global mission is being undertaken by parishes, diocese and organizations of the Episcopal Church the focus of the next triennium will be to encourage greater collaboration and networking of groups who are sending missionaries to other parts of the Anglican Communion.
- We also see one of the priorities of the next triennium in this global society to continue to lift up the importance of global mission as a priority within the church to build up our relationships across geographical and cultural boundaries.

Companion Diocese

- The Companion Diocese Work Group will provide advice and counsel for the Global Partnerships team's efforts to serve as a resource for dioceses and parishes of The Episcopal Church seeking relationships around the Anglican Communion.
- Form a collaborative network of experienced individuals who are willing to share their stories with the Church to facilitate the development of new relationships.
- Review and revise the protocols and guidelines for the formulation of Companion Dioceses relationships to ensure that they correlate with ACC guidelines.

Mutual Responsibility and Interdependence

Monitor and evaluate the following areas/ programs:

- Mission education
- Young Adult Service Corps
- Maintaining funding of mission partners' provincial offices
- Companion Dioceses, honoring relationships and examining funding
- Structural review of the various relationships among the Commission, the Executive Council, and DFMS staff, to ensure mutual responsibility for implementing and overseeing General Convention mandates

- Work with dioceses on their commitment to mission education, sending, receiving, and action in order to develop a World Mission Network to better share information and resources

Addressing Discrimination and/or Racism

- In keeping with Canon 1.1.2(n)(11), at least one member of the SCWM should be from outside of the United States
- The Commission must meet once in one of the countries in which they are doing ministry, preferably before the midpoint of the triennium
- If needed, translators must be provided to ensure the full participation of all members
- Affirm the Church in its decision to have diversity represented in CCABs in accordance with General Convention Resolution 2006-A092.

Budget Report

The Standing Committee on World Mission will meet at least four times during the triennium, including one meeting outside the United States. To meet its programmatic and policy-making responsibilities, the Commission requests funding of \$30,000 for 2013, \$40,000 for 2014, and \$25,000 for 2015, for a total budget of \$95,000 for the triennium.

The Executive Council

The Executive Council

Membership

Officers

The Most Rev. Katharine Jefferts Schori, Presiding Bishop, DFMS President, *Chair*
Canon Bonnie Anderson, D.D., President, House of Deputies, DFMS Vice-President, *Vice Chair*
The Hon. Linda E. Watt, DFMS Vice-President, *until 6/2011*,
replaced by The Rt. Rev. Stacy F. Sauls, *as of 9/2011*
The Rev. Canon Dr. Gregory S. Straub, *Secretary*
Mr. N. Kurt Barnes, *Treasurer*

Elected by General Convention until General Convention 2012

The Rt. Rev. David Alvarez (Puerto Rico, IX)
Canon Rosalie Simmonds Ballentine, Esq. (Virgin Islands, II)
Ms. Hisako M. Beasley (Olympia, VIII)
The Rt. Rev. J. Jon Bruno (Los Angeles, VIII)
The Rev. Dr. Ian T. Douglas (Massachusetts, I), *resigned 10/2009*,
replaced by The Rev. Dr. James B. Simons (Pittsburgh, III), *elected 2/2010*
Mr. E. Bruce Garner (Atlanta, IV)
Dr. Delbert C. Glover (Western Massachusetts, I)
Canon Bettye Jo Harris (Hawaii, VIII)
Ms. Angela Helt (Oklahoma, VII)
replacing S. Evenbeck, Dr. Fredrica Harris Thompsett (Massachusetts, I), *elected 10/2010*
The Rev. Winnie S. Varghese (New York, II)

Elected by Province until General Convention 2012

- I The Rev. Dr. Lee Alison Crawford (Vermont)
- II The Rev. Canon Dr. Sandye A. Wilson (Newark)
- III The Rev. Canon Mark Harris (Delaware)
- IV Dr. Anita George (Mississippi)
- V The Rev. Gay C. Jennings (Ohio)
- VI The Rev. Canon Tim Anderson (Nebraska)
- VII The Ven. Joyce Hardy (Arkansas)
- VIII The Rev. Floyd Gamarra (Los Angeles)
- IX Sra. Blanca L. Echeverry (Colombia)

Elected by General Convention until General Convention 2015

Ms. Sarah Dylan Breuer (Massachusetts, I)
Ms. Stephanie T. Cheney (W. Tennessee, IV)
Dr. Scott Evenbeck (Indianapolis, V), *resigned 9/2010*
The Rt. Rev. Wendell N. Gibbs, Jr. (Michigan, V)
The Rt. Rev. Mark Hollingsworth, Jr. (Ohio, V)
Stephen F. Hutchinson, Esq. (Utah, VIII)
Mr. Francisco Quiñones (Puerto Rico, IX)
The Rev. Silvestre E. Romero, Jr. (El Camino Real, VIII)
Ms. Katie Sherrod (Fort Worth, VII)
The Rev. Terry Star (North Dakota, VI)

Elected by Province until General Convention 2015

- I Ms. Anne Watkins (Connecticut)
- II Ms. Martha S. Gardner (Newark)
- III Ms. Jane Cosby (Pennsylvania)
- IV The Rev. Brian L. Cole (North Carolina)
- V Ms. Deborah Stokes (Southern Ohio)
- VI Ms. Lelanda Lee (Colorado)
- VII Ms. Vycke McEwen (Oklahoma)
- VIII Mr. Bryan Krislock (Olympia)
- IX The Rev. Cristóbal León Lozano (Litoral)

By Invitation

Ms. Dorothy Davies-Flindall, Liaison, Anglican Church of Canada, *term ending 6/2010*,
succeeded by The Rt. Rev. James A.J. Cowan, *as of 8/2010*
The Rev. Kathryn Tiede, Liaison, Evangelical Lutheran Church of America, *as of 8/2010*

Meeting Dates and Sites

- Memphis, Tennessee October 5–8, 2009
- Omaha, Nebraska February 19–22, 2010
- Linthicum Heights, Maryland June 16–18, 2010
- Salt Lake City, Utah October 23–25, 2010
- Fort Worth, Texas February 16–18, 2011
- Linthicum Heights, Maryland June 15–17, 2011
- Salt Lake City, Utah October 21–14, 2011
- Linthicum Heights, Maryland January 27–29, 2012
- Salt Lake City, Utah April 18–20, 2012

Introduction

The Executive Council of General Convention carries out programs and policies adopted by Convention, and has charge of the coordination, development, and implementation of the ministry and mission of the Church between Conventions. Council is accountable to Convention, and publishes a full report concerning its work to each Convention. This report, defined in Canon I.4.1(b), includes information on the implementation of all concurred resolutions of the previous Convention calling for action by Council, its officers and staff, and by jurisdictions of the Church. Additionally, Council may initiate and develop new work as it may deem necessary as allowed for in Canon I.4.2(e).

Council serves as the Board of Directors of The Domestic and Foreign Missionary Society (DFMS) and, as such, oversees the finances and property of DFMS in accordance with the Canons and the direction of Convention.

Council is composed of a total of forty voting members plus three non-voting members. Voting members include twenty members elected by Convention, of whom four are Bishops, four are Priests or Deacons, and twelve are Laypersons; of eighteen members elected by Provincial Synods, of whom nine are from the Lay order and nine from the Clergy order; and of the Presiding Bishop and the President of the House of Deputies, who are both ex officio members. The Presiding Bishop serves as Chair of Council, and the President of the House of Deputies serves as Vice Chair. Non-voting members include the following ex officio members, who have seat and voice: the Secretary of General Convention, who serves as Secretary of Council; the Treasurer of DFMS, who serves as Treasurer of Council; and the Chief Operating Officer of DFMS, who is also a Vice-President of DFMS. Additionally, representatives from two partner churches, the Anglican Church of Canada and the Evangelical Lutheran Church in America, participate in Council meetings with seat and voice.

Terms of office of Council members, other than the ex officio members, are equal to twice the interval between Conventions. There is an established rotation so that not all Council members are elected at the same time. Vacancies of members elected by Convention are filled by election by Council until the next Convention. Vacancies of members elected by Provincial Synods are filled by appointment by the Provincial President and Provincial Council until the next Provincial Synod, as provided for by Canon I.4.2(d).

Council meets in person three times each year during the triennium, and has on occasion held teleconference meetings to address specific issues requiring action between scheduled meetings. Morning Prayer, Bible study, and the Holy Eucharist provide the foundation for Council's life together. Council has also enjoyed opportunities to worship in local churches near some of its meeting sites, to learn more about the local dioceses.

At the beginning of this triennium, the Standing Committees of Council were realigned with a focus on mission. There are now three Standing Committees of Council, and two Joint Standing Committees of both Council and DFMS:

- Standing Committee on Advocacy and Networking for Mission (A&N)
- Joint Standing Committee on Finance for Mission (FFM)
- Joint Standing Committee on Governance and Administration for Mission (GAM)
- Standing Committee on Local Ministry and Mission (LMM)
- Standing Committee on World Mission (WM)

Each committee considers matters brought before it by referred resolutions from General Convention and Commissions, Committees, Agencies and Boards (CCABs) of Convention.

Summary of Work

The 76th General Convention adopted the “Five Marks of Mission” as articulated by the Anglican Consultative Council and addressed to the Anglican Communion: 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; and To strive to safeguard the integrity of creation and sustain and renew the life of the earth, as the five top strategic priorities for The Episcopal Church.

Building upon the “Five Marks of Mission,” General Convention adopted the following priorities to inform the entire church of where we will engage mission in this triennium: Networking the Members of the Body of Christ; Alleviating Poverty and Injustice; Claiming Our Identity; Growing Congregations and the Next Generations of Faith; and Strengthening Governance and Foundations for Ministry. These mission priorities were adopted in the spirit of *Ubuntu* and “both/and” rather than an “either/or” and not as priorities one over another.

1. Networking the members of the Body of Christ

Establishing and supporting collaborative efforts within and among dioceses and congregations to promote vibrant ministry in service to God’s mission; Structuring healthy relationships with overseas dioceses of The Episcopal Church and those Anglican provinces historically related to The Episcopal Church, clarifying commitments with firm timelines and establishing necessary accountability; Promoting partnerships with other dioceses and churches of the Anglican Communion, encouraging multi-diocese mission efforts that reduce redundancy and enhance relationships both domestic and foreign; and Advancing ecumenical relationships and collaborations.

- Met with members of the Dioceses of West Tennessee (in Memphis), Nebraska (in Omaha), Fort Worth (in Fort Worth).
- Continued and extended many Companion Diocese Relationships and Mission Partnerships.
- Exchanged ecumenical representatives with the church councils of the Anglican Church of Canada and the Evangelical Lutheran Church in America.
- Elected representatives to the Anglican Consultative Council.
- Appointed Council liaisons to serve on covenant committees for Brazil, Liberia, Mexico, the Philippines, and La Iglesia Anglicana de la Region Central de America (IARCA).
- Developed and implemented a web conferencing system to support the work of CCABs, Council, and committees and task forces of Council.
- Received Archdeacon Michael Pollesel of the Anglican Church of Canada as a guest at Council’s June, 2010, meeting.
- Received reports and held discussions on the status of theological education and the emergent church movement in Central and South America, Africa and Asia.
- Provided a grant for translation of the newly revised church website.
- Affirmed “A Charter Between the Episcopal Church in the Philippines (EPC) and The Episcopal Church (TEC).”

2. Alleviating Poverty and Injustice

Inspiring and modeling a genuine commitment to the United Nations’ Millennium Development Goals (MDGs); Addressing, domestically and abroad, the challenges and consequences of a failing global economy; Advocating for and working to provide education, healthcare, employment, housing and equal rights for all of God’s beloved; and Promoting environmental sustainability and stewardship of creation.

- Advocated for social justice issues through shareholder resolutions recommended by the Committee on Corporate Social Responsibility (CSR).
- Provided a grant from the Constable Fund to support General Convention Resolution 2009-A155 to stimulate Episcopal community investment to alleviate domestic poverty.
- Received a report on Episcopal Relief & Development’s Inspiration Fund: Nets for Life, which is one of The Episcopal Church’s chief means of addressing the MDGs.
- Received anti-racism and disability awareness training.
- Commended the letter of the Primates of the Anglican Communion Regarding Gender Based Violence Against Women issued after the Primates meeting in January, 2011, in Dublin, Ireland.
- Urged Congress, the President, and all federal policymakers, when considering cuts to federal programs, to balance the budget without causing harm to those who can least afford it.

3. Claiming our Identity

Exploring and discovering who we are as The Episcopal Church, within the comprehensive reality of our complex culture and in relationship to others; Educating about Episcopal Church governance and polity, forming at all ages our Christian, Episcopal, and Anglican identity; Telling Christ's story and our story, utilizing current technology and a vibrant contemporary communications network.

- Moved away from using the term "National Church" to refer to The Episcopal Church.
- Received the reports and film of CREDO, Inc. on "Who We Are."
- Provided ongoing support for transformative education for Repudiation of the "Doctrine of Discovery."
- Provided funding for a General Convention Official Youth President in 2012.
- Supported a grant to fund Resolution 2009-A189 for a follow-up conference of the Mutual Responsibility in Mission Consultation, bringing together representatives of the Anglican Provinces in the Western Hemisphere.

4. Growing Congregations and the Next Generations of Faith

Establishing lifelong Christian formation throughout the church, with specific support of youth and young adults; Making evangelists of all communicants; Teaching and developing the spiritual discipline of giving; Providing discernment and formation of lay and ordained ministries; Supporting congregational vitality and development, with particular attention to immigrant, indigenous, and underserved populations.

- Affirmed many new and renewing Jubilee Ministries including those under the direct auspices of congregations.
- Supported loans to the reorganizing Dioceses of Fort Worth, Pittsburgh, Quincy and San Joaquin and received visitors and reports from those dioceses.
- Provided grants from the Constable Fund to support Native American youth and young adult training, Native American ministry, strategic planning and self-sufficiency for Province IX, and other missional initiatives of the church.
- Provided grants for theological education for Latin America and the Caribbean.

5. Strengthening Governance and Foundations for Ministry

Inspiring and developing sound leadership at all levels of the church; Moving from programmatic structures to ministry networks; Collaborating with seminaries and dioceses to restructure and retool theological education for a changing church; Reviewing provincial and diocesan configurations and composition; Assuring standards of accountability and measurement of outcome; and Providing legal and operational support for dioceses in transition or litigation.

- Realigned the Standing Committees of Council with a focus on mission.
- Adopted updated Travel Guidelines to enhance accountability and streamline reporting.
- Reconfigured remaining Church Center staff after the 76th Convention to work with fewer personnel and an ongoing commitment to mission.
- Received a report from the Director of Research on the results of the 2008 Parochial Report.
- Adopted policies and procedures to ensure consistent gift acceptance and fundraising practices.
- Adopted a Strategic Plan for Council and the Church Center staff and established an Executive Council Committee on Strategic Planning as directed by Resolution 2009-A061.
- Fixed the length of the 77th General Convention in 2012 at eight days.
- Addressed the issue of the role and place of provinces in the life of the church through Council, the Standing Commission on Structure, and the Provincial Leadership Council.
- Adopted a Whistleblower Policy (GAM-008) for employees of DFMS.
- Received training in the legal duties of Council members.
- Directed the Standing Commission on the Structure of the Church to coordinate concurrent efforts by Commissions, Committees and Task Forces regarding strategic planning and structural change.
- Revised and renewed a Memorandum of Understanding with Episcopal Relief & Development (ERD) regarding Council's and DFMS' future working relationship with ERD.
- Adopted a revised grant process for the Constable Fund calling for equal representation of staff and Council members to work in partnership.
- Adopted revised By-laws for the governance of Council and the DFMS in accordance with Canons I.3.II and I.4.2(e), which established an elected Executive Committee of Council.
- Adopted Rules of Order to govern Council's proceedings.

Narrative

We are One Church

At the first Council meeting of the triennium, the Presiding Bishop asked for a moratorium on the use of the term “National Church” when referring to The Episcopal Church, because we are a church that has a presence in sixteen countries. Council members this triennium came from Colombia, Ecuador, the United States including Puerto Rico and the Virgin Islands, and there was also a representative with seat and voice from the Anglican Church of Canada. Simultaneous translators attended each meeting, and translation of Council documents into the language of all members was established as a right.

Council’s Structure

Council began the triennium with twenty-one new members, and subsequently replaced three members due to resignation and change in orders. The realignment into five Standing Committees—Advocacy and Networking for Mission (A&N); Finance for Mission (FFM); Governance and Administration for Mission (GAM); Local Ministry and Mission (LMM); and World Mission (WM)—has allowed a renewed and closer focus on each committee’s area of attention with the committees meeting in joint session on occasions when two or more committees are addressing the same issue from a different perspective. Council requested the Presiding Bishop to assign a staff member as liaison to each Standing Committee to facilitate communications and exchange of information.

Archives

Council commended the work of the Episcopal Archives Strategy Committee, which completed its work under Convention Resolution 2006-A143 and Council Resolutions A&F-040 and A&F-102, and the Presiding Officers appointed an advisory committee to FFM to provide guidance and oversight of continuing efforts for the development of Block 87 in Austin, Texas, as the site of a new Archives and Mission Research Center.

The Anglican Covenant

At its June, 2010, meeting in Linthicum Heights, Maryland, the Rev. Canon Kenneth Kearon, Secretary General of the Anglican Communion, visited Council to make a brief presentation followed by a question and answer period regarding the Anglican Communion and the proposed Anglican Covenant.

The D020 Task Force on the Anglican Covenant released study questions in June, 2010, and invited the Church to participate and report back by Easter, 2011.

Anti-Racism, Equality and Justice Work

Council has included anti-racism and disability awareness training components in its meetings this triennium. A Process Observation form, adapted from one used by the ELCA Church Council, was introduced for use at each meeting to assist Council in assessing and improving how it addresses representation of the issues and voices of persons of different races, genders, sexual orientations, handicaps and ages. Council established rules that require all documents be submitted to the Secretary fourteen days prior to a meeting, which facilitates translation into native languages spoken by Council members.

Anti-Racism Training was a matter of concern and discussion by A&N, GAM and LMM as well as the Committee on Anti-Racism. Changes in staffing at the Church Center have generated discussion of how provincial anti-racism networks can step into providing training, identifying and certifying trainers, and supporting dioceses in their need for trainings for those in the Holy Orders process as well as lay and clergy leaders. Members of the Committees, Commissions, Agencies, and Boards of The Episcopal Church (CCABs) are expected to engage in such training on a continuing basis.

Council voted to continue its Committees on the Status of Women and on HIV/AIDS pursuant to Canon I.4.3(h).

A New Budget Process

Council charged its Executive Committee to create and manage the process to develop the Council’s proposed budget for the 2013–2015 triennium. Subsequently, an online churchwide survey was developed to help develop budget priorities, and 471 responses were received.

War, Migration and Immigration, and Human Rights

Both A&N and WM initiated resolutions that addressed protecting the rights of people in war-torn countries and those who migrate to refugee camps, including those targeted because of their sexual orientation or their religious worker status. Council reiterated the Church's opposition to nuclear weapons, called for a timely withdrawal of U.S. troops from Afghanistan, and urged a peaceful resolution to the Israel-Palestine conflict. Council also urged a swift enactment of comprehensive immigration reform that safeguards families, provides a pathway to legal residency, and protects the human rights of immigrants.

State immigration laws such as Arizona Senate Bill 1070 were also cited in A&N and CSR resolutions upholding the human rights of immigrants and the missional call of religious institutions to offer succor to the suffering.

The Diocese of Haiti

Council, moved by the devastation caused to Haiti and the plight of her people, initiated a fundraising campaign for the purpose of rebuilding the Diocese of Haiti's infrastructure with the priorities to be articulated by the leadership of the Diocese of Haiti and inviting the grassroots participation of all Episcopal communities of faith.

Executive Council Standing Committee on Advocacy and Networking

Membership

The Rev. Winnie S. Varghese, *Chair*
Ms. Lelanda S. Lee, Secretary
Ms. Hisako M. Beasley
The Ven. Joyce Hardy
Ms. Angela Helt
Ms. Deborah Stokes

New York, II
Colorado, VI
Olympia, VIII
Arkansas, VII
Oklahoma, VII
Southern Ohio, V

Mr. Alex Baumgarten, Director of the Office of Government Relations, regularly joined the committee at its meetings for the purpose of providing background information on social policy issues under discussion and the ongoing work of the DFMS staff on those issues.

We heard reports from Ms. Antoinette (Toni) Daniels and the Rev. Margaret R. Rose, Associate Directors of the Mission Department, on Anti-Racism Training in the Church; Mr. Michael Schut, Officer for Environmental/Economic Affairs-Diversity, Social and Environmental Ministries, on the Environmental Audit of the Church Center; and Harry Van Buren, Consultant to the Committee for Corporate Social Responsibility (CCSR), on the process by which CCSR resolutions are prepared.

Summary of Work

As a result of A&N work, the Executive Council:

- Adopted shareholder Resolution filings from the Committee on Corporate Social Responsibility and recommended shareholder action on proxies.
- Supported the continuation of the Committees on the Status of Women and on HIV/AIDS.
- Directed The Episcopal Church to join the Jobs for America Now coalition.
- Declared its support for achieving a just and lasting peace in Afghanistan free of terrorism and foreign occupation.
- Condemned the unresolved human rights cases in the Philippines, including the disappearance of church workers.
- Directed the preparation of a report on concerns presented by the use of genetically modified organisms (GMOs) and seed patenting.
- Urged the Federal Government to enact comprehensive immigration reform quickly.
- Opposed Arizona's statute SB1070 as being inconsistent with our fundamental Christian responsibility to respect the dignity of every human being.
- Reasserted its opposition to nuclear weapons.
- Commended the Primates Letter Regarding Gender Based Violence Against Women.
- Urged the strengthening of protections for Lesbian, Gay, Bisexual, Transgender and Intersex refugees.
- Supported public policies that strengthen disclosure requirements for donors to electoral communications [Citizens United].
- Expressed its grief and outrage at the murder of David Kato in Uganda.
- Urged that Congress, the President and all Federal policymakers avoid balancing the budget on the backs of the poor.
- Reaffirmed its opposition to the Defense of Marriage Act.
- Declared its solidarity with the First Nations Committee of the Diocese of Olympia to denounce the killing of John T. Williams and honor his memory.
- Reaffirmed its call upon all elected officials to respect the labor rights of public employees.
- Commended the acts of prayer and remembrance of all Episcopal communities upon the tenth anniversary of the attacks of September 11, 2001.
- Renewed its support for the people of Sudan and called upon the U.S. government to maintain its focus on helping Sudan achieve a secure peace.
- Requested the Office of the Presiding Bishop appoint staff liaisons to the five Standing Committees of Council.
- Reaffirmed its support for a two-state solution to end the decades of conflict between Israel and Palestine.

A&N also engaged other work that did not result in Resolutions, which included:

- Heard a report on the environmental audit of the carbon footprint of the Church Center.
- Participated in discussions with Governance and Administration for Mission on fair labor practices at the Church Center.
- Participated in discussions with Local Ministry and Mission, Governance and Administration for Mission, and Church Center staff on how anti-racism work and trainings are being addressed without a staff officer.
- Heard a report on a camp for children of incarcerated persons.
- Participated in discussions with Governance and Administration for Mission on how the provinces are functioning and how they might work going forward.
- Participated in discussions with World Mission on cross-border immigration issues and anti-Muslim violence.
- Heard a report on how Corporate Social Responsibility shareholder resolutions are developed.
- Discussed with General Convention staff the Hyatt Hotels boycott and Unite Here labor movement with regard to General Convention being held in Indianapolis in 2012.
- Discussed the ELCA's Social Statement on Genetics with ELCA partner, the Rev. Kathryn Tiede.

Executive Council Joint Standing Committee on Finances for Mission

Membership

Dr. Delbert C. Glover, *Chair*
The Rt. Rev. J. Jon Bruno, *Vice-Chair*
The Rt. Rev. David Alvarez
The Rev. Canon Tim Anderson
The Rev. Brian L. Cole
Dr. Scott Evenbeck, *resigned 2010*
Ms. Martha S. Gardner
Canon Bettye Jo Harris
Dr. Fredrica Harris Thompsett, *since 2010*

Committee Goal

Facilitate the ministry of The Episcopal Church in partnership with other Executive Council standing committees; oversee the operations of the Domestic and Foreign Missionary Society; maintain close relationships with the General Convention through regular contact with the Joint Standing Committee on Program, Budget and Finance and the Joint Audit Committee; and support the work of the Chief Operating Officer and the Office of the Treasurer.

FFM met at every regular Executive Council meeting; by conference calls on December 6, 2010, with members of the Audit Committee; and alone on September 12, 2011.

Summary of Work

The general economic decline demanded that in this triennium special attention be focused on the stewardship of the Church's resources, better accountability for the use of available funds, and monitoring the performance of our portfolio under the oversight of the Investment Committee.

FFM took specific steps to strengthen the working relations between FFM and the Joint Standing Committee on Program, Budget and Finance (PB&F). In this triennium, the chair of PB&F has been invited to all FFM meetings of Executive Council and the chair of FFM has been invited to all meetings of PB&F.

As a consequence of the financial challenges facing the Church, there has been a notable increase in the number of churchwide fundraising initiatives. To understand the trend and to respond to a proposal that a Development Officer be appointed to coordinate all Church Center-sponsored fundraising initiatives, FFM appointed a special committee of five experienced and professional fundraisers, all Episcopalians, to conduct a study and make recommendations concerning the creation of a Development Office with a special focus on the Mission Funding Initiative. The results of this study, the Swan Report, concluded that only General Convention should consider and decide this matter. FFM recommended that Executive Council present a resolution to General Convention on the matter of a Development Office.

A continuing challenge throughout this triennium, and for some years prior to 2009, has been the work to develop, finalize and implement an Archives Relocation Plan to situate the Archives of the Episcopal Church in a permanent location. FFM sought clarity about the roles, responsibilities, and accountability for this project and clarity about the fundraising effort needed to support it.

The Joint Audit Committee of the Executive Council and the DFMS offered its observations to FFM on the subject of our finances. In response to this advice, the Council adopted a resolution presented by FFM to refinance the \$37 million long term loan agreement to repay the costs for renovations of the Church Center with mandatory payments of both principal and interest to reduce the debt principal. Previously, this agreement had been a five year "term loan" guaranteed with securities from the endowment, not a mortgage with the building as the collateral for the loan. Executive Council also adopted a companion resolution providing authorization for borrowing an additional \$20 million to refinance the

\$9.5 million acquisition of land for potential relocation of the Archives and for short-term cash flow needs, with total debt not to exceed \$60 million.

The Office of the Treasurer, in collaboration with FFM, has produced a “financial model” that considers our current assets and liabilities and projects our future financial circumstances. That projection paints a very challenging future for the DFMS and provides guidance for long range future financial planning.

Support for re-organizing dioceses has been a high priority of the Executive Council during this triennium. Council adopted resolutions that provided grants and/or loans to the Dioceses of San Joaquin and Quincy; similar offers were made to the Dioceses of Pittsburgh and Fort Worth.

On behalf of whole Church, the Executive Council, with support from the House of Bishops, adopted a resolution in support of the Diocese of Haiti. Acting at its February 2010 meeting, shortly after the devastating earthquake struck Port au Prince, the Executive Council confirmed its support for the Rebuild Our Church campaign, conducted in collaboration with the Episcopal Church Foundation, to aid the reconstruction of the Holy Trinity Cathedral complex.

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

- Monitoring and recommending adjustments to the 2010–2012 triennial budget adopted by the General Convention.
- Examining diocesan commitments and evaluating best practices to encourage and support dioceses to meet their commitments to Budget for The Episcopal Church.
- Examining and evaluating a new budget structure to reflect the reorganization of the Episcopal Church Center.
- Implementing a new process for more meaningful input from all Executive Council standing committees in planning and preparing the draft proposed 2013–2015 budget that will be submitted to PB&F for action at the 2012 General Convention.
- Establishing draft proposed budget priorities for the next triennium and offering a draft proposed budget for 2013–2015 based on those priorities.
- Reviewing periodic financial statements, Audit committee reports, and statements of operation for DFMS.
- Recommending the establishment of various trust funds in accordance with established procedures.
- Recommending policies for accepting gifts and fund-raising.
- Reviewing Investment Committee reports and recommending approval of payout rates from trust fund income.

Executive Council Joint Standing Committee on Governance and Administration for Mission

Membership

The Rev. Gay C. Jennings, *Chair*
Mr. Bryan Krislock, *Vice-Chair*
Ms. Stephanie T. Cheney
Mr. E. Bruce Garner
Stephen F. Hutchinson, Esq.
Ms. Vycke McEwen
Mr. Francisco Quiñones
Ms. Katie Sherrod
The Rev. Canon Dr. Sandye A. Wilson

Committee Goal

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

Summary of Work

A&F-093 Task Force

During the last triennium, the Council created a task force to conduct a comprehensive review of the human resources practices of the Domestic and Foreign Missionary Society relating to all employees, contractors and consultants of the DFMS. The review included, but was not limited to, hiring practices; recruitment and diversity; compensation and benefits, including compensation strategy and policy; pension policies; training and development; performance evaluation; and grievance procedures.

The task force began its work in June 2009 and presented a report to Council at the February 2011 meeting. The report included an array of recommendations based on a survey administered to all DFMS employees, interviews, and a review of best practices in human resource management. Recommendations were offered in the areas of culture and morale; accountability; communication; policies, procedures and practices; best practices for managing New York and dispersed workforce; benefits and compensation; recruitment, hiring, and orientation; classification of workers and contractors; termination procedures; and grievance procedures. In addition, the task force produced a draft Employee Handbook. Management staff, in consultation with select members of the Council, are reviewing the report and implementing recommendations to strengthen human resources practices and procedures. The Council is considering and will continue to consider new and revised policies for adoption and implementation.

The Council owes a debt of gratitude to the chair and members of the A&F-093 Task Force; Dorothy-Jane C. Goldsack Porpeggia, Esq., Chair (Albany); Mr. Bryan Krislock (Olympia); the Rev. Canon Brian P. Nordwick (El Camino Real); Ms. Ellen Prior (New York); Ms. C. Lindsay Ryland (Virginia); and the Rev. Canon Dr. Sandye Wilson (Newark). Ms. Hisako Beasley (Olympia) was a member of the task force and contributed to its work before resigning for personal reasons. Staff support provided by the Director of Human Resource Management, Mr. John Colón, was extensive and greatly appreciated.

Review of Governing Documents and Policies Enacted by the Council

The Joint Standing Committee on Governance and Administration for Mission (GAM) reviewed of the By-laws of the Council and the Domestic and Foreign Missionary Society, the Executive Council Handbook, policies adopted by Executive Council (a review of previous 30 years) and policy management, Conflicts of Interest policy, and Whistleblower policy. As a result of this comprehensive review, Council took the following actions:

- adopted revised By-laws for the governance of Council and the DFMS in accordance with Canons I.3.II and I.4.2(e), and established an elected Executive Committee of Council

- ensured that the Executive Council Handbook contained accurate and appropriate information and was consistent with other governing documents
- revised the Whistleblower Policy for DFMS employees
- reviewed and updated the Conflicts of Interest Policy

GAM-009 Consultation

In February 2011, Executive Council adopted Resolution GAM-009 directing the Standing Commission on the Structure of the Church to coordinate a consultation about structural change in the governance of the Church. Those invited represented bodies charged with, or were known to be, working on resolutions for the 77th General Convention that address structural change. The consultation was held in May 2011, and provided opportunities for collaboration and coordinated planning regarding structural change.

Board Effectiveness and Development

Believing ongoing board development is a key to good governance, GAM instituted regular board development for the Council. Each meeting of the Council now includes a session on such topics as fiduciary responsibility, role clarity and responsibilities, conflicts of interest, and board and staff roles and relationships. GAM provided recommendations for the norms of Council, the appointment of chaplains, worship, and anti-racism training.

Reorganized and Renewing Dioceses

Working jointly with FFM, GAM presented resolutions that provided grants and/or loans to the Dioceses of San Joaquin and Quincy. GAM heard reports from representatives of the Dioceses of Fort Worth, Pittsburgh, Quincy, and San Joaquin, and was heartened by the courage and steadfast devotion to The Episcopal Church demonstrated by the people of these dioceses.

Additional Work

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

- Hearing reports at each meeting of Executive Council from Executive Council liaisons to the Standing Commissions on Communication and Information Technology, Constitution and Canons, and Structure of the Church.
- Meeting with and receiving annual reports from the co-chairs of the Executive Council Committee on Strategic Planning, and referring specific strategic plan activities to respective CCABs for consideration, study, or action.
- Further consideration on the relationship between the Historical Society of The Episcopal Church (HSEC) and the DFMS.
- Creation of the Episcopal News Service Advisory Committee to replace the Board of Governors of Episcopal Life.
- Consideration on how to maximize provincial structures and provincial ministry opportunities.
- Developing a revised grant making process for the Constable Fund.
- Recommending a revised Memorandum of Understanding with Episcopal Relief & Development regarding their working relationship with Executive Council and the DFMS.
- Studied how the Church is represented in legal matters and how legal services are provided.

Executive Council Standing Committee on Local Ministry and Mission

Membership

Terry Star, *Co-Chair*
Anne Watkins, *Co-Chair*
Jane Cosby
Anita George
Cristobal Leon Lozano
Silvestre Romero

Committee Goal

In partnership with the other Executive Council committees, Local Mission and Ministry (LMM) takes part in the oversight of the Domestic & Foreign Missionary Society. In its relationship to the General Convention of the Episcopal Church, LMM acts as a liaison to Committees, Councils, Agencies and Boards involved in resolutions and work that supports dioceses, congregations and provinces. Most notably, this includes the work of

- the Standing Commission on the Mission and Evangelism of The Episcopal Church;
- the Standing Commission on Ministry Development; and
- the Standing Commission on Lifelong Christian Formation and Education.

LMM also seeks to support and work in partnership with Episcopal Church Center staff particularly in the areas of:

- Christian Formation and Education
- Church Planting
- Congregational Vitality
- Evangelism
- Formation & Vocation
- Multi-Cultural & Ethnic Desks
- Stewardship

Overlapping interest and support is shared with the Standing Committee on World Mission as it relates to:

- Province IX, as both a global partnership and local expression of the Church; and
- The United Thank Offering, representing global partnerships and local expressions of God's mission through the Church.

Additionally, LMM reviews and sends approval requests for Constable Fund grants and designation of Jubilee Centers to the full Executive Council.

Summary of Work

The Committee is comprised entirely of members who are new to the Executive Council, serving their first terms. The result has provided both an opportunity, to think in new and innovative ways without the encumbrances of past models that potentially cannot continue to serve the Church of this century; and the challenge, of having a blank slate. A primary goal has been for committee members to become familiar with the emerging work, structure, and foci of a shifting Church Center staff. To that end, LMM has met with nearly all of the staff related to our committee's charge.

Increasingly, LMM has understood that local mission cannot thrive in the absence of greater understanding, training and practice of multi-cultural, anti-racist, and anti-oppression principles for both laity and clergy. To say that the general economic decline has adversely compromised this work is not an understatement. An understanding and appreciation of the wide diversity of perspective and experience present in God's creation is increasingly felt as a critical component of transformation—as individuals and as community.

As a Church, we are wrestling with the implications of this, in varying degrees of success and consistency. We have joined with the Standing Committee for Advocacy and Networking in seeking to address some of these concerns.

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

- Affirmation of 70 Jubilee Centers in 29 Dioceses
- Review and recommendation of nine 2010 Constable Fund grants totaling \$385,550
- Review and recommendation of eight 2011 Constable Fund grants totaling \$245,000
- Working in conjunction with Governance & Mission (GAM) to broaden the transparency and accessibility of Constable Fund grants to a wider portion of the Church and to rebalance the review process to include staff, Executive Council (through LMM) and wider Church representation
- Monitoring and receiving regular updates on the work of the Standing Committee on Ministry Development
- Monitoring and receiving regular updates on the work of the Standing Committee on Mission & Evangelism
- Monitoring and receiving regular updates on the work of the Standing Committee for Lifelong Formation & Education

Executive Council Standing Committee on World Mission

Membership

Rosalie Simmonds Ballentine, *Chair*
The Rev. Brian L. Cole, *resigned 2011, formerly Vice-Chair*
Sarah Dylan Breuer, *Vice-Chair since 2011*
Lee Allison Crawford, *Secretary*
Blanca Lucia Echeverry
F. Butch Gamarra
Wendell Gibbs
Mark Harris
Mark Hollingsworth
James Simons

Committee Goal

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

Summary of Work

As a result of deliberations by the Committee, Executive Council:

- received reports from the D020 Task Force on the Response to the Anglican Covenant, remaining a primary resource to the Committee and Council to follow the development processes of an Anglican Covenant;
- committed itself to raising funds for the rebuilding of the Episcopal Church of Haiti;
- directed the Standing Commission on World Mission to undertake a study of how Companion Diocese relationships can be more effectively supported and maintained, and that they include in their study how Companion Diocese Relationships can be intentional in furthering healthy relationships between The Episcopal Church and other Provinces of the Anglican Communion;
- reaffirmed its support of the NetsforLife program (WM-016); and
- reaffirmed its commitment to the Millennium Development Goals as a primary mission priority through 2015, requesting a line item of 0.7% be included in the 2013–2015 Draft General Convention Budget to be administered by Episcopal Relief and Development in support of its programs that are working to achieve the Millennium Development Goals.

In its deliberations, the Committee also:

- discussed at length the creation and implementation of a center for advanced theological studies that would be based in the Dominican Republic: the Anglican International Center for Theological Education, under the auspices of the Commission for Theological Education for Latin America and the Caribbean;
- discussed the covenants that the Church holds with Liberia, the Episcopal Church of the Philippines, the Episcopal Church of Brazil, the Episcopal Church of Mexico and the Anglican Church of the Region of Central America (IARCA), expressing concern that these be true partnerships rather than financial assistance and considering the length and cost of them;
- received reports from the INC-055 Ad-Hoc Committee on the Study of the United Thank Offering, to review the relationship between the UTO and the Church;
- received reports from the SCEIR, SCWM, SCAIJPC and Episcopal Relief and Development, and provided input as requested by ERD on the newly-formed Anglican Alliance for Development, Relief and Advocacy;
- discussed the Amahoro movement, which is a network of emerging leaders in African churches who support one another in creative and justice-oriented ministries;

- discussed missionary sending, how the Church might think of new configurations of those being sent given current economic realities and a limited pool of candidates, and expressed its support of the missionary sending proposal that David Copley and the Standing Commission on World Mission shared with the Committee;
- met in joint meetings, when needed, with the Joint Standing Committee on Finances for Mission (to discuss Bricks for Haiti), and the Standing Committee on Advocacy and Networking for Mission (Sudan, human trafficking); and
- gave support for the Mutual Responsibility and Mission Conference in 2012.

Report on Resolutions Referred to Executive Council

Advocacy and Networking

Concurred

- A044 (Ad Hoc Team on International Gangs)
- A110 (Bridging the Education Gap)
- A140 (Domestic Poverty)
- A144 (Extension of Resolution A127 to General Convention 2012)
- A156 (Sacred Acts for Sacred Water)
- A162 (Domestic Strategy Committee on AIDS Crisis)
- B030 (Domestic Mission Resolution)
- C049 (Renew and Strengthen Economic Justice Ministry)
- C080 (Lay Leadership and Ministry Development)

Referred to Executive Council

- C014 (Theological Study of Christian Marriage)

Not Completed

- A117 (Discontinue Three Committees)

Finances for Mission

Concurred

- A069 (Funding Mission Funding Office)
- A116 (Amend Canon I.4.3: Establish Audit Committee)

Governance and Administration for Mission

Concurred

- A046 (Creation of Position of Information Officer)
- A061 (Continuous Cycle of Strategic Planning)
- A115 (Amend Canon I.4.3(g): Committees of Executive Council)
- D004 (Task Force on Older Adult Ministries)
- D045 (Committee Member Transparency)
- D058 (Creation of Information Technology Cooperative Network)
- D087 (Communications Audit)

Referred to Executive Council

- A168 (Annual Data Gathering About Gender Parity in Diocesan Leadership)

Local Ministry and Mission

Concurred

- A154 (To Affirm Commitment to the Jubilee Ministry Grants Program)
- A155 (To Establish a Program for the Alleviation of Domestic Poverty)
- D014 (Environmental Justice)
- D096 (Young Adult Representation on Legislative Committees)

Not Completed

- A156 (Sacred Acts for Sacred Water)
- B012 (Pastoral Generosity in Addressing Civil Marriage)
- D063 (Pandemic Preparedness)

World Mission

Concurred

- A132 (Covenant Committee Reporting)
- A190 (Commendation of The Episcopal Church in the Philippines)
- D020 (Provincial Acceptance of Anglican Covenant)
- D027 (Five Marks of Mission)
- D040 (Amend Canon I.4.2(g))

Not Completed

- A031 (Commendatory Resolution)
- A156 (Sacred Acts for Sacred Water)

Report on Resolutions Referred to Dioceses

Of 111 reporting jurisdictions, 30 dioceses responded to resolutions referred for action or consideration after the 76th General Convention, as recorded below:

Resolutions Referred for Action

Resolution Number / Title		Action	No Action
A079	Addiction Education for Ordained Ministry	18	12
A081	Accommodation for People with Disabilities	22	8
A142	Recommit to Being Anti-Racists for the Next Three Triennia (until 2018)	23	7
A143	Extension of GC2006-A123 to GC 2012	18	12
C071	Health Care Coverage for All	17	13
C080	Lay Leadership and Ministry Development	25	5
C083	Support for Day Laborers	10	20
D020	Provincial Acceptance of Anglican Covenant	21	9

Resolutions Referred for Consideration

Resolution Number / Title		Considered	Not Considered
A033	Peace and Reconciliation in Southern Sudan	13	17
A034	Advocacy for Cuba	11	19
A036	Haiti	21	9
A037	Prayer for Wall Around Bethlehem to Come Down	10	20
A041	War in Iraq	15	15
A042	First Use Military Action	8	22
A043	Relief for Victims of International Criminal Gangs	7	23
A045	Restricting use of Bottled Water, Energy and Water Conservation	16	14
A065	Convening and Supporting Evangelists	14	16
A074	Endorse Theological Statement on Interreligious Relations	13	17
A075	Approve Presbyterian-Episcopal Agreement	8	22
A077	Episcopal Health Ministries	17	13
A078	Annual Recovery Sunday	17	13
A083	Directive for Dioceses to Formulate a Strategy for LCF in next triennium	17	13
A088	Enriching Our Worship 5	18	12
A102	Authorize Enriching Our Worship 1, 2, 3, and 4	19	11
A104	Multicultural Leadership Development	19	11
A138	Establishing a Mandatory Lay Employee Pension System	24	6
A144	Extension of GC2009-A127 to GC 2012	17	13
A159	Address the issue of AIDS	12	18
A161	AIDS Education and Resources	13	17
A163	Mandate on NEAC AIDS Tutorial	9	21
A164	Commendations to Presiding Bishops	11	19
A166	Parental Leave	17	13
A167	Trafficking	13	17
A177	Denominational Health Plan	25	5
A178	Establish First Sunday in Lent as Episcopal Relief and Development Sunday	21	9
A180	General Ordination Exam Fee	16	14
A185	Proposed Title IV Revisions	27	3
B021	Call for Access to DNA Testing	5	25
B025	Equitable Education for All Our Children	14	16

The Executive Council

Resolution Number / Title		Considered	Not Considered
C020	Condemnation of Torture	9	21
C049	Renew and Strengthen Economic Justice Ministry	15	15
C051	Wounded Soldiers and Veterans	11	19
C052	Increased Media Coverage of Global Crises	9	21
C056	Liturgies for Blessings	22	8
D007	Sudan Peace and The Episcopal Church Partnership	9	21
D011	Principles for Decisions at the End of Life	11	19
D014	Environmental Justice	18	12
D015	Merciful and Humane Treatment of God's Creatures	11	19
D018	Address the Global Economic Crisis	10	20
D019	Recommit to MDGs as a Mission Priority	23	7
D035	Repudiate the Doctrine of Discovery	11	19
D051	"The 80 Cent Solution": Support for World Missionaries	9	21
D065	Youth Seat, Voice and Vote on Vestry	22	8
D075	Mission, the Heartbeat of the Church	19	11
D090	Inclusive Church Paperwork	11	19
D092	Reaffirm (Campus Ministry)	20	10
D095	Prison Ministry Sunday	18	12
D096	Prevention of Domestic Violence	15	15

First Reading of Proposed Amendments to the Constitution

The following resolutions propose changes to the Constitution, of which 43 dioceses "made known" in their reading at their Diocesan Conventions:

- B015 (Amend Constitution Article I.4)
- B029 (Amend Constitution Article II.2)
- D029 (Amend Constitution Article VIII)

77th General Convention Proposed Resolutions

Approved by Executive Council

Resolution A116 Amend Canon I.3, Article III

Resolved, the House of _____ concurring, That Canon I.3.Article III be amended to read:

ARTICLE III The officers of the Society shall be a President, Vice Presidents, a Secretary, a Treasurer, and such other officers as may be appointed in accordance with the Canons or By-Laws. The Presiding Bishop of the Church shall be the President of the Society; one Vice President shall be the person who is the President of the House of Deputies; and one Vice President shall be the person who is the ~~executive director~~*Chief Operating Officer*; the Treasurer shall be the person who is the *Chief* Financial Officer of the Executive Council; and the Secretary shall be the person who is the Secretary of the Executive Council, and shall have such powers and perform such duties as may be assigned by the By-Laws. The other officers of the Society shall be such as are provided for by the By-Laws of the Society. The tenure of office, compensation, powers, and duties of the officers of the Society shall be such as are prescribed by the Canons and by the By-laws of the Society not inconsistent therewith.

Explanation

Cleans up the language from the intended revisions in 1997.

Resolution A117 Amend Canon I.4.1(c)

Resolved, the House of _____ concurring, that Title I.4.1(c) be amended to read:

(c) The Executive Council shall be composed (a) of twenty members elected by the General Convention, of whom four shall be Bishops, four shall be Presbyters or Deacons, and twelve shall be Lay Persons who are confirmed adult communicants in good standing (two Bishops, two Presbyters or Deacons, and six Lay Persons to be elected by each subsequent regular meeting of the General Convention); (b) of eighteen members elected by the Provincial Synods; (c) of the following *ex officio* members: the Presiding Bishop and the President of the House of Deputies; and (d) the ~~Vice-President~~ *Chief Operating Officer*, the Secretary, ~~and the Treasurer of the Executive Council~~ *General Convention and the Chief Financial Officer*, who shall have seat and voice but no vote. Each Province shall be entitled to be represented by one Bishop or Presbyter or Deacon canonically resident in a Diocese which is a constituent member of the Province and by one Lay Person who is a confirmed adult communicant in good standing of a Diocese which is a constituent member of the Province, and the terms of the representatives of each Province shall be so rotated that two persons shall not be simultaneously elected for equal terms.

Explanation

Cleans up the language from the intended revisions in 1997.

Resolution A118 Amend Canon I.4.3(d)

Resolved, the House of _____ concurring, That Canon I.4.3(d) be amended as follows:

The ~~Presiding Bishop~~ *Presiding Bishop* shall appoint, with the advice and consent of a majority of the Executive Council, an ~~executive director~~ *Chief Operating Officer*, who shall be an adult confirmed communicant in good standing or a member of the clergy of this Church in good standing ~~who shall be the chief operating officer and~~ who shall serve at the pleasure of the ~~Presiding Bishop~~ *Chair of the Executive Council* and be accountable to the ~~Presiding Bishop~~ *Chair of the Executive Council*. If a vacancy should occur in the office of the ~~executive director~~ *Chief Operating Officer*, a successor shall be appointed in like manner.

Explanation

Cleans up the language from the intended revisions of 1997.

Resolution A119 Amend Canon I.1.13

Resolved, the House of _____ concurring, That Canon I.1.13 be amended as follows:

Sec. 13. (a) There shall be an Executive Office of the General Convention, to be headed by a General Convention Executive Officer to be appointed jointly by the Presiding Bishop and the President of the House of Deputies *with the advice and consent of the Executive Council. The Executive Officer shall report to and serve at the pleasure of the Executive Council.*

(b) The Executive Office of the General Convention shall include the functions of the Secretary and the Treasurer of the General Convention and those of the Manager of the General Convention and, if the several positions are filled by different persons, such officers shall serve under the general supervision of the General Convention Executive Officer, who shall also coordinate the work of the Committees, Commissions, Boards and Agencies funded by the General Convention Expense Budget.

Explanation

Currently there is no provision for the Executive Officer to be removed. There needs to be a mechanism to remove this officer.

Resolution A120 Amend Canon I.1.1(b)

Resolved, the House of _____ concurring, That Canon I.1.1(b) be amended as follows:

(b) There shall be a President and a Vice-President of the House of Deputies, who shall perform the duties normally appropriate to their respective offices or specified in these Canons. They shall be elected not later than the seventh day of each regular meeting of the General Convention in the manner herein set forth. The House of Deputies shall elect from its membership, by a majority of separate ballots, a President and a Vice-President, who shall be of different orders. Such officers shall take office at the adjournment of the regular meeting at which they are elected, and shall continue in office until the adjournment of the following regular meeting of the General Convention. They shall be and remain *ex officio* members of the House during their term of office. No person elected President or Vice-President

shall be eligible for more than three consecutive full terms in each respective office. In case of resignation, death, absence, or inability, of the President, the Vice-President shall perform the duties of the office until ~~a new President is elected.~~ *the adjournment of the next meeting of the General Convention.* In case of resignation, death, absence, or inability of the Vice-President, the President shall appoint a Deputy of the opposite order, upon the advice and consent of the lay and clerical members of the Executive Council, who shall serve until the adjournment of the next meeting of the General Convention. The President shall be authorized to appoint an Advisory Council for consultation and advice in the performance of the duties of the office. The President may also appoint a Chancellor to the President, a confirmed adult communicant of the Church in good standing who is learned in both ecclesiastical and secular law, to serve so long as the President may desire, as counselor in matters relating to the discharge of the responsibilities of that office.

Explanation

Currently there is no provision to fill the office of the Vice-President of the House of Deputies in the case of a vacancy. For the good order of the House of Deputies, it is important that both offices (President and Vice-President) be filled.

Resolution A121 Amend Canon I.4.3(g)

Resolved, the House of _____ concurring, That Canon I.4.3(g) is amended as follows:

(g) Upon joint nomination of the Chair and Vice Chair, the Executive Council shall elect a Joint Audit Committee of the Council and the Domestic and Foreign Missionary Society. The Committee shall be composed of 6 members, one of whom shall be a member of the Executive Council's ~~Committee on Administration & Finance~~ *Standing Committee with primary responsibility for financial matters*, one from the membership of the Joint Standing Committee on Program, Budget and Finance, and the remaining four shall be members of the Church-at-large, having experience in general business 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. The Chair and Vice-Chair of Council shall designate the 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 and the Society. 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 operations 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.

Explanation

Executive Council no longer has a Joint Standing Committee on Administration and Finance and may choose to modify its committee names in the future. This provides that flexibility and maintains the spirit of the resolution that a finance committee member be appointed to the audit committee.

Resolution A122 Financial Oversight and Budgeting Process

Resolved, the House of _____ concurring, That the 77th General Convention direct the Standing Commission on the Structure of the Church to review, and recommend revisions to, Canons and the Joint Rules of Order regarding the financial oversight and budgeting processes of the Domestic and Foreign Missionary Society and The Episcopal Church.

Resolution A123 Amend Canon I.4.3(e)

Resolved, the House of _____ concurring, The Canon I.4.3(e) be amended to read:

(e) Upon joint nomination of the Chair and Vice Chair, the Executive Council shall appoint a *Chief Financial Officer* of the Executive Council, who may, but need not, be the same person as the Treasurer of the General Convention and who shall report and be accountable to the Chair of Executive Council and shall serve at the pleasure of the Chair of the Executive Council. If a vacancy should occur in that office, a successor shall be appointed in like manner.

Explanation

The term currently used is “Chief Financial Officer.”

Resolution A124 Amend Joint Rule 10(a)

Resolved, the House of _____ concurring, That Joint Rule 10(a) be amended as follows:

10. (a) There shall be a Joint Standing Committee on Program, Budget, and Finance, consisting of 27 persons being members of the General Convention (one Bishop, and two members of the House of Deputies, either Lay or Clerical, from each Province), who shall be appointed not later than the fifteenth day of December following each regular Meeting of the General Convention, the Bishops to be appointed by the Presiding Bishop, the Deputies by the President of the House of Deputies.

The Secretary and the Treasurer of the General Convention and the ~~Treasurer~~ *Chief Financial Officer* of the Executive Council shall be members *ex officio*, without vote.

The Joint Standing Committee may appoint advisers, from time to time, as its funds warrant, to assist the Joint Standing Committee with its work.

Explanation

The term currently used is “Chief Financial Officer.”

Resolution A125 Recommit to the Work of Anti-Racism

Resolved, the House of _____ concurring, That the 77th General Convention recommit and declare itself to be dedicated to continuing the work against the sin of racism in all of its forms; and be it further

Resolved, That a culture, expectation, and practice of anti-racism permeate the life of The Episcopal Church; and be it further

Resolved, That anti-racism principles and practices permeate the work of all teams of the DFMS, monitored and networked by a staff officer; and be it further

Resolved, That anti-racism principles and practices permeate the work of all volunteers participating in the governance structures of The Episcopal Church; and be it further

Resolved, That anti-racism training oversight and implementation be carried out on provincial and diocesan levels; and be it further

Resolved, That all dioceses and provinces initiate anti-racism training if they have not already done so and continue to engage in anti-racism training on an ongoing basis; and be it further

Resolved, That dioceses and provinces use “Seeing the Face of God in Each Other” as a primary resource for developing a common language and core principles along with other existing or newly developed resources to dismantle and eradicate structures of racism and the oppressions they foster, both internally and externally, and integrate the practices of anti-racism into their ongoing life; and be it further

Resolved, That the provinces report annually to the Executive Council on the progress being made in fulfillment of this resolution; and be it further

Resolved, That the 77th General Convention request that the Joint Standing Committee on Program, Budget and Finance consider a budget allocation of \$180,000 to be distributed and used by the Provinces for the implementation of this resolution during the 2013–2015 triennium.

Explanation

Since 1976, the General Convention has repeatedly called for the Church to work to end racism. Furthermore, anti-racism awareness is an ongoing process in the life of individuals and the Church and is grounded in the Baptismal Covenant. Pastoral letters from the House of Bishops in 1994 and 2006 have also clearly addressed the need for Churchwide focus on the elimination of racism.

The 76th General Convention identified “Alleviating Injustice” as one of its Mission Priorities, and the report of the Executive Council Committee on Anti-Racism to that convention revealed the following:

- 77 of 100 dioceses offered anti-racism training;
- only 38 dioceses had anti-racism committees;
- there were just 60 certified trainers, meaning persons able to serve their own diocese and others, from a goal of having trainers in every diocese; and
- 23 dioceses had not offered any training.

The report of the Committee on Anti-Racism to this convention identifies “Seeing the Face of God in Each Other” as the primary anti-racism training manual of The Episcopal Church, to be supplemented with other appropriate existing or newly developed resources.

The underpinning of racism affects the dynamics of the ministry of The Episcopal Church, and anti-racism work should be a top priority as stated in a history of General Convention Resolutions: 2003-A010, 2006-C011, and 2009-A142. Local mission cannot thrive in the absence of greater understanding, training, and practice of anti-racist, multi-cultural, and anti-oppression principles by both our laity and clergy. Racial justice seeks to eliminate oppressive systems and to honor the value and quality of all races, ethnicities, and cultures. An understanding and appreciation of the wide diversity of perspective and experience present in God’s creation is increasingly felt as a critical component of transformation, both as individuals and as community. The Church in all the above-cited resolutions has noted the systemic inequalities and injustice that exists in our societies and in the Church.

The Churchwide Ministries Survey, a report received by the Executive Council in October 2011, was designed to inform the priorities for the 2013–2015 budget process and was directed to a select group of Church leaders (bishops, Executive Council, and CCAB members) revealed a continued emphasis on the importance of anti-racism work on both the Churchwide and local (congregational, diocesan, and provincial) levels.

Currently, there is no provision for the training of Anti-Racism Trainers to do the work mandated by the General Convention, or to monitor anti-racism efforts or adherence to General Convention-approved guidelines and curriculum.

Resolution A126 Consideration of the Anglican Covenant

Resolved, the House of _____ concurring, That this 77th General Convention express its profound gratitude to those who so faithfully worked at producing the Anglican Covenant; and be it further

Resolved, That The Episcopal Church commit itself to continued participation in the wider councils of the Anglican Communion and to continued dialogue with our brothers and sisters in other provinces to deepen understanding and to ensure the continued integrity of the Anglican Communion; and be it further

Resolved, That The Episcopal Church recommit itself to dialogue with the several provinces when adopting innovations that may be seen as threatening to the unity of the Communion; and be it further

Resolved, That The Episcopal Church is unable to adopt the Anglican Covenant in its present form.

Executive Council Committee on Anti-Racism

Membership

The Rev. John E. Kitagawa, D. Min., *Chair*
Ms. Ema Rosero-Nordalm, *Vice-Chair*
The Hon. Patricia Micklow, *Secretary*
Mr. Isaiah Brokenleg
The Rev. Jean Monique Bruno
Ms. Elsie Dennis, *since 2011*
Ms. Estifania Esparza, *resigned 2010*
Ms. Laurie Felder
The Rev. Angela Goodhouse, *resigned 2010*
The Rt. Rev. Don Johnson
The Rev. David Knight, *since 2011*
The Rev. William Chip Stokes
Ms. Mareea Wilson
The Ven. Joyce Hardy, *EC Liaison*

Arizona, VIII
Massachusetts, I
Northern Michigan, V
Fond du Lac, VI
Dominican Republic, IX
Olympia, VIII
Nevada, VIII
Ohio, V
North Dakota, VI
Western Tennessee, IV
Mississippi, IV
Southeast Florida, IV
Virginia, III
Arkansas, VII

The Committee represents a broad diversity of Church members—geographically, ethnically/racially/gendered, and generationally—the four orders of ministry—laity, diaconate, presbyterate, and episcopate—male and female. This diversity is essential to the Committee’s deliberations and decision-making.

Summary of Work

The actions of the 2009 General Convention on the budget *de facto* changed The Episcopal Church’s strategy to confront the sin of racism within the Church and in society. While anti-racism work was not singled out in the budget cuts, the Convention’s actions could easily be interpreted to suggest that anti-racism work is a lesser priority than it once was, leaving the Church open to the question: “Are these the actions of a majority community that does not have to daily cope with or suffer from the negative impacts of racism, particularly institutional racism?”

In a Church that has “recommit[ed] and declare[d] itself to be dedicated to continuing to work against the sin of racism,” as stated in the concurred Resolution 2009-A142 (To Recommit to Being Anti-Racists for the Next Three Triennia (Until 2018)), there is a real dissonance created by the impact of the budget decision. The pared down budget resulted in the loss of a dedicated program staff member and support staff, as well as any program money. However, in the brief time before closing the office, The Rev. Jayne Oasin completed a much-needed redrafting of the anti-racism training manual *Seeing the Face of God in Each Other* a great gift to the Church.

Admittedly, the Committee started the triennium floundering, in part due to lack of access to basic information and a lack of clarity about where to seek guidance. The previously mentioned Anti-Racism Training Manual is a case in point. The Committee was charged with overseeing the training, certification, and deployment of anti-racism trainers as directed by Resolution 2009-A142. The manual has been a key component in this process. It is, however, difficult to implement policy without a list of qualified trainers, and without a staff to train, coordinate and deploy trainers upon request. Follow-up on other program mandates emanating from General Convention resolutions has similarly been difficult. This is the bad news.

The good news is that the Church did commit itself to anti-racism work; and anti-racism work continues, thanks to dedicated and committed leaders. There was much talk at General Convention about the principle of subsidiarity; meaning ministry being done in provincial, diocesan, and local settings. The Committee is aware this is happening; the Chair and others have received email requests for information and resources throughout the triennium. The Committee met jointly with provincial coordinators, and affirmed the need to work collaboratively. They discussed the many diverse efforts being made to address and overcome racism in the Church and society. In Arizona, for example, the bishop and diocesan committee are deeply engaged in dealing with anti-immigrant attitudes and legislation, and underlying racism. Furthermore, noted in the summary of responses to specific 2009 resolutions below, the Committee has reviewed a number of reports from dioceses and parishes that indicate serious and courageous ministry dealing with the sin of racism and identifying the Church as a “repairer of the breach” (Isaiah 58:12).

A portion of Resolution 2009-A142 reads:

Resolved, That the Office of Anti-Racism and Gender Equality continue to design and deliver anti-racism, classism and ethnic discrimination training that examines factors and circumstances which maintain racism, classism and ethnic discrimination in the Church and in civil society

Because the Office no longer exists, the Vice-Chair took the lead in the Committee's response. She did several presentations in Spanish, using the new version of "Seeing the Face of God in Each Other." Participant comments showed a concern that the material did not address issues of racism and classism particular to Latinos or any other ethnic groups that are not African American.

The Vice-Chair proposed to the Committee a detailed process leading to the publication of linguistically and culturally appropriate training materials. Unfortunately, the Committee believed the cost of the project to be prohibitive in the current budgetary environment. The Committee therefore, with regret, recommends the collection and sharing of such materials produced by other faith traditions and groups.

The 76th General Convention approved Resolution 2009-A143, which extended resolution 2006-A123 through 2015. This resolution urges dioceses to research those instances where they were complicit in or had "economic benefits derived ... from the transatlantic slave trade and the institution of slavery." Currently only a small number of dioceses have responded to this request. The Committee commends the three dioceses of Maryland—Maryland, Easton, and Washington—for their detailed work regarding their history, emphasis on anti-racism training, and scheduling of Day of Repentance services. The Diocese of Mississippi has also done excellent work in researching its history in profiting from Transatlantic Slavery, in celebrating the history and ministry of traditionally black churches in the diocese, and in renewing its focus on anti-racism training. The diocese recently held a Day of Repentance service in conjunction with the 50th anniversary of the arrest of the Freedom Riders in Jackson. Additional projects are planned around other significant Civil Rights anniversaries occurring in Mississippi over the next few years.

The Committee commends enthusiastically the work of Constance and Dain Perry in their use of the "Traces of the Trade" documentary, as well as the discussion and storytelling avenues offered along with the screening of the film, as one of several productive approaches to the expectations in Resolution 2009-A143. The Perrys' work has been endorsed by the Presiding Bishop and the President of the House of Deputies, in addition to the Committee. The Diocese of Western North Carolina has done exemplary work in this area and has also offered a Day of Repentance service. The Episcopal Church Archives website contains information on the work highlighted above which can be used to help other dioceses develop their own plans in response to A143. The Committee re-emphasizes their concern with the minimal number of dioceses who have responded, but it is hoped that many more dioceses will develop plans regarding the implementation of 2009-A143 before the 2015 deadline, and that the resources mentioned above may be of great value to them in doing so.

In spite of concerns cited above, the Committee believes "Seeing the Face of God in Each Other" to be the primary training manual for anti-racism training in The Episcopal Church. The Committee recognizes that there are other resources that would be useful tools, and will adopt training content expectations—including General Convention resolutions—that support this effort. The Committee encourages the use of certified trainers when possible, and competent trainers at all times. While there are differences in our approaches to Anti-Racism training and endorsing trainers for those approaches, we believe that there are some core values and basic values.

Core Values for Anti-Racism Training

- The Church acknowledges that racism exists and that it is a sin. We are called to dismantle racism in the Church and in our communities.
- Anti-racism awareness is an ongoing process in the life of individuals and the Church and is grounded in our Baptismal Covenant.
- Focus on the oppression and discrimination of all people of color in the local context while always acknowledging the racism against African Americans and Native Americans as primary expressions of racism that must continue to be challenged and overcome.
- Clarify basic definitions.

The definitions used in "Seeing the Face of God in Each Other" include:

- Prejudice—a prejudgment on insufficient grounds; it can be positive or negative.
- Bigotry—a more intensive form of prejudice and carries the negative side of prejudgment.

- Stereotyping—attributing characteristics to a group simplistically and uncritically. Often there is the assumption that those characteristics are rooted in significant biological differences.
- Scapegoating—the act or practice of assigning blame or failure to persons or groups, instead of placing it on the person(s) or group(s) to whom blame or failure actually belongs.
- Racism—which involves social power and prejudice. The capacity to make and enforce decisions (power) is disproportionately or unfairly distributed. Racism can involve unequal access to such resources as money, education, information, and so on. In the United States, racism can be best understood as a system with personal/individual and institutional manifestations. Racism is a system that differentiates between whites and peoples of color. Because whites control the social systems and institutions in this country, whites have the social power to make and enforce decisions and have greater access to resources.

Additional Core Values are:

- Participants should examine issues of power, privilege, and changing oppressive structures.
- Share personal experience, engagement and stories of individuals involved along with theoretical and didactic information
- Find ways to extend anti-racism work beyond church walls into the wider community and society
- Involve diverse community-based populations in conversations and in training experiences to the greatest extent possible
- Ongoing substantive training in addition to a core immersion training experience for Church leaders is encouraged. Anti-racism work is never completed.
- Recognition that the Doctrine of Discovery (repudiated by the 76th General Convention in Resolution 2009-D035) is foundational to racism in America and the world.

Resolution 2009-A145 called for “a study [to] be conducted to research and analyze diocesan processes to recruit persons of color to pursue ordination and analyze how persons of color are deployed to parishes.” The Resolution also called upon the Office of Anti-Racism and Gender Equality to “design a methodology for collecting data from persons of color who have been in the discernment, seminary, ordination processes within the previous eight years after the passage of this Resolution, to determine what their experiences have been, including barriers and facilitating factors” and for these results to be reported to the 77th General Convention in 2012. As noted earlier in this report, drastic budget reductions at the close of the 2009 General Convention resulted in the elimination of the staff officer for anti-racism work in The Episcopal Church as well as the elimination of the Office of Anti-Racism and Gender Equality, thus providing no effective means for Resolution 2009-A145 to be acted upon. While serious efforts had been underway in the House of Bishops under the leadership of Bishop John Rabb, retired Bishop Suffragan of Maryland, to explore the impact of racism on discernment and formation in the ordination process, the House of Bishops Committee on Racism was not reappointed during the 2006–2009 triennium, and so intentional efforts to address 2009-A145 ceased in that House.

There is widespread acknowledgment across The Episcopal Church that people of color and persons from ethnic groups generally considered minority groups in the United States are grossly underrepresented in the clergy and among those in the ordination process. Moreover, persons of color still face barriers when seeking to be called to predominately white congregations, and larger, wealthier parishes. This underrepresentation exists despite decades of stated efforts by the Church to correct the imbalance. At present, no effort is being made to systematically track the numbers of persons of color either in the clergy or among those in the ordination process so that progress might be measured. The Committee encourages and supports the efforts of the House of Deputies Committee on the State of the Church to include within annual Parochial Reports and annual diocesan reports data collection that specifically tracks the number of people of color among clergy persons and persons in the ordination process, and to enlist the assistance of bishops, diocesan deployment officers and Diocesan Commissions on Ministry to carry out this work.

Continuing the Struggle

The Committee believes it is essential for The Episcopal Church to have a staff officer for anti-racism work. With or without this position, the Committee foresees the need to develop working partnerships with existing networks, such as the network of provincial anti-racism coordinators and with ethnic ministry personnel. The Committee anticipates a changing role from a group recommending policy, and developing and monitoring programs to a group developing policy, and being curators of appropriate anti-racism resources. Face to face meetings are important, and technologies such as Adobe Connect Video Conferencing used by other Interim Bodies would enhance the Committee’s capacity to do its work. During the triennium, the Committee stepped up and accepted its new responsibilities under budget constraints.

However, the Committee was greatly assisted by Ms. Antoinette Daniels, Co-Director of the Mission Department, who helped it connect with networks such as Provincial Anti-Racism Coordinators and other parts of the Church.

The Committee recommends that the Presiding Bishop and President of the House of Deputies continue the diversity represented on the current committee when contemplating appointments for the next triennium. In addition, the Committee strongly recommends the appointment of members who are actively engaged in provincial and diocesan anti-racism networks, members who understand and can help the Committee to use the Internet and website to inform the Church of anti-racism training materials, and members with a working knowledge of distance learning.

The ongoing challenge for the Committee is to recommend ways for fruitful work to continue in all its diversity, ensure some basic principles and core values for any anti-racism training materials used, and identify competent anti-racism trainers throughout the Church. Furthermore, a high priority for the Committee is identifying and promoting anti-racism resources to encompass more cultural and language groups, such as Asian, Native American, and Hispanic communities. For the Committee, there are obvious social justice issues at stake. At the same time, our ability to evangelize among communities of color is compromised when we are not visibly and deeply engaged in anti-racism work in our church community and the communities in which we have missions and parishes.

Proposed Resolutions

Resolution A127 Recommit to Being Anti-Racists for the Next Three Triennia (Until 2018)

Resolved, The House of _____ concurring, That The Episcopal Church recommit and declare itself to be dedicated to continuing to work against the sin of racism; and be it further

Resolved, That due to the challenges presented by budgetary constraints and lack of a dedicated staff member, anti-racism training oversight and implementation be carried out on provincial and diocesan levels; and be it further

Resolved, That all dioceses and provinces receive anti-racism training if they have not already done so and continue to engage in anti-racism training on an ongoing basis; and be it further

Resolved, That dioceses and provinces use existing programs and ministries, or develop new programs and ministries, to dismantle and eradicate structures or racism, both internally and externally, and integrate the practices of anti-racism into their ongoing life.

Explanation

Given the changes occasioned by the 2009 budget cuts, this resolution is offered to affirm the Church's commitment to Anti-Racism work, and to recognize that this work will have to be accomplished in different ways.

Resolution A128 Direct Dioceses to Examine Impact of Doctrine of Discovery

Resolved, That that the 77th General Convention of The Episcopal Church, in the spirit of our Baptismal Covenant and in being inclusive, direct all dioceses to examine the impact the Doctrine of Discovery, as adopted at the 76th General Convention, has had on all people, especially on persons of color, including racial discrimination, racial profiling and other acts of oppression.

Explanation

The Anti-Racism Committee believes that this Resolution must be extended from 2009-D035 to address all people of color who have experienced and continue to experience oppression because of policies and practices grounded the Doctrine of Discovery. That doctrine sanctioned the slave trade in Africa, and the New World, the killing of Indigenous people in the Americas, the forcible placement of Native children in residential schools where they were forbidden to speak their own languages, and were physically, emotionally and sexually abused, the taking of Native lands and the overall attempt to destroy Indigenous cultures. We further recognize that the Doctrine of Discovery has served as the catalyst for racial discrimination toward all people of color: African American, Asians, Hispanics, Native American, Middle Eastern, and immigrant peoples. By developing the histories and stories of racial and ethnic groups, all dioceses can identify and confront the sin of racism against all marginalized races, ethnicities, cultures and classes.

Budget Report

The Executive Council Committee on Anti-Racism will meet approximately five times during the next triennium. This will require \$12,000 for 2013, \$12,000 for 2014, and \$6,000 for 2015 for a total of \$30,000 for the triennium.

Executive Council

Archives Strategy Committee

Membership

Dr. Joel Cunningham, <i>Chair</i>	Tennessee, IV
Mr. N. Kurt Barnes	New York, II
The Rt. Rev. Diane M. Jardine Bruce	Los Angeles, VIII
Mrs. Stephanie T. Cheney	West Tennessee, IV
Mr. Mark J. Duffy, <i>Director of Archives</i>	Texas, VII
Dr. Frederick W. Gerbracht, Jr.	Long Island, II
Ms. Jeannette Huey	Missouri, V
Mr. Frank Niendorff	Texas, VII
Mr. Francisco Quiñones	Puerto Rico, IX
Mr. Newland F. Smith III	Chicago, V

Summary of Work

Building on the work initially authorized by the 75th General Convention in Resolution 2006-A143, requesting that the Executive Council and the Board of Archives work to secure a permanent site for the Church's official archives, the third iteration of the Executive Council Archives Strategy Committee has continued the efforts begun by previous committees. The reconstituted Committee met for the first time in January 2011 to review the project's progress since its inception and to seek ways for moving toward a suitable completion for the Church.

Several factors provided the impetus for the work of the Committee: a city block in downtown Austin, Texas had been purchased by the Church as a prospective site for a new Archives facility, preliminary site plans and building renderings had been drawn, and a fundraising assessment had been completed by consultants identified by Episcopal Church Center management to assist with the project. The results of that fundraising study were reported at the Committee's January 2011 meeting. The consultants indicated strong support in the Church for the Archives and for the goal of providing enhanced facilities. At the same time, some concern was expressed about the project's scope and cost and the readiness of donors to contribute sufficient funds, given the current economic climate.

With this information in hand, the Committee revisited the project's scope with the aim of maximizing the downtown property's value, while constructing an archives building on approximately a quarter of the Austin lot. During an April 2011 teleconference meeting, the Committee reviewed four different construction options to meet the needs of the Church for the next 40–50 years. In May 2011, the Committee met in Austin to get a clearer sense of the building site and the neighborhood around it. The end result was unanimous agreement that the Church should move forward with plans to build the Archives facility at the downtown Austin site as the most advantageous option. The Committee will continue to study the possibility of building a parking garage that could assist in financially sustaining the Archives as a long term investment. At that meeting the Committee also applauded the appointment of new leadership in the Church's Mission Funding Office and expressed its enthusiasm for working with that office in developing and implementing a well managed fund raising strategy for the project. In all of its planning, the Board of Archives and the Archives Strategy Committee will continue to seek the advice and consent of the Executive Council.

Budget Report

The \$525,000 of funding designated in 2009 by the 76th General Convention for the Archives Project in the 2010–2012 triennium was used to support the Mission Funding Office and was not available for much of the work of the Committee or for support of project management. An additional \$2.45 million has been reserved by Executive Council to carry out activities specifically related to a pre-construction phase of work, including site preparation, re-sale or subdivision arrangements, buildable architectural plans, project management, and a comprehensive fund raising campaign. With a renewed understanding of the present Committee's fiduciary responsibility to oversee this project, we request that Executive Council allocate \$730,000 to fund the operational costs of a focused regional campaign for 2013–2015. The regional effort would be conducted in close conjunction with a continued development department that will coordinate the Church-wide campaign for the Archives in the 2013–2015 triennium.

The Joint Audit Committee of the Executive Council and the DFMS

Membership

The Rev. Robert T. Brooks, *Chair*
Mr. Arthur M. Bjontegard, Jr.
Dr. Delbert C. Glover
The Rt. Rev. Rodney R. Michel
Ms. Diane B. Pollard
Ms. Rosanna Rosado

Rhode Island, I, 2012
Upper South Carolina, IV, 2012
Western Massachusetts, I, 2012
Pennsylvania, III, 2012
New York, II, 2012
Bethlehem, III, 2012

Retiring Committee

Ms. Anne Bardol
The Rev. Gerald W. Keucher
The Rt. Rev. Stacy F. Sauls
The Rev. Robert G. Windsor
Mr. Ernest Q. Petrey, Jr.

Northwestern Pennsylvania, III, 2010
New York, II, 2010
Lexington, IV, 2010
Massachusetts, I, 2010
Ohio, V, 2010

Summary of Work

The Audit Committee is charged to act as an oversight board. Serving as an independent, objective check and balance to the Executive Council, the Committee met six times in 2010—four times at the Church Center, and twice by conference call—and three times in 2011. As prescribed in the Committee’s Charter, the previous members served until successors were appointed. The Committee as currently constituted was appointed in July 2010. Members of the retiring Committee also participated in the meeting of September 2010. A representative from Episcopal Relief and Development, whose financial reporting is consolidated with that of the Society, attended all meetings of the Committee.

According to its chartered responsibilities, the Committee reviewed:

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

The Committee also reviewed and revised its Charter. The Committee is responsible for performing other special reviews as requested by the Executive Council and for meeting separately on a regular basis with representatives of the independent auditors and with senior executives of the Society.

Unqualified opinions were received from the independent auditing firm Grant Thornton for the 2009 and 2010 financial years. The Executive Council accepted these reports upon recommendation from the Audit Committee. The results of the 2011 audit are expected to be received at the Committee’s May 2012 meeting, in time for the Committee to recommend its acceptance to the Joint Standing Committee on Program, Budget and Finance at the General Convention. The Committee continues to work closely with Grant Thornton, which continues as the independent auditors for fiscal year 2011.

During the triennium, the Committee continued its focus on “best practices” in the not-for-profit sector, including:

- Reviewing the Grants Auditor’s work with dioceses of Province IX
- Considering the impact and financial reporting adjustments necessary to comply with the newly-enacted statutory changes in the New York Not-For-Profit law

- Engaging, at the request of the Executive Council Committee on Governance and Administration for Mission, an independent legal firm to assess Human Resource policies and practices, reported observations and recommendations to Executive Council February, 2011
- Engaging Grant Thornton to perform a review of the Society's practices and procedures for grant-making
- Reviewing analyses of the Society's core vs. statutory financial statements

Budget Report

The Committee was budgeted \$27,300 for the 2010–2012 triennium, and expects meet the same number of times in the coming triennium. In addition, the Committee is interested in engaging the services of a consultant to augment the work of the coming triennium; this will require \$41,000 for 2013, \$41,000 for 2014, and \$41,000 for 2015 for a total of \$123,000 for the triennium.

Committee on Corporate Social Responsibility

Membership

Mr. Edgar K. Byham, <i>Chair</i>	Newark, II
Mr. Paul M. Neuhauser, <i>Co-Chair</i>	Iowa, VI
Mr. William B. McKeown	New York, II
Ms. Lindsey W. Parker	Massachusetts, I
Ms. Anita Sanborn	Colorado, VI
The Rt. Rev. Pierre Whalon	Churches in Europe, II
The Rev. Dr. Monrelle Williams	California, VIII
The Rev. Benjamin Webb	Iowa, VI
Ms. Lelanda Lee, <i>EC Liaison</i>	Colorado, VI
Mr. Harry Van Buren III, <i>Consultant</i>	

Summary of Work

The Committee on Corporate Social Responsibility was officially formed by Resolution 2006-A109 of the 75th General Convention, though the work of the Committee has been part of broader ecumenical and secular movements focused on environmental responsibility for over forty years. Through filing of shareholder resolutions, engaging in dialogue with companies, and making voting recommendations for the church's corporate proxies, the Committee contributes to the Church's witness for peace, justice, and the integrity of creation. The Committee meets once during each triennium in person, and at least twice by teleconference during each calendar year, to review proposed shareholder resolutions, corporate dialogues, and proxy voting positions. This report will focus on shareholder resolutions and corporate dialogues during the present triennium, although it should be noted that voting proxies on social issues is also an important part of The Episcopal Church's social witness.

Since 1971, The Episcopal Church has filed social-issue resolutions with companies held in its investment portfolios. Many resolutions are withdrawn after successful dialogue, and other resolutions go to a vote by shareholders at company annual meetings. Two basic propositions underpin the Committee's work:

- there are moral minima that apply to all business activities; and,
- more information about corporate social performance is better than less.

Much of this work is coordinated with our interfaith partners—Protestant, Catholic, and Jewish—at the Interfaith Center on Corporate Responsibility.

The Committee's work implements various Executive Council and General Convention resolutions on a broad range of topics, including labor justice, environmental responsibility, human rights, and peace. The Committee's work also encompasses broad areas of focus, such as access to health care, contract supplier and vendor standards, corporate governance, environmental issues, and predatory lending. The Committee's work is done in partnership with the Church Pension Fund's Committee on Social and Fiduciary Responsibility in Investments; the Church Pension Fund provides significant financial support for the Committee's work, in addition to facilitating the proxy voting activities of many Church bodies by providing a way of voting their proxies without any cost.

The Committee met in Charleston, West Virginia in September 2010 to learn about the social, economic, and environmental effects of coal mining, particularly in rural and economically poor communities. As a result of this meeting, resolutions regarding the health and environmental effects of coal mining have been filed with coal-related companies, and several of these resolutions have been withdrawn after dialogue with the companies involved. The Committee anticipates that coal and its associated social and environmental effects will continue to be an area of focus over the next few years, as this issue encompasses concerns about human health, environmental justice, and global warming.

Contract suppliers allow companies to outsource manufacturing operations to plants owned by other companies. Contract suppliers tend to operate in developing countries that have low wages and poor worker safety enforcement. In many cases, contract supplier employees work in hazardous conditions for wages that are insufficient to feed their families. Most of the Committee's work in this category during this triennium has focused on dialogues with companies.

Corporate governance resolutions have focused on board diversity and pay disparity between senior executives and lower-level employees. Most board diversity resolutions are withdrawn after companies agree to adopt language relating to the value of board diversity as a board policy.

The main focus of the Committee, and the Church's shareholder activism vis-à-vis environmental responsibility, has been environmental justice. Environmental justice, a movement started in part in the aftermath of a 1983 United Church of Christ report, addresses concerns about differences in exposure to environmental harms based on race and income. Resolution 2000-D005 of the 73rd General Convention directed the Committee to engage in work on this issue, and The Episcopal Church has filed a number of shareholder resolutions and engaged in corporate dialogues with companies—mostly focused in the natural resources sectors, including the work on coal previously mentioned.

The human rights category is quite broad. For companies with operations outside of the United States, the analogue of the contract supplier issue for company-owned manufacturing facilities is “protecting human rights” through developing and implementing some set of human rights standards. A number of dialogues continue in this issue area, and several new resolutions with companies have been filed. Another human rights issue is preventing the commercial sexual exploitation of children with the travel and tourism industries; dialogues continue with two companies in the travel and tourism sector, and The Episcopal Church is participating in ongoing activism regarding linkages between this issue and sporting events such as the Super Bowl and the Olympics.

Work on the issue of Israel and Palestine continues; a number of resolutions have been filed with companies that have operations in the Occupied Territories or that sell materials to the Israel Defense Forces. Many of these resolutions have also addressed general human rights concerns.

Finally, work on predatory lending—lending with abusive and unconscionable terms to customers with poor credit records—continues. Given the long-lasting effects of events related to the financial crisis of 2008, the issue of responsible lending has been maintained by the Committee as an issue focus.

Like many socially concerned investors, the Committee in partnership with the Church Pension Fund seeks to use its assets in ways that promote corporate social responsibility. By raising issues with companies, filing shareholder resolutions, and engaging in dialogue with corporations, The Episcopal Church contributes to the debate about the place of business in society. The work of shareholder activism has done much over the last few decades to increase expectations of companies with regard to social responsibility. In a world that is increasingly becoming globalized and in which business enterprises play a leading role, this work continues to be significant as The Episcopal Church offers its vision of a world in which peace and justice are paramount values that shape economic activities.

Budget Report

The activities of the Committee and consultant work (shareholder meetings and corporate dialogues) during the 2010–2012 triennium totaled nearly \$200,000. 80% of these costs have been funded by the Church Pension Group; 16% by the Church endowment; and a modest 4%, or \$9,000, fall within the Executive Council budget. Assuming this partnership structure continues, the Committee requests a budget allocation of \$10,000 during the 2013–2015 triennium.

Economic Justice Loan Committee

Membership

W. B. McKeown, Esq., <i>Chair</i>	New York, II
The Rt. Rev. John Chane	Washington, III
The Rev. Maurice (“Rusty”) Goldsmith	Texas, VII
Mrs. Toni H. McGauley	East Tennessee, IV
Ms. Lindsey W. Parker	Massachusetts, I
The Very Rev. Dr. Richard Tolliver	Chicago, V
Ing. Francisco Quiñones Gonzalez, <i>EC Liaison</i>	Puerto Rico, IX

Work Summary

In 1998, the Executive Council created the Economic Justice Loan Committee to combine and oversee two predecessor programs. The Committee meets twice yearly, as needed, usually by telephone conference, to review and consider loan applications from community development organizations and conduct other business.

Seven million dollars of investment assets of the Domestic and Foreign Missionary Society (DFMS, or the Society) had been set aside by separate actions of the General Convention, in 1988, and Executive Council, in 1989. These assets comprise the Economic Justice Loan Fund. The assets in the Fund are made available, through the work of the Committee, for loans and deposits by DFMS to support greater economic justice. Economic justice refers to enhancing peoples’ ability to improve their economic well being and empowering the powerless and oppressed through using economic resources.

Under the management of the Committee, DFMS makes loans and deposits of Fund assets to community development financial intermediaries. The intermediaries re-lend the assets to organizations, groups and individuals with appropriate economic justice development goals and programs. Many intermediaries operate in the United States and globally, making loans to invest in community economic development, affordable housing, micro-enterprise development, job creation, and the provision of social services. These are long-term efforts: Accion, an intermediary to which DFMS has made loans, is celebrating its 50th anniversary in community economic development in the United States and overseas.

The Society also makes economic justice investments through its bank deposit program, by which it makes deposits in financial intermediaries such as community development banks and credit unions. The Treasurer’s Office manages this program, deploying \$3 million for investment in certificates of deposit of \$100,000 each, with short maturities. As of August 30, 2011, deposits had been made with African American, Native American, Hispanic, Asian and women-controlled banks and credit unions located in fourteen states, totaling about \$2.1 million.

From time to time, on a regular basis, the Treasurer’s Office and the Committee consult regarding DFMS economic justice investments.

The following are examples of loans and deposits made by the Committee:

- To support economic redevelopment on the Gulf Coast in the aftermath of Hurricane Katrina, the Committee made a \$100,000 deposit with Hope Community Credit Union, of Mississippi and Louisiana (matured in December 2010), and a \$150,000 loan to Minority Capital Fund of Mississippi (continuing to December 2011).
- The Committee has a \$200,000 loan to Four Directions Development Corporation of Maine, a community development corporation organized jointly by the four Native American tribes in Maine: the Passamaquoddy Tribe, the Penobscot Indian Nation, the Houlton Band of Maliseet Indians, and the Aroostook Band of Micmac Indians, which principally serves individual members and families of members of these tribes.
- The Committee supports economic development in South Africa through a loan of \$100,000 to Shared Interest, a U.S.-based fund which guarantees loans by South African banks to members of low income communities to enable them to construct houses, create jobs and launch small businesses.
- The Committee has made a loan of \$110,000 to Oikocredit, the ecumenical microlending fund related to the World Council of Churches.

During the triennium the Fund suffered its first default since the creation of the Economic Justice Loan Committee in that year. (The Fund suffered one default prior to 1998, when the Committee was formed.) The defaulting borrower

makes loans to businesses owned by minority group members and women. Thanks to the efforts of DFMS staff and counsel and the Committee, the loan was extended and restructured, and the borrower has been able to meet its obligations under the restructured loan; thus, the purposes of the Fund continue to be met. Although a number of factors gave rise to the default, the financial and economic downturns since 2007 played an important role. Given the Great Recession, it is not surprising that the Fund might encounter a default. The Committee and DFMS staff members believe that in this instance the Church has acted responsibly and with flexibility and compassion.

During the triennium, the Committee reviewed and acted on a number of applications. Additional loans totaling \$410,000 were approved and \$310,000 disbursed as of August 31, 2011, and the Fund portfolio included about \$4.1 million in loans and deposits outstanding to 37 different institutions, with about \$2.9 million available for deployment. The Committee also made Fund assets available to borrowers in eleven states located in all provinces except Province IX. In turn, those borrowers have re-loaned those monies to groups and individuals in their service areas.

A number of other loan applications are in the pipeline. Additional loans are expected to be repaid before the end of the current triennium as well as in the next, so funds will continue to be available to be loaned out. The Committee approves no loan or deposit unless the appropriate diocesan bishop approves the making of the loan or deposit.

The Opportunity Finance Network (OFN)—formerly known as National Community Capital Association—is the leading industry group for community development financial intermediaries, and assists the Committee with underwriting services for new applicants and monitoring of outstanding loans. An agreement with OFN has been in place since 2002, and since that time has helped the Committee find new loan applicants while improving the Committee’s ability to assess applicants and to manage its whole program.

Budget Report

In this triennium the Committee made efforts to improve communication with parishes, dioceses and Church institutions, through Church media and meetings, to increase the effectiveness of its work, and expects to continue these efforts. To continue this work, the Committee requests a budget allocation of \$21,000 for the 2013–2015 triennium.

Episcopal News Service Advisory Committee

Membership

Ms. Sharon Tillman, *Chair*

Ms. Mary Cox

The Rev. Scott A. Gunn, *resigned 2011*

The Rev. Jamie Parsley

Ms. Jan Paxton, *since 2011*

Mr. David Skidmore

The Rev. Richard Snyder

Ms. Melodie Woerman

Ms. Katie Sherrod, *EC Liaison*

Maryland, III, 2012

Southeast Florida, IV, 2015

Rhode Island, I

North Dakota, VI, 2015

Newark, II, 2015

Chicago, V, 2015

Navajoland, VIII, 2012

Kansas, VII, 2012

Fort Worth, VII

Summary of Work

During the 76th General Convention in 2009, this committee, then known as the Episcopal Life Board of Governors, was central to discussion regarding the future of print news media in The Episcopal Church. At that time the newspaper was unfunded in the proposed budget for the 2009–2012 triennium. Members of the Board testified before the Legislative Committee on Communications in support of maintaining the Episcopal Life brand through print and online news coverage, and met with staff at the Episcopal Church Center Office of Communications to help negotiate a reasonable outcome, which might mean:

- One that would allow dioceses and churches that were print partners with Episcopal Life to continue producing their own print publications with Episcopal Life mailed to constituents;
- Barring the continuation of Episcopal Life, one that would give the print partners reasonable time to create new communications plans, contract with new printing and mailing vendors or determine a new course of action, while still maintaining communications with constituents; and
- Ensuring a flow of high-quality news reporting from The Episcopal Church to its audiences regardless of medium, be it print or online.

In September 2009, a letter was sent to the Rev. Dr. Gregory S. Straub, Secretary of General Convention, addressing Executive Council and the Board's role with regard to current events in the Office of Communications at the Episcopal Church Center. The Board asked that it be presented to, and placed on the agenda of, the October 5–8, 2009, meeting of Executive Council. After the meeting he responded:

At last week's meeting of Executive Council the Standing Committee on Governance & Administration for Mission was organized and assumed responsibility for policy regarding church communications. (The Rev. Gay Jennings is the chair of this Standing Committee.) Because of the shortness of committee time, they were unable to consider your letter and its contents, but assure me they will take them up at their next meeting in February, 2010.

At its November 2009 meeting in Chicago, the Board met with Anne Rudig, Director of Communications for The Episcopal Church, and Katie Sherrod, then-chair of the Episcopal Life Board of Governors subcommittee of the Joint Standing Committee on Governance and Administration for Mission (GAM), to "deal with the questions the [Episcopal Life Board of Governors] asked in its letter to Council," and to discuss the future of this Board and its purpose in light of changes to Church communications and the relationship between the Board and the Office of Communications. The result of this meeting was Executive Council Resolution GAM-003, passed by Executive Council on February 21, 2010.

Following adoption of this resolution, the group became known as the Episcopal News Service Advisory Committee (ENS-AC), and began holding monthly conference calls with Committee members, Episcopal News Service (ENS) staff, and Katie Sherrod, liaison from ENS-AC to GAM. On those calls the Committee reviewed the past months' activities, including where the staff had travelled, project status (website redesign, iPod app), and news coverage (videos, written news and submitted stories).

Members of ENS-AC attending the spring 2010 Episcopal Communicators annual conference in Salem, Massachusetts, met in lieu of an official meeting for the year. Discussed at that brief meeting were ENS staff's early work in video news coverage, the challenges of daily web news coverage combined with producing a monthly newspaper and quarterly

magazine print-partner wrap, and developing a new quarterly magazine—all to be accomplished with only three staff members.

As a result of that meeting, ENS-AC members and ENS staff have worked together to promote ENS to Episcopal communicators, requesting articles, sharing video and providing sources for major news articles. Specifically ENS-AC has:

- Worked with the ENS staff to distribute submission guidelines to Episcopal communicators across the Church, through the Episcopal Communicators organization, provincial contact lists and personal connections; and
- Encouraged ENS to develop a clear permission citation for articles reprinted from ENS in diocesan and other publications.

The Committee was informed in advance of the public announcement in October 2010 to discontinue Episcopal News Monthly (ENM) and affiliated print publications. Committee members contacted those print partners within each province to discuss their options as the print partnership came to a close. We shared our dioceses' experiences, offered print contacts and listened to our fellow communicators.

Beginning in 2011, conference calls were changed to bi-monthly, with the Committee, ENS staff, and Katie Sherrod participating.

On April 5, 2011, ENS-AC members, Katie Sherrod, and ENS staff members Lynette Wilson and Mary Frances Schjonberg met in Memphis, in conjunction with the Episcopal Communicators conference for a one-day meeting as a cost-reducing measure. This meeting was very productive, with discussion focused on budget allocation and news coverage at the General Convention in 2012, and pending budget preparations for 2013–2015 triennium.

The Committee learned that the communications budget for General Convention 2012 will be \$140,000; in 2009 it was \$350,000. Even with the cut to the budget, the commitment to news coverage at General Convention is absolute. Discussion focused on the use of digital media, since there will not be money to produce a printed publication, and the Committee also raised creative solutions such as underwriting opportunities.

The Committee discussed what should be its goals through General Convention 2012; lobbying for a well-funded communications budget is a priority. With 133,000 unique visits a month, the Episcopal News Service website is the most visited part of the Episcopal Church website and needs continuing funding.

While many believe that digital news is cheaper to produce than print, it is not: new things are just as costly. To that point, ENS videos are well-watched, and the staff will produce more of them. More video training for staff is also planned. Videos on the Church website are also available on the TECTube YouTube channel.

In early 2011, ENS staff held a conversation with Jerry Hames, editor of the new Episcopal Journal, to define the relationship between ENS and the new publication. The Episcopal News Service provides content that the Journal uses, and his use of the content has helped ENS see itself as a news service. Citation of credit was established, and ENS shared the list of previous ENM subscribers. When ENM folded, subscribers were contacted to see if they wanted the price of their remaining subscription returned to them or donated to the Rebuild Haiti Fund. As of September 2011, about \$30,000 has gone to that effort.

Budget Report

The Episcopal News Service Advisory Committee did not have any expenditures in 2010, opting instead to have the members who were already attending the Episcopal Communicators Conference, Salem, Massachusetts, meet informally. In 2011, the committee was granted \$3,000 for a meeting in Memphis, Tennessee, again in conjunction with Episcopal Communicators Conference. Because two non-Communicators members were unable to attend, the Committee remained within its budget.

The Committee plans to meet three times during the next triennium. This will require \$4,500 for 2013, \$4,500 for 2014, and \$4,500 for 2015, for a total of \$13,500 for the triennium.

Executive Council Standing Committee on HIV/AIDS

Membership

Dr. Christiana Russ, <i>Chair</i>	Missouri, V
The Very Rev. Ronald Clingenpeel, <i>Vice-Chair</i>	Missouri, V
The Rev. Dr. Jacqueline Cameron, <i>Co-Secretary</i>	Chicago, V
The Rev. Nicole S. Janelle, <i>Co-Secretary</i>	Los Angeles, VIII
The Hon. A. Joseph Alarid	Rio Grande, VII
The Rev. Dee Ann deMontmollin	Western North Carolina, IV
The Rt. Rev. Jean Zache Duracin	Haiti, II
Dr. David Halsted	Nebraska, VI
JoAnn B. Jones, Esq.	Pennsylvania, III
The Ven. Anthony Turney	California, VIII
Mr. E. Bruce Garner, <i>EC Liaison</i>	Atlanta, IV

Summary of Work

Introduction

The work of the Committee on HIV/AIDS has been limited to one face-to-face meeting during the triennium. The rest of the work has been done electronically and usually in conjunction with the National Episcopal AIDS Coalition (NEAC). This Committee was established to inform the Executive Council on the continuing issues related to HIV/AIDS. The limited contact time for Committee members has been a burden in carrying out the ministry set before us.

Approximately 50,000 new HIV/AIDS infections occur annually in the United States, according to the Center for Disease Control and Prevention (CDC). Internationally, the pandemic continues with approximately five people infected for every one that goes on treatment. In the United States, the largest number of infections each year occurs among white males, but infections among Black and Hispanic men, as well as Black women are increasing disproportionately. These numbers have been steady for the period between 2006 and 2009, but the CDC and Johns Hopkins University research "...indicates that the growing population of people with HIV and AIDS will lead to significant increases in new HIV infections if current prevention efforts are not intensified." The CDC further urges more extensive programming aimed at young white males and developing new programs aimed at young, black men and bisexual men.

Health care in rural areas and in poor urban areas is often inferior, usually due to lack of people and resources. And, although it is true for all aspects of health care, the stigma of HIV makes testing and treatment worse in these areas of the country. Finding new ways to make sure that HIV/AIDS awareness, prevention and treatment regains attention and energy lost in recent years is essential. The Church needs to be very creative in how this is done. Old approaches are not going to work any more.

Resolutions of the General Convention

The Committee is aware of the following resolutions enacted at the 2009 General Convention, and reports on the ministry that has occurred in these areas:

2009-A159: Address the Issue of AIDS

This resolution was directed to the larger Church, and NEAC has kept abreast of programming, writings and news regarding the continued education of the Church regarding HIV/AIDS. Although there has not been an Executive Council project aimed at the Church in general, many congregations, dioceses and para-church organizations have continued to address issues of HIV/AIDS both locally, in dioceses and across larger areas. Plans for a church-wide conference addressing issues of HIV/AIDS were cancelled due to timing and funding. Memorial services, like those at the cathedrals in St. Louis and Seattle, have helped memorialize those who have suffered and died from AIDS. Local efforts, like that of the Rev. Scott Seefeldt's participation in a bike ride across Wisconsin to raise money and awareness, have been important to the Church and the greater community. Many are working on a local level, which is gratifying, but there is evidence that too many churches do not address the issue at all. Province IV, for example, continues to be the only area of the country where infection rates continue to rise and which have never leveled off or gone down. One of

the direct connections has been poverty, illiteracy and racial issues, as well as stigma and other areas already identified. Churches in this province, as well as neighboring dioceses, need the resources to address the rising tide.

2009-A160: Access to Adequate Medical Care for People Living with AIDS

The Committee and NEAC supports the efforts of the Episcopal Public Policy Network (EPPN) and spotlights relevant calls to action about not only HIV/AIDS topics in general, but related health care reform issues as well. We also celebrate the ministry of St. Peter's Church, Lakewood, Ohio, which recently celebrated the 40th anniversary of its free clinic providing many HIV/AIDS related services. On the other hand we are saddened that St. Anna's Church, New Orleans, has had to suspend its free clinics which not only dealt with AIDS-related illnesses, but also psychiatric and psychological care, because of the lack of funding. Continuing to provide adequate medical care for people living with AIDS is still an important problem. We cannot assume that health care of HIV/AIDS patients is accessible for everyone. Some states, Florida as one example, have started limiting those who can receive support for HIV/AIDS related drugs as well as enacting cost-containment measures to reduce prescription drug lists. Under these new standards, a person making \$30,000 in annual income would not be eligible for prescription support for drugs that cost \$10,000 to \$20,000 per year.

A161: AIDS Education and Resources

The National Episcopal AIDS Coalition has utilized its redesigned website to compile new resources, as directed by 2009-A161. In addition, NEAC has created a resource section specifically for toolkits to address this resolution. This section compiles peer-reviewed toolkits from around the country, linking to them directly so that when the original site or toolkit is updated, NEAC information will remain current. In our research to locate these resources, the current NEAC site is the only one found where all of these various materials are located on one site. Toolkits include those directed at faith communities, Latino youth, Native American populations, and stigma reduction, among others.

A162: Domestic Strategy Task Force on AIDS Crisis

The Committee tried to deal with this issue, but was greatly hindered by both lack of funding and by the fragmented structure of the Church. Since HIV disproportionately affects people who are ministered to specifically in other ways by the Church (examples: prison ministries, anti-racism work, immigrant ministries, urban poor) the goal for a meeting of stakeholders was to raise awareness and explore creative ways that HIV can be addressed in these specialized ministries as well as across the broader Church. Funding is necessary to gather the appropriate representative people in the Church to actively brainstorm about this work. The Committee and NEAC can work hand-in-hand to help the Church address needs in this area, but these efforts would be dramatically more effective if we could include input from a variety of people from different ministries in the Church. With no source of funding available to facilitate a gathering of stakeholders, NEAC is now in the final editing process for a comprehensive plan for the church to address the AIDS crisis, as directed by this resolution.

A163: Mandate on NEAC AIDS Tutorial

In the course of redesigning the NEAC website, the format and implementation of the tutorial was revised as well. We have had numerous positive responses to the ease of use and we have had over 200 completed quizzes each month since the re-launch.

A long-anticipated, redesigned website at www.neac.org was finally launched. The response has been gratifying from the wider church and ecumenical partners. Prior to the redesign, the web presence was fairly static and difficult to update, but now NEAC has complete control over the site and publishes new resources, news articles, and blog posts several times a week. In addition, board members write for the blog weekly, which has allowed shared insights, reflections, and commentary on recent events.

There is also an active Facebook presence for NEAC with over 800 members. This page highlights various AIDS ministries and programs in the Episcopal Church, while also highlighting recent AIDS information and developments.

The Future

There is a difference of opinion within the Committee regarding its future ministry. Many members express a strong concern that, should this committee turn its work over to the larger Standing Commission on Health, that it will be 'lost' among health issues that are more mainstream. These members note it is more difficult to focus on health concerns that affect marginalized peoples in our society and are strongly stigmatized. In that Commission, HIV/AIDS ministry and concerns would likely be relegated to the nether reaches of the Church's consciousness. This Committee's ministry is essential in keeping this issue before the Church. Other members of the Committee believe that because this

Committee is unfunded and resources are limited, that HIV/AIDS concerns could be better addressed in the funded Standing Commission, realizing that it would be put in a folder with many other health concerns. These members note that mainstreaming HIV as another health concern may be a step towards reducing stigma.

The Committee is greatly indebted to the National Episcopal AIDS Coalition. Without their continued attention to education, resources and action, the Episcopal Church would be diminished in its response to the HIV/AIDS epidemic.

We still believe that HIV/AIDS is an important issue in society and one the Church must address. All of our dioceses—especially those on foreign soil—along with our Anglican partners, need support to combat the stigma of AIDS, to provide ministry to those affected by HIV/AIDS, and to educate individuals regarding the continuing contagion. Frank, open and honest discussions about HIV/AIDS, the factors that can foster disease transmission, unsafe sexual practices, drug-use, and homophobia are necessary in the Church. We cannot ignore these discussions because HIV/AIDS is not foreign to our experience or our life. People within and around the Church are infected with HIV/AIDS. Our church families are affected by HIV/AIDS as well as those with whom we minister in our local communities. While this disease seems to have disappeared from the front pages of our newspapers, but it has not disappeared from our pews and our communities.

We still believe that conferences to educate, train, support and encourage those ministering to and in the HIV/AIDS communities are essential to furthering the ministry of the Church in this area. Such conferences may be regional, provincial or even diocesan wide. The Church's role can be to provide resources for such conferences to equip our people for ministry in the HIV/AIDS communities. The hope had been that the White House Strategy on HIV/AIDS would be a stimulus for a wider participation in developing local resources, but the Strategy has not been widely enacted, and the Church cannot wait for action by other agencies.

We still believe The Episcopal Church has a responsibility, church-wide and locally, to confront prejudice towards those who suffer from HIV/AIDS. The Episcopal Church has a responsibility to keep the issue of HIV/AIDS before parishioners so as to remind us all of the continued need for ministry in and to the HIV/AIDS communities.

Budget Report

The Executive Council mandate for the Committee is to research and inform the Council regarding the Church's continuing role in addressing the AIDS crisis. The Committee affirms that mandate. But, resources for the Committee to meet and work together are necessary for the ministry to be significant. An unfunded Committee cannot meet the needs of the Church.

The Committee expects to meet approximately 5 times in the next triennium. This will require \$12,000 for 2013, \$12,000 for 2014, and \$6,000 for 2015, for a total of \$30,000 for the triennium.

Executive Council Committee on Indigenous Ministries

Membership

The Rt. Rev. Michael Gene Smith, <i>Chair</i>	North Dakota, VI
Mr. Frank L. Oberly, <i>Vice-Chair</i>	Oklahoma, VII
The Rev. Rachel Taber-Hamilton, <i>Secretary</i>	Olympia, VIII
The Rt. Rev. David E. Bailey	Navajoland Area Mission, VIII
Ms. Jasmine Bostock, <i>since 2011</i>	Hawaii, VIII
Ms. Cornelia Eaton	Navajoland Area Mission, VIII
The Rev. Canon Anna Frank	Alaska, VIII
Ms. Carmine C. Goodhouse	North Dakota, VI
The Rev. Rosella A. Jim	Navajoland Area Mission, VIII
The Rt. Rev. Mark Lattime	Alaska, VIII
Mr. Lee Martin, <i>resigned 2011</i>	Central Gulf Coast, IV
The Rev. Deacon Lewis Powell	Northern California, VIII
Ms. Wilma Standing Bear	South Dakota, VI
The Rt. Rev. John Tarrant	South Dakota, VI
Ms. Erma J. Vizenor	Minnesota, VI
The Rev. Deacon Terry L. Star, <i>EC Liaison</i>	North Dakota, VI
Ms. Sarah Eagle Heart, <i>Staff</i>	

Summary of Work

Response to General Convention Resolutions

In response to General Convention Resolution 2009-D035 (Repudiate the Doctrine of Discovery) and 2006-D046 (Jamestown Covenant), the Executive Council Committee on Indigenous Ministry (ECCIM) recommended to the Executive Council, as it meets in the various provinces of The Episcopal Church, to recognize the Indigenous Peoples of that locale or province by enlisting the Native American Program Officer and/or this Committee's Executive Council Liaison to facilitate these recognitions.

The Committee worked with the Indigenous Theological Training Institute to sponsor the Oklahoma IV Consultation in response to General Convention Resolution 2009-A150. While it was recognized that the needs of Native Episcopal communities are many and varied, and that "one size does not fit all," there was consensus and a renewed commitment to eight directives:

- The continuing inclusion and empowering of Indigenous Peoples in the decision-making apparatus of the Church.
- Exploration and experimentation with alternative modes of Church governance and structure.
- Consultation with all programs of The Episcopal Church designed to combat the evils of racism.
- Assistance in the development of a variety of media especially designed to foster cross-cultural appreciation and understanding.
- Assistance in the design of material and programs for the training of Indigenous Church leaders both lay and ordained.
- Assistance in the design of educational curricula for adults and children, addressing both Church and broad social needs.
- Exposure of the whole Church to Native Spirituality and encouraging the Native community to offer this to the whole Church.
- Require a high standard of consistent communication, taking into account diverse communication needs, using all methods to share the abundant gifts, resources and accomplishments of Native American ministry throughout the Church.

The Committee formed a partnership with the Office of Indigenous Ministries, the Office of Social and Economic Justice, and White Bison, Inc., in response to Resolution 2009-A155 (Alleviation of Domestic Poverty). This marked the first time a "traditional" Native American non-profit organization and The Episcopal Church worked collaboratively to provide training programs of healing. This was significant in Indian Country, particularly because of White Bison's

“Forgiveness Journey” that visited twenty-three boarding schools in 2009. The method, Asset Based Community Development (ABCD), was also employed as a means to alleviating poverty through community organizing, but the Committee recognized that healing was necessary in conjunction with action and so the healing programs of White Bison, Inc. were employed. The Committee supports not only the programs mentioned, but any other healing programs utilized by tribal communities.

The Committee conducted its work utilizing the Charter of Lifelong Christian Formation, the Five Marks of Mission and the Baptismal Covenant.

Goals and Objectives for the 2013–2015 Triennium

Goal 1: Build a strong, positive, Indigenous voice that reaches everyone in our communities and the larger Church.

- Develop culturally appropriate training in public speaking and the structure of The Episcopal Church in the United States of America.
- Educate ourselves and our constituents to the issues and concerns of The Episcopal Church.
- Create training programs for young adults/college students to become good communicators of the Gospel.
- Develop skills in Internet communication.

Goal 2: Explore possible links with Indigenous Persons of The Episcopal Church in Latin America.

- Translate current culturally relevant resources into appropriate languages.
- Develop additional resources.
- Recognize the growing numbers of Indigenous Peoples joining The Episcopal Church in South America.

Goal 3: Increase lay and ordained Indigenous leadership for more real involvement and participation in The Episcopal Church.

- Develop an Indigenous leadership list for the House of Deputies for possible appointments to the CCABs.
- Develop Churchwide guidelines for Indigenous Ordination.
- Increase the opportunities for laity training and enrichment in culturally based theological education.

Proposed Resolutions

Resolution A129 Increase Aid for Ministry with Native Peoples

Resolved, the House of _____ concurring, That the 77th General Convention request the Joint Standing Committee on Program, Budget & Finance to consider increasing by 20% the base budget support awarded at the 76th General Convention to each of the four “aided dioceses” (South Dakota, North Dakota, Alaska, Navajoland) for ministry with Native Peoples for the 2013–2015 triennial budget.

Explanation

An increase is necessary due to increased costs of the denominational health insurance program and travel expenses in these vast geographic areas in order to continue “to proclaim the Good News of the Kingdom” (Five Marks of Mission, #1) and “to teach baptize and nurture new believers” (Five Marks of Mission, #2) in these dioceses encompassing some of the poorest counties and reservations in the United States where unemployment rates of 50-80% are not uncommon.

Resolution A130 Increase Program Budget of Office of Native Ministries

Resolved, the House of _____ concurring, That the 77th General Convention request the Joint Standing Committee on Program, Budget & Finance to consider increasing by 20% the Program Budget of the Office of Native Ministries awarded at the 76th General Convention 2009 in the 2013–2015 triennial budget.

Explanation

In order to “teach, baptize and nurture new believers” (Five Marks of Mission, #2) in Indigenous communities, including those of Province IX, an increase is necessary to provide adequate culturally relevant resources.

Resolution A131 Express Solidarity with Indigenous Peoples

Resolved, The House of _____ concurring, That the 77th General Convention expresses its solidarity with the Indigenous Peoples of the world and supports the rights of Indigenous Peoples to live in and retain their traditional lands and territories, to maintain their languages and enrich their cultures, and to ensure that their traditions are strengthened and passed on for generations to come; and be it further

Resolved, That the 77th General Convention urges the governments and nation states of the world to dismantle the legal structures and policies based on the Doctrine of Discovery and dominance; and be it further

Resolved, That the 77th General Convention requests the governments and nation states of the world to ensure that their policies, regulations, and laws that affect Indigenous Peoples conform to the United Nations Declaration on the Rights of Indigenous Peoples; and be it further

Resolved, That the 77th General Convention calls upon the governments and nation states of the world to empower and enable Indigenous Peoples to identify their own aspirations and issues of concern and fully involve them, after sufficient and prior consultation, in creating and implementing solutions that recognize and respect the collective rights of Indigenous Peoples to exercise self-determination and self-governance; and be it further

Resolved, That the 77th General Convention calls on congregations, institutions, dioceses, and corporate offices of The Episcopal Church, with the aid of resources such as “Exposing the Doctrine of Discovery,” to reflect upon their history and to encourage them to support Indigenous Peoples in their ongoing efforts to exercise their inherent sovereignty and fundamental human rights, to continue to raise awareness about the issues facing Indigenous Peoples, and to develop advocacy campaigns to support the rights, aspirations, and needs of Indigenous Peoples; and be it further

Resolved, That the 77th General Convention calls on congregations, institutions, dioceses, and corporate offices of The Episcopal Church to support continued use and development of theological reflections by Indigenous Peoples, with guidance from the Office of Indigenous Ministries, Indigenous Theological Training Institute, local Schools for Ministry and seminaries, which promote Indigenous visions of full, good, and abundant life and which strengthen their own spiritual and theological reflections.

Explanation

In 2009, the 76th General Convention repudiated and denounced the Doctrine of Discovery as fundamentally opposed to the Gospel of Jesus Christ and as a violation of the inherent human rights that all individuals and peoples have received from God. “Exposing the Doctrine of Discovery: A Call to Healing and Hope” includes resources developed by and available through the Office of Indigenous Ministry. In order “to seek to transform unjust structures of society” (Five Marks of Mission, #4), and “to teach, baptize and nurture new believers” (Five Marks of Mission, #3), the Executive Council’s Committee on Indigenous Ministries urges the adoption of the resolution above.

Resolution A132 Dismantling of the Effects of the Doctrine of Discovery

Resolved, The House of _____ concurring, That the 77th General Convention calls upon congregations, institutions, dioceses and the corporate offices of The Episcopal Church to participate in the dismantling of the effects of the Doctrine of Discovery by advocating for protection of the sacred sites of Indigenous Peoples, compliance with the Native American Graves

Protection and Repatriation Act of 1990, vigilance in reporting violations, and awareness of culturally sensitive areas that may be affected by church activities and expansion.

Explanation

The 76th General Convention passed Resolution 2009-A152, which directed the Executive Council Committee on Indigenous Ministries to study and assess the preservation of burial sites and other sacred places of Indigenous Peoples in the countries that comprise The Episcopal Church.

In 2007, the United Nation Declaration on Human Rights of Indigenous Peoples was passed. The UN Declaration states in Article 11 “Indigenous peoples have the right to practice and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artifacts, designs, ceremonies, technologies and visual and performing arts and literature.” In Article 12, the declaration reads that “Indigenous peoples have the right to manifest, practice, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.”

Even as these types of declarations that are meant to empower Indigenous Peoples and extend their right to protect cultural and grave sites, and even as specific laws are passed by the United States government (i.e. the American Indian Religious Freedom Act of 1978 and the Native American Graves Protection and Repatriation Act of 1990), these efforts have not ended the destruction of culturally sensitive heritage areas and burial grounds.

Resolution A133 Financial Support for the Indigenous Theological Training Institute

Resolved, The House of ____ concurring, That the 77th General Convention requests the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$142,000 for each year of the triennium for a total of \$426,000 for support of the Indigenous Theological Training Institute.

Explanation

The Indigenous Theological training Institute (ITTI), founded in 1994 to improve theological training and leadership development in Native communities, has not received an increase in funding in 16 years. The ITTI was founded to respond to a lack of training and education for both lay and ordained leaders in Native American communities. The ITTI has continued to provide canonically appropriate training and education. The first goal of the Indigenous Theological Training Institute is to strengthen the cultural appropriateness of theological training for indigenous people in The Episcopal Church. We will accomplish this goal by entering into partnership with existing theological training programs to provide culturally appropriate theological education at the community level, as well as regional and national training events. ITTI’s second goal is to assist in proclaiming the Gospel by increasing the number of lay and ordained ministers in Native Communities. We will accomplish this goal by awarding scholarships for Indigenous people attending accredited seminaries, other training programs, and other existing diocesan programs. ITTI’s third goal is to educate the circle of the entire Episcopal Church to our unique ministry, spirituality and theological training. We will accomplish this by continuing to publish the First People’s Theological Journal, and by providing other forms of communication and media sources.

Budget Report

The Committee will meet approximately six times during the next triennium. This will require \$36,400 for 2013, \$36,400 for 2014, \$10,000 for the Anglican Indigenous Network meeting in 2013, and \$36,400 for 2015, for a total of \$119,200 for the triennium.

Executive Council Investment Committee

Membership

Mr. Joel Motley, <i>Chair</i>	New York, II
Mr. T. Dennis Sullivan, <i>Vice-Chair</i>	New York, II
Mr. Walter W. Buckley, Jr.	Bethlehem, III
Mr. Ken Dengler	New York, II
The Rev. Maurice Goldsmith	Texas, VII
Ms. Lilian S. Murray	California, VIII
Ms. Carol L. O'Neale, CFA	New York, II
The Rev. Dr. Wesley Samuel Williams, Jr.	The Virgin Islands, II
The Rt. Rev. David Alvarez, <i>EC Liaison</i>	Puerto Rico, IX
Mr. N. Kurt Barnes, <i>Staff</i>	
Ms. Margareth Crosnier de Bellaistre, <i>Staff</i>	

Summary of Work

The responsibility for overseeing the assets resides with the Executive Council Investment Committee. In accordance with the Executive Council By-Laws, the Investment Committee has all the authority of the Council and Board of Directors of the Society under the law to act in the investment and reinvestment of institutional funds or assets of The Episcopal Church, the General Convention, the Council, and the Society, as well as any other funds or assets held by the foregoing for investment.

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

The Committee sets up strategies and policies for the management of the investment portfolio, which includes the trust funds of our official corporation, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church (DFMS or the Society). The portfolio is diversified and has been for years focused on equities, with approximately 70% invested in equities, 20% invested in fixed income, and 10% in convertibles, hedge fund-of-funds and real estate. The Committee continues to evaluate the portfolio return while maximizing risk protection by reducing US equity allocation and increasing non-US equity and alternative investments.

The DFMS endowment portfolio consists of the following three types of funds:

- endowment funds, held and managed by DFMS and benefiting DFMS
- funds owned and benefiting other Episcopal and Anglican entities in the United States and abroad, for which DFMS is the trustee
- custodial funds held and managed by DFMS, but owned by and benefiting other Episcopal and Anglican entities in the United States and abroad

There are over 1,000 trust funds maintained in a common portfolio, managed by 14 investment managers and participating on a pro-rata basis in all returns of that portfolio. The Society is also trustee for 19 charitable trusts, which are separately invested and managed, but are not commingled with any other fund, as required by law. The Treasurer's Office publishes an annual trust fund book, and the Committee reports regularly to the Executive Council.

Budget Report

The Committee meets four times each year to review performance and discuss current investment issues. The meeting expenses of the Committee are charged to the income of the endowment.

Jubilee Ministry Advisory Committee

Membership

The Rt. Rev. Alan Scarfe, <i>Chair</i>	Iowa, VI
Ms. Dianne Aid	Olympia, VIII
Ms. Nell Bolton	Louisiana, IV
The Rev. Rebecca Jones	Colorado, VI
Mr. Jay F. Lehnertz	Kansas, VII
The Rt. Rev. D. Bruce MacPherson	Western Louisiana, VII
Mr. Phillip G. Mantle	Chicago, V
The Rev. Kathleen McAdams	Massachusetts, I
Ms. Katie Mears	New York, II
The Rt. Rev. James H. Ottley	Long Island, II
The Rt. Rev. David M. Reed	West Texas, VII
The Rev. Noreen P. Suriner	Central New York, II
The Rev. Winnie Varghese, <i>resigned 6/2011</i>	New York, II
The Rev. Deacon Terry Star, <i>EC Liaison</i>	North Dakota, VI
The Rev. Christopher A. Johnson, <i>Staff</i>	

Summary of Work

The Committee is, by mandate, an advisory committee charged with engaging the Church in the needs and issues of poverty and oppression among congregations and dioceses. The Committee met three times: in April, 2010, at the Robert Treat Hotel in the Diocese of Newark; in November, 2010, for Asset Based Community Development (ABCD) training in Waterloo, in the Diocese of Iowa; and in July, 2011, at the Cathedral Domain in the Diocese of Lexington. The Committee has performed a wide range of work, on a number of General Convention Resolutions and focus areas.

Jubilee Ministry Capacity Building (1982-A080, 2009-A154)

Diocesan Jubilee Officers

A training event was offered July 6–9, 2011 in the Diocese of Lexington and another is being planned for the fall of 2012.

Jubilee Ministry Grants

Approximately \$300,000 in grant funds were provided over the three year period based on recommendations from the network of Diocesan Jubilee Officers. Focus was placed on Diocesan Development needs as directed by Jubilee Officers and their bishops; Health & Nutrition with an emphasis on food deserts as promoted by the United States Dairy Association's "Know Your Farmer, Know Your Food" program; for "Building a Just Society" projects specifically focused upon and emerging from local communities in response to poverty alleviation goals; and finally, in support of making two-day Asset Based Community Development workshops available in dioceses focused on local organizing.

Evangelism and Congregational Development

By the end of the triennium, twelve or more dioceses will have introduced Asset Based Community Development workshops to interested congregations, ministries, and task forces. These workshops have been presented to make connection between the roots of our Christian faith and the communities we worship in, such as the prophet Jeremiah teaches: "seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare" (29:7) or as Jesus teaches: "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets." (Matthew 22:37-40) In November 2010, an article was published in Anglican Theological Review under the title, "Jubilee Ministry: The Bridge between Loving God and Loving Neighbor," for the purpose of informing the missional basis of Jubilee.

Publications

Networking and communication development has focused on the introduction of Jubilate, a quarterly e-newsletter circulated to Jubilee Ministry partners church wide; the inclusion of local Jubilee Ministry news stories on the Jubilee web pages; the addition of Facebook, blog, and Twitter pages linked to the website; and a listserv for communication to the network of Diocesan Jubilee Officers on timely issues.

A series of 2012 Asset Based Community Development local workshops supporting current efforts towards sustainability and diocesan mission in Latin American dioceses are being planned in collaboration with the Officers working for Latin American & the Caribbean and for Province IX.

Poverty Alleviation (2009-A155)

Approximately \$140,000 will have been invested during this triennium to provide opportunities to participate in Asset Based Community Development and White Bison designed workshops in direct response to invitations extended by leaders of Native American communities. Workshops were hosted or are planned to be hosted on the Reservations in White Earth, Navajoland, Standing Rock and Pine Ridge. Additional gatherings were or are being organized in Minneapolis, Cincinnati, Albuquerque, Denver, and Los Angeles. Approximately \$140,000 will have been invested funding development initiatives that have emerged from local Native American communities.

Approximately \$30,000 will have been invested in initial development work with the Office of Black Ministries. This includes a 2011 ABCD training workshop, gatherings of Black Ministries leaders and communities in Atlanta, Texas and Florida, with a specific interest to explore the issue that has been defined as the school to prison pipeline.

Approximately \$15,000 will have been invested in initial development with the older adult task force in response to health care impact on poverty among senior citizens.

Summer Camps for Children of People who are in Prison (2009-C075)

Visitations were made to the Dioceses of Easton, Maryland, The Rio Grande, and the Central Gulf Coast to support grass roots organizing in support of non-federal prison ministry, including focus on summer camp programs for children of people who are incarcerated. During 2011 and 2012 \$50,000 in grant funds were awarded in support of these vital local initiatives.

A Strategic Plan for Establishing Domestic Development Programs for the Episcopal Church in the 2013–2015 triennium and beyond (as required in resolution 2009-A155)

The very process for Establishing Domestic Development Programs for the Episcopal Church is the key to assuring that poverty alleviation initiatives emerging out of local communities are sustainable. That process calls the Episcopal Church to create holy listening opportunities where local communities, religious and civic, are invited to come together to give voice to their shared hopes and to identify those realities which threaten the realization of those hopes. In response to these holy listening conversations, locally driven Domestic Development Programs for the Episcopal Church can emerge.

There are four components of a Strategic Plan for Establishing Domestic Development Programs for the Episcopal Church in the 2013-2015 triennium and beyond:

- We, The Episcopal Church must take seriously our covenant with God expressed in what Jesus identified as the first great command, that, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.” (Mark 12:30; Matthew 22:37; Luke 10:27). Taking seriously means that we open ourselves to the possibility of discovering a sacramental relationship with God such that everything we do outwardly reflects the inward spiritual grace that sustains and animates us.
- We, The Episcopal Church must take seriously our covenant with God expressed in what Jesus identified as the second great command, that, “You shall love your neighbor as yourself.” (Mark 12:31; Matthew 22:39; Luke 10:27). Taking seriously means that we claim our neighbor’s welfare as if it were our very own, that when our neighbor suffers, we suffer with them and when our neighbor rejoices, we rejoice with them.
- Like the rich young man who inquired of Jesus what he must do to inherit eternal life (Mark 10:17-22; Matthew 19:16-22; Luke 18:18-22), we, The Episcopal Church must take responsibility for our own wealth of resources and our stewardship of those resources. Endowments and empty church structures that are used only for the purpose of creating space for worship and to gather the members of our congregations and institutions reflects a form of stewardship that fails our very commitment to love our neighbors as we love ourselves.
- Like the scribe who made the connection between piety and action to which Jesus declared “You are not far from the kingdom of God” (Mark 12:34) we, The Episcopal Church must make the connection between piety and practice; between professing our love of God and neighbor and how we choose to steward the wealth of resources that have been entrusted into our care.

The Strategic Plan that follows grows out of our Church's work that began during this 2010–2012 triennium as visions and voices of local Native People's emerge that welcome the gifts of ABCD and culture based healing through partnerships with the White Bison Movement. While the work has only begun, it invites our Church to look truthfully at itself from its many and varied contexts and then to follow the lead they are modeling for the sake of healing aspects of our own impoverishment, or as Paul has written in his second letter to the Corinthians, "I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written, "The one who had much did not have too much, and the one who had little did not have too little" (8:13-15).

These four strategies, and their fourteen actionable steps, are expanded in order as follows:

Strategy 1: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind."

Theological Basis: (Philippians 2:5-8)

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death— even death on a cross.

Catechism: (Book of Common Prayer, 857-858)

Sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace...by Grace God forgives our sins, enlightens our minds, stirs our hearts, and strengthens our wills.

Baptismal Covenant: (Book of Common Prayer, page 304)

Persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord.

Actions:

- Create opportunities that invite our congregations, institutions, dioceses, and corporate offices of the Episcopal Church to make public our own particular narratives around what the outward expressions of our ministries reflect about the spiritual grace we are being given. And importantly, to reflect upon those expressions of our ministries that are in need of grace and how we can invite God to forgive, enlighten, stir and strengthen us so we can offer ourselves in Christian service more freely and fully in those areas.
- Make public, in ever widening circles, these narratives of transforming hope and need for renewal that are being revealed to our communities as we communicate regularly within our congregations, institutions, dioceses, and the corporate offices of the Episcopal Church.

Strategy 2: "You shall love your neighbor as yourself."

Theological Basis: (Jeremiah 29:7)

Seek first the welfare (shalom) of the city where I have sent you and pray for it, for in its welfare (shalom) you will find your welfare (shalom).

Catechism: (Book of Common Prayer, page 845)

We are part of God's creation, made in the image of God...we are free to make choices: to love, to create, to reason, and to live in harmony with creation.

Baptismal Covenant: (Book of Common Prayer, page 305)

Seek and serve Christ in all persons, loving your neighbor as yourself

Actions:

- Invite local conversations to recognize that God has created us for relationships of interdependence, remembering that no one exists who is not worthy of Christ's redeeming love. Through these conversations we must ask ourselves individually and collectively who we are excluding from our communities as congregations, institutions, dioceses and the corporate offices of The Episcopal Church.
- With this spirit of interdependence in mind, the congregations, institutions, dioceses and corporate offices of The Episcopal Church must introduce in their local communities the principles of Asset Based Community

Development as a tool for initiating holy listening conversations that identify and build upon a growing awareness of each local community's capacity to act, the elements of their shared hopes and dreams for a healthy future as a community, and a spoken awareness of those challenges that can be faced only as they act on behalf of their commonweal.

- Commit to intentional organizing as a community to support the shared visions of hope that emerge which help our members claim one another's joys and sorrows as their own. While paid community organizers can be helpful as a strategy for bringing members of a local community together, long-term sustainability rests upon the depth of commitment to building a future together.

Strategy 3: "Practice Congregational, Institutional, Diocesan and Corporate stewardship rooted in a theology of abundance."

Theological Basis: (Isaiah 58:6-7,11)

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? ... The LORD will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail.

Catechism: (Book of Common Prayer, page 861)

The Christian hope is to live with confidence in newness and fullness of life, and to await the coming of Christ in glory, and the completion of God's purpose for the world

Baptismal Covenant: (Book of Common Prayer, page 305)

Strive for justice and peace among all people, and respect the dignity of every human being.

Actions:

- Map our assets and trust that our welfare (shalom) as congregations, institutions, dioceses and the corporate offices of the Episcopal Church will be secured only as we diligently and faithfully strive to orient all of those resources that have been entrusted into our stewardship towards the ongoing fulfillment of the shared hopes and dreams held by the communities to which we have been called by God to live among.
- As congregations, institutions, dioceses and the corporate offices of the Episcopal Church we must seek to share the abundance of those resources entrusted into our stewardship through collaborative partnerships with other congregations, institutions, dioceses and corporate offices of communities we can be in relationship with as a witness to our interdependence as people of God.

Strategy 4: "Make the connection between worship and action, between our love for God and with our love for Neighbor."

Theological Basis: (Mark 12:34)

You are not far from the kingdom of God.

Catechism: (Book of Common Prayer, page 855)

The mission of the Church is to restore all people to unity with God and each other in Christ. The Church promotes its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.

Baptismal Covenant: (Book of Common Prayer, 305)

Proclaim by word and example the Good News of God in Christ.

Actions:

- Include our shared visions of hope and concerns to be overcome in the ongoing prayers of our congregations, institutions, dioceses, and corporate offices of the Episcopal Church.
- Communicate the value we place on our shared visions of hope and concerns to be overcome publicly through our bulletins, newsletters, and other media utilized by our congregations, institutions, dioceses and corporate offices of the Episcopal Church as our strategies for public engagement.

- Explore opportunities for our congregational, institutional, diocesan, and corporate stewardship to support our shared visions of hope and to overcome our concerns, by inviting and valuing public conversation that informs our planning as much as we invite and value our own internally motivated conversation.
- We must not be afraid to sell or give away our possessions, especially if they are preventing us from loving God and our neighbor.
- Create opportunities for both public lament and public celebration in the context of liturgical expression that gives full expression to our trust in God and our care for each other and creation as valued creatures of God.

Proposed Resolutions

Resolution A134 Refocus the Mission of the Jubilee Advisory Committee for Poverty Alleviation

Resolved, That the Executive Council Jubilee Advisory Committee be renamed as the Executive Council Advisory Committee on Poverty Alleviation to reflect the realities of organizational changes implemented in the Mission Program Office of the Domestic and Foreign Missionary Society since its initial establishment in January, 2000; and be it further

Resolved, That the Committee shall be an advisory committee charged with engaging the Church in the needs and issues affecting the alleviation of poverty and oppression among those served through the congregations, institutions, dioceses and corporate offices of the Episcopal Church. That the responsibilities of the Advisory Committee on Poverty Alleviation shall include: Serving as a council of advice to the Officer of Social and Economic Justice; Working with the Office of Social and Economic Development on such matters as training, education, program and network development; Promoting all aspects of Jubilee Ministry to the Church at large as established by General Convention resolution 1982-A080 and its subsequent years of development; Providing a forum for partnership and collaboration with Episcopal affiliates engaged in ministries of service and/or advocacy on behalf of poor and oppressed people such as Episcopal Community Services in America, National Episcopal Health Ministries, and Churches in Metropolitan Areas; Advocating at every level of the Church nationally and internationally for the alleviation of poverty and oppression, while promoting an emphasis on programs that respect human dignity and empower people who have been historically marginalized in their local contexts to act, such as Asset Based Community Development and Congregation Based Organizing; Advocating for opportunities to direct economic assets of congregations, institutions, dioceses and the corporate offices of the Episcopal Church towards programs focused on the alleviation of poverty and oppression; and Producing the Blue Book Report on Poverty Alleviation in collaboration with the Officer of Social and Economic Justice for inclusion with the Executive Council's Blue Book Report; and it further

Resolved, That the Committee shall consist of nine–twelve members, including the chair, to be appointed by the Presiding Bishop. At least one member of the Committee shall be a member of the Executive Council and act as liaison between the Committee and the Executive Council, at least one member of the Committee shall be a member of the House of Bishops, and at least three members of the Committee shall be Diocesan Jubilee Officers. Four other members may be persons actively engaged in ministry among

poor and oppressed people. The Presiding Bishop is encouraged to appoint persons who are broadly representative of the Church with respect to orders, geographical location and Province, age, sex, ethnic background and experience. Each member of the Committee shall be appointed for a three-year term and no member shall serve more than three consecutive partial or full terms. The Committee shall meet at least once annually in a location that provides access to direct conversation with people who are suffering under the burden of poverty or oppression for the sake of identifying with their struggle and being blessed to learn from them in ways that will inform their planning; and be it further

Resolved, That the Committee shall regularly report to the Executive Council through the Director of the Mission Program Office or the Director's appointed representative.

Resolution A135 Focus Mission Funding on Alleviating Poverty and Injustice

Resolved, the House of _____ concurring, That the 77th General Convention re-affirm its commitment to the Jubilee Ministry Grants program as a continuing line item in the church's budget at a minimum funding level of \$100,000.00 per annum during the 2013-2015 triennium; and be it further

Resolved, That the 77th General Convention re-affirm its commitment to Poverty Alleviation through locally defined community development initiatives in Native People's communities and that it expand the Church's capacity to encourage and respond to local initiatives focused on the alleviation of poverty among other populations of poor and oppressed people by adding a line item in the church's budget at a minimum funding level of \$300,000 per annum during the 2013-2015 triennium;

Resolved, That the 77th General Convention re-affirm its commitment to summer camp programs for children of parents who are incarcerated as a line item in the church's budget at a minimum funding level of \$50,000 per annum;

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$450,000 per annum for the implementation of this Resolution.

Explanation

Through Jubilee Ministry, the Church has long committed itself to a joint discipleship in Christ with poor and oppressed people wherever they are found to meet basic human needs and to build a just society. Continuing today, the over 600 Jubilee Ministries that have been designated by bishops and affirmed by acts of the Executive Council hold up before the congregations, institutions, dioceses, and offices of the Episcopal Church our commitment putting faith into action. Jubilee Ministry granting funds, though modest when dispersed across the church, assist dioceses with local network support and development while also allowing targeted strategies for ministry as identified by Diocesan Jubilee officers to be encouraged such as the Health and Nutrition grants focused on strategic responses to food deserts.

The introduction of Asset Based Community Development and culturally based community healing as offered by the White Bison Movement is leading to locally defined community development initiatives among and by Native Peoples. Though nascent in its introduction, there are palpable signs of hope and encouragement emerging in local communities as Native Peoples begin to imagine and articulate lives lived in harmony with their creator and among one another. Their witness may very well become a symbol of hope that guides the larger Episcopal Church community into a new future filled with abundant possibilities as a people of faith who are willing to place their complete trust in God as they care for one another. Likewise, the experience of listening is bringing us, as the Church, into a more vulnerable relationship with those among whom God has placed us to serve. Expanding the opportunities for listening to more communities in need of hope is an invitation to encounter the breadth and depth of healing God is offering us as a people of faith in search of our own healing.

Summer Camp programs designed for Children of Incarcerated Parents are programs that transform the lives of staff, volunteer and child alike. No one engaged in these ministries leave unaffected by their experience of the other in their midst. There are no more clear opportunities before the Church today where we can be more intimately affected by the offerings we make than when we make those offerings on behalf of children who have

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never been able to imagine a future that did not include incarceration as an inevitable step ahead of them. Through these summer camp programs we are able to liberate children as prisoners of their own captivity by offering them affirmation and the possibility of hope filled futures. While these camp programs cost many thousands of dollars to run, the modest \$1,000-2,000 grants these funds provide affirm our partnership with them in practical ways that can be leveraged by matching funds they can attract.

Taken as a whole this funding for mission supports the following Mission Priorities:

- (1) Networking the members of the Body of Christ: (a) Establishing and supporting collaborative efforts within and among dioceses and congregations to promote vibrant ministry in service to God's mission
Alleviating Poverty and Injustice; (b) Addressing, domestically and abroad, the challenges and consequences of a failing global economy; (c) Advocating for and working to provide education, healthcare, employment, housing, and equal rights for all of God's beloved.
- (3) Claiming our Identity: (a) Exploring and discovering who we are as The Episcopal Church, within the comprehensive reality of our complex culture and in relationship to others; (c) Telling Christ's story and our story, utilizing current technology and a vibrant contemporary communications network.
- (4) Growing Congregations and the Next Generations of Faith: (b) Making Evangelists of all communicants; (c) Teaching and developing the spiritual discipline of giving; (d) Supporting congregational vitality and development, with particular attention to immigrant, indigenous, and underserved populations.
- (5) Strengthening Governance and Foundations for Ministry: (b) Moving from programmatic structures to ministry structures.

Budget Report

The Executive Council Jubilee Ministry Advisory Committee will have met 4 times during the 2013–2015 triennium. The Committee will meet 4 times in the 2013–2015 triennium. This will require \$7,500 for 2013, \$15,000 for 2014, \$7,500 for 2015 for a total of \$30,000 for the triennium.

Executive Council Committee on Science, Technology and Faith

Membership

The Rev. Alistair So, <i>Chair</i>	Maryland, III
Dr. Timothy Koponen, <i>Vice-Chair</i>	Indianapolis, V
Ms. Alicia Graham, <i>Secretary</i>	New Jersey, II
The Rt. Rev. Marc Handley Andrus	California, VIII
The Rev. Sally Bingham	California, VIII
Deacon Josephine Borgeson	Northern California, VIII
The Rt. Rev. Herman Hollerith IV	Southern Virginia, III
The Rev. Thomas J. Hudson, O.P.A.	Maryland, III
The Rev. Gretchen M. Rehberg	Spokane, VIII
Dr. Richard Schori	Nevada, VIII
Dr. Edward B. Sisson	Mississippi, IV
Dr. Charles N. Stewart	Central New York, II
Ms. Angela Helt, <i>EC Liaison</i>	Oklahoma, VII
Mr. Michael Schut, <i>Staff</i>	

Summary of Work

The charge to the Committee on Science, Technology and Faith is to provide advice and education for the Executive Council and The Episcopal Church on issues relating to science and technology as they interact with ethics, theology, and the Christian faith.

Following the direction of the Executive Council, the Committee continues to focus on the Millennium Development Goals, especially Goal #7, Ensure Environmental Sustainability, in producing materials on the theological, scientific and technological issues of four areas of focus: water systems, biodiversity, climate change and food systems. The Committee considers the underlying theology of scientific or technological issues in these four areas. We expect to finish producing resource materials for these four areas by the end of this triennium on our new website, at <http://www.episcopalscience.org/>.

Two triennia ago, the Committee completed a major teaching document, A Catechism of Creation: An Episcopal Understanding. Part III of Catechism, "Care of Creation," provides the theological justification for MDG #7. We have submitted a new resolution to affirm the compatibility of science and faith, and to encourage the study and use of Catechism of Creation. The Presbyterian Church USA asked for permission in using Catechism of Creation in their science and faith work in 2011. Just as Catechism of Creation is gaining some momentum in the ecumenical circle, we believe that The Episcopal Church should take a fresh look at it as well.

We provided active consultation to the Standing Commission on Liturgy and Music in their work on the formation of Creation Season Cycle in our liturgical calendar. Our focus was to make sure that the prayers and thematic explanations in this Creation Season Cycle are scientifically and theologically sound.

The Committee's focus on MDG #7 has caused it to participate in discussions on the Church's need for a coordinating responsibility regarding environmental issues. The Church has many resources devoted to the interactions between the Church and the environment. We hope that our new website will serve as a portal for these interactions and dialogues.

In this triennium, in accordance with direction from the Executive Council, the Committee responded to the following resolution:

Resolved, That The Executive Council of The Episcopal Church, meeting in Linthicum Heights, Maryland, June 15-17, 2010, directs the Standing Commission on Health and the Standing Commission on Anglican International Peace with Justice Concerns, and the Executive Council Committee on Science, Faith and Technology to work collaboratively to prepare a report for submission to the Executive Council Standing Committee on Advocacy and Networking for Mission for the June 15-17,

2011, meeting, on the economic, health, ethical, and social justice concerns presented by the use of genetically modified plants as a major component of our food supply and by the patenting of seeds for those plants.

The Committee provided a detailed report to the Executive Council on the issue of genetically modified plants in our food supply.

Pursuant to General Convention Resolution 2006–A051, the Committee routinely conducts its business via electronic communication. Pursuant to Resolution 2006–A159, the Committee maintains professional relationships throughout the Anglican Communion; and, pursuant to Resolution 2006–D031, has focused its work on the science, technology, ethics and theology issues attendant to the Millennium Development Goals.

Proposed Resolution

Resolution A136 Affirming the Compatibility of Science and the Christian Faith

Resolved, the House of _____ concurring, That the 77th General Convention affirms that there is no inherent contradiction between holding and practicing the Christian faith and practicing or utilizing the outcomes of modern science and medicine; and be it further

Resolved, That this Convention affirms that certain characteristics of faith, most explicitly the tenet that reason and tradition are essential to extending our understanding of God’s Creation, are mirrored in science; and be it further

Resolved, That in God’s physical universe, the proper practice of science cannot and does not automatically lead its practitioners or others to lose faith in God, or to be led into beliefs that contradict the existence of God; and be it further

Resolved, That the methods of modern science, when applied to a search for truth, contribute to our understanding of God’s Creation such that we should use scientific information, after diligence as to its acceptance among scientific peers in relevant disciplines, to inform and augment our understanding of God’s Creation, and to aid the Church in developing Christian programs and policies consistent with our faith and our understanding of God’s Creation and our stewardship of it; and be it further

Resolved, That this Convention encourages the dioceses and the parishes of The Episcopal Church to establish Christian education programs pertinent to this complementary relationship between science and faith, using the Catechism of Creation compiled by the Executive Council Committee on Science, Technology and Faith.

Explanation

In recent years, a number of clergy and Christian educators have been seeking guidance on the relationship between science and faith in the Episcopal Church. This resolution clearly spells out the Episcopal Church believes that there is no contradiction between being a person of faith and a person of science. The passing of this resolution will become a useful tool for Christian education and formation programs in the Episcopal Church

In matters of faith, Episcopalians appeal to Scripture, Tradition, and Reason, sometimes called the “three-legged stool” of Anglicanism. This is parallel to the basic process of scientific tradition (See Kuhn 1962; LaTour 1988; and Callon 2004). In science, reason is the careful and thorough use of theory and data collection to offer up the best possible explanation for corporeal and related phenomena in God’s Creation. The traditions of science are incorporated into its body through training at colleges, universities, research institutions and laboratories through the use of techniques, practices and beliefs consistent with those methods that have produced the best science in the past. Although there is no “scripture” in science, we may observe that the “text” of science is the phenomena to which it applies itself to understand, that part of the universe which exists in physical form as an extant body of God’s glory.

The scientist makes his or her explanation of the universe in much the same way as St. Paul does when he asserts that “we see through a glass darkly”. Science is an on-going process of observations of the natural world, formation of hypotheses, and testing of hypotheses through empirical evidence to form theories. Similarly, in Christian doctrinal development, our doctrines must be able to stand the test of time and the information we obtain through appeal to Scripture, Tradition and Reason. Sound Christian doctrines must be able to demonstrate “chronic vigor” (John Henry Newman, *Essays on the Development of Christian Doctrines*).

Both faith in God’s creation and a scientifically based understanding of the cosmos are needed for the Church to discern and develop doctrines, liturgy and advice surrounding creation and science. Therefore, we encourage the study of the Catechism of Creation to enrich our Church in this aspect of our faith development.

Budget Report

The Committee is comprised of 12 members. The Committee plans to meet as a whole once a year in April to coincide with the Ecumenical Roundtable on Science, Technology and the Church. Additional small working group meetings are desirable. The Committee will also require funds for the preparation and distribution of resource materials. In sum, the Committee requires \$50,500 for the 2013–2015 triennium.

Executive Council Committee on the Status of Women

Membership

The Rev. Dr. Cynthia L. Black, *Chair*
Ms. Helena S. Mbele-Mbong, *Vice-Chair*
Ms. Karen A. Longenecker, *Secretary*
The Rev. Dr. Paula D. Nesbitt
The Rev. K. Jeanne Person
The Rev. Yejide S. Peters
The Rt. Rev. Catherine S. Roskam
Ms. Alyssa C. Stebbing
Ms. Martha A. Gardner, *EC Liaison*
Ms. Mary Getz, *Staff*

Newark, II
Churches in Europe, II
Rio Grande, VII
California, VIII
Massachusetts, I
New York, II
New York, II
Texas, VII
Newark, II

Summary of Work

Committee Mandate

Established as a committee of the Executive Council by General Convention in 1988, the Committee on the Status of Women begins its third decade this triennium. Its mandate is to support and advise the Presiding Bishop on matters affecting the participation of women in the Church; to serve as an advisory body to the Office of Women's Ministries at The Episcopal Church Center; to advocate for women's ministries and justice issues that particularly affect women; and to continue to monitor and analyze patterns of women's participation in the Church.

Introduction and Action on 2009 Mandates

In addition to the initial meeting of all commissions and committees in Chicago in November 2009, the Committee met three times: June 23–25, 2010 in Los Angeles; February 9–11, 2010, in Burlingame, CA; and August 3–5, 2011 in Salt Lake City; and held nine teleconferences.

The Committee's work in this triennium reveals a complex picture of the status of women and girls both in society and the Church. To be sure, women have made significant advancements. The Most Reverend Katharine Jefferts Schori, Presiding Bishop, and Dr. Bonnie Anderson, President of the House of Deputies, exemplify historic gains, for example, in women's leadership within the Church. Yet women and girls continue to struggle for equality and just treatment. The Church Pension Group's groundbreaking study *Called to Serve*, co-sponsored by the Committee and published this triennium, for instance, affirms persistent and pervasive inequalities in the employment prospects and compensation of women clergy.

The employment experience of women in the Church shares strong similarities with persistent gender disparities in wider society. While women are CEOs of Fortune 500 companies and members of Congress and Presidential Administration Cabinets, women continue to be underrepresented in leadership positions. Overall, women working full-time also continue to earn about twenty percent less than men, according to the Bureau of Labor Statistics, which parallels the compensation disparity for women clergy employed fulltime in the Church. In both the Church and wider society, much still needs to be done to improve women's status in the workplace so that significant gender inequalities and serious injustices will not continue. For many racial minority women in society, employment inequities have contributed to poverty, exploitation, and other forms of marginalization.

The disproportionate number of women and children who live at or near poverty are of deep concern to the Committee and, we believe, to our Church. We also are troubled over violence against women and the exploitation of young girls, which often can accompany conditions of poverty but also includes those in middle and upper socioeconomic strata.

The challenges women face also extend beyond our own homes, neighborhoods and communities, and so does our concern. The Episcopal Church is part of the global Anglican Communion, which includes a number of organizations that offer education, advocacy and ministry on behalf of women and girls. This committee follows and supports the work of the International Anglican Women's Network, the official voice of women and girls to the Anglican Consultative Council, as well as the member groups of the Council of Episcopal Women's Organizations (CEWO) and the Episcopal

Public Policy Network. Among the CEWO groups, a close partner is Anglican Women's Empowerment (AWE), now an independent non-profit organization whose mission includes bringing Anglican women delegates from around the world to the United Nations Committee on the Status of Women and who has also produced several educational resources, including a toolkit on human trafficking, accomplishing one of the goals set forward in our 2009 report. We strongly commend the efforts of all Church organizations concerned with the welfare of women and girls and urge the Church to commit to their important efforts, including by supporting the annual meeting of CEWO that allows the member groups to coordinate and maximize their work.

Over this triennium, organizational changes within the Church have negatively impacted efforts to improve the status of women locally, church-wide and communion-wide, as well as our ability to fulfill our mandate. The most significant has been the elimination of a designated staff person for women's leadership and ministries, as well as any program budget to support women's ministries and programs. This has resulted in a resolve within this Committee to inform the efforts of the Executive Council and overall Church on the variety of issues affecting women and girls. The work previously done through the Office of Women's Ministries is essential to the health and future of the Church. We are committed to exploring innovative ways to partner with provinces and dioceses to continue the important work begun more than twenty years ago.

The varied concerns raised in this report highlight the challenges our church faces in the next fifty years. To be followers of Jesus Christ, we must work for the Reign of God in our suffering and broken world. And to be bearers of the Gospel to the world, we must seek that Good News in our own midst, reaching for equality and justice within our Church. Our work on behalf of women and girls seeks to do both, acknowledging our successes even as we strive toward a more just and hopeful future. We do this work for love of the Church, for the sake of the Gospel and in the hope of Christ.

Strengthening Families

The Church has long been an advocate for families, leading the way in discussions of maternal health, the importance of stable families and the need for society and civic authorities to support the health of women and children everywhere. Improved infant and maternal health are a critical part of our Church's work in the world (Millennium Development Goals #4 and #5, respectively). To this end, we urge the Church to provide improved resources and the creation of service networks addressing maternal and infant health in the United States and all provinces of The Episcopal Church. The Church should take an active position against child abuse and neglect, recognizing that these issues lead to a significant decline in health. The Church should take a lead in educating parishes and dioceses about healthy family development, in facilitating community programs and initiatives, and in supporting legislative efforts to insure that strengthening and supporting families is a priority of the Church.

Even as we work for justice in the wider world, we must not neglect the need for similar work within the Church. Support of children and families is a critical part of caring for all God's children, and giving parents sufficient time to establish relationships and nurture children in their earliest years is an essential part of creating healthy families. To this end, the Committee reaffirms Resolution 2000-C042, wherein General Convention urged Executive Council and all dioceses to include a minimum level of paid parental leave. The Committee is concerned that Resolution 2009-A166, entitled "Parental Leave," which urges dioceses and congregations to establish policies, does not provide adequate guidelines about coverage. At minimum, we need the guidelines present in Resolution 2000-C042, in order for dioceses and their churches to establish policies that will, at the very least, adhere to a standard set forth by The Episcopal Church.

As we seek to support clergy and their families, the Committee encourages the Church to urge insurance carriers to provide more comprehensive coverage to families who experience difficulty conceiving, one out of every eight in the United States. This recognized medical condition often leaves families without medical support as infertility treatment and assisted reproductive therapies can be cost-prohibitive. For clergy, most of whom are modestly compensated, this support could make a difference in being able to have children without the prospect of financial ruin when intervention is necessary. This is an opportunity for the Church to be a powerful partner in assisting to strengthen families that are struggling to conceive. Supporting our clergy and their families is a vital part of our care for clergy men and women who give so much to our Church.

Women and the Economy

In support of our mandate "to advocate for...justice issues that particularly affect women," the Committee remains concerned about the economic and social realities of women within and outside the United States. The global recession has been especially challenging for women and women of color in particular. It is important not only to research and

explore such trends, but also to take steps to redress these issues. We continue to affirm the Church's support of the Millennium Development Goals and the profound impact such efforts have on the lives of women and girls worldwide. At the same time, it is important we make similar strides at home, as poverty affects women more acutely than their male counterparts.

Our Church has a deep commitment to mission and outreach and it is important that the resources we are able to share with our neighbors reach the most vulnerable populations. To this end, we propose that the Church begin gender budgeting, or evaluating expenditures along gender lines. Preliminary research indicates that while women and children are the most vulnerable populations, women in particular receive a smaller percentage of our programming budgets than men. Through the process of gender budgeting, we may find ourselves drawn to new models of thinking and consideration. Such developments are vital as we commit ourselves to support the church's ministry with the most vulnerable populations, disproportionately whom are women and children.

Addressing Inequalities in Society

The Committee is concerned about the greater consequences that war, poverty, and media exploitation have on women and children around the world. The role that the former Office on Women's Ministry has played in gender work and justice, especially with Anglican women in many provinces around the world, is unprecedented. Once one of the largest and most respected religious delegations to the UN Commission on the Status of Women, individual women's groups in the Anglican Communion, including this Committee, are facing greater difficulty in working successfully and uniting in efforts to address such important issues as statelessness, gender violence, and media exploitation due to the lack of dedicated staff support as well as funding.

Statelessness

There are an extraordinary number of women and children who have been denied the right to citizenship in any state. There are many reasons that this can occur, including human trafficking, fleeing starvation or deadly violence as refugees, transnational migration for low-wage work in domestic service, human care, and factories, and as part of a family that has migrated either forcibly or voluntarily. Due to their statelessness, these women and children have no rights to protect them from violence or exploitation and very little, if any, access to health care, housing, employment, and education. The Church has a significant role to play in creating and supporting social networks in dioceses and parishes that advocate for the needs of stateless women in their communities. The Church should be at the forefront of assisting them to gain protection from unnecessary detention, discrimination, marginalization, and separation from their families, and where desired a path to citizenship, as well as to embrace them into an active community of Christ.

Gender Violence

The Committee encourages continued efforts to bring awareness to all dioceses and parishes in regards to gender violence. We affirm the letter to the Churches of the Anglican Communion from the Primates of the Anglican Communion, following their Primates' Meeting in Dublin, Ireland, January 24–30, 2011, and commit to supporting the Church in renouncing activities and behavior that perpetuate a culture of violence towards women. We thoroughly support the Church's efforts in urging dioceses and parishes to eliminate all forms of violence against women, and we ask God's blessing on these efforts to portray the church as a healing agent of Christ in this world.

Exploitation of Women in the Media

The exploitation of women and young girls is of great concern to this committee. Girls are being sexualized at an inappropriate young age, for example, as seen in the January, 2011 issue of *Vogue Paris*. Violence towards women and girls is emphasized in movies, music, and print media. Eating disorders, in particular anorexia nervosa, are on the rise. Females between the ages of 15 to 24 are 12 times more likely to die from anorexia, than from any other cause. It is necessary that the Church address the onslaught of destructive media influences on girls and young women by creating youth networks, young adult resources, and proactively enact legislation that both prohibits the use of underage girls and holds these outlets accountable for irresponsible business practices in relation to girls and young women. Premature sexualization has severe psychological implications on a child's development. The Church has the opportunity and responsibility to educate and promote curriculum and resources that help young girls, boys, and all adults develop healthy body images as members of the Body of Christ.

Addressing Inequalities in the Church

In the last decade, women have made remarkable strides in our church. Even as women have advanced through the highest level of church governance, patterns of inequality persist between women and men, particularly among clergy.

The Called to Serve survey, jointly sponsored by the Committee, the Church Pension Fund's Office of Research, the Office of Women's Ministry, and CREDO Institute, Inc., was developed in order to be able to respond to resolutions passed by the 2006 General Convention, and provides extensive data on the vocational realities of clergy women and men. Inequalities in compensation, career outcomes and opportunities have changed little since the 1990s. In other words, for the average female priest in The Episcopal Church, most obstacles her counterparts faced twenty years ago still exist today. Over the triennium, this Committee has worked with one of the primary researchers on this survey, and offers several recommendations.

First, there is a need for consistent and intentional mentorship of women, clergy and lay, in our Church. Data from Called to Serve reveals a significant gender difference in the desire for mentoring and the support available for clergy, particularly Generation X and Millennials, who represent the future leadership of our Church. These and other trends contribute to the reality that women are overwhelmingly less likely than similarly qualified men to become priests-in-charge (vicars, rectors, priests-in-charge), cathedral deans, or bishops. We urge that the findings of the study be read and discussed in all dioceses, for discerning new insights and steps that make the best use of all the vocational gifts of its clergy, female and male.

Second, it is important to provide tools to address this situation of gender inequality in ordained parish and diocesan leadership. The Committee recommends the development and distribution of a Search Toolkit: both for congregations and dioceses in discernment, and also for clergy who are seeking new positions. Part of this effort needs to involve gathering data on the search and transition process for parish and other church leadership positions, so that the most effective resources can be offered for all in discernment and transition—employers and clergy—in order to make the fullest use of the talents and gifts of all our active clergy. We also welcome collaborative efforts on this endeavor with other sectors of the Church. While we all agree on discernment in the Spirit, we know that we are incarnate. We live in a world bounded by societal and cultural assumptions from which we cannot simply escape. Rather we must, through prayer, study, and action seek to address the ways in which such assumptions and other practices might impede our ability to fully experience the ministerial gifts of women called to ordained ministry, and for such women to fully exercise their vocations.

Third, the data reveals a growing possibility of a two-tiered clergy system emerging where one tier, largely male, engages in full time parish or diocesan ministry as a primary vocation, and the other, largely female, engages in part-time ministry within or outside the parish system. Compensation for those in the second tier is very often not commensurate with experience or hours committed and many times they work on a non-stipendiary (unpaid) basis. While we acknowledge the need for the church to reexamine assumptions about full time and bi-vocational ministry, we feel it equally important that such trends do not contribute to existing patterns of inequality, with a disparate impact on women. Along those lines, we also call for a reexamination of the canons regarding clergy canonical residence. For this emerging tier of largely female extra-parochial and assistant/associate priests, years and even decades can pass before one is granted residency. Without the ability to participate in the councils of the Church in the places where they minister, these priests cannot live into the vow they took at ordination that they take their place “in the councils of the Church.”

Issues of gender, representation and justice exist in even our most innovative moments. In *Holy Women, Holy Men*, the first major revision of Lesser Feasts and Fasts in more than 40 years and adopted at the 2009 General Convention for trial usage, for example, only about 15% of the individual and group commemorations are women, consistent with our historical tendency as Anglicans to focus our hagiography on men. Tools such as *Words Matter*, the National Council of Church's new resource for encouraging grassroots conversations about existing and new images and language for God, illuminate the ways gender infuses our everyday lives as church and community, including in our common worship.

Conclusions

This Committee continues to address critical concerns of The Episcopal Church regarding gender inequalities in society, gender violence, statelessness, and to call attention to issues within the Church that limit the opportunities for female clergy to live out their vocational call and their vocational gifts, including the professional and spiritual formation of female clergy for the episcopate. The Called to Serve study underscores the importance this committee plays in bringing to light inequalities that may have otherwise been overlooked by the Church. Additionally, 98% of the resolutions submitted by this Committee, addressing important concerns of the Church, likely would not have been submitted from elsewhere.

The economic crisis that every province in the Church is facing disproportionately affects women and children. The Committee calls on the Church to lead the way in establishing internal social networks and equipping all dioceses with resources designed to bring awareness and a plan of action regarding the feminization of poverty and gender budgeting. As more and more families struggle in the present economic environment, at home and abroad, there will be a far higher likelihood of violence towards women, a loss of adequate health care, underemployment and unemployment, and more women globally without a place to call home. It is our Christian mandate not to overlook those who have no recourse to defend themselves and who are without basic rights.

This is the only committee within the structure of the General Convention to have as its mandate to watch, listen and act for the well-being of women and for full inclusion of women in all aspects of church leadership and ministry. We believe it is imperative now more than ever that the Church continue strong support for this Committee and its commitment “to advocate for women’s ministries and justice issues that particularly affect women; and to continue to monitor and analyze patterns of women’s participation in the church,” with God’s help.

We realize these are significant issues, and we acknowledge the limited resources of our current economic situation. Nevertheless, we remain deeply committed to the redress of issues raised in this report and outlined in our resolutions. Great possibilities lie ahead for us, and we believe the key to living fully into this moment of the Spirit is a willingness to examine, to challenge and to grow in new directions. We need only look at where we are today and look back on where we have been in times past to know that another way is possible and that this is the promise of Christ.

Objectives for the 2013-2015 Triennium

The committee has identified five objectives for the 2013-2015 triennium:

Continue to support the development of women’s vocations and ministries in the church

Persistent inequalities and limited vocational opportunities especially impact the lives of women clergy. The Committee urges the Church to address these issues through dissemination and discussion of the Called to Serve findings, additional research and the development of resources such as the Search Toolkit, and through other educational and development opportunities for clergy seeking new positions, placements, and ministries within the Church and its wider reach within communities and society.

Develop and distribute leadership resources for women and girls

Part of building the Church for the future is preparing young women of this and coming generations for full participation in the leadership and life of our Church. The Committee urges the development and distribution of such resources to all dioceses, provinces, seminaries and affiliated Church organizations.

Inform, educate and empower the church to address issues of poverty and unemployment in the lives of women and girls

In our current economic climate, issues of poverty and violence both within and outside our provinces are of great concern.

Develop and distribute resources targeted to female youth and young adults that help them to resist media and other pressures that exploit, denigrate, and contribute to unhealthy images and understandings of female embodiedness among young people today

Part of the Church’s commitment to spiritual wellness must also include a commitment to mental and physical wellness in regard to physical embodiedness, our earthen vessels, for young people (female and male) today.

Foster greater connection among women’s groups within the Episcopal Church and the Anglican Communion.

Partnership and coordination among groups is critical for the church’s vital work with women and girls.

Budget Report

The Committee expects to meet five times during the next triennium: once in 2012, twice in 2013, and twice in 2014, and also will pursue its work through about ten telephone conferences. This will require a total of \$60,000 for the triennium.

Proposed Resolutions

Resolution A137 Strengthening Families

Resolved, the House of _____ concurring, That the 77th General Convention urge health insurance providers used by churches, dioceses and other church-related agencies to provide insurance options that provide coverage for infertility treatment. And be it further,

Resolved, That the 77th General Convention reaffirm resolution 2000-C042 (“Urge Executive Council and Dioceses to Support Maternity/Paternity Leave for Clergy”).

Explanation

Infertility is a medical condition, just like heart disease or diabetes. About one in eight couples of childbearing age is infertile, according to data from the Centers for Disease Control and Prevention. Insurance coverage, when it exists, varies widely. Fifteen states (including Arkansas, California, Connecticut, Hawaii, Illinois, Louisiana, Maryland, Massachusetts, Montana, New Jersey, New York, Ohio, Rhode Island, Texas and West Virginia) require that insurance plans cover infertility treatments, but in those states where that coverage is limited, and in those where there is no required coverage, infertility treatment and assisted reproductive therapies can be cost-prohibitive for families.

The frontline of treatment for infertility is infertility medication, but even this low-tech option can be expensive, averaging \$1,500 per cycle. If more potent drugs are used the cost can easily double. When other procedures become necessary, the cost can go up to \$10,000–\$12,000 on average for each treatment. The overall cost can become staggering.

By urging church insurance carriers to provide this coverage the church can be a powerful partner in assisting to strengthen families.

Resolution 2009-A166, “Parental Leave,” urged dioceses and congregations to establish policies, but stopped short of providing guidelines about coverage. Without these guidelines, churches are free to establish policies that include minimal, or even no, coverage. By reaffirming resolution 2000-C042, we at least ensure a minimum level of paid parental leave.

Legislation covering support for adoption, 2000-D104 (“Affirm Adoption and Support Legislation on Adoption Counseling”) has already been addressed by General Convention, and for this reason alone was not part of this “Strengthening Families” resolution.

Resolution A138 Ending Statelessness Discrimination Against Women

Resolved, the House of _____ concurring, That the 77th General Convention commemorate the 50th anniversary of the 1961 UN Convention on the Reduction of Statelessness and assert the right of every human being to a nationality by urging States to work to end statelessness which affects millions of people across the world; and be it further

Resolved, That The Episcopal Church urge the United States Government and the international community to work to end discriminatory practices that leave women and children vulnerable to statelessness, including efforts to ensure equality between women and men in nationality laws and access to documentation, the promotion of birth registration as a basic step toward the protection of children and the prevention of statelessness, and greater efforts in the identification of stateless persons to be able to start addressing their needs.

Explanation

This year marks the 50th anniversary of the 1961 UN Convention on the Reduction of Statelessness, and provides States a unique opportunity to take concrete steps to reaffirm the right of every human being to a nationality. A stateless person is a person who is not considered to be a citizen of any state. The lack of citizenship is a barrier to access to the most basic rights. There are approximately 15 million stateless people around the world, and they are in every continent. Citizenship is considered to be the fundamental right, the “right to have rights.” The lack of citizenship can be a barrier to exercising basic rights and accessing basic protections. It is also a barrier to participate in civic and political life (inability to vote, hold public office). Citizenship is necessary to exit and enter a country freely, but also in many countries to obtain housing, health care, employment, and education. Significant numbers of women around the world have no citizenship of any country. Their statelessness means that no government protects their rights.

“Gender discrimination in nationality means that a woman can lose her right to citizenship by virtue of marriage because she has to denounce her nationality when she gets married. And women often cannot pass on their citizenship to their children. As a result of being stateless, refugee women

and girls are also frequently unable to obtain passports, to travel freely, or acquire jobs in the formal sector. This puts them at risk of using smugglers to remove themselves from difficult situations or in hopes of supporting themselves and their families.” (Ada Williams Prince, Senior Advocacy Officer, Women’s Refugee Commission, December, 2009)

Resolution A139 Gender Violence

Resolved, the House of _____ concurring, That the 77th General Convention affirm the Letter to the Churches of the Anglican Communion from the Primates of the Anglican Communion following their Primates Meeting in Dublin, Ireland, January 24–30, 2011, concerning gender-based violence, including endorsing and implementing the actions put forth in the statement; and be it further

Resolved, That parishes and dioceses be encouraged to participate in annual awareness campaigns about gender violence; and be it further

Resolved, That the Department of Global Partnership identify and disseminate resources about gender violence and promote their use by dioceses and parishes.

Explanation

As a church we cannot forget our commitment to Millennium Development Goal 3 (‘Promote gender equality and empower women’). We commend the Primates for their willingness to speak about issues of gender violence, and we urge members of the church to use program materials such as the “16 days Against Gender Violence” of the Center for Women’s Global Leadership and other resources to continue to raise awareness of these issues.

A Letter to the Churches of the Anglican Communion from the Primates of the Anglican Communion following their Primates’ Meeting in Dublin, Ireland, between 24th and 30th January, 2011

During our meeting we discussed the nature and prevalence of gender based violence. Building on consideration of the issue during the Council of Anglican Provinces in Africa (CAPA) conference of bishops in 2010, we shared stories of violence against women and girls from both the southern and northern hemispheres, including an account of unremitting sexual violence against women and girls in the Democratic Republic of Congo as a legacy of conflict, and of domestic and many other forms of abuse in the United Kingdom and other parts of the world. We acknowledged with grief that gender based violence is a global phenomenon and that all but a very small percentage of such violence is perpetrated by men against women, with devastating effects on individuals, families and society.

In considering the pervasive nature of violence against women and girls, our churches must accept responsibility for our own part in perpetuating oppressive attitudes towards women. In penitence and faith we must move forward in such a way that our churches truly become a living witness to our belief that both women and men are made in the image of God. To think and behave in ways that do not live out this belief but disempower and marginalise, is to mar the divine image and therefore to offend humanity and God.

In recent years we have seen a growing resolve in the Anglican Communion to engage with the eradication of gender based violence. In 2009 the Anglican Consultative Council (ACC) resolved to support the elimination of all forms of violence against women and girls and encouraged all Provinces to participate in programmes and events that promote the rights and welfare of women, particularly as expressed in the Beijing Platform for Action and the Millennium Development Goals. The ACC also called on the churches to take appropriate steps to assist the healing of indigenous families, including the protection of women and children from violence and human trafficking. The bishops gathered at the Lambeth Conferences of 1998 and 2008 considered violence within and beyond the Church and asked the churches to engage in raising public awareness about the victimisation and exploitation of women and children. We noted that several of the official Anglican Networks have raised violence against women and girls as a priority issue for their own memberships and for the broader Communion. We were heartened to know that there is an increasing amount of work being undertaken in the Communion as churches engage with awareness raising, advocacy, changing attitudes and behaviours that lead to violence, the care and reintegration into society of victims/survivors of violence, and work with perpetrators of violence. We thank God for these efforts and rejoice in them, and we commit to strengthening our mission and ministry in these areas.

To this end we have asked the Secretary General of the Anglican Communion, in association with the Networks and the Anglican Alliance, to continue to map activities already responding to gender based violence, and to identify theological

and practical resources and consider how these might be made broadly available for reference and adaptation in other local contexts.

As individual Primates we are committed, in each of our Provinces, to raise the profile of Millennium Development Goal 3 ('Promote gender equality and empower women'); to affirm and pray for God's blessing on initiatives already in place in our dioceses and parishes in response to violence against women and girls; to gather other church and faith leaders together to discern what we might say and do together; and to attend to the training of clergy and pastors so that they are aware of the nature and dynamics of gendered violence and how certain attitudes and behaviours can be challenged and transformed. We are also committed to ensuring the development and accessibility of local, contextual and accessible resources, including liturgies, for example, for 25 November which is the annual International Day for the Elimination of Violence against Women as well as White Ribbon Day, and the first day of the global '16 Days Activism for the Elimination of Violence against Women'. Furthermore, through teaching and example, we will work with our young people so that our boys and girls, young men and young women, are enabled to honour themselves and one another as human beings cherished equally by God, and empowered to be agents of change among their peers.

Resolution A140 Advocate for Maternal and Infant Health

Resolved, the House of _____ concurring, That the 77th General Convention direct the Office of Government Relations to partner with international and domestic efforts to encourage and advocate for legislation, programs, services and advocacy related to improving maternal health and infant development; and be it further

Resolved, That The Episcopal Church take action to support and foster maternal and infant health and development, which addresses the mission priority of Alleviating Poverty and Injustice established at the 76th General Convention, in dioceses, across the Church, and throughout the Communion.

Explanation

The Center for Disease Control, in collaboration with Kaiser Permanente, has published extensive research showing the relationship about the impact of Adverse Childhood Experiences (ACE) scores. Adverse Childhood Experiences include abuse (emotional, physical and sexual), neglect (emotional and physical), and household dysfunction (domestic violence, substance abuse, mental illness). Their conclusions show that the higher a person's ACE score, the more likely they are to develop social, emotional and cognitive impairment, adoption of health-risk behaviors, disease, disability and social problems and even early death.

By supporting programs and legislation that provide services to pregnant women and their children, the Church is addressing, domestically and abroad, the challenges and consequences of a failing global economy and is advocating for and working to provide health care and education for all of God's beloved. The Church should be in the forefront in taking an active position against child abuse, neglect and household dysfunction that are shown to lead to adverse health conditions as adults. In addition, despite some improved health care conditions in some aspects of maternal and infant health care and development in the United States, the cost of pregnancy, birth and infant development continues to rise and continues to be underserved in other parts of the world. For example, under-nutrition contributes to the death of 3.5 million children under the age of five each year and the physical and economic suffering of millions more. The Episcopal Church needs to support fair and just practices, including programs and services, for women and children in the United States and in the world.

In addition to supporting fair and just practices, including programs and services, the Church is also providing important support to dioceses regarding healthy family development, community programs and initiatives, and legislative efforts. This will provide the Church a network of providers and knowledge to effectively care for prenatal families and maternal and infant health. In supporting women and families, the Church becomes a stronger and healthier organization by fostering healthy family development.

Research published online at: <http://www.cdc.gov/ace/index.htm>

Resolution A141 Fund Meetings of the Council of Episcopal Women's Organizations

Resolved, the House of _____ concurring, That the 77th General Convention provide \$15,000 for the annual meeting (\$5,000 in 2013, \$5,000 in 2014, \$5000 in 2015) of the Council of Episcopal Women's Organizations.

Explanation

When the Office of Women's Ministries was de-funded in 2009 all program monies ceased to exist. While the Committee on the Status of women has worked hard to fulfill its mandate without this direct staff support, critical meetings such as that of the CEWO (that bring volunteer women's organizations together for collaboration and networking) are in danger of ceasing altogether. The cost of each annual meeting exceeds \$10,000, and must be borne by groups and individuals who do not have access to financial resources.

Resolution A142 Study Expansion of Canonical Residency

Resolved, the House of _____ concurring, That the 77th General Convention direct Executive Council, the Standing Commission on Ministry Development and the Office of Transition Ministry to study the need and merits of granting canonical residency to priests called to different and creative ministries in another diocese; and be it further

Resolved, That the 77th General Convention direct Executive Council, the Standing Commission on Ministry Development and the Office of Transition Ministry to work cooperatively with the Standing Commission on Constitution and Canons to propose to the 78th General Convention language for changing Canon III.9.4(d) to include priests called to different and creative ministries in another diocese.

Explanation

As The Episcopal Church in the 21st century responds to a rapidly changing society by encouraging new, creative models of ordained ministry, the need to amend the current canon addressing canonical residency becomes increasingly urgent. For clergy, canonical residence is defined by ordination and Letters Dimissory. Under Canon III.9.4(d), only a priest who is accepting a cure in a congregation is assured, barring any credible concerns, canonical residence in a new Diocese through a Letter Dimissory. Because our Church is seeking to engage in a wider range of models for ministry, change in Canon III.9.4(d) is needed to include extra-parochial clergy. The benefits will be threefold: First, granting canonical residency to extra-parochial clergy will strengthen the bonds of pastoral care and accountability between Bishops or Standing Committees and the clergy who exercise ministry in their dioceses. Second, such change will ensure that all clergy engaged in active ministry may participate fully and fairly in the Church's leadership and decision-making. With canonical residency, extra-parochial clergy will be fully present in the dioceses in which they minister, including being able to vote in diocesan conventions, serve on the diocese's Standing Committee and other bodies, and stand for election as a deputy to General Convention. Finally, changing Canon III.9.4(d) will move the Church towards greater justice. Policies for accepting Letters Dimissory for clergy who are not heading a parish vary widely across dioceses. This lack of protection has led to unequal, discriminatory standing for associate and assisting clergy, clergy who minister as hospital, school and prison chaplains, ordained seminary professors, clergy who work in social service agencies or advocacy organizations, interim and non-stipendiary clergy, and other clergy in non-parochial vocations who live and work in dioceses far away from where they were ordained. In all, the Church needs to begin a serious conversation about strengthening the interrelationship between the Church's governance and all ordained ministries and about welcoming the leadership and perspectives of priests active in different and creative ministries.

Resolution A143 Develop a Search Toolkit

Resolved, the House of _____ concurring, That the 77th General Convention direct the Office for Transition Ministries, the Office of Pastoral Development and the Executive Council Committee on the Status of Women to develop and distribute a Search Toolkit for church leadership discernment committees and female clergy applicants. And be it further

Resolved, That \$5,000 be budgeted for the implementation of this resolution.

Explanation

As the church continues to develop and change in the 21st century, we must give attention to the continuing issue of gender inequality in the deployment and vocational paths of clergy. As addressed in the Called to Serve (CTS) study, these persistent inequalities are not attributable to age, age at time of ordination, years ordained or other variables. Even after isolating for such variables, two parallel tracks emerge in the vocational lives of men and women with men securing the most senior church positions (deans, rectors of program and corporate sized parishes, cathedral deans, and bishops) and in every position garnering greater compensation (on average) than their women counterparts. We must thoroughly examine the factors contributing to this phenomenon and begin to address them.

The process by which a congregation or diocese calls new clergy seems a likely place to begin this effort. This process of discernment is one of the few times in which a church or diocese is evaluating itself, challenging its understanding of leadership and vision, and ultimately making a prayerful decision about new leadership. In an effort to educate and support parishes in an attempt to redress the concerns raised in the CTS study, we recommend the development of a new resource, a Search Toolkit. The toolkit would have two purposes: First, it would assist women applicants. From CTS, we have also learned that women are less likely than their male counterparts to have received mentoring and support. The kit would provide helpful information along the lines of that gained from mentoring relationships (resume-writing, preparation for interviews, etc.). Second, it would assist church leadership discernment committees (search committees, vestries, episcopal election committees). The kit would educate those who make selection decisions about the "care and feeding of clergy/bishops" as well as addressing the impact of discriminatory hiring practices (marital status, racism, ageism, non-traditional career paths).

Resolution A144 Monitor Women and Other Underrepresented Groups

Resolved, the House of _____ concurring, That the 77th General Convention request the Office of Pastoral Development to work with other offices to

monitor the ratio of female to male candidates, nominees, and electees to episcopal offices, as well as other underrepresented groups (such as racial and ethnic minorities), and to report annually to the Executive Council; and be it further

Resolved, That the 77th General Convention direct the Office of Pastoral Development to work with other offices in analyzing existing data on episcopal transition processes, Called to Serve survey findings, and other relevant research to determine and recommend steps to help improve the ratio of episcopal electees who are female or members of other underrepresented groups, and to report appropriate recommendations to the 78th General Convention; and be it further

Resolved, That the 77th General Convention direct the Office of Pastoral Development to advise dioceses moving toward or in the midst of episcopal transitions about the extent to which the process is affected by gender, racial and other cultural bias that can perpetuate discrimination, and to work with these dioceses to develop steps that ensure the elimination of this bias.

Explanation

While The Episcopal Church has experienced impressive milestones in the ministry of women, including the election of women to the highest offices in the Church, the percentage of women in the House of Bishops has not increased correspondingly in relation to either the percentage of priests who are female or the percentage of women overall in the Church. As of September 2011, only five of the Church's 110 dioceses and the Convocation of Episcopal Churches in Europe had a woman serving or elected to serve as diocesan or provisional bishop. Including the Presiding Bishop, only 12 women were active in episcopal ministry, and two of these were soon to retire. The reason for the underrepresentation of women in the House of Bishops is not a lack of candidates in episcopal elections. The number of women reaching the finals in episcopal elections indeed has been rising, and in 2010, half of episcopal elections included women as finalists. Although episcopal elections involve many factors, the significantly low ratio of women elected to the episcopate in dioceses where they have been finalists suggests a number of questions: Could aspects of the pre-election transition process, or the election processes themselves, have a disparate effect on who ultimately is elected? Are those involved in the search and nominating process more open to excellence in candidates without regard to gender or other demographic differences than the electing delegates? Does the search and transition process encourage the strongest candidates, female or male, to enter discernment? Analysis of existing and future data on candidates in episcopal elections can help answer such questions, identify potential steps for lessening the gender gap in election results, and diversify the spiritual and skilled leadership in the Church for the future.

Executive Council D020 Task Force on the Response to the Anglican Covenant

Membership

The Rev. Dr. Lee A. Crawford	Vermont, I
The Rev. Dr. Ian T. Douglas, <i>resigned 2/2010</i>	Massachusetts, I
The Rt. Rev. Wendell N. Gibbs, Jr.	Michigan, V
The Rev. Canon Mark Harris	Delaware, III
Canon Rosalie Simmonds Ballentine, Esq.	The Virgin Islands, II
The Rev. Dr. James B. Simons, <i>since 2/2010</i>	Pittsburgh, III
The Rev. Winnie S. Varghese	New York, II

Summary of Work

The D020 Task Force is a committee of Executive Council formed to guide Executive Council in its charge from General Convention 2009, by Resolution D020, to “prepare a report to the 77th General Convention of the Episcopal Church that includes draft legislation concerning this Church’s response to an Anglican Covenant.” Executive Council also assigned to this task force the work of preparing reports on the responses from within The Episcopal Church to the iterations of the Anglican Covenant, as per the second resolve of that resolution.

The full resolution is as follows:

Resolution 2009-D020: Provincial Acceptance of the Anglican Covenant

Resolved, the House of Bishops concurring, That the 76th General Convention of the Episcopal Church commend the Anglican Covenant proposed in the most recent text of the Covenant Design Group (the “Ridley Cambridge Draft”) and any successive drafts to the dioceses for study and comment during the coming triennium; and be it further

Resolved, That dioceses report on their study to the Executive Council in keeping with Resolution 2006-A166; and be it further

Resolved, That Executive Council prepare a report to the 77th General Convention of the Episcopal Church that includes draft legislation concerning this Church’s response to an Anglican Covenant; and be it further

Resolved, That dioceses and congregations be invited to consider the Anglican Covenant proposed draft as a document to inform their understanding of and commitment to our common life in the Anglican Communion.

This report summarizes the work of Executive Council and the task force in relation to the development of final text of the Anglican Covenant, makes a recommendation related to future work of Executive Council, and puts forward draft legislation concerning the Anglican Covenant text for consideration by the 77th General Convention.

The Basis of Our Work

The development of an Anglican Covenant began with the Windsor Report, presented to the Primates at their October 2004 meeting. The report was the product of the Lambeth Commission on Communion, appointed by the Archbishop of Canterbury, and charged to address how Anglicans might maintain “the highest degree of communion.” Appointment of the Commission stemmed from a request of the primates at their special meeting in October 2003, called in response to actions taken at The Episcopal Church’s 2003 General Convention and the consecration of the Rt. Rev. V. Gene Robinson. At their 2003 meeting, they asked the Archbishop of Canterbury to form a commission to provide “urgent and

deep theological and legal reflection” and report back to the the primates in 12 months. The Windsor Report suggested drafting an Anglican Covenant that would be approved by the provinces of the Anglican Communion and proposed a suggested model in an appendix to the report.

In the Foreword to the Windsor Report, the commission’s chair, the Most Rev. Dr. Robin Eames (Primate of All Ireland) wrote, “This Report is not a judgement. It is part of a process. It is part of a pilgrimage towards healing and reconciliation.” The report sought to answer the question, “What is the nature of communion and how do we live more deeply into communion?”

Foundational to the Windsor Report is the 1998 Virginia Report, submitted to the Lambeth Conference, but never formally received or debated. That report made reference to four instruments of unity — Archbishop of Canterbury, the Anglican Consultative Council, Lambeth, and the Primates’ Meeting — and introduced the notion of subsidiarity by which communion-wide decisions are understood to be the work of such bodies. The idea of a covenant (Appendix Two of the Windsor Report) had been first introduced at the Primates’ 2001 meeting. Later, the Joint Standing Committee of the Primates and of the Anglican Consultative Council would commission a study paper on the same idea in March 2005, *Towards an Anglican Covenant*.

At the 75th General Convention of 2006, The Episcopal Church committed itself to monitoring and responding to drafts of a proposed Anglican Covenant as called for by the 2004 Windsor Report. The 2006 General Convention resolution A166 (in Appendix 1 at the end of this document) said that The Episcopal Church supports the process of developing a covenant “that underscores our unity in faith, order, and common life in the service of God’s mission.” At its March 2007 meeting, the Executive Council of The Episcopal Church clarified that “responding to the draft covenant does not presuppose agreement with the terms and principles advanced in the draft.”

The first draft of the Anglican Covenant, the Nassau Draft (April 2007), prompted Executive Council’s International Concerns Committee (INC) to craft a resolution (INC 021, in Appendix 1) that directed the presiding officers of Executive Council to appoint a task force that would serve for the duration of the triennium. This task force, chaired by Rosalie Simmonds Ballentine, Esq., provided several opportunities for members of The Episcopal Church to respond to the three drafts of a covenant that were published between 2007 and 2009.

During the spring of 2007, all Episcopalians, and especially deputies to General Convention, bishops, and members of Committees, Commissions, Agencies and Boards of the General Convention were invited to consider a series of questions created by the task force as they reflected on the Nassau Draft. By June 2007, the task force received more than 500 responses from all provinces of The Episcopal Church: individuals (the majority of whom were lay people), parish study groups, vestries, diocesan committees and councils, deputations to General Convention, bishops, and regional groupings of dioceses. Responses were quite varied and demonstrated great differences of opinion. From that material, Executive Council submitted its comments and critique of the Nassau Draft to the Covenant Design Group.

The second iteration, called the Saint Andrew’s draft, was issued in February 2008. Again, the Executive Council INC-021 Task Force drafted a study guide with questions. The focus this time was on bishops, with the hope they could study the document before going to the Lambeth Conference that summer. Deputations also were encouraged to use the same guide. Thirty-three Dioceses had discussions and provided written responses. The task force collated the material and submitted in December 2008 Executive Council’s second commentary and critique of the draft.

In this response, the task force addressed the three questions posed by the Joint Standing Committee of the Primates and the Anglican Consultative Council, noting in particular, an outline of The Episcopal Church’s process which would have to be undertaken in order to adopt the covenant. As with the Nassau Draft, opinions were varied, but, three-quarters of the responses indicated some level of discomfort with the Appendix in which a disciplinary process was proposed. (None of the responses were from dioceses belonging to the Network of Anglican Communion Parishes and Dioceses, also known as the Anglican Communion Network.) The report of November 2008 stated, “TEC commits itself to the process but this commitment does not implicitly commit TEC to ultimate approval of a covenant.”

The penultimate draft, the Ridley Cambridge draft, appeared in April 2009. The 14th meeting of the Anglican Consultative Council in Jamaica in May 2009 considered this draft. The Anglican Consultative Council by and large accepted the first three sections of the Ridley Cambridge draft but expressed concerns about Section 4. The INC 021 task force created a

study guide asking diocesan deputations to the 2009 General Convention to read the Ridley Cambridge Draft Covenant paying particular attention to Section 4 in the light of the whole.

At the 2009 General Convention, deputies and bishops approved resolution D020 which further committed The Episcopal Church's engagement with the draft covenant process.

After General Convention, Executive Council's INC 021 Task Force received 34 responses to the Six Study Questions from diocesan deputations and individual deputies. The majority of deputations and individual deputies that responded were not convinced that the covenant in its current form would bring about deeper communion, nor did they support the fourth section of the draft covenant. This said, the task force's letter cited 2009-D020 as a sign of The Episcopal Church's firm commitment to continuing in the discernment process of the creation of an Anglican Covenant.

Meanwhile, in response to concerns raised at the Anglican Communion Consultation-14, a small working group, appointed by the Archbishop of Canterbury, was set up to fine-tune Section Four. That group met in November 2009, considered 18 responses received from the provinces, and revised Section 4 in light of these responses. The final version of the covenant received approval from the Standing Committee and was released in mid-December 2009 for final consideration for adoption by constituent provinces through appropriate processes.

The Work of the D020 Task Force

Executive Council's D020 Task Force spent significant time considering the proposed Anglican Covenant and prepared study materials which were distributed to each diocese in September 2010. The task force asked that responses be submitted by Easter 2011 although the task force continued to receive and consider responses well after the deadline. While the materials were distributed to bishops and deputies, responses were also encouraged from congregations and individuals. Twenty-nine dioceses submitted responses; 18 congregations and 19 individuals also responded. Some of the responses were lengthy; others a simple paragraph.

The task force purposely left it to the discretion of each diocese as to how its study of the proposed Anglican Covenant would take place and, in particular, who in the diocese would participate in the study. Some dioceses conducted their study only with their deputies to General Convention while others held open forums. Some studied it at a series of meetings; others at only one meeting.

While the responses cannot be quantified because there are so many variations, several general observations can be made:

Overwhelmingly, the responses indicated that participation in the larger Anglican Communion was important. There was a commitment to our common life with other provinces even as we may disagree on matters of importance.

There was the widely expressed opinion that we seek to continue to deepen our relationships with the other provinces of the communion. Even those responses that recommended the rejection of the Anglican Covenant in its entirety expressed the hope that dialogue and relationships would continue.

Most of those who responded would accept the first two sections of the covenant and expressed the opinion that these sections were satisfactory statements about the church and our common life.

Many of the responses took issue with portions of Section Three. A number of dioceses perceived the covenant to show a disregard for the historic role of the laity in the governance of this church (3.1.3-4). Many dioceses expressed concern regarding Section 3.2.5 and the sections following which discuss avoiding conflict and, when conflict arises, how to proceed with conflict mediation.

The vast majority of responses objected to and rejected Section Four in its entirety. Questions about provincial autonomy, decision-making in cases where there was conflict and the implications of a document that appears to codify certain disciplinary measures were all cited as concerns.

None of the dioceses who were reported in the press to have approved the covenant communicated this action to Executive Council.

A significant number of responses raised the question about the effectiveness of the covenant as a way of holding the communion together when some of the provinces which had initially supported the need for a covenant appeared no longer to support it.

Reading through the responses, the task force noticed what it came to call “covenant fatigue.” In some cases, open diocesan forums attracted only a handful of participants and some congregations who studied the covenant as a series of Christian Education classes reported noticing a drop-off in attendance as the weeks progressed.

At the request of Executive Council, the Standing Commission on Constitution and Canons examined the covenant with respect to its implications for our Constitution and Canons. Its report was issued February 15, 2011 and can be found in Appendix 2 to this report. The Commission stated:

... the SCCC is of the view that adoption of the current draft Anglican Covenant has the potential to change the constitutional and canonical framework of TEC, particularly with respect to the autonomy of our church, and the constitutional authority of the General Convention, bishops and dioceses.

However, the report did not explore the implications of particular constitutional or canonical changes that would be required for adoption of the covenant.

Conclusion

The Executive Council of The Episcopal Church remains committed to continuing engagement in thoughtful dialogue within the Anglican Communion around issues that may be divisive. We appreciate the labor of those who have sought to create a document intended to insure unity, while respecting autonomy and mutual responsibility. However, Executive Council cannot at this time recommend adoption of the covenant in its present form.

We do not make this recommendation lightly. We believe that when the church is faithful, the unity of the church is reflective of the unity that is in God, divinely ordered and discernable on earth. We seek to be faithful to this unity by honoring the diversity of ministries in The Episcopal Church in multiple forms: our tradition of empowerment of all orders of ministry in governance; our identification of the interpretation of Scripture as the work of all Christian communities; and our heeding the work of the Spirit in new understandings of how we are called to be in community and relationships. We believe our unity is best expressed in our efforts to be a church that fully welcomes those who have not always been welcomed. This understanding of who we are as a church does not allow the Executive Council to support any covenant that might jeopardize this vocation.

In addition, the responses from our church indicate the following:

It is clear that the vast majority of those who responded to our request for feedback are not in favor of adopting the covenant in its entirety. While some have suggested that the church adopt specific sections (most notably the first two) we believe that this would not honor the intention of the covenant’s creators that the document stand as a whole. We also do not believe that using language such as “receive” the covenant without approving it honors the intention of the document.

The Standing Commission on Constitution and Canons has pointed out that to adopt the current version would mean changes to both the Constitution and Canons which would significantly alter our current understanding of what it means to be an autonomous province. If the church wants to adopt the proposed Anglican Covenant, we would need ample opportunity to explore the constitutional and canonical implications. The first reading and approval of the constitutional changes would be in 2015 with the second in 2018. Consequently, the covenant could not be adopted before 2018.

The covenant consistently ignores the importance of the role of the laity and their full expression of ministry in all spheres of the life of the church.

Recommendation

It has become apparent to this committee in the course of its work that the church requires a new study of the foundations and boundaries of our polity and governance as we seek to deepen our Communion-wide engagement and equip the leadership of the church.

Accordingly, Executive Council recommends that the Presiding Officers appoint a task force comprised of members of the Executive Council, the Standing Commission on Constitution and Canons and at least one church historian. Their work would include:

- documenting the specific changes that would need to be made to the Constitution and Canons of the church in order to adopt the covenant;
- providing an analysis of how those changes may alter our identity from theological, philosophical and polity perspectives;
- considering other such matters as the committee believes helpful to our continued engagement with other churches in the communion around issues of unity;
- reporting its findings back to the Executive Council.

Proposed Resolution

Resolution A145 Continue Dialogue in the Anglican Communion

Resolved, the House of _____ concurring, That this 77th General Convention express its profound gratitude to those who so faithfully worked at producing the Anglican Covenant; and be it further

Resolved, that The Episcopal Church commit itself to continued participation in the wider councils of the Anglican Communion and to continued dialogue with our brothers and sisters in other provinces to deepen understanding and to insure the continued integrity of the Anglican Communion; and be it further

Resolved, that The Episcopal Church recommit itself to dialogue with the several provinces when adopting innovations which may be seen as threatening to the unity of the Communion; and be it further

Resolved, that The Episcopal Church is unable to adopt the Anglican Covenant in its present form.

Appendix 1 – Resolution 2006-A166

Resolved, the House of Deputies concurring, That the 75th General Convention of the Episcopal Church, as a demonstration of our commitment to mutual responsibility and interdependence in the Anglican Communion, support the process of the development of an Anglican Covenant that underscores our unity in faith, order, and common life in the service of God's mission; and be it further

Resolved, That the 75th General Convention direct the International Concerns Standing Committee of the Executive Council and the Episcopal Church's members of the Anglican Consultative Council to follow the development processes of an Anglican Covenant in the Communion, and report regularly to the Executive Council as well as to the 76th General Convention; and be it further

Resolved, That the 75th General Convention report these actions supporting the Anglican Covenant development process, noting such missiological and theological resources as the Standing Commission on World Mission and the House of Bishops' Theology Committee to the Archbishop of Canterbury, the Joint Standing Committee of the Anglican Consultative Council and the Primates, and the Secretary General of the Anglican Communion; and that the Presiding Bishop of the Episcopal Church report the same to the Primates of the churches of the Anglican Communion.

Appendix 2 – Memorandum

TO: The Executive Council

FROM: The Standing Commission on Constitution and Canons

DATE: February 15, 2011

Background

This Memorandum constitutes the report requested from the Executive Council regarding constitutional and canonical issues arising from the text of the draft Anglican Covenant. We have been asked to focus on Section 4 of the draft Covenant. A close reading of the Covenant, and especially Section 4.4.1, makes it clear that the text of the Preamble and of the Introduction to the Covenant must be considered as part of the Covenant itself, despite some confusing language to the contrary. The Commission is mindful of recent actions and statements by the Archbishop of Canterbury, our Presiding Bishop, and other primates of the Communion which provide some perspectives on the subject of future disputes and the understanding of roles and authority.

As developed further in this report, the SCCC is of the view that adoption of the current draft Anglican Covenant has the potential to change the constitutional and canonical framework of TEC, particularly with respect to the autonomy of our Church, and the constitutional authority of our General Convention, bishops and dioceses.

Provisions of the Introduction and Preamble

Potential Concerns for Constitutional Autonomy

Paragraph 1 of the Introduction speaks of the biblical treatment of the “communion in Jesus Christ.” It includes the “Communion of the life of the Church,” as the basis for the existence and “ordering of the Church.” A fair interpretation of this text is that our “Communion in Jesus Christ” coexists with our Communion as constituent members of the Anglican Communion. The implication may be that the continuation of our communion in Jesus Christ requires accession to the particular ordering of the church described in the draft Covenant, or which may be described from time to time by various elements of the Anglican Communion (e.g., “Instruments of Communion”). If so, this may be seen as superseding the respective Constitutions and Canons of the constituent members of the Anglican Communion, including TEC. This conclusion, if well-founded, may be of concern to those who believe that the history of the flexibility and growth of the churches of the Anglican Communion has been largely attributable to our traditional structures and their local adaptations.

The implied nexus between biblical notions of communion with the Anglican Communion is developed further in paragraphs 2 and 3 of the Introduction. These paragraphs begin to illuminate the drafters’ simultaneous expectations of sharing in God’s communion in Jesus Christ, recognizing responsibilities for our common life, and living out this relationship “in mutual deference.” Depending on the means and manner by which these expectations are made manifest in actions at the Communion level, it may be of concern to TEC and any individual constituent church within the Communion that any given “Instruments of Communion” could define “responsibilities of our common life,” and that invocation of Section 4 is the consequence for alleged breaches of such defined responsibilities.

Paragraph 4 provides that the Provinces will “covenant together as churches of this Anglican Communion to be faithful to God’s promises through the historic faith we confess, our common worship, our participation in God’s mission, and the way we live together.” Again, depending on the forms that this language, if adopted, may take, this provision may challenge the autonomy of each church and the uniqueness by which some believe that the Church has received and understands the Scriptures and understands the Divine (in ways beyond the descriptions of the 1662 Book of Common Prayer). Arguably, Provincial conformity to this promise within the Covenant may proscribe or limit any doctrinal actions of the General Convention or changes to the Book of Common Prayer, a constitutional prerogative.

Finally, the juxtaposition in paragraph 5 of “the character of this Anglican expression of Christian faith” with “the common understanding of faith and order we have received” spotlights the potential tension of simultaneously honoring Anglican tolerance for variation of expression and understanding with the new structure which may circumscribe and limit our faith journey in new understandings. The thrust of the Covenant, that, under certain circumstances, new expression by a constituent member of its understanding of faith and order may be subject to the judgment (and assent) of other members of the Communion, may challenge the authority of the General Convention, under the provisions of our Constitution and Canons, in identifying and articulating new understandings of our faith and doctrine.

The Preamble identifies the purpose of the Covenant “to proclaim more effectively in our different contexts the grace of God revealed in the Gospel, to offer God’s love in responding to the needs of the world, to maintain the unity of the Spirit in the bond of peace, and together with all God’s people to attain the full stature of Christ. Recent actions and statements from the Archbishop of Canterbury, our Presiding Bishop, and the primates of the Anglican Communion illustrate the difficulty of simultaneously recognizing “our different contexts” with the goal “to maintain the unity of the Spirit . . .” This invites the inevitable question of whether the expectations of being “in Communion” or subscribing to the Covenant may be more valuable and useful from the “30,000 foot level” rather than expecting consensus or acceptance of differing understandings or actions on the ground. Should the mutual expectations and accountability for membership in the Anglican Covenant be limited to broader theological tenants and traditions without conformity and the more detailed level?

Particular Issues in Section 4

One matter to be considered in assessing the Covenant is the weight to be accorded the Windsor Report. Although some members of the Anglican Communion consider the Windsor Report to be authoritative in its own right, the text of the Windsor Report states that it is intended to be a document for discussion and study. Some students of the Covenant may be concerned that it accords the so-called “Instruments of Communion” a degree of authority and responsibility arguably never historically accorded them by the collective membership of the Communion. Some observers of the recent history of the Communion may question why primacy seemingly has been given to the recommendation that a Covenant be adopted, while it may appear that other provisions having been largely ignored. Others, however, take the position that the adoption of a Covenant was, in fact, the “prime directive” of the Windsor report, with other considerations, although meriting mention in the Report, being secondary to considerations of promoting adoption of a Covenant. To some, the idea of a Communion-wide Covenant may appear to be anomalous, when the underlying document, the Windsor Report, has never itself been adopted or approved.

Section 4.1 of the Covenant reflects tensions between the concepts of theological harmony within the Communion and Provincial autonomy. Some may view as contradictory the charge of the Covenant for each covenanting church to take the steps to implement the stated principles and procedures and the Covenant’s claim that it does not intentionally alter “any provision of the Constitution and Canons of any church of the Communion, or to limit its autonomy of governance.” Similarly, some may be concerned that the Covenant could be seen as promoting a concept of “interdependence of life which is consistent with its own life and with the doctrine and practice of the Christian faith as it has received them, “proscribing actions which may be taken unilaterally by any of the Instruments of Communion” or the Standing Committee of the Anglican Communion to sanction any constituent member whose expression of doctrine or practice of the Christian faith is deemed objectionable to an unspecified number of other members of the Communion. To others, however, the principal thrust of the Covenant is to articulate principles of theological comity and harmony that have been historically understood throughout the spread and development of Anglicanism, but whose explicit articulation has been made necessary by the divergent actions of various Provinces. Undoubtedly, however, the Covenant promotes a disciplinary structure which has not existed, heretofore in the history of the Anglican Communion. The adoption of a Communion-wide system of discipline may be, in practice, difficult to establish or conduct, in light of the fact that each Province has a history and role not related to any concept of such a formal Communion-wide structure. The governing Provincial bodies represent a coincidence of how representatives of the Church gather and how we partner in ministry that is quite distinguishable from a governance function. There is no consensus as to the actual authority of the Instruments of the Communion. If the adoption of a Covenant creates a limited governance authority in the Instruments, our Constitution would need to be amended to acknowledge accession to that authority. Some may argue that if autonomy is really understood and respected, so that conformity on any given issue of doctrine or practice is only important as a prerequisite to staying in the Communion, what is the reason for the Communion? Others however, may view the concept of such Communion-wide harmony as being inextricably bound to the nature of being “in communion.”

It is necessary, before embracing any Communion-wide structure, to resolve the issue of how being in the Communion itself informs or changes our Church’s ability to receive the doctrine and practice of the Christian faith?

Paragraph 4.1.3 provides that

... such mutual commitment does not represent submission to any external ecclesiastical jurisdiction. Nothing in this Covenant of itself shall be deemed to alter any provision of the Constitution and Canons of any church of the Communion, or to limit its autonomy of governance. The Covenant does not grant to any one church or any agency of the Communion control or direction over any church of the Anglican Communion.

The implementation of the Covenant, and especially of Section 4, could arguably provide a mechanism by which other churches of the community or agencies of the Communion could seek to exert influence if not control and direction over any church of the Communion whose actions (such as ordaining non-celibate gay and lesbian persons or authorizing blessing of same sex unions) was deemed (by said other church or agency) to threaten the relationship of the churches of the Communion. This may create legislative conflict in light of the connectivity of our Constitution and Canons with the Book of Common Prayer, and the special nature of the role we accord to our bishops in defending, but not themselves establishing, the Doctrine, Discipline, and Worship of the Church; and the limited prerogatives of bishops to authorize special forms of worship. Certainly, in considering the adoption of a Covenant, we would have to consider carefully its effect on the discretion historically accorded to diocesan bishops in the Episcopal Church.

Paragraph 4.1.5 presents an intricately defined set of foreseeable circumstances wherein any one of the “Instruments of Communion” might invite another church to adopt the Covenant, and might indeed invite membership in the Communion without the consent or concurrence of other “Instruments of Communion.”

It is not particularly clear what the effect would be for any church deciding not to adopt the Covenant, although paragraph 4.3.1 regarding withdrawal from the Covenant suggests that there would be a continuing relationship of an undefined nature with the Communion. In remarks concerning the Covenant, the Archbishop of Canterbury has likened the relationship between those Provinces not adopting the Covenant to those who elect to adopt it with the present relationship between the Anglican and Methodist Churches.

Section 4.2.1 begins to make clearer the intention that adherence to the Covenant would be a prerequisite to mutual recognition and communion between the respective churches. The adoption of such an explicit structure is a historic and significant departure for the Anglican Communion churches. The constitutional and canonical conundrum arising from this statement is that the positions and actions of the Church (often expressed through its Constitution and Canons) may determine whether the Episcopal Church continues to be recognized as a member of the Anglican Communion, however, there is no agreed standard for compliance any given action by the Episcopal Church could be considered to be offensive by one or more other member churches or by one of the “Instruments of Communion.” The other constituent members of the Communion ascribing to the Covenant would, presumably, be similarly situated. This would give rise to a “dispute” as contemplated in Section 4.2. The matter would be referred to the Standing Committee of the Anglican Communion, which by this Covenant seems to be granted a new juridical authority without accountability to anyone or any other entity, as the Covenant does not, in its present form, provide for review of or appeal from decisions of the Standing Committee. There is no provision that decisions of the Standing Committee may be appealed to the Anglican Consultative Council. Some may be concerned that the recommendation ultimately rendered by the Standing Committee and the “relational consequences” described within the recommendation may effectively be the banishment or other reduction in status for the offending church.

Section 4.2.3 seems to be the enforcement mechanism for Section 3.2. Section 3.2 has significant consequences concerning our understanding of autonomy and the respect for how a church receives its understanding of the doctrine and practice of the Christian faith. It has been interpreted by some to preclude the right of a church to live into any newly received understanding of the doctrine or practice, including (for example) any changes to the Book of Common Prayer, approval of new liturgies, etc. The process for consideration and approval of such changes is a constitutional element, with no provision therein for deferring to a separate process within the Anglican Communion. Our Constitution might therefore have to be amended to acknowledge a mechanism for deferring to such a separate process if the Covenant is to be approved.

Section 4.2.4 requires referral to the Standing Committee where “a shared mind has not been reached.” However, the Covenant fails to define the criteria for determining if the Communion is of a “shared mind” on any particular theological issue. There is no specific process or timetable within which the Standing Committee of the Communion is expected to act in resolving such questions and no appeal from any undue delay. Accordingly, the constitutional autonomy of the Episcopal Church in its future articulation of doctrine or practice could be compromised by this provision. Referral of the question of “shared mind” to the Anglican Consultative Council and the primates’ meeting “for advice” is beyond any previously established authority or mandate for these groups. The Covenant is also unclear as to whether, in those Provinces that decline to adopt its provisions, individual dioceses may assent to the Covenant. Although some TEC dioceses have purported to adopt the Covenant through legislative action, the effect of such actions is unclear, especially given that TEC has not yet acted as a body on the Covenant.

Paragraph 4.2.8 defines the structure, process, and apparent authority of the Standing Committee, as described in the Covenant, to churches who have adopted or are “in the process of adopting” the Covenant. This provision could be interpreted to supersede any constitutional or other governing provisions of the respective church and of other respective Instruments of Communion regarding their decision-making processes.

Section 4.2 would require substantial Constitutional and canonical action on the part of the Episcopal Church. It would purport to require the Episcopal Church to put into place “mechanisms, agencies, or institutions,” necessary to assure the compliance with the Covenant of all levels of the Church and respective dioceses. It further implies an expectation that the Constitution and Canons of the Episcopal Church be amended to empower the Presiding Bishop to become the Anglican Communion de facto compliance officer for the Episcopal Church, which would clearly exceed her present constitutional and canonical authority.

The Constitution and Canons of TEC

The Preamble to our Constitution describes a relationship with the Anglican Communion, in that we are a constituent member of a fellowship of dioceses, provinces and regional churches in communion with the Archbishop of Canterbury. There is no accession clause or limitation of jurisdiction or autonomy associated with this relationship. Likewise, there is no accession or deference to the Anglican Communion in provisions of the Constitution and Canons where deference would be relevant.

Article V provides for the creation of new dioceses in the Episcopal Church, with no reference to Anglican Communion approval or consent. New dioceses are also required to include an unqualified accession to the Constitution and Canons of the Episcopal Church, without reference to the Anglican Communion.

Article VIII and IX require compliance by the clergy of the Rules and Canons of the Episcopal Church, with no reference to assent by the Anglican Communion.

In Article X the Book of Common Prayer provisions describe the preservation of the Book of Common Prayer and amendments thereto by the General Convention of this Church, without deference to or assent required by the Anglican Communion.

Article XII provides for procedures for amending our Constitution, without requiring consent or approval by the Anglican Communion.

Applicable Canonical Provisions

In Title I, Canon 2.4, the role of the Presiding Bishop as chief pastor and primate is described, with no express duty or authority regarding our participation in the Anglican Communion.

Title I, Canon 4.2, provides that the Executive Council will elect a representative to the Anglican Consultative Council.

Title I, Canons 9.2 and 10, describe the process for approving new dioceses, with no accession to or approval by the Anglican Communion.

Title I, Canon 10.4, explicitly provides for the requirement of new dioceses to submit an unqualified accession to the Episcopal Church, with no reference to the Anglican Communion.

Title I, Canon 11.2(b) and Canon 11.3, describe ecumenical missions without requiring accession to or deference to the Anglican Communion.

Title I, Canon 11.4, requires notice to all Archbishops and Metropolitans and all Presiding Bishops of churches in communion with the Episcopal Church of the establishment of any area mission or change in status of any missionary diocese outside the United States, but with no assent or approval required by the Anglican Communion. That Canon goes on to prescribe the exercise of any jurisdiction by more than one church in communion in the same place except by concordat.

Title I, Canon 15.1, provides for congregations in foreign lands to respect the territory of other churches in the Anglican Communion.

Title I, Canon 20, describes the Episcopal Church as a member of the Anglican Communion with a relationship of full communion with those churches of the historic episcopal succession and with whom it has entered into covenant agreements. It does not otherwise define what being a member of the Anglican Communion means or infer any accession to the Anglican Communion.

Title II provides for authorized translations of the Bible in the Canons or by the diocesan bishop, with no reference to the Anglican Communion.

Title II, Canon 3, provides for the Book of Common Prayer and changes thereto without reference to the Anglican Communion.

Title II, Canon 4, provides for the authorization of special forms of service by the bishop of the diocese without reference to the Anglican Communion.

Title III, Canon 1.2, provides that there shall be no discrimination in access to the discernment process for ordination or licensing, without reference or deference to the Anglican Communion.

Title III, Canon 11, describes the process for the election of a bishop, without reference to the Anglican Communion.

INC-055 Ad-Hoc Committee on the Study of the United Thank Offering

Membership

The Rev. Canon Mark Harris, <i>Chair</i>	Delaware, III
Mrs. Marjorie A. Burke	New Hampshire, I
The Rev. Sarah Fossati	Eastern Michigan, V
The Rt. Rev. Ian T. Douglas	Connecticut, I
Ms. Linda Hanick	New York, II
Ms. Sandra F. McPhee	Chicago, V
Ms. Abigail Nelson	
Ms. Sarita Redd	Oklahoma, VII
The Rt. Rev. Prince G. Singh	Rochester, II
The Rev. John Tampa	North Carolina, IV

Summary of Work

The INC-055 Ad-Hoc Committee was authorized by INC-055, a resolution at the October 2008 Executive Council Meeting.

The charge of Executive Council to the Ad-Hoc Committee was “to undertake a serious and extensive study of the current and future of the United Thank Offering as to its roles, purposes, functions, operational procedures and vision for faithfulness to God’s mission in the 21st century. The Ad-Hoc Committee was to “begin this visioning exercise immediately and report to the 2012 General Convention with specific recommendations as to how the United Thank Offering can continue and expand its work in The Episcopal Church’s faithfulness to God’s mission...”

The Ad-Hoc Committee was chaired initially by Professor Ian T. Douglas. Following his ordination to the Episcopate and his resignation from Executive Council, Executive Council member The Reverend Canon Mark Harris was appointed as a member and chair. The Ad-Hoc Committee has met twice as a group and by telephone five times. Members of the Ad-Hoc Committee have met with the United Thank Offering Board and with the United Thank Offering Face To Face Training Program; observing how policies and procedures are implemented, with United Thank Offering Office Staff at the Episcopal Church Center and with their supervisors, and have consulted Legal Counsel of the Domestic and Foreign Missionary Society.

The Ad-Hoc Committee organized five (5) writing subgroups, and invited five (5) members of the United Thank Offering Board to join in the writing tasks. The five (5) United Thank Offering Board Members of the writing subgroups: Mrs. Martha Estes (resigned), Mrs. Anne Gordon Curran, Mrs. Lynn Headley, Mrs. Lois Johnson-Rodney, Mrs. Barbi Tinder and Mrs. Georgie White.

The five (5) writing groups and their membership are as follows:

- History and Story: Ian T. Douglas, John Tampa, and Lois Johnson-Rodney
- Theology of Thankfulness: Marge Burke, Sarah Carver, Anne Gordon Curran
- New Times and New Technology: Linda Hanick, Abigail Nelson, Barbie Tinder
- Anglican Communion Matters: Prince Singh, Sandi McPhee, Lynn Headley
- Organizational Structure and Relationships: Sarita Redd, Georgie White, Mark Harris

This report on the work of the INC-055 Ad-Hoc Committee incorporates the work of these sub-committees and the findings of our various interviews, research and common work related to the rather daunting task presented by the enabling resolution.

This work is meant primarily to be a visioning exercise, providing recommendations to the 2012 General Convention and to the United Thank Offering concerning United Thank Offering and its vision for the 21st century.

Our recommendations regarding the United Thank Offering and its vision highlight several common concerns: visibility, communication, autonomy and support. For United Thank Offering to be successful in the coming years each of these concerns must be addressed.

Areas of Interest

In the course of our investigations of and engagement with United Thank Offering we believe our charge is expanded to include three quite distinct areas of interest:

Matters Concerning Faithfulness to God's Mission.

The United Thank Offering is committed to the larger vocation of The Episcopal Church in service to God's mission, and by extension to that same mission expressed in the vocation of Anglican Churches throughout the world. As the mission minded church increasingly sees mission as God's mission, the *missio dei*, United Thank Offering has asked itself where God, acting in the world to restore unity, is calling United Thank Offering to focus its efforts. The United Thank Offering Board establishes its guidelines in relation to its discernment of needs and its historical focus on ministry by and to women and its theology of thankfulness.

Matters of Role, Purpose and Function

The United Thank Offering has played an immensely important role in the missionary life of The Episcopal Church and richly deserves the recognition and support of The Episcopal Church. In the history of the past 122 years it has returned again and again to its purpose as a prayer and giving agent for mission "over and beyond" that provided for by the budget and program of the Domestic and Foreign Missionary Society. At times its efforts have been almost absorbed by the general program of the Domestic and Foreign Missionary Society (DFMS), only to have those efforts reappear as an independent and vital force for new work and vision. The "Bricks and Mortar" grants of the United Thank Offering provide a visible reminder throughout the world of the thankful witness of United Thank Offering and its vision of thanksgiving made practical, local and incarnate.

The Ad-Hoc Committee believes that the tension between United Thank Offering as a prayerful ingathering source for mission that uses its resources as it decides (within the bounds of DFMS and General Convention regulations) and the program offices of The Episcopal Church, is a creative one.

The Ad-Hoc Committee believes that there is good reason to believe that the Domestic and Foreign Missionary Society/The Executive Council of The Episcopal Church has become an increasingly regulatory corporation in its almost 100 year history. That is, it has moved from being a source of missionary vision to being a source of regulation of vision articulated elsewhere. The Ad-Hoc Committee believes that The United Thank Offering can be a source of vision and that accepting that call to prophetic ministry will open United Thank Offering to renewed vocation in the Twenty-first Century.

The United Thank Offering Committee/Board is a "grounds up" organization, whose foundational vision is the simple act of thanksgiving at the altar of daily life. The question of role, purpose and function of United Thank Offering is grounded in the activity of thankful giving, the function of ingathering and the purposes derived from the giving community, and at the same time is found in the relation United Thank Offering has to the corporate life of The Episcopal Church.

We believe that the United Thank Offering must continue to be autonomous but interdependent as regards the corporate entity that constitutes The Episcopal Church. The role, purpose and function of UTO is understood as an organizational vocation within the wider role, purpose and function of the corporate body. Our recommendations on these matters are directed to those bodies of General Convention and Executive Council concerned with the mission structure of the Church.

Matters of Board Structure, By Laws, and Policies and Procedures

The United Thank Offering Committee/Board understands itself, and is understood by the Executive Council, as an agency of The Episcopal Church. It therefore must order its work, understand its purpose, and develop policies and procedures in coherence with the Constitution and Canons of The Episcopal Church and the organizational and fiduciary policies of the Domestic and Foreign Missionary Society.

Recommendations

Bylaws

The Ad-Hoc Committee working closely with the United Thank Offering Board President and United Thank Offering Board and has proposed to the United Thank Offering Board a set of Bylaws that follow closely the policies and procedures already in place in the United Thank Offering. Recommended by the Ad-Hoc Committee, those Bylaws have been put in place by resolution of the United Thank Offering Board and affirmed by resolution of Executive Council. (See Appendix 2).

Communications Strategy

Included in this report are observations regarding new communications possibilities related to thankful giving and we recommend to the Board that it reflect on these observations and take such actions as may result in a communications strategy for the work of United Thank Offering.

Board Development

This report stresses the need to encourage persons with special talents and abilities to offer themselves for service as board members and affirms the work of board development. The majority of members of the United Thank Offering Board are elected from within the Provinces and three Members-At-Large are elected by the Board, but the changes in the Bylaws now provide for three (3) Appointed Members. The United Thank Offering Board, by careful recruitment and encouragement can thus augment the talents of those elected with talents of those appointed.

UTO Staff

The United Thank Offering Bylaws now require that there be a Letter of Agreement between the Domestic and Foreign Missionary Society, The Episcopal Church Center leadership and United Thank Offering Board and staff persons hired, concerning United Thank Offering expectations and obligations towards the staff hired.

A Memorandum of Understanding

The United Thank Offering Bylaws requires a Memorandum of Understanding (MOU) between the United Thank Offering Board and the Officers of the Domestic and Foreign Missionary Society regarding the relationship between the United Thank Offering Board and The Episcopal Church. The occasion of signing that MOU signals the commitment to a relationship of trust and cooperation.

The Report in Context

This report is the third such study since the formation of the National (now Executive) Council. We are aware that each such study has been undertaken at a time of examination, by the Church, of its organizational structure as it relates to two factors: the forces that work for a unified corporate expression of The Episcopal Church and the forces that work to insure a place for women in the life of the Church.

Neither of these factors speak directly to the motivations of faithfulness and thanksgiving that is expressed in a Thank Offering, although it might be argued that the “United” character of the offering is both an expression of the corporate unity that is explicit in the development of a single Church Center and of the efforts of women united in mission.

The United Thank Offering has been in existence some 122 years. Begun in 1889 and it has understood its work as supportive of the efforts of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America – The Episcopal Church. It has supported prayer and action for the missionary work of the Church and through its granting mechanism has furthered that work by funding projects and persons it deemed appropriate, always within the general bounds of the work of The Episcopal Church.

The relationship between United Thank Offering, the Women’s Auxiliary, the Domestic and Foreign Mission Boards of the Domestic and Foreign Missionary Society, the Executive Council of The Episcopal Church and its primary officers – the Presiding Bishop, the Department heads of Church Center staff, and the Treasurer – has changed over time as its parent agency, the Women’s Auxiliary became The Episcopal Church Women and the National Council became Executive Council.

The INC-055 Working Group, augmented by members of the current United Thank Offering Board now thankfully bring before the 73rd general Convention this report heralding a new day and bright future for God’s missionary work through the United Thank Offering.

The United Thank Offering: Vocational Challenges for the Twenty-First Century

Section 1: History of the United Thank Offering

The history of the United Thank Offering (UTO) reflects the role and place of women in the governance and outreach of The Episcopal Church in the 19th and 20th centuries. The history reveals that women were a prime source of missionary support and funding that undergirded the general church budget while at the same time women were consistently excluded from positions of authority and decision-making in the broader church. Reviewing this history gives insights to the emotional, financial and organizational challenges before the United Thank Offering as it heads into the 21st century.

Throughout the 19th century, Episcopal women organized, promoted, and funded much of the missionary outreach of the Episcopal Church. The voluntary affiliation of Episcopal women in the work of the Domestic and Foreign Missionary Society (DFMS) was often the single most important source of support for the official missionary society of the church. Women were also well represented as missionaries in the domestic and foreign missions of The Episcopal Church. With the support of the Woman's Auxiliary to the DFMS more women than men would eventually serve The Episcopal Church as missionaries. For example, two of the first foreign missionaries sent to Greece were women. Frances Marion Hill taught young women of Greece from 1830-1884 and Emma Willard founded the Troy Society for the Advancement of Female Education in Greece.

At the founding of the DFMS by the General Convention in 1821 and throughout the 19th century and early 20th century women were excluded from serving on the Board of the Missionary Society or any of its Committees. This was consistent with the wider exclusion of women in the governance of The Episcopal Church, as women were not seated as Deputies to General Convention until 1970. Episcopalian women, however, were key to the local, national and worldwide outreach of the church through parish and diocesan women's "auxiliary bodies" that supported the official and exclusively male committees, commissions, agencies and boards. Recognizing the increasingly important role of women in the work of the Domestic and Foreign Missionary Society, Bishop Horatio Potter of New York suggested in 1850 that the women of the church become more organized to support the work of the church's missions.

The General Convention of 1871 thus created the Woman's Auxiliary to the Board of Missions of the Domestic and Foreign Missionary Society bringing together many of the parish and diocesan women's auxiliaries. Mary Abbott Emery served as the first National Secretary from 1872-76. She asked every rector of The Episcopal Church to appoint a secretary who would correspond with the National Secretary about the work of the women in each parish, perhaps creating the first centralized data base. During Emery's short tenure over three hundred and fifty local secretaries were appointed, and diocesan groups formed in nine dioceses. Julia Chester Emery then succeeded her older sister Mary as the National Secretary. Eventually two other sisters, Susan Lavinia Emery and Margaret Theresa Emery, joined Mary and Julia as staff of the Auxiliary. No other family contributed more to the Women's Auxiliary and the missionary work of the Episcopal Church than the Emerys.

By 1882, the Episcopal Church was supporting twenty-nine missionary bishops – seven foreign and twenty-two domestic. These missionary bishops increasingly looked to the Women's Auxiliary to the Board of Missions of the Domestic and Foreign Missionary Society for support; and the women of The Episcopal Church responded generously. Through direct contributions called "specials," the Women's Auxiliary became a primary funder for the work of the missionary bishops. And through their missioner supply box program they provided lay resources for missionaries in the domestic and foreign field.

At the 1889 Triennial Meeting in New York, the Women's Auxiliary instituted the United Offering for the support of specific mission projects and individual missionaries with the first United Offering totaling \$2,188.64. The United Offering eventually became known as the United Thank Offering (UTO) collecting the prayers grateful offerings of the women of The Episcopal Church in thanksgiving for the many blessings of this life. Blue mite boxes, known affectionately as "The Blue Box" that collected the thanksgiving offerings of the women of The Episcopal Church would eventually achieve almost iconic status as the symbol of the UTO.

In time, the UTO through its Blue Boxes became the single most important extra-budgetary source for funding of specific missionary projects, growing from just over \$2,000.00 in 1889 to \$107,207.83 by the turn of the twentieth century. It was at the Triennial Meetings of the Woman's Auxiliary, which ran concurrently with the exclusively male

General Convention, where the women of The Episcopal Church came together to promote and extend the missionary outreach of the church, particularly women missionaries, through their United Thank Offering.

The General Convention of 1919 radically reorganized the missionary, educational and social service work of The Episcopal Church by combining the Board of Missions of the DFMS, the Board of Religious Education and the Commission on Social Service into one national body under the auspices of a National Council (later to become known as the Executive Council.) This National Council, along with canonical changes calling for an elected Presiding Bishop and a financial plan that provided funds from dioceses to support the church-wide program effectively created what would later be known as “The National Church.” Recognizing the key role that the Auxiliary played in supporting the church’s missionary outreach and not wanting to jeopardize the funding provided by the women of the church, especially through the UTO, the decision was made that the Woman’s Auxiliary would remain a separate organization and become “auxiliary” to the male-dominated National Council.

The work of the Woman’s Auxiliary and the United Thank Offering continued to grow in the early decades of the 20th century. Although seemingly “separate but equal” the work of the women of church on behalf of women, particularly women missionaries, expanded such that at the 1937 Triennial a United Thank Offering Committee was created to oversee the UTO. Under the auspices of the UTO Committee the United Thank Offering would continue to grow in influence and amount of money ingathered. Increasingly the National Council began to look to the Woman’s Auxiliary and the UTO to help underwrite the church-wide budget. This support for the work of the women for the work of the wider church provided by the women of the church called into question how “auxiliary” the Woman’s Auxiliary really was.

The growing role of women in the programs of the National Council in the mid-20th century resulted in a significant organizational change and in 1958 the Woman’s Auxiliary became the General Division of Women’s Work within the official general church structures. Ostensibly women would no longer be seen as auxiliary in the life of The Episcopal Church. With the creation of the General Division of Woman’s Work, a debate arose as to the nature and purpose of the United Thank Offering. At the same time, and much to the worry of many of the leaders of the former Woman’s Auxiliary, the Presiding Bishop and National Council would increasingly look to the women to help underwrite the program budget of the “National Church.” Particularly noteworthy was the UTO support for initial funding of the 1967 General Convention Special Program called for by Presiding Bishop John Hines to address the strife of urban unrest and civil rights in the United States. It was the same convention that passed a canonical change allowing for women to be seated as Deputies to General Convention beginning in 1970.

The 1960’s and 1970’s were times of significant challenge to the established programs and structures of mainline American Protestantism. In The Episcopal Church the role of women in the governance and sacramental leadership of the church was hotly debated. In 1970 women were seated for the first time as deputies to General Convention and in 1974 eleven women deacons were irregularly ordained priests in Philadelphia. Two years later the General Convention changed the church’s canons allowing for recognized ordination of women to all three holy orders. Responding to these changing circumstances, the Executive Council (successor to the National Council) in 1968 established a Standing Committee for Women to replace the General Division of Women’s Work. This change signaled the end of a distinct entity of the church charged to coordinate and direct the work of women in The Episcopal Church. In the politically charged atmosphere of the 1960’s and 1970’s the particular historic vocation of the Woman’s Auxiliary with its specific focus on the missionary work of and for women had gave way to the much more diffuse Episcopal Church Women.

With the loss of the Woman’s Auxiliary as well as the General Division of Women’s Work, a new UTO Committee was organized in 1971 as an entity unto itself to oversee and direct the work of the United Thank Offering. The new UTO Committee was made up of one representative from each of the church’s nine provinces, two members of the then new Committee for Women, one member of the Executive Council, and one member from a new Standing Committee on Lay Ministries. With staff provided at the Episcopal Church Center in New York City, the UTO Committee oversaw the ingathering and granting of funds raised by the United Thank Offering each year. While internal adjustments to the governance of the Episcopal Church in the last decades of the 20th century resulted in changes to both the Committee on Women and the Standing Committee on Lay Ministries, the structure of the UTO Committee continued to draw its membership from churchwomen from the nine Provinces of the Episcopal Church with Executive Council representation.

The United Thank Offering Committee has continued to function under its own set of policies and procedures as an associated agency of The Executive Council with staff provided at The Episcopal Church Center. The UTO Committee has met four times a year for an average of ten days each. It is during these meetings that decisions are made on grants from the United Thank Offering to dioceses in The Episcopal Church and other Anglican churches around the world. The UTO remains one of the largest funding sources of “bricks and mortar” projects in the Anglican Communion and anyone traveling to another Anglican province is bound to find a church building or vehicle provided by a grant from the United Thank Offering.

While there has always been a close working relationship between the offices of The Episcopal Church Center and the United Thank Offering Committee and its staff, the relationship between the UTO and The Executive Council has grown increasingly detached in the last decade. Initially the UTO Committee included a member from The Executive Council and then from 1983 to 2000 The Executive Council maintained a relationship with the UTO Committee through a liaison appointed by the Presiding Bishop. Since 2000, there has not been a liaison from the Executive Council to the UTO Committee ostensibly because the time commitment required to attend forty days of UTO Committee meetings each year became too onerous.

In 2007 the offices of The Presiding Bishop began a comprehensive study of all agencies of The Episcopal Church that fell under the auspices of The Executive Council as to their governance, fiscal and liability responsibilities. The policies and procedures of The United Thank Offering Committee were included in this broad based study of agencies related to The Executive Council. The study discovered the accountability gap that had developed with the loss of a liaison from The Executive Council and the UTO Committee. To address this governance question, an Advisory Committee on the United Thank Offering was appointed by Presiding Bishop Jefferts Schori in 2008. At its October 2008 meeting the Executive Council received a preliminary report from the Presiding Bishop’s Advisory Committee on the United Thank Offering. Some of the recommendations of the preliminary report of the Advisory Council were not well received by the UTO Committee and so the Committee began to pursue other options.

The UTO Committee approached the Council’s Standing Committee on International Concerns seeking approval to incorporate The United Thank Offering as a wholly independent not-for-profit organization with separate tax-exempt 501(c)(3) status. Believing that such a momentous organizational change as this would seriously undercut the church’s connection to the United Thank Offering, the Executive Council responded by calling for “a serious and extensive study of the current and future of the United Thank Offering as to its roles, purposes, function, operational procedures and vision for faithfulness to God’s mission in the 21st century.” (See resolution INC-055, attached.) In response to resolution INC-055, The Presiding Bishop and President of the House of Deputies appointed a Working Group to make recommendations to the 2012 General Convention as to how the United Thank Offering can go forward in this new century as a dynamic and reinvigorated response of The Episcopal Church to God’s mission in the world.

Section 2: A Theology of Thankfulness

“...let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. And whatever you do, in work or deed, do everything in the name of the Lord Jesus; giving thanks to God the Father through him.” (Colossians 3:17).

The Letter to the Colossians, written in the Pauline tradition, admonishes community members to embrace thankfulness as part of the ethical code that is to shape their way of life together. It seems that in the author’s mind, living thankfully is not just a good thing to do, but it is in fact the right thing to do. Yet, thanksgiving is not simply something he asks his listeners to do, rather he approaches thanksgiving as a state of mind and heart that has been brought about by the experience of God’s grace through new life in Christ. According to the author, being a follower of Christ Jesus means that one is “rooted” in him, “built up in him” and thankful in all things by “abounding in thanksgiving.” New life in Jesus here seems to mean that thankfulness is now a part of one’s new character, having been raised with Christ. This understanding seems to expand upon Paul’s earlier exhortations in his letter to the Thessalonians that they “give thanks in all circumstances.”

Out of all of the New Testament writings, it is the letters from the Pauline tradition that most fully bring us an understanding of thankfulness that is appropriate for Christian communities. Indeed for Paul, thankfulness does appear to be an attitude and practice that he has taken on as part of his witness--most of his letters begin with him giving thanks to God for the community he is addressing. Yet as noted above, the Pauline tradition continually connects thanksgiving

to an understanding of proper living--a kind of orthopraxy (or right practice) that also serves to transcend differences in practice among the members of each community. Paul often came upon disputes around meals and the understanding of what could and could not be eaten. The argument against was usually on the grounds that the food was not kosher or it had been used in a ritual to an idol and so some felt that this food was improper to consume. Others, particularly Gentile believers, believed that in this new faith no such food was off-limits. This was apparently a dilemma for more than one community and we see Paul responding to such questions in his letters to the Romans and the Corinthians. In both writings Paul's answer to all parties, regardless of where they fell in the argument, was to do what they felt was right. Whatever they did, they were to do it with thankfulness for it is the thanksgiving that ultimately justifies the person's actions. This picture of thankfulness is especially supported in I Timothy where Paul rejects false teachers (whoever they were) who seem to be encouraging people to abstain from marriage and food. He writes that everything made by God is good, and should be received on the condition that it is received "with thanksgiving [recognizing] that it has already been sanctified by God."

Beyond the question of food and righteous living, Paul was connecting thanklessness to paganism or idol worship. In the first chapter of the letter to the Romans, Paul outlines the wickedness and guilt of humanity in its rejection of God. Among the list of wrong-doings committed was humanity's refusal to honor God or give him thanks. The reason for such evil, he argues, is humanity's desire to turn to idols. Likewise, in the Pauline Letter to the Ephesians, Paul urges the community to renounce idolatrous behavior by avoiding "...obscene, silly and vulgar talk; but instead let there be thanksgiving."

In light of these passages, and after all that has been written about thanksgiving, it appears safe to assume that thanksgiving in the Epistles is essential and central to a believer's life with, and worship of, God. There cannot be proper worship without sincere thanksgiving; nor can there be proper living without thanksgiving at the center of that life. The argument seen throughout the Pauline tradition indicates that at our center, Christians, having received God's grace and love are to be thankful people.

The work of the United Thank Offering emerges as an extension of that thankfulness; the kind of thankfulness that fills our hearts and sees its fullest expression in our worship. UTO, in its work to further the Church's faithfulness to God's mission in the world with its daily reminder to us to be thankful and to expand that thankfulness, echoes the Great Thanksgiving we offer each Sunday. In other words, being thankful is a eucharistic practice and is so by taking all its meaning from our regular practice of hearing scripture, the taking and blessing of the bread, and the going out into the world—the Eucharist.

We can make this connection between Eucharist and the UTO by looking closely at the shape of the United Thank Offering's own practice. It is a practice that centers on people: individuals and families making daily and prayerful offerings that go beyond simply putting coins into the UTO's Blue Box by transforming this simple receptacle into an icon of connection with God and God's mission. It is placing each coin in the box with intent and purpose, knowing that one is partaking in ministry around the church. This is done with prayer and thanksgiving, being mindful of all God has done for us and for those others who are also making their thanksgiving. Just as we do in worship, the UTO invites us to remember God's saving work in our lives and of our role as members of the Body of Christ to be the Body for the world. And there are particularly good connecting points to note.

One such connection is that this is an offering, just like we make during our worship when we present the bread, wine and money at the altar. There, we understand the offering to be a "...representative gift of the baptized and forgiven people of God...[where] the congregation offers itself and its world. Money represents the work of the congregation." In a gesture of thanksgiving, we present all that we have and are to God for his service. It is no different for the United Thank Offering because it is not asking people merely to take up a collection, it is asking us to continue what we've begun at the altar in the giving up of ourselves to "become his body in this world...", as the Body in the world. The UTO is inviting people to continue to offer themselves to the mission of the Church.

Another connecting point is found in the UTO's commitment to "Expand the circle of thankful people" through the ministry of the Church where, again, we find its grounding in the Eucharist. It is in the Eucharist that we are restored to unity with God, unity with each other, and then sent out to participate in God's work of reconciling with the world. In the experience of giving thanks through offering up our gifts and receiving Christ in the bread and wine, the Eucharist sends us out transformed to serve the world. The UTO practice, likewise, continues these same acts of thanksgiving through continuing our offering and hence, advancing the Church's participation in God's mission.

The act of giving thanks, whether one places a coin in the Blue Box or is lifting his or her heart to the Lord in worship, requires one to remember. Remembrance, or anamnesis, is at the heart of thankfulness. Yet, it is not merely a dwelling on the past. Jesus' command to "Do this in remembrance of me" not only calls to both mind and heart what God has done but also draws attention to what God is doing now and will continue to do. In the Great Thanksgiving, our act of remembering is followed immediately by the memorial acclamation which acknowledges that our thanksgiving encompasses the past, present and future and serves to shape our Christian life. As Melody Beattie writes: "Gratitude makes sense of our past, brings peace for today and creates a vision for tomorrow." Whenever we as Christians are asked to give thanks, we are asked to remember in this same manner—connecting the gifts with which God has blessed us with the present mission into which God is calling us. All of this is undertaken in joyful and expectant hope of Christ's final return to us. By virtue of asking us to give thanks, the United Thank Offering asks us to do just this.

And finally, there is something universal about the UTO's practice, meaning that it is not confined to one particular place but connects faith communities here in the United States, to others located across the globe in places like the Philippines. Just as the Eucharist is not confined to one particular place but is celebrated in many places and communities which are bound up in the Body of Christ, the UTO places acts of thankfulness back in the home where our own Eucharistic prayers originated. Reminiscent of early Jewish table prayers, which happened in the home and gave blessing and thanksgiving to God, the UTO with the Blue Box, creates a similar opportunity for domestic thanksgiving and blessing. With its emphasis on offering and mission, it is a thankfulness that does more than remember all that God has done for us, but in eucharistic fashion draws us into the very life and work of the church. Part of this perhaps comes from the relationship between blessing and thanksgiving. Thanksgiving automatically leads to blessing, and hence, once again, to mission. When we are thankful, we want to bless, to in some way return what we've been given. Elizabeth Bartlett writes this about thanksgiving:

"Yes, I have found that it is not enough for me to be thankful. I have a desire to do something in return. To do thanks. To give thanks. Give things. Give thoughts. Give love. So gratitude becomes the gift, creating a cycle of giving and receiving, the endless waterfall. Filling up and spilling over. To give from the fullness of my being. This comes not from a feeling of obligation, like a child's obligatory thank-you notes to grandmas and aunts and uncles after receiving presents. Rather, it is a spontaneous charitableness, perhaps not even to the giver but to someone else, to whoever crosses one's path. It is the simple passing on of the gift."

Thanksgiving doesn't stay with the one giving thanks. Like the Good News of Jesus Christ, it is passed along, shared freely with the world.

Thus, practicing daily thanksgiving this way is not simply a duty, but a means of connecting to our brothers and sisters in Christ and to the greater world that so needs to be connected in holiness. Sensitivity to others and to life experiences is an automatic process for all humans. We are formed by all inputs, whether relationships with others or, the experiences we gain through our senses. If we live in fear, our natural reactions have more to do with retreating, often resulting in isolation and depression. Intense hatred, likewise, alters our body chemistry pushing us to strike against, to express anger either through subtle words and actions or abusive behavior. Integrating more positive and gracious ways of relating to others and to the world around us in turn calms our bodies and affects our relationships in such a way as to engage and connect, resulting in a smile, eye-to-eye contact, recognition of what/who is present and a willingness to go forward and discover. Ultimately, being more open to each other and our world allows us to open ourselves to a more thoughtful and considerate life experience and to live more wholly into God's love. Thankfulness, when embodied, nourishes our being and in turn allows us to not only offer it to God but to incorporate it in our relationships in daily life. The United Thank Offering invites us to give thanks, that we give a coin as a tangible gift--an offering of ourselves, which is then given to the work that alters the course of peoples' lives...testimony to God's grace in the world.

In this sense UTO offer us not a mere opportunity to help, but a practice of faith. It is through our thankfulness, grounded in our shared experience of the life of Jesus, that our hearts, minds and spirits are directed toward God. Indeed, as Pierre Teilhard de Chardin says, "We are not human beings on a spiritual journey, we are spiritual beings on a human journey." We were created to open ourselves to God's grace, and reflect on the amazing things that God has done for us, both the little things that happen to us and the gift of Jesus Christ. Offering thanksgiving for things as simple as a baby's smile, the sun, the harvest, a college acceptance letter, the return of a loved one, or a note from a friend helps us recognize the things in our lives which we often take for granted. On the other hand, thanksgiving can emerge from experiences as deep and profound as finding our way back to God after a period of despair and spiritual wandering. There are countless

examples of thanksgiving, but none so timeless as our writing: humans are well invested in writing psalms and prayers of thanksgiving as constant reminders to ourselves and others of the importance of this practice. Hence, the Book of Common Prayer, which, besides being centered on thanksgiving, offers many specific references to giving thanks. And many more are also being written, to give thanks for God's grace and the gift of life to all humanity and all living things.

No matter how we do it, we can always give thanks, because we can always pray. We might sing or dance our prayers, we might kneel, sit, stand or lie down, but no matter how we do it we are called to pray always, anywhere and everywhere, silently or aloud. Our prayers, especially those of thanksgiving, become a way of life, a daily discipline of responding to God's abundance. The outward and visible sign of our thankfulness is the Blue Box into which coins are placed to accompany our prayers. The mission projects the UTO funds are the result of unnumbered prayers of thanksgiving offered daily by unnumbered people throughout our church. These are people who have opened their hearts to God and who are participating in the mission of the church by offering themselves to be the hands and feet of Christ in the world. When we look at a mission project funded through a UTO grant, we should imagine all those invisible prayers and outreaching hands that have been offered from grateful hearts, providing yet another reason to give thanks--again.

Section 3: It's a New Day: Engaging New Audiences and Technology

Background

A recent study* by the Episcopal Church Center communications office reveals that growth in the EC is stagnate or declining except in a few key demographic areas—women in transition (empty nesters), young mothers and Latinas. A social media monitoring agency revealed there was virtually no on-line activity from these groups about UTO. However, they are engaging with the Episcopal Church on line and through membership. We believe this demographic—women in transition, young mothers and Latinas—are a ripe demographic for engagement with UTO.

Opportunity

This growing demographic of women indicated in the study that they want to be engaged in “purposeful mission”. They are drawn to the Episcopal Church for its inclusiveness, affirming community, personal recognition of self-worth, sense of home and community.

Challenge

The challenge at hand, for UTO, is how to engage these women? How do we communicate with them in a way that does not employ “in house” language and is not exclusionary? We know from surveys that they are on social media sites. Consider this: the fastest growing demographic on Face book are women 55-65. More than 96% of Gen Y (young mothers) is on Face book. These women also self-organize around topics and interest.

How can UTO transition from an organization that is membership based and tied to geographical locations to one that is highly participatory and is known virtually?

How can UTO utilize the new forms of communications to reach out to a receptive audience?

How can UTO move from a vertical flow of information to a horizontal web of message sharing?

The sustaining power of UTO over the years has been the sharing of stories of thankfulness and the relationships formed between UTO members and grantees and the telling of their stories of transformation.

We believe UTO has a unique opportunity to enhance its mission and recapture a new energy and commitment to mission in the world and that UTO would flourish in a social media environment.

Our challenge is to connect young mothers, empty nesters and Latinas to that energy. How do we engage this demographic with the transformation power of UTO?

Current Status

While donations to UTO and its grant making have maintained consistent levels over the past few years, UTO membership is aging and participation is stagnate. Methods for communication have not kept up with changing models or new technology. A review of inventory reveals that materials were last updated between 2002-2005, mainly due to budget and staffing constraints. Production and warehousing of resources also remains a challenge. The first beginnings of adopting new communication technologies has begun with the promotion of UTO activities through the ECW

network, the creation of holiday e-cards and a Face book group has emerged. Additional first steps have been taken in that the UTO board is reviewing an on-line training program for its Face to Face manual. Exploration has also begun for receiving on-line donations through the ECC website.

How to Grow UTO Membership and Enhance its Impact: The Power of Relationships and Storytelling Social Media and Emerging Technologies

Talk to any member of UTO and they will tell you of their first encounter with giving through the Blue Box, the long-lasting relationships built with other women and the heart-warming stories of those who have received a grant. Go into the “field” and meet a UTO grant recipients and they will tell their story of how a UTO grant has transformed their ministry. If thankfulness is the core of UTO, relationships and stories are the dual engines.

We believe UTO is an ideal organization to embrace social media and the new technologies of communications. These new technologies are all about building relationships and telling stories, removing the barriers of centrally-controlled communications and putting the personal interaction and experience of transformation directly with the participants.

With the following paragraphs, we invite you into a visioning exercise:

Imagine: Every provincial region has a thriving UTO Face book page with thousands of UTO participants. Through a “virtual” blue box, contribution are received and a “live” twitter feed of prayers runs alongside, uploaded from a UTO app from a mobile device. Links connect to grantees (all over the world) who post pictures and stories of the work they are accomplishing from their grants. Relationships form around shared interests. Stories abound. Thankfulness multiplies. (See an example from trinitywallstreet.org of a “virtual day of the dead altar”. <http://www.trinitywallstreet.org/news/features/day-of-the-dead>) On that site People uploaded photographs of their loved ones to be remembered and wrote their own captions. A “live” twitter feed ran alongside during the All Souls Day vigil. Thousands of people, who never met one another in person, participated alongside one another and shared stories of their loved ones.

Imagine: Grantees connect to one-another, in all parts of the world. They share practical tips and stories that enhance their ministry and God’s work in the world. They upload photographs and videos from their mobile devices to FB or website. An UTO member can see the fruit of a grant she helped to fund. A woman in Tanzania can see how someone in Ghana is doing a similar ministry.

Imagine: The wall between “church” and “nonchurch” disappears as UTO participants extend the invitation to participate in this ministry to their Face book friends—elementary, high school, family. People who are not Episcopalian participate. UTO becomes a virtual community of thankfulness, with contributions coming wide and far.

Imagine: Technologies yet to be invented.

Developing Leaders Through Storytelling

While social media and new technologies will expand and sustain the UTO community of relationships and storytelling, it takes intentional training and education to raise up the leadership that will continually refresh and grow UTO.

We imagine the development of a leadership curriculum that trains those who want to be more deeply engaged with the UTO mission and to “tell the UTO story”. This curriculum includes immersion in the history of UTO, the theology of thankfulness, an understanding of mission, the unique role of women and oral history as social mobilizing (Marshall Ganz). Everyone becomes a UTO storyteller. (Look at www.actioncenter.org as an example.) Grantees tell stories of thankfulness, transformative moments and successful field practices.

Call it UTO University, conducted in person and on-line. UTO-U trains women for mission. This curriculum has the cache of EFM and is intended to not only “spot” women for UTO leadership but is an agent of transformation and vocational training for women called to mission. If you’re a woman interested in mission, this is where you need to be.

Imagine: UTO-U has the cache of EFM and is attended by UTO participants and grantees alike.

Imagine: A generation of women in ministry, having a far-reaching impact, returning to the roots of UTO’s original founding vision.

Website Central

While the social media tools enable the relationships and storytelling and UTO –U trains leaders for mission, the website is the centralized portal for resources, materials, multi-media tools, that all participants—givers and receivers—need to access in order to be effective. Here is where we find handbooks, self-generating cards, liturgical materials, UTO prayers, how to make a gift, news on events, grants, etc.

The website hosts a very robust on-line donation feature and central database applications to strengthen relationships. A simple content management system allows provincial leaders to oversee and upload their own content.

In Summary

We are living in the midst of a seismic culture shift on how we engage with one another, how we do mission and how we communicate. There is no such thing as centralizing the direction of communications any longer. We cannot control the flow of information. All one can control is that everyone knows the “narrative” and is committed to the values.

In order for UTO to engage new audiences, emphasis need to be on ensuring that everyone knows the “narrative”, values the stories, is committed to thankfulness and transformation and knows how to use the new social media tools to engage in relationships and storytelling.

Section 4: The Relationship between the UTO and the Anglican Communion

Background

Anyone who has traveled on behalf of the Episcopal Church has seen the signs on everything from prayer books to motor vehicles: “Given by the United Thank Offering.” From its earliest years the UTO has focused on spreading the gospel throughout the world. Building schools and hospitals, supporting women missionaries, and contributing to the growth of the church in what we now know as the Anglican Communion is how the UTO and by extension, the women of the church, distinguished themselves as full partners in God’s mission.

Using the gift of gratitude, central to the United Thank Offering, as a tool to frame our understanding of mutual mission would further the cause of the UTO in renewed ways in a post-modern world. Focusing on thankfulness would enable us to move closer to one another as members of the Anglican Communion who share many similarities in faith and practice even if our contexts and challenges vary dramatically.

Intentionality in Fostering Relational Ties through UTO

Over the years, UTO grants have made possible transformation in education, healthcare, and other hope-giving initiatives in the Anglican Communion. These much needed initiatives have focused on addressing needs through transactions that have been efficient and transparent. This is one of the strengths of the UTO process.

The UTO can share a more transcendent goal and that is to experience a sense of being a Communion, a family of God’s beloved sharing different roles while living into God’s mission. Given the need for building relational ties that are mutually beneficial, the UTO community would benefit greatly from engaging in education and formation. This could include engaging stories about the impact of colonialism, imperialism, and the place of multinationals in many parts of the Anglican Communion. Such an engagement could be further put in perspective by a theological construct of global companionship for a post-colonial world. This would help frame the UTO’s participation not merely as a grantor of funds, but as a companion seeking mutual transformation through these encounters. These engagements might leverage relational connections that help transform these encounters into sacramental expressions of our baptismal and Eucharistic identity in the Anglican Communion. Such attention to interaction in the global scene could become an attractive enrollment platform for United Thank Offering’s next generation of leaders through emerging avenues like Anglican/Episcopal Young Adult Service Corps.

UTO grants are an expression of the connectivity between The Episcopal Church and the other provinces of the Anglican Communion. They affirm the intentionality of our relationship one to the other. The UTO has the opportunity to foster a sense of thankfulness in the communion and leads to The Episcopal Church being perceived differently as a companion and friend, with a focus on transformation, transparency and accountability. This sense of companionship is demonstrated by the eagerness of the women of a province and a diocese, formerly part of The Episcopal Church to continue to support the work of the UTO by their own gifts to its efforts. The Province of the Philippines and the Diocese of Liberia both contribute regularly to the UTO and both have been recipients of grants through the years.

Because the UTO is truly about giving by thankful people and not about giving by “the Church” it can resonate with those who receive grants in service to God’s mission. The work of the UTO within the Anglican Communion affirms the work of The Episcopal Church within the Anglican Communion. Because the UTO represents giving by thankful people, it demonstrates that the people of The Episcopal Church are connected to the people of the Anglican Communion.

Current UTO Granting Procedures and the Anglican Communion

Each year the UTO Board issues invitations to some but not all provinces of the Anglican Communion to encourage applications for UTO grants. In most years, invitations are sent to all of the provinces in Africa and Central and South America as well as Asia and the Caribbean. For the past three years, the UTO has allowed dioceses of the Episcopal Church to submit applications on behalf of dioceses with which they have companion relationships. This does not require a formal acknowledged companion relationship but can include informal relationships.

Applications are reviewed and investigated by the member of the UTO Board assigned to that geographic region. At its annual granting session, the UTO Board prioritizes grant applications and decides which ones will be funded and whether the full amount of the request will be met. Although there are criteria for determining which grants to fund, it appears that they are not applied consistently and that the decisions as to which grants to fund are part of a negotiating process between members of the UTO Board.

It is well known that bishops visiting the Church Center in New York from places outside of the United States are eager to meet with the UTO Coordinator and other representatives of the UTO. Those visiting bishops seek information on how the UTO sets its criteria and how to make their grant requests more likely to be approved.

Unfortunately, the bishops of The Episcopal Church demonstrate varying levels of enthusiasm in engagement as well as the sharing of information. A letter sent to bishops in November of 2010 resulted in 17 responses. Only 10 of those bishops indicated that they had been involved in requests to the UTO from other parts of the Anglican Communion.

A New Vision for Granting

What would the UTO grant book look like if it solicited grants based on a focused vision for a particular year or triennium? Rather than distribute grants among a wide variety of regions and causes, what would it look like if all grants for a particular period were directed to one geographic region or one particular area of concern in the life of the church?

What would it look like if for a year or a triennium, all of the UTO grants went to Haiti, or the Sudan, or Central America? What would it look like if all of the grants for a particular year or triennium were focused on alleviating gender-based violence – currently a particular area of concern for the Anglican Communion, or were designed to assist migrant peoples?

For the Board of the UTO to adopt such a vision it would need to revamp the way that it operates the granting process. The Board would need to actively solicit grant requests that were in line with its annual or triennial vision. Perhaps a few Board members could travel to Haiti or the Sudan or elsewhere in the Anglican Communion and ask “what do you need?” Perhaps the Board could work more closely with Episcopal Relief and Development and the Anglican Alliance for Development, Relief and Advocacy to begin to meet needs that fall outside the parameters developed by those organizations. UTO is one of the few granting organizations within the Anglican Communion that supports bricks and mortar projects and provides vehicles. By working more closely with organizations that do not make grants for those purposes, the UTO could multiply its effectiveness.

Recommendations

Criteria for making grants to projects outside the Episcopal Church must be clearly defined and transparent and should be applied equitably. Although beyond the scope of this report, it might be useful to identify the understanding of bishops and primates of the wider Anglican Communion about how granting decisions are made. It would also appear to be helpful for the UTO Board to develop and publicize firm guidelines for making grants and to commit to apply those guidelines consistently.

It appears that the bishops of the Episcopal Church are not well informed about the work of the UTO and specifically, what they can do to facilitate grant requests for their companions in mission both within their own dioceses and in the wider Communion. Since bishops are key to the effectiveness of the UTO, it would be helpful to invite all bishops in The Episcopal Church to designate a lay or clergy person as a Missioner for UTO and Global Companionship for their

Diocese. This Missioner could help track the global engagement with UTO and the particular diocese with the blessing of the bishop and keep the bishop informed about this vital mission ministry.

In the spirit of fostering greater companionship and enhancing the spirit of ubuntu, the UTO community could engage in a season of learning a theology and ethic of global companionship. Such a pedagogical experience would help form spiritually grounded ways to nurture relationships across the globe with saints in the Communion. It would also heighten our awareness about the residual and often subliminal assumptions lingering from colonialism, imperialism, and even multinational capitalism. This initiative would have ramifications for various bodies in their relationships ranging from congregations relating to other congregations across various differences to relating with global companions.

Using the gift of gratitude, central to the UTO, as a tool to frame our understanding of mutual mission would further the cause of the UTO in renewed ways in a post-modern world. Focusing on gratitude would enable us to move closer to one another as members who share so many similarities in faith and practice even if our contexts and challenges vary dramatically.

The UTO granting process could be encouraged to focus on a particular geographic area or issue of concern for a season. By changing its rules to permit multiple grant requests and by soliciting those grant requests from a specific province or for a specific issue, the UTO could have a major impact on building up the church in a time or place of crisis. This could be done while still honoring the UTO's emphasis on the needs of women and girls. Such efforts would enable the UTO to move beyond entrenched colonial or imperialistic models of doing global mission. Such equitable practices of global transformation would also make UTO more attractive to the next generations who watch with curiosity.

Conclusion

The UTO has done monumental work in service to God's mission in the wider Anglican Communion. In order to continue that work in a viable and transparent way the UTO should consider transforming its granting vision to lead the way for The Episcopal Church as a companion within the Anglican Communion.

Section 5: The Governance and Organization of the United Thank Offering

Preliminary Observations

The history of the United Thank Offering (UTO), its theological and practical origins in the desire to serve the mission of The Episcopal Church (TEC), the ways in which it communicates its message and the way in which it relates to the Anglican Communion, all confirm the reality that the UTO is intimately related to The Episcopal Church as an affiliate to its primary missionary and Episcopal structure.

As an affiliated organization to The Episcopal Church it is accountable both to the official governing bodies – the General Convention, the Executive Council and the programmatic offices that grow from the work of the Domestic and Foreign Missionary Society, and to the UTO community and the Triennial Meeting of The Episcopal Church Women. It is also autonomous in its work as an organization devoted to prayer, mission and giving.

The “both/and” character of the UTO provides considerable challenges regarding its governance and organization – challenges to The Episcopal Church officers and governance, to its historical connections outside the official organizational structures (the women of the Church, grass roots organizing, Anglican Communion partners) and to the way in which UTO officers and staff are elected or appointed and to the practices of UTO via policies, procedures and program.

The authors of this report are of the opinion that, while it may be difficult to do so, this “both – and” placement of UTO is immensely valuable and worth maintaining. In particular we believe that UTO ought...

- to continue as an autonomous grass roots focused activity of thanksgiving - passion for mission - response through giving;
- be responsible to and conforming to the policies and practices of the life of The Episcopal Church; and
- take guidance from the missionary strategy of Executive Council and the Church Center staff.

Recommendations Regarding the United Thank Offering Board

We recommend the “both/and” status of the UTO be maintained. The UTO is an affiliate of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. At the same time it has its own Board, structures, members, officers and priorities by which it governs separately from the offices of the DFMS, while

conforming to DFMS Guidelines concerning financial accountability, travel, and to the Constitution and Canons of The Episcopal Church.

We have recommended that a “Memorandum of Understanding” covering the relationship between UTO and the DFMS be effected, the presiding officers signing for the Domestic and Foreign Missionary Society and the officers of UTO signing for the United Thank Offering Board. This recommendation is stipulated in the revised bylaws.

Regarding the trademark, name, logo, etc., of UTO, we recommend that there should be a clearly stated understanding between UTO and The General Convention that the name, “United Thank Offering,” the brand “UTO,” the “UTO Blue Box” and all related UTO materials and brand affiliated artifacts are the property of The United Thank Offering and the Domestic and Foreign Missionary Society, The Episcopal Church. This understanding has been incorporated in the Bylaws of the United Thank Offering. Should the United Thank Offering ceased functioning or attempt to change its Bylaws or Memorandum of Understanding without approval of the General Convention, or should it wish to officially disengage as an organization related to the Domestic and Foreign Missionary Society the brand and name will continue to reside with The Episcopal Church. This recommendation is stipulated in the United Thank Offering Bylaws.

We recommend that the United Thank Offering Board be constituted of members of The Episcopal Church and that the elected of members of the United Thank Offering Board are subject to confirmation by Executive Council. The United Thank Offering Bylaws reflect these recommendations.

We have recommended that the UTO Coordinator be a participant with voice but no vote at Meetings of the United Thank Offering Board, except on such occasions as matters pertaining to the evaluation of the work of her/his office are being discussed when the Coordinator shall be excused. Said recommendation is stated in the revised United Thank Offering Board Policies and Procedures.

The UTO Coordinator is a member of the United Thank Offering Board Grant Committee with voice and vote as stated in the revised United Thank Offering Board Policies and Procedures.

We have recommended that the UTO Coordinator have clear accountabilities to both United Thank Offering and the Domestic and Foreign Missionary Society Officers; spelled out in detail in a “Letter of Agreement” signed by all parties. The United Thank Offering Bylaws reflect this recommendation.

The United Thank Offering Bylaws

The United Thank Offering Bylaws have been submitted by the United Thank Offering Board to Executive Council and were ratified at its October 2011 Meeting and are attached to this report as Appendix 1.

Section 6: The Vision Forward - Recommendations for Board Action

Our vision for the United Thank Offering is for the organization to continue to do what it does well and do it so well that it is attractive to the wider world providing an invitation for people from all walks of life to participate in the mission of God through thankfulness. We recognize the unique historical role of women in the church through the ministry of the United Thank Offering and envision this dynamic continuing forward, into the future, where the United Thank Offering invites individuals, families and whole faith communities into the story of God’s work in the world shared through common narratives that celebrate thankfulness, community, and ministry, particularly through the voices of women and their role in thanksgiving.

We understand that thankfulness is an expression all human beings share, and that this response to the divine transcends religious categories and human definitions to unite us in a common humanity with a common ministry to expand the circle of thankfulness. Being an expression means that thankfulness is not simply an emotional response, but an actual, tangible response to the blessings we have received in ways that seek to bless and be blessed by others around the world; actively seeking out places of need and connection in order to continue the cycle of thanksgiving that begins with blessings received and continues on in the breaking open and sharing of these same blessings for the benefit of others. This is a mutual, reflexive process in which all, giver and receiver, experience blessing and in turn, thankfulness.

We hope that this common experience of thanksgiving will strengthen the ties that bind us within the church, as well as forming thankful and holy relationships with those beyond the church walls. In ensuring such an extension of thankfulness, we seek to allow for the Holy Spirit to move among us, transforming both the church and the world.

Further, the United Thank Offering “UTO” has a special place in ministry in that it provides what some might call the “bones” of ministry: providing structures, practical solutions and the “bricks and mortar” necessary to engage in what God is calling us to do in the world. We honor the gift that United Thank Offering affords the people of the church in that each coin offered to the work of carrying out God’s mission becomes a real thing capable of undertaking God’s call and helping ensure that we remain a servant church.

Therefore we seek to provide the United Thank Offering support, visibility, autonomy and connection.

In an effort to do so, we offer the following recommendations for Board follow-up:

Theology of Thankfulness

- That thankfulness continues to be at the center of the United Thank Offering; and
- That the Theology of Thankfulness document should be published as a separate short piece (i.e. as a Forward Movement Pamphlet) for wide distribution.

History of UTO

- That The Board should find ways to honor and celebrate regularly as a church the history of the UTO and the accomplishment of women in ministry; and
- That the Historical Society be approached to consider publishing the History of UTO.

Anglican Communion

- That the Board approach granting in a proactive, strategic way—establishing strategic giving in line with missional priorities of the church; keeping in mind key leverage points in the communion; and
- That the College for Bishops offer training on the Theology and History of UTO.

New Technology

- That UTO embrace the horizontal message sharing, and new technologies;
- That Staff persons be fluent in digital media;
- That the United Thank Offering Board, Provincial and Diocesan Coordinators be trained in communication and social media;
- That the United Thank Offering develop a UTO University;
- That the United Thank Offering focus on expanding demographics in the Episcopal Church for growth; and
- That the United Thank Offering Board engage in a strategic planning process using recommendation of INC-055 as a starting point.

Conclusion

We, as members of the Ad-Hoc committee are excited and encouraged by the possibilities ahead of the United Thank Offering. And we would be willing, should the United Thank Offering Board invite us, to walk along side in support of the United Thank Offering, seeking, as it has been for years, to expand the circle of thankfulness.

Appendix 1 – Resolution INC-055

Resolved, That the Executive Council meeting in Helena, Montana, October 20-23, 2008 express profound gratitude for the faithfulness of the United Thank Offering and its leadership in praying for and supporting the missionary work of the Domestic and Foreign Missionary Society for the past 120 years; and be it further

Resolved, That the Executive Council, having oversight of the United Thank Offering and its trust funds, acknowledges current questions of insurance coverage, liability and operational procedures of the United Thank Offering in its ongoing support of the missionary work of The Episcopal Church; and be it further

Resolved, That the Executive Council receive the report of the Presiding Bishop's Advisory Committee on the United Thank Offering as commended by INC048; and be it further

Resolved, That the Executive Council, appreciating that additional work needs to be done, calls for a Ad Hoc Committee of ten persons, appointed by the Presiding Officers of the Executive Council to undertake a serious and extensive study of the current and future of the United Thank Offering as to its roles, purposes, function, operational procedures and vision for faithfulness to God's mission in the 21st century. This Ad Hoc Committee is to include, but not be limited to, members of the Executive Council, the United Thank Offering Committee, and diocesan representation of the UTO; and be it further

Resolved, That the Ad Hoc Committee begin this visioning exercise immediately and report to the 2012 General Convention with specific recommendations as to how the United Thank Offering can continue and expand its work in The Episcopal Church's faithfulness to God's mission; and be it further

Resolved, That the Executive Council defer further consideration of the current request by the United Thank Offering Committee to become a separate corporation with 501(c)(3) status until the report and recommendations of the Ad Hoc Committee is received and acted upon by the 2012 General Convention.

Appendix 2 – The UTO Bylaws

Adopted by United Thank Offering Board, September 2011, approved by Executive Council, October 2011

UNITED THANK OFFERING BYLAWS

ARTICLE I

Name

Section 1: The name of the organization shall be “United Thank Offering”.

ARTICLE II

Purpose

Section 1: The purpose and aim of United Thank Offering shall be benevolent and/or charitable, education, granting and social, offering through a daily ministry of prayer and gratitude for blessings tangible support for the work of the church throughout the world.

ARTICLE III

Membership

Section 1: The membership shall consist of one (1) Representative from each of the nine (9) Provinces of The Episcopal Church, three (3) Members-At-Large, two (2) Appointed Members and one (1) member of the Executive Council.

Section 2: All members shall be confirmed members of The Episcopal Church.

Section 3: The membership shall be elected as follows:

- a. The nine (9) Province Representatives shall be elected during the Provincial Meeting of each Province.
- b. Three (3) Members-At-Large shall be elected by ballot at the Spring Board Meeting in the second year of the triennium, by the members of the United Thank Offering Board.
- c. One (1) Executive Council member shall be appointed jointly by the President and Vice President of the Executive Council of the Domestic and Foreign Missionary Society.
- d. Two (2) Appointed Members shall be appointed jointly by the President and Vice President of the Executive Council of the Domestic and Foreign Missionary Society and the President of United Thank Offering.

Section 4: All members shall be elected for a term of three (3) years and assume office immediately following the Triennial Meeting of the Episcopal Church Women.

Section 5: No member shall serve more than two (2) consecutive terms, unless fulfilling an unexpired term of eighteen (18) months or less.

Section 6: A member filling an unexpired term of fewer than eighteen (18) months is eligible to serve two (2) additional terms.

Section 7: Members of the United Thank Offering shall constitute the United Thank Offering Board.

ARTICLE IV

Officers

Section 1: The Officers of the United Thank Offering Board shall consist of a President, Vice President, Secretary and Finance Officer.

Section 2: The Officers of the United Thank Offering Board shall be elected as follows:

- a. The President shall be elected at the last official United Thank Offering Board Meeting held in the Spring of the third year of the triennium by the current United Thank Offering Board.

The Executive Council

1. Nominees for the office of President shall be persons elected to serve the next triennium either as UTO Province Representatives or Members-At-Large. They must have served at least one year on the United Thank Offering Board prior to election.
2. Election shall be by a majority vote of the voting United Thank Offering Board Members present.
3. The President will assume office immediately following the Triennial Meeting.
- b. Election of Vice President, Secretary and Finance Officer shall be by ballot.
 1. Election shall occur at the first meeting of the United Thank Offering Board following the Triennial Meeting.
 2. All United Thank Offering Board members except the President may be considered nominees for these offices.
 3. Voting shall proceed with one (1) position at a time in the following order: Vice President, Secretary and Finance Officer.
 4. The first ballot shall have the position and names of those willing to serve. Any nominee receiving the majority of votes shall be elected. In any election of officers, following the second ballot, if there is no election, the candidate receiving the lowest number of votes will be removed from the list of candidates and the remaining candidates will be placed on the next ballot, and in like manner following each successive vote required the candidate receiving the lowest number of votes will be removed from the list of candidates on the next ballot. In the case of a tie between two candidates, unresolved after the next ballot, the President shall cast a single vote for one of the two candidates. Those persons elected shall assume office immediately.

Section 3: All Officers shall be elected for a term of three (3) years or until their successor(s) is/are elected.

Section 4: Duties of the Officers shall include (but not limited to):

- a. The President shall be the Chief Executive Officer and shall be responsible for the administration of Board Bylaws and Policies and Procedures.

The President shall preside at all meetings of the United Thank Offering Board including Special Meeting(s), Executive Committee Meeting(s) and United Thank Offering meetings held during the Triennial Meeting. The President may delegate his or her authority to preside at such meetings to any other Executive Committee Member of the United Thank Offering Board.

The President shall be responsible for the functioning of the organization and duties shall include (but not limited to):

1. Appoint all committees and chairpersons after consultation with the Executive Committee;
2. Prepare meeting agendas in cooperation with the other Executive Committee members;
3. Submit an Annual Report of the organization to the Executive Council of The Episcopal Church;
4. Publicly represent United Thank Offering when called upon to do so or appoint a Board member as a representative;
5. Serve as a member of the Joint Committee for United Thank Offering and National Episcopal Church Women Boards;
6. Communicate with other organizations within The Episcopal Church and with ecumenical and other groups; and

The Executive Council

7. Perform such other duties as may be required by the Bylaws, and other rules of the organization as requested by the United Thank Offering Board.
- b. The Vice President shall preside at all meetings of the organization in the absence of the President, or at the request of the President. Duties shall include:
 1. Arrange United Thank Offering Board and Executive Committee Meeting locations and site preparations in consultation with the Executive Committee;
 2. Make provisions for devotions at all meetings and see that spiritual focus is maintained;
 3. Assist in preparation of meeting agendas; and
 4. Perform such other duties as may be required by the Bylaws, other rules of the organization or as requested by the President or Board.
- c. The Secretary shall keep complete, recorded (taped), typed and accurate records of minutes of all meetings of the Board, shall give and serve notices of meetings, and have charge of the Minutes book, and shall perform such other duties and have such other powers as may from time to time be delegated to her by the President or Board.
- d. The Finance Officer shall be charged with the management of the financial affairs of the organization, acting under the supervision or direction of the President. The Finance Officer shall in general perform all the duties incident to that office and such other duties as from time to time may be assigned to her by the President or the Board. The Finance Officer shall not be authorized to open a checking, savings or any other account(s) with any banking and/or financial institution on behalf of United Thank Offering. The Finance Officer shall render at stated periods as the Board shall determine a written account of the finances of the organization and such report shall be physically affixed to the minutes of the Board of such meeting. All accounting ledgers shall be available for review by the Board at all times. The Finance Officer shall:
 1. Assure United Thank Offering operates in accordance with the financial practices and guidelines of the Domestic and Foreign Missionary Society (DFMS);
 2. Have thorough understanding of the “accounting practices and procedures” used by the Domestic and Foreign Missionary Society (DFMS);
 3. Serve as Chairman of the Finance Committee;
 4. Collect, process, approve and retain a file copy of all reimbursement documentation before forwarding to the United Thank Offering Coordinator for delivery to the Chief Financial Officer of The Episcopal Church for distribution of payment.
 5. Educate United Thank Offering Board Members on financial and budgetary matters.
 6. Assist in preparation of Board Meeting Agendas;
 7. Be responsible for providing records for an annual audit of United Thank Offerings finances as required by the Domestic and Foreign Missionary Society (DFMS);
 8. Present a Triennium Budget for approval by the United Thank Offering Board;
 9. Perform other duties as required in the Bylaws, other rules of the organization, or as requested by the President or the United Thank Offering Board.
- Section 5: Vacancies shall be handled as follows: The office of President shall be filled by the Vice President and the positions of Vice President, Secretary and Finance Officer shall be elected by the members of the United Thank Offering Board.

Section 6: Any officer, assistant officer and/or agent elected by the United Thank Offering Board will be removed from the United Thank Offering Board by a majority vote of the United Thank Offering Board, whenever in its judgment the best interests of United Thank Offering will be served thereby.

Section 7: The other officers, if any, shall perform such duties as are generally performed by officers with equivalent restrictions on title, if any, and shall perform such other duties and exercise such other powers as the President or majority of the Board shall request and/or delegate.

ARTICLE V

Meetings

Section 1: There shall be at least two (2) meetings per year of the United Thank Offering Board. All meetings of the United Thank Offering Board are mandatory.

Section 2: The first scheduled United Thank Offering Board Meeting after the Triennial Meeting shall include orientation and training.

Section 3: Special Meetings of the United Thank Offering Board may be called at any time by the President or by five (5) members of the Board. All members shall be given at least twenty-one (21) days' notice of Annual Meeting and at least seven (7) days' notice of Special Meeting.

Notice of meetings may be given personally or by first class mail, email, telegram, cablegram, telex or facsimile transmission and shall be deemed given when mailed or when the telegram, cablegram, telex or facsimile transmission is sent, addressed to the member at his or her business or residence. No other business but that specified in the notice may be transacted at such Special Meeting without consent of at least seventy-five percent (75%) of Board members present at such meeting, except Business associated with removal of Board member or Officer of the Board or election of Officer(s). The removal of Board member(s), Officer(s) of the Board or amendments to the Bylaws shall be transacted only in notice. Notice of any such meeting or of the purpose of a Special Meeting may be waived by an instrument in writing. Attendance of a Board Member at a meeting shall constitute a waiver of notice of such meeting and waiver of any and all objections to the place of the meeting, the time of the meeting, the manner in which it has been called or convened, and of notice of the purpose of the meeting, except when a Member states, at the beginning of the meeting, any such objections or objections to the transactions of the business. Any meeting of the United Thank Offering Board may be held within or outside these United States of America, such place as may be determined by the President and/or Vice President.

Section 4: Members of the United Thank Offering Board or any committee thereof may participate in any meeting of the United Thank Offering Board or any committee thereof by means of conference telephone or similar communication equipment of which all persons participating in the meeting can hear each other and such participation in a meeting shall constitute presence in person at such meeting.

Section 5: Each voting Member of the United Thank Offering Board shall be allowed to vote either in person or by signed and notarized proxy. Proxies shall be accepted ONLY in the case of medical or family emergencies.

Section 6: Regular business presented at United Thank Offering Board Meetings shall be decided by a majority vote of those Members present.

Section 7: A quorum for the transaction of any business shall be seventy-five percent (75%) of the United Thank Offering Board. If a quorum is present and except otherwise specifically provided in these Bylaws, the United Thank Offering Board may act upon a majority vote of the United Thank Offering Board members present at the meeting. Every member of the United Thank Offering Board shall have one vote.

ARTICLE VI

Business

- Section 1: These Bylaws shall become effective upon their approval by a majority of the members of the United Thank Offering Board and subsequent approval by the Executive Council of The Episcopal Church.
- Section 2: The affairs of United Thank Offering shall be controlled and administered by the United Thank Offering Board, consisting of fifteen (15) members as set forth in Articles II and III.
- Section 3: The United Thank Offerings shall conduct all business within accordance to The Constitution and Canons of the Episcopal Church, policies of the Domestic and Foreign Missionary Society, Memorandum(s) of Understanding(s)/Letter(s) of Agreement(s) between the Domestic and Foreign Missionary Society and United Thank Offering and the Bylaws and Policies and Procedures of the United Thank Offering; shall be accountable to the Executive Council and General Convention regarding the business of United Thank Offering and submit a written report(s) concerning said business.
- Section 4: The United Thank Offering shall present the names of those elected to the United Thank Offering Board to the first meeting of the Executive Council of the Episcopal Church following General Convention for confirmation.
- Section 5: The United Thank Offering Board shall (but is not limited to):
- a. develop and implement strategic plans, policies and criteria;
 - b. provide education for the United Thank Offering network;
 - c. plan communication strategy;
 - d. provide tools and materials;
 - e. attend all Board meetings and any special meetings or training for the organization;
 - f. serve as Triennial Meeting delegates;
 - g. award United Thank Offering grants; and
 - h. publish Annual Reports of United Thank Offering Board activities.
- Section 6: Any and all Ingatherings contributions and interest earned thereon shall belong to United Thank Offering and will be distributed through awarded grants only.
- Section 7: The President, Vice President and Finance Officer of the United Thank Offering Board shall review contract(s) for vendors at the approval and direction of said Board, in the name of and on behalf of United Thank Offering and such authority may be general or defined in specific instances as authorized by these Bylaws. Document(s) shall be submitted after review of the Legal Department of the Domestic and Foreign Missionary Society and approval of the United Thank Offering Board to the appropriate signatory for the Domestic and Foreign Missionary Society and United Thank Offering Board.
- Section 8: The United Thank Offering Board shall keep correct and complete books and records of account and also shall keep minutes of all United Thank Offering proceedings, to include committees having any of the authority of the United Thank Offering Board and shall keep at its principal office a record giving names, addresses and telephone numbers of current United Thank Offering Board Members.
- Section 9: The United Thank Offering Board by resolution adopted by the entire Board may designate one or more committees, including an Executive Committee which shall have the full power and authority of the Board except as limited in these Bylaws. Each such committee shall consist of at least three (3) United Thank Offering Board members. Each such committee, to the extent provided herein or in such

The Executive Council

resolution, shall have the authority of the United Thank Offering Board. However, no such committee shall have authority as to any of the following matters.

- a. The dissolution, merger or consolidation of the organization;
- b. the designation of any such committee or changing the number of members of the United Thank Offering Board or the filling of vacancies in any committee;
- c. the amendment or repeal of these Bylaws or the adoption of new Bylaws;
- d. the amendment or repeal of an resolution of the United Thank Offering Board that by its terms cannot be amended or repealed except by the action of the United Thank Offering Board.

Section 10: The United Thank Offering Board shall interpret the United Thank Offering Bylaws. The United Thank Offering Board's decision being final except in the matters affected by the Constitution and Canons of The Episcopal Church and the Bylaws and Policies of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Section 11: Members of the United Thank Offering shall not be entitled to compensation for their services as members. By resolution of the Board, either specific and limited or general and continuing, reasonable travel, hotel and other expenses may be allowed for attending and returning from any meeting of the United Thank Offering Board or for attending and returning from any meeting of the Executive or any other Committees or in connection with the affairs of the United Thank Offering as provided in the Policies and Procedures. A member shall be barred from serving United Thank Offering in any other capacity and receiving reasonable compensation for such other services.

Section 12: Vacancies created by the death, resignation, incapacity of any Board member, shall be filled by the Province the person represents or by the United Thank Offering Board in the case of a Member-At-Large or by the Presiding Bishop in the case of the Executive Council member and by the Presiding Bishop, President of the House of Deputies and United Thank Offering President in case of an Appointed Member.

- a. When a Member-At-Large is replaced, the person must be from a Province that does not currently have a Member-At-Large and the vacancy caused by moving a Province Representative to a Member-At-Large slot will necessitate following procedure for Province to select a new Province Representative.

Section 13: Upon liquidation or cessation of the activities of United Thank Offering, the assets (physical, financial and intellectual), will revert to the Domestic and Foreign Missionary Society and shall be used first to satisfy all debts and other encumbrances against United Thank Offering.

- a. To the extent not used as indicated above, all Ingathering contributions and interest earned therein shall be used for missionary work; and
- b. Trust Funds will be resolved in accordance with the trust and fiduciary responsibilities of the Trustees.

Section 14: Any action required to be taken at a meeting of the United Thank Offering Board, or any action that may be taken at a meeting of the United Thank Offering Board, may be taken without a meeting if a consent in writing, setting forth the action so taken, shall be signed by all the Board members and be filed with the minutes of the proceedings.

ARTICLE VII

Executive Committee

Section 1: The Executive Committee shall consist of the President, Vice President, Secretary and Finance Officer.

Section 2: Meetings shall be called by the President or by the written request of two (2) members of the committee. The Secretary shall keep minutes of all Executive Committee Meetings.

Section 3: The Executive Committee shall act for the United Thank Offering Board between meetings. It shall have the authority to handle policy pertaining to the operations, structure and finances of United

Thank Offering. It shall have authority to designate expenditures pertaining to previously awarded grants. The Executive Committee shall not modify any action taken by the United Thank Offering Board.

ARTICLE VIII

Committees

- Section 1: Communications - The Communications Committee shall be responsible for communicating United Thank Offerings purpose and work to varied publics through its printed inspirational materials, electronic means, audiovisual productions and publications.
- Section 2: Continuing Review - The Continuing Review Committee shall monitor and provide continuing evaluation of the work in all areas of United Thank Offering.
- Section 3: Covenant Network - The Covenant Network Committee shall be responsible for communications between all autonomous provinces formerly of The Episcopal Church, those who are emerging as autonomous.
- Section 4: Diocesan Network - The Diocesan Network Committee shall be responsible for the expansion of support at every level of leadership throughout The Episcopal Church, including but not limited to the UTO Diocesan Coordinator network.
- Section 5: Face To Face – The Face To Face Committee shall be responsible for developing, organizing and implementing training for United Thank Offering Diocesan Coordinators and others.
- Section 6: Finance - The Finance Committee shall be responsible for reviewing and accounting for all United Thank Offering finances, as well as preparing a budget for each triennium.
- Section 7: Grant - The Grant Committee shall be responsible for reviewing applications, printing educational materials, providing training and the preparation and distribution of Granting materials.
- Section 8: Memorial and Gift Trust Fund - The Memorial and Gift Trust Fund Committee shall be responsible for the promotion of the Memorial and Gift Trust Fund and maintenance of appropriate records.
- Section 9: Triennial Meeting - The Triennial Meeting Subcommittees shall oversee the planning and implementation of the various presentations and activities of United Thank Offering related functions held at the Triennial Meeting.
- Section 10: Special committees shall be appointed by the President with the approval of the United Thank Offering Executive and/or United Thank Offering Board.

ARTICLE IX

Staff

- Section 1: The United Thank Offering Board President will from time to time meet with the Officers of the Domestic and Foreign Missionary Society (DFMS) and the person who shall be designated the United Thank Offering Coordinator.
- Section 2: United Thank Offering shall have an office at the principle location of the Domestic and Foreign Missionary Society.
- Section 3: The United Thank Offering Coordinator shall be responsible to the United Thank Offering Board and the Officers of the Domestic and Foreign Missionary Society (DFMS) for work undertaken on the basis of a Letter of Agreement at the time of appointment or renewal of appointment and in concert with a Memorandum of Understanding between the United Thank Offering Board and the Officers of the Domestic and Foreign Missionary Society (DFMS) concerning the responsibilities of the Coordinator as a member of the Staff of the Domestic and Foreign Missionary Society and as the United Thank Offering Coordinator.

Section 4: The United Thank Offering Coordinator serves at the will of the United Thank Offering Board and the Officers of the Domestic and Foreign Missionary Society, subject to the personnel policies and procedures of the Domestic and Foreign Missionary Society and applicable state laws.

ARTICLE X

Conflict of Interest

Section 1: In all business relationship established on behalf of United Thank Offering no member of the United Thank Offering Board shall or will inappropriately benefit or accept personal gain per the United Thank Offering.

Section 2: All in authority shall protect the interest of United Thank Offering and its reputation against actual or potential conflicting interests of outside parties, as well as any participants.

Section 3: All in authority shall avoid personal transactions or situations in which conflicts or situations might be construed as conflicting with United Thank Offering.

Section 4: All business of the United Thank Offering Board requires prior approval. No business is to be transacted on behalf of United Thank Offering without the knowledge of the United Thank Offering Board President and/or the United Thank Offering Board Executive Committee. Should a United Thank Offering Board Member deliberately disregard these rules and/or regulations of the United Thank Offering, legal action will be taken.

ARTICLE XI

Disciplinary Action

Section 1: Disciplinary action shall be enforced for the following reasons:

- a. Failure or refusal to adhere to the United Thank Offering Bylaws, United Thank Offering Policies and Procedures, United Thank Offering Oath of Confidentiality and the Policies of the Domestic and Foreign Missionary Society.
- b. Consistently failing or refusing to perform the duties assigned by the President, Executive Committee and Committee(s) Convener(s);
- c. Exhibiting combative, obstructive and unethical behavior; and
- d. Failing to meet United Thank Offering Board member qualifications.

Section 2: Strongly felt disagreements or unpopular viewpoints are not grounds for Board dismissal however, if the Board member continuously disrupt meetings, that Board member shall be removed from the United Thank Offering Board.

Section 3: A United Thank Offering Board member shall be removed by a majority vote of the United Thank Offering Board at a Regular Board Meeting.

ARTICLE XII

Amendment

Section 1: The United Thank Offering Board may propose amendments to the Bylaws, with such amendments to be adopted by the United Thank Offering Board, if there is a two-thirds (2/3) vote of approval by the United Thank Offering Board and subsequent approval by the Executive Council of The Episcopal Church; provided, however, that the Bylaws at no time shall contain any provision, inconsistent with law, the Constitution and Canons of The Episcopal Church or policies of the Domestic and Foreign Society.

ARTICLE XIII

Intellectual Properties

Section 1: All official pins, trademarks, copyrighted works, and other intellectual properties used or distributed by United Thank Offering shall be approved by the United Thank Offering Board.

ARTICLE XIV

Parliamentary Authority

Section 1: The current editions of Robert's Rules of Order Newly Revised shall be the Parliamentary Authority for all matters of procedure not specifically covered by the Bylaws or special rules of order adopted by the United Thank Offering

Agencies & Boards

The Board of the Archives of the Episcopal Church

Membership

Mr. Newland F. Smith, III, <i>Chair</i>	Chicago, 2012
The Rev. Jennifer Baskerville Burrows, <i>Vice-Chair</i>	Chicago, 2015
Ms. Jeannette Huey, <i>Secretary</i>	Missouri, 2015
Ms. Patricia Abrams	Chicago, 2015
The Rt. Rev. J. Neil Alexander	Atlanta, 2015
The Rt. Rev. David Alvarez	Puerto Rico, 2015
The Rt. Rev. Joe Burnett:	Maryland, 2012
Mr. Mark J. Duffy, <i>Canonical Archivist</i>	Texas, <i>ex officio</i>
Mr. A. Donald Evans	South Carolina, 2015
The Rev. J. D. Godwin	Dallas, 2015
Mr. Lawrence R. Hitt, II	Colorado, 2012
The Hon. Byron Rushing	Massachusetts, 2012

Summary of Work

The Board of Archives directs the Church's archives and records program and the Canonical Archivist who is charged to manage and care for current and future historical assets of the General Convention, the DFMS, and the wider Episcopal Church. The Board approves and recommends policy to the Executive Council and establishes goals for the Archives that strengthen the mission priorities of the General Convention. In this triennium, the Board gave considerable attention to what is essential and what is possible for an archival facility for The Episcopal Church within the current structures and economic realities. The Board is particularly excited even in these difficult budgetary times by the progress reported by an accomplished staff to develop baseline requirements and open-source technologies for a Church-wide digital repository to acquire electronic records of permanent value to The Episcopal Church.

Progress Report on a New Archival Repository

Since the Board's last report to Convention, the key elements of the Archives Strategy Committee's 2007 report continue to guide the work of the Archives Board, the Archives Strategy Committee, and the Executive Council and hence bear repeating:

- A broad consensus emerged across the several study groups and constituencies that the Church must own its Archives and locate them in a place of optimal future value.
- The Project's goal of sustainability is based on theological and practical considerations that complement the Church's teaching and resources.
- The bricks and mortar of Archives is but the enclosure for a research center that will promote The Episcopal Church's mission, story and visibility in the wider community.
- The Archives and Mission Research Center must be supported by leadership across the Church and be funded by a coordinated strategy of church-wide giving.

After an intensive seven-month period of due diligence, The Episcopal Church completed the purchase of a city block (Block 87) in downtown Austin adjacent to St. David's Episcopal Church. The Archives Strategy Committee in its October 2009 report to the Executive Council made four recommendations, one of which called for, "a flexible, task-oriented structure to oversee both the funding development and the construction/land development" and asked for a budget of \$525,000 for the comprehensive campaign and project development.

The Executive Council opted instead to reassign the Convention funding for Archives to support the Mission Funding Office and to establish an advisory committee to the Standing Committee on Finances for Mission rather than re-appoint the Strategy Committee. These decisions resulted in two years of delay in moving the Archives Project forward. Over the course of three years of fund-raising by the Mission Funding Office, no progress was made in identifying potential major donors. Staff changes in the Mission Funding Office occurred in February 2011, and by mid-July a new Interim Director of Mission Funding had been appointed. Meanwhile, the Austin property is generating net income as a parking lot each month, which is being used to pay interest and reduce principal on the DFMS line of credit.

In January 2011 the third iteration of the Archives Strategy Committee met and began to review the decisions of the past two years in light of reduced circumstances. The Board and Council's Strategy Committee have approved a new case statement for the campaign for the Episcopal Archives and Mission Research Center, "Many Voices: One Church." The Board has also affirmed the Strategy Committee's plan to have a regional fund raising presence in Austin in coordination with the new Mission Funding staff in New York in order to identify donors and cultivate gifts from across the Church. The Board supports the Strategy Committee's request for an Archives Project Budget of \$730,000 to implement regional fund raising work and support the Archives staff in project administration in the next triennium.

The delays and confusion of the recent triennium have led several observers on Executive Council, the Board and its leadership to consider strengthening the Board's ability to guide the Project with wide but manageable input and decision making authority. At its September meeting, the Board authorized an investigation of the needed steps for obtaining 501(c)(3) recognition under the Internal Revenue Code of 1986 as authorized in the third resolve of the General Convention Resolution 2006-A143, "Relocation of The Archives of the Episcopal Church."

As a result of countless hours of volunteer work by members of the strategy committees and the Archivist, and the contracted services of a project management team including, contractors, attorneys, and architects, The Episcopal Church has developed a compelling conceptual design for an Archives and Mission Research Center that will also satisfy city planning requirements. The project promises to be sustainable in that the Church has an ownership interest, an appreciating asset, and an ongoing revenue stream to support operations. The challenge for the leadership of The Episcopal Church remains to organize a coordinated comprehensive fund raising campaign. The new Chief Operating Officer met with key parties in December 2011 and inspired the group to hold steady with our original vision in the hope that we can fully explore the potential of the Austin plan or at least the best alternative to it. Throughout this effort, the Board has been acutely sensitive to the difficult environment of external and internal pressures that test the Church's capacity and argue for flexibility and resourcefulness. The Board continues to discern a path that is flexible and faithful to the Archives' importance and role in claiming the Church's identity.

Other Highlights

The Archivist's report that follows captures the highlights of the many archives and records programs underway to support the management of vital and historical information Churchwide. The Board recognizes a few of these as outstanding accomplishments in the triennium.

DFMS Records Retention Policy

The Board recommended and Executive Council adopted a comprehensive policy on record keeping and retention, which includes special provisions for securing electronic records. Supported by management, these policies will secure the administrative, governance, and historical records for the Church, especially the virtual formats of digital media.

Digital Archives of the Episcopal Church

New additions to the Digital Archives include the *Acts of Convention 2009*, the *Blue Book* reports and several digitization projects including work with Standing Commissions and Committees that will bear fruit in the coming years. The Digital Archives fills the information requests of many thousands of Episcopalians each year.

General Convention and Governance

The Board fully endorses the Archives' research role on behalf of the legislative process and its scrupulous editorial work on the Constitution and Canons within the Secretariat. This triennium, the staff created several web accessible archives and research libraries for a half dozen interim bodies covering areas of liturgy, canons, structure, anti-racism, and policy. More telling in terms of return on investment is the many thousands of dollars that the Church has saved by the considerable litigation support performed by the Archives staff on behalf of the continuing dioceses and Title IV matters.

The Catherine Deahl Fellows Bequest

The Board expresses deep appreciation for the gift of \$346,397 from the estate of Catherine Fellows in memory of her mother, missionary Catherine Deahl. Ms. Fellows maintained a long research relationship with the Director as she prepared a manuscript on American missionaries in China. The Board designated these trust funds for the preservation and educational use of the Church's archives in the area of foreign mission.

Financial Report for the 2010-2012 Triennium

Archives/Records Management Expenses

	2010	2011 <i>estimated</i>	2012 <i>projected</i>	<i>Total projected</i>
Salaries and Benefits	593,536	653,376	673,052	1,919,964
Rent, Facilities, Storage	58,000	59,000	60,000	177,000
Digital Information Services	2,210	72,553	85,033	159,796
Operations	68,020	93,159	91,052	252,231
Total	\$ 721,766	\$ 878,088	\$ 909,137	\$ 2,508,991

Board of the Archives Expenses

	2010	2011 <i>estimated</i>	2012 <i>projected</i>	<i>Total projected</i>
Administrative	0	725	725	1,450
Board Meetings	5,648	14,456	10,195	30,299
Total	\$ 5,648	\$ 15,181	\$ 10,920	\$ 31,749

Goals and Objectives for the 2010-2012 Triennium

The Archives Board is prepared to take a stronger, more prominent role in directing the future course of the Building Project rather than relying as we have on layers of detached committees. In some respects, the lack of progress of the past triennium could not have been avoided as we felt the impact of the economic downturn and the inadequate staffing and funding in the DFMS fundraising office. Our primary goal of this next three years is to work directly with new DFMS management and professional consultants and specialists to move the Building Project forward to the new stage. If our efforts to develop a structure in Austin are not fruitful, the Board will pursue alternatives mindful of the high professional requirements and service criteria that have guided the Project. In support of this goal, the Board has begun to investigate how it might restructure itself into a more agile governance unit of General Convention and the DFMS.

A second major area of concern that comes before every meeting of the Board is the precarious state of the Church's electronic records and communications. The team of professionals working in the Church Archives has equipped us with the knowledge, skills, and even some of the low-cost open-source tools that can help us capture and preserve data in permanent archival formats. The Board will continue to advise them on how to implement this priority goal for Church-wide advantage. Advanced information technology will be essential to secure electronic records of the DFMS, General Convention and the canonical filings of the dioceses and parishes. We will watch this work closely and advocate to resources to secure these information assets for future use.

The Board recognizes its responsibility to oversee the work of the Canonical Archivist and to be as supportive as possible to the goals and many projects undertaken by the curators of The Episcopal Church's archives. We have a particular interest in using the variety of our experiences and involvements to enhance the diversity and depth of the historical collections. To that end, the Board will be more active and intentional in assisting with acquisitions and collection development.

Budget Appropriation, 2013–2015 Triennium

Archives, Records and Information Management

	2013	2014	2015	Total
Salaries and Benefits (est.)	692,661	713,440	\$734,844	\$2,140,945
Rent	69,000	69,000	69,000	207,000
Operations	93,699	93,699	93,699	281,097
General Convention/Digital Information Services	50,977	50,977	50,977	152,931
Churchwide E-Archiving Systems	73,333	73,333	73,333	219,999
Total	\$ 979,670	\$ 1,000,449	\$ 1,021,853	\$ 3,001,972

Board of the Archives

	2013	2014	2015	Total
Non-Staff/Consultants	0	0	0	0
Board Meetings	12,000	12,000	9,000	33,000
	\$ 12,000	\$ 12,000	\$ 9,000	\$ 33,000

Report of the Archivist

Research in the Archives this triennium has aptly paralleled the interests and themes that dominate conversation about change in and around the Church. Some questions focus on re-discovering the well springs of Episcopal identity in worship, polity, social service, and global involvement as a historically sensitive way of creating new tools for directing change. Alternately, other questions arrive framed in the anxieties of the cultural environment and reflect impatience with past accretions of practices perceived to hamstring new and urgent reforms. Both approaches carry the past as a prologue to the ensuing debates. Not completely lost is the subtle difference between using the legacy story to shape a hopeful mission future, and using the past to exercise leverage over the present unsettled state of ecclesiastical affairs. These are not trivial concerns as we believe the Church's changing attitude towards its own past will have a direct bearing on how it ultimately stewards the treasure of its archives and historical collections.

This triennial report is submitted at a time when the Archives has completed a period of adjustment during which we reconstituted key positions within the curatorial staff and examined our strengths in light of the evolving Church and its mission in these challenging times. The twenty-three percent budget reduction taken at the last General Convention profoundly affected the Archives as it did other departments. Most inimical was the unfavorable impact and sudden halt to progress on a new archives building. Monies allocated by Convention for the building project were re-designated by Executive Council and management to support an implausible and inexperienced fund raising office that could not produce results. In this triennium, the Archivist has funneled energy into a maintaining a focused message on the need for a unified, sustainable solution. Still, we acknowledge the effects of reduced staff and finances and a gnawing ambivalence of Church leadership and institutions to take on the complexity of buildings and construction. The prospect of regaining momentum in an adverse climate of economic and organizational stress is clouded and doubt outweighs vision for creating a revenue generating property in downtown Austin.

All parties acknowledge the acute need for securing better space to support the Archives' mission. In recent decades, the Church has pared away numerous resource centers and special libraries that supplied organizational memory to ministries and leadership in The Episcopal Church. Today, we have a very few internal or external entities that can substitute for the services of the Church Archives. It exists because The Episcopal Church needs its history and the ecclesiastical and civil claims that are supported by the documentary record. Poor physical housing of archives can be accommodated only up to a point before the quality of the holdings and the administrative services are severely compromised. Impaired physical functionality directly undermines the Archives' ability to sustain the Church's institutional memory.

The ambivalence that has settled on the building project will break open into something new, which leaves the curators to ponder how the Archives can strengthen its role as a Churchwide steward of identity. After a long period of recruitment and training, we can report that the Archives entered the last year of the triennium in a much better place that it began. By the end of 2011, the staff had moved beyond a maintenance mode to re-conceptualizing new information systems to meet the expanding digital communication of a networked Church. The building dilemma will eventually find a satisfactory outcome. Our priority is to keep the archives in optimal shape in order that the new repository can be fully recognized as a tremendous gift to the future Church.

Research Services

The recruitment of a new Research Archivist was an opportunity to reshape the Archives' research services. The emphasis in recent years has been to deliver a polished research product to Church leadership in the General Convention, the Domestic and Foreign Missionary Society, the dioceses, and affiliated organizations. Use of the Archives by these primary stakeholders was heavy throughout the post-Convention period in the topical areas of litigation support, structure and governance, liturgy, racism, domestic poverty, and various public policy issues.

The Archives fields approximately a thousand reference and contact questions annually. Statistics show that 70% of all users of the Archives self-identify as Episcopalians – a low estimate as we do not require that this information be given. The in-depth institutional research, some of which can take several days to research and package, is the most measurable. Feedback indicates it is also the most well regarded service. For the recent three-year period, research reports amounted to 648 (2009), 560 (2010) and 582 (2011). Since General Convention 2009, the Archives has had to close its Reading Room one day a week (Fridays), and now requires a formal appointment to visit as space and staff limitations have combined to curtail our availability for easy on-site use.

Online Research

Wide use of the Archives is made through the Digital Archives and the Archives Website (<http://episcopalarchives.org>). While we experienced a considerable delay in posting new information to the website, the existing historical data continued to attract an important number of individuals who query the online archives for specific information. The number of unique URL hosts (or individual users) served by the Archives Website has remained encouraging: 83,060 (2009), 64,452 (2010) and 71,304 (2011). On average, about 49% of the content is taken from the Digital Archives and a remarkable 25% of content is drawn from the Archives' exhibit on African-American Episcopalians.

The Archives uses the Digital Archives to anticipate questions from audiences who share similar information interests. We describe in the section on Digital Archives below three websites the curators constructed to assist CCABs with their triennial assignments. The websites allowed the staff to prepare broad thematic responses rather than customizing individual replies. Web-based delivery formats are early experiments in using Internet technology to collect and disseminate locally created electronic data in systematic ways.

Legal Research

The Archives gave priority in this reporting period to providing litigation research support. Time-sensitive research was conducted for legal counsel involved in the recovery of assets for several reconstituted dioceses and for a half dozen other dioceses with departing congregations. Other requests concerned Title IV discovery and investigation. These requests required researching the historical relationship of parishes to the parent bodies in order to demonstrate an unbroken record of affiliation to The Episcopal Church. Digitization made the work more efficient, but also required close attention to authenticate documents for later depositions. Apart from the higher quality of information that a knowledgeable staff can produce, the Archives saved the DFMS and the dioceses substantial sums in legal research costs. That is not to say there were no costs, but these were absorbed by letting other tasks fall aside to free up staff time. Since late 2008, the Archives could have easily employed one full time professional staff person for 6 months of legal research and one full time support staff person for 2 months in litigation support.

Digital Archives

Progress in developing the Digital Archives was also severely delayed by the budgetary impact and the related loss of experienced staff. By late 2011, the Archives had recruited a new Digital Archivist and reestablished the gains of previous triennia. The impact was nonetheless profound in terms of the limited offerings we could make to the Church through the Archives Website in this reporting cycle. It bears mention that the technology and expertise needed for today's information management of archives and records require specialized skill sets and professional commitments that are not easily obtained, especially for organizations in turmoil. The staff engaged the following digital archives projects in this reporting cycle.

Reports to General Convention (The Blue Book), 1976–2009

A new information resource added to the Digital Archives in the triennium is the compilation of official reports of the standing commissions, committees, agencies and boards of the General Convention. Gathered every three years in the "Blue Book," the reports contain the summary thinking of the Church in deliberation. As a single searchable data set they are historically impressive. The Digital Archive contains 370 searchable PDF reports spanning the contemporary period and enhanced with topical indexing that will aid users in locating content.

The Acts of Convention 2009

The Acts database is an authenticated archive of the resolutions of the General Convention. Staff improved the 2009 *Acts* by adding a new text field entitled "Source Documents," which attaches to the resolution any text endorsed or authorized by General Convention as an official statement. Online publication of the 2009 data was much delayed until the end of 2011 by the loss of staff and key institutional knowledge in the General Convention Office. The curators repaired numerous errors by conducting a full resolution audit. The *Acts* database stands as the authentic version of the Convention's actions.

Resolution 2009-C056 to Study Liturgies for Blessings

The Archives collaborated in this triennium with the Standing Commission on Liturgy and Music to host a Digital Archive (<http://www.episcopalarchives.org/SCLM/>) of historical materials that stakeholders have used to study liturgical precedents and discussions of same gender blessings. The curators gathered and prepared liturgical resources from the Archives and other disparate locations. The site contains commitment liturgies, official statements of the Church, diocesan reports, writings of acknowledged authorities, and the work of the Commission itself. This collaboration

between SCLM and the Archives is a model for using existing primary sources to build new resources in digital versions for future re-interpretation.

Resolution 2009-A143: Responding to the Church's Call on Racism.

In 2009 General Convention extended the Church's commitment to anti-racism and asked each diocese to name a Day of Repentance, to observe that event by holding a Service of Repentance, and to begin a study of the ways in which each diocese benefitted from the institution of slavery and the segregation and discrimination that was its legacy. The curators assisted the Executive Council's Committee on Anti-Racism in documenting these responses. The Archives has contacted each diocese and created an online register of diocesan responses, including many of the primary study documents requested by General Convention. The resources gathered from these contacts will become a permanent part of the Archives' electronic holdings in its Afro-Anglican Archives.

Episcopal Church Digital Repository.

The curators have conducted a first research phase on several open-source software solutions for the development of a digital repository. The digital repository will serve the church-wide community by creating a vehicle by which dioceses and parishes can directly deposit their permanent electronic records (e.g., Journals, annual reports, publications, etc.) with the Archives. As of this report, potential repository software has been selected and the curators have begun training in the specifics of repository software management in a test environment. This is a very exciting program that will directly aid dioceses and parishes in preserving historical data and "e-filing" appropriate documents as required by the canons, but the project is contingent on funding (see the Archiving Electronic Records section below).

Policies Website and Portal.

At the request of the Executive Council's Standing Committee on Governance and Administration for Mission, the Archives compiled an authoritative report on existing policies, guidelines and formal practices of the Domestic and Foreign Missionary Society. This thirty-year retrospective made it possible, utilizing collaborative software at the DFMS headquarters, to post a central library of current policy information. The curators were instrumental in designing the software interface and populating the content of a new intranet site that will bring central operational documents to each employee's desktop.

The Episcopal Text Center

The Archives continued to pursue its long range goal to develop an electronic Episcopal Text Center – a selective historical resource of key digital records on important concepts and movements within The Episcopal Church. Work began with the preparation of unique primary materials for digital scanning, creation of metadata descriptions, and vendor selection. The acquisition of digital copies – which may come to replace the originals in many cases – underscores the importance for the Archives to develop a robust digital repository to which we can entrust long-term preservation of large data sets even as we make them available online. The following list describes some of the projects underway in this reporting cycle.

Ecclesiastical Trial Court Records

Although digitization began on this project and was delayed, the Archives is committed to digitization and creating electronic access to this material, which will be a valuable aid to chancellors and canon lawyers.

The Witness

No longer in publication, this periodical was a key Episcopal voice of social justice ministry for half a century. As the repository for the magazine, the Archives completed a partial digitization with hopes of future funding for Web publication.

Episcopal Church Clerical Directories

The directories from 1875 to 2006 have been scanned to archival standards. Publication awaits database development and funding. The historical value of the archive is clearly demonstrated by daily research use of the paper copies.

Journals of General Convention

The complete set of Journals from 1786 have been scanned and authenticated. Processing and online publication of these volumes await funding and an upgrade of the Archives Website.

Archives Oral History Collection.

This collection is a set of unique personal testimonies and reflections on ministry and mission. The fragile physical state of the original tape recordings requires that we begin digital conversion for preservation. The first round of digital reformatting in 2011 included: 52 taped interviews (1974–1975) by John Shelby Spong with and about Presiding Bishop John Hines; 102 recordings from the archive of the Episcopal Women’s History Project; 18 oral histories on the development of the 1979 Book of Common Prayer, and 16 interviews of missionaries conducted at the *Everyone, Everywhere 2008* conference.

Acquisition of Records and Archives

Cultivating relationships with donors in a de-centralized organization of volunteer leaders and diverse networks is a logistical management challenge. Increasingly, the important conversations are taking place in electronic spaces that individuals are not saving in a permanent format. In place of a full-fledged digital repository, the Archives published and distributed guidelines for the retention of electronic mail. For general electronic text files and data sets, however, we are still entirely dependent on the recordkeeping skills of our donors and manual systems of data transfer.

The Archives accessioned approximately 593 cubic feet into the Austin repository in the reporting period: 95 (2009), 158 (2010), and 340 (2011). Formal acquisition of electronic records from private donors was approximately 1 terabyte: 303 GB (2009), 208 GB (2010) and 490 GB (2011). A small sample of the diversity and importance of donations to the Church Archives for the period 2009–2011 follows:

- Portrait of James DeWolf Perry, c. 1930, .1 cf. (Stuart and Sue Feld)
- Records of the House of Deputies President, Pamela Chinnis, c.1975–2000, 4 cf. (Ann Chinnis)
- Personal Papers of Ruth Meyers, 1983–2000, 1.3 cf. (Author)
- Records of the Standing Liturgical Commission, 1985–1997, 1.0 cf. (Ruth Meyers)
- Historical Collections of Peter Carey, c. 1900–2007, .3 cf. (Author)
- Papers of Nigel Auld Renton, 1962–2008, 9.4 cf. (Author)
- Papers of Juan C. McCarthy, Missionary (Cuba), 1866–1931, .01 cf. (John McCarthy)
- Records of Province I, Papers of the Executive Director, 1983–2007, 2.3 cf. (Province I)
- Papers of William White, 1772, 1823, .01 cf. (Episcopal Divinity School)
- Audio Recordings of Edward West, c. 1975, .2 cf. (Seminary of the Southwest)
- Papers of John B. Kelley, Missionary (Costa Rica), 1957–1965, 2009, .1 cf. (Author)
- Papers of Dennis B. A. Berk, Missionary (Zambia), 2003–2006, .3 cf. (Author)
- Memoirs of Caroline Hamlin Sanford, c. 1925, .1 cf. (Charlotte S. Sanford)
- Papers of the William B. Spofford, Jr., 1938–2009, 6.3 cf. (Author)
- Scrapbook of Nancy Roberts, 1967–1977, .25 cf. (Gainor Roberts)
- Records of The Educational Center (St. Louis), 1938–2003, 22 cf. (Author)
- Papers of Frank Sugeno, ca. 1955–1993, 5 cf. (Author)
- Records of the Historical Society of the Episcopal Church, 1925–2007, 7 cf. (Author)
- Scrapbook, Episcopal Church Mission in China, c. 1933–1935, .1 cf. (Charles A. Taylor)
- Records of Louie Crew, “The Anglican Pages” Website, c. 1996–2010, 457 MB (Author)
- Papers of J. Robert Wright, 1963–2011, 40 cf. (Author)
- Papers of William Green, 1951–2011, 32 cf. (Author)
- Papers of John Claypool, 1953–2005, 20 cf. (Ann Claypool Beard)
- Records of the House of Bishops Theology Committee, 1988–2010, 1 cf. (Author)
- Records of The Episcopal Network for Stewardship, 1996–2011, 1 cf. (Thomas Gossen)
- Records of the Center for Hispanic Ministries, 2003–2011, 3 cf. (Author)
- Records of the House of Deputies President, Bonnie Anderson, 2009–2011, 5.61 GB. (Author)
- Records of the Society of St. Margaret, 1873–2006, 55 cf. (Author)
- Records of the Trust Fund Committee, 1976–1998, 13 cf. (DFMS)
- Records of the Presiding Bishop’s Office, 1970–1993, 20 cf. (DFMS)
- Records of the Committees, Commissions Boards and Agencies, 1985–1996, 6 cf. (GC)
- Records of the Treasurer on War Claims and Reparations, 1945–1971, 1 cf. (DFMS)

Archiving Electronic Records

The Archives’ goal is to find inexpensive but effective ways to support a Church-wide electronic records acquisition program. Nearly every deposit of records, from private or organizational donors, is accompanied by unstructured electronic documents, (word processing, spreadsheets, etc.) or semi-structured data sets and collaborative work spaces

(e.g. the General Convention “Extranet”). Born-digital materials are now the *de facto* standard for original records being created by the DFMS staff, but also by many of our private donors.

From an asset management and liability standpoint alone, The Episcopal Church has fallen behind in what is expected of an organization, especially one that has experienced as much litigation as we have in the last two decades. Apart from that baseline requirement, the lack of investment in standard industry tools for intellectual property management presents a stunning lack of diligence in securing the Church’s administrative and organizational knowledge. Currently, there is no centralized mechanism or activity within The Episcopal Church to collect the numerous electronic Journals of Diocesan Conventions/Councils or the electronic annual reports and financial statements required by Canon. The same is true of the minutes and proceedings of all our CCABs, which create documents in the computer “cloud” and have made no provision for archiving the data.

The Archives Board will again submit a budget proposal to procure software management tools. In the meantime, we experiment with low cost, short-term technology solutions based on open-source solutions and systems that can be modeled for parishes and dioceses. By the end of this reporting cycle, the curators have begun research and development on three avenues of electronic records acquisition and preservation: (1) evaluating and implementing preferred low-cost email archiving systems for various platforms, (2) constructing the entry-level infrastructure necessary to qualify the Archives for basic certification as a “Trusted Digital Repository” under the ISO 16363 standard, and (3) customizing open-source software for receiving and managing electronic records as archives for permanent retention and access.

Collections Management

Online Presence and Archives Catalog

The curatorial staff is of one mind that the Archives’ goal of an online catalog is our most important project of the triennium. The complexity of the project lies in converting legacy data that is up to fifty years old and does not neatly translate to modern systems. The online catalog will be a key information window to complement the Digital Archives and a primary means of cultivating relationships with our users, donors, and other archival repositories of The Episcopal Church. The staff expects to recover our footing in this area and launch a product before General Convention 2012.

Not unrelated to the online catalog is the general accessibility to content through the Archives’ website, which still resides within a “Web 1.0” technology. In light of expected limitations on future funding, the staff conducted an assessment of our communications and marketing strategy. An RFP for implementing an open-source Content Management System (CMS) is in place and will guide an integrated information architecture for the Catalog, the Digital Archives, the Episcopal Text Center, and a portal for a Church-wide Digital Repository. On the basis of the specifications we have in place, the Archives hopes to design and launch a new Website in 2012.

Access to Archival Holdings

The use of interns and part-time professional staff allowed the Archives to achieve a moderate level of success in organizing several collections in the archival holdings. We exceeded the annual goal to process 40 cubic feet by an annual average of 55 cu. ft. The production of formal finding aids, detailed inventories and accretions to existing collections in this reporting period amounted to 21 cu. ft. (2009), 80 cu. ft. (2010), and 64 cu. ft. (2011). Our dependence on off-site storage utilizes a portion of staff resources simply to plan and execute the logistics of everyday inventory placement. This space-related redundancy of effort erodes work flow effectiveness. The staff prepared 210 cubic feet of material for off-site storage. The following finding aids and inventories are noted.

The Ellen Sitgreaves Vail Motter Manuscript Collection, 1827–1886 with later family additions to 1943, 1.3 cu. ft. The collection documents two generations of episcopal leadership in Samuel Bowman and Thomas Hubbard Vail and a wide correspondence with early Church figures.

Records of the Standing Liturgical Commission, 1985–1997, 2 cu. ft. These records from private donors cover liturgical changes in the period of trial usage and the introduction of expansive language.

Records of the Educational Center, 1938–2003, 24 cu. ft. The Archives completed a survey, appraisal and inventory in acquiring this major archive of a diocesan-centered incubator of Christian education curricula used by The Episcopal Church and other denominations.

Personal Papers of the Right Reverend Ian Theodore Douglas, 1984–2010. 25.3 cu. ft. The archive includes the author’s teaching and participation in Church bodies and Lambeth 2008.

The Papers of Nigel A. Renton, 1962–2008, 8.6 cu. ft. Renton’s papers are an example of activist lay ministry and involvement in liturgical reform and Church governance.

Records of the Evangelical Education Society, 1820–1998, 28.65 cu. ft. With national reach and programmatic scope, the archive of the Evangelical Education Society holds a remarkable history of a central theme in Episcopal Church culture.

Archives Liturgy Collection: Hymnals, 1799–1998, 11.35 cu. ft. The collection includes Episcopal hymnals and songbooks purchased and collected from private donations.

The Papers of the Reverend Daisuke Kitagawa, 1923–1970 with later family additions to 1990, 7.75 cu. ft. The author’s writings on civil rights, his reflections on internment and resettlement, and his ministry among Japanese American Episcopalians are now fully organized.

Records of the Cancionero “Songbook” Project, 2006–2011, 6 cu. ft. An ecumenical project team led by the Church’s Hispanic Ministry network created a comprehensive Spanish-language songbook. The Archives has acquired and described both electronic and paper files related to this project.

Records Administration

The Archives is responsible for records retention and archiving for the offices and employees of the Episcopal Church Center and the General Convention. In that capacity, our curator at the headquarters has focused on providing policy-level direction to employees, operational assistance in the organization and retrieval of recorded information, management of electronic files, and the disposition of non-current records. Between 2009 and 2011, the Archives’ Records Management Office received 931 cubic feet of temporary or permanent records for storage in the New York Record Center, and destroyed 519 cubic feet of obsolete material. At this time, the Archives does not have the capacity to archive electronic records, which are stored for a period of time (or destroyed) by the ECC’s technology department.

Archives staff accomplished a management improvement in this reporting period by creating a comprehensive *Records Retention and Management Policy* for the Domestic and Foreign Missionary Society in 2009. This administrative policy was advocated by the Audit Committee and the Archives Board, reviewed by legal counsel, and adopted by Executive Council. Council augmented the policy in 2011 by the addition of a requirements statement entitled *Selection of Software for Records of the DFMS*. These policy tools establish general retention authority for DFMS records and protocols for reporting compliance. The Archives also posted guidelines for capturing e-mail in Outlook systems and a basic “FAQ” document to advise local Church administrators on the retention and archiving of electronic records.

Risk Assessment for DFMS E-Records

The Archives has identified a number of DFMS information systems that are at risk to the successful ongoing operation of the organization. Various departments have acquired computer applications that are not maintained as record-keeping systems and operate in cloud computing contexts that lie outside the in-house IT systems of the staff and present formidable dependencies on third parties to archive data for administrative, legal, or historical use. Such dependencies without internal back-up systems present opportunities for permanent data loss and liability costs in the event of litigation or electronic discovery. This evolving state of technology and data management have been noted by the Archivist and brought to the attention of appropriate committees of Executive Council.

Documentation Projects

General Convention 2009

The Archives continued its presence at General Convention as a research office for the Deputies, Bishops and Legislative Committees in their deliberations. The Archives also provides staffing for the back room operations to support workflow as it is affected by document and records management in the three secretariats. This work directly aids the compilation of the *Journal of General Convention* and the published *Constitution and Canons*. The staff expects to continue this presence at the 77th session in Indianapolis.

Constitution and Canons 2009

Working under agreement with the General Convention Secretary, the curators edited and indexed the 2009 edition of the Constitution and Canons. The editing process for this triennium required text validation on Title IV revisions and a complete revision to the index. This is the third edition produced as a joint project of the two offices and is an excellent example of interdepartmental collaboration utilizing specialized staff expertise.

World Mission: Everyone, Everywhere 2011

Oral history is an important way in which the Archives supplements and enhances the written record. As exhibitors and participants, the Archives continued its interviewing program “Every Mission Has a Story” in collecting and audio-recording interviews with domestic and foreign missionaries. Featured stories document mission in Haiti, Tanzania, South India, Hawaii, New York, and South Africa. All interviews have been digitally archived and will be available for inclusion in the Episcopal Text Center.

Acknowledgments

Much more has been accomplished in this triennium than can be reported here. Each year in meetings and countless times by phone, the Board and its Executive Committee give guidance and support to the Archivist and the curatorial staff. Their commitment to this part of our adventure is a remarkable gift to the Church. The current Archives staff is truly the finest and they show admirable commitment in their service for the Church. The individuals responsible for the work represented here include: David Hales (Administrative Deputy), Lauren Kata (Archivist for Digital Access and Collection Management), Corrinne Collett (Records Management and Information Services Archivist), Caroline Higgins (former Digital Archivist), and part-time Special Projects Archivist Maribeth Betton. New staff members who have begun to leave their mark in a short period of time include Sarah Dana (Research Archivist), Jessica Velie (Digital Archivist and Electronic Content Manager), part-time archives specialist Clifford Allen, and archival assistants Ashley Butler, Lisa Cruces, Jonathan Hierholzer, and Andrew Schmitz. We are thankful for the dedication and enthusiasm of these professionals.

We are especially gratefully and acknowledge above all the care and guidance of the Board and most especially to the chairperson for the past triennia, Newland Smith, Deputy from Chicago, who has relentlessly modeled the skills of servant leadership and pastoral concern during his dozen years on the Archives Board.

Mark J. Duffy

Canonical Archivist and Director of Archives

December 26, 2011

Proposed Resolution

Resolution A146 Budget Appropriation for The Archives of the Episcopal Church

Resolved, the House of _____ concurring, That in accordance with Title I, Canon 5, Section 4, the 77th General Convention appropriate approximately \$2,140,945 for salaries and benefits for the staff of The Archives of the Episcopal Church for the triennium 2013-2015; the allocation of these funds within the Canonical budget shall be determined by the Joint Standing Committee on Program, Budget and Finance; and be it further

Resolved, in accordance with Title I, Canon 5, Section 4, That the 75th General Convention appropriate \$861,027 for operations, site and facility, and information services expenses of The Archives of the Episcopal Church for the triennium 2013-2015; the allocation of these funds within the Canonical budget shall be determined by the Joint Standing Committee on Program, Budget and Finance; and be it further

Resolved, That there be appropriated from the Canonical budget of General Convention \$33,000 for meetings and expenses of the Board of the Archives of the Episcopal Church for the triennium 2013-2015; and be it further

Resolved, That the recommendation of the Episcopal Archives Strategy Committee of Executive Council to designate \$730,000 for regional fundraising and administrative support for a new Archives facility be appropriated with oversight by the Board of Archives in coordination with the DFMS development office and management.

The Episcopal Church Building Fund

Membership

The Rt. Rev. Sean Rowe, <i>Chair</i>	Northwestern Pennsylvania
The Rev. Dr. Frederic Burnham, <i>Vice Chair</i>	Western North Carolina
Ms. Mary Lou H. Ivey, <i>Treasurer</i>	Virginia
Ms. Julia M. Groom-Thompson, <i>President</i>	Southern Virginia
Ms. Patricia Ann Tourangeau, <i>Secretary</i>	Virginia
Paul Cooney, Esq., <i>Legal Counsel</i>	Washington
The Rev. Jimmy Bartz	Los Angeles
Mr. Brewster Caesar	Colorado
The Rt. Rev. Jeffrey D. Lee	Chicago
Ms. Barbara Losse	Utah
The Rev. Dr. Martini Shaw	Pennsylvania
The Rev. Ralph R. Warren, Jr.	Southeast Florida
The Rev. Ruth Woodliff-Stanley	Colorado
Ms. Bobbi Yeo	Northern California
Ms. Sally D. O'Brien, <i>Vice-President</i>	<i>Non-trustee staff</i>

Work Summary

The Episcopal Church Building Fund (ECBF) was established by the General Convention in 1880 as the American Church Building Fund Commission, a self-supporting, autonomous agency of the Episcopal Church. The goal of the ECBF is to help congregations learn how to use their buildings in ways which will support and enhance mission.

To this end, the ECBF provides:

I. Building Loans

The ECBF makes non-mortgage loans to Episcopal congregations and organizations. Loans are made for building projects, renovations, repairs, improvements and or purchase of land or buildings. This includes church buildings, schools, rectories, diocesan camps and buildings.

Our fund was created by gifts from church members and dioceses to create a revolving loan fund to expand the Episcopal Church. When borrowing through the ECBF, interest payments are reinvested to support the work of the Church. As loan demand increases, additional monies are secured through a Debenture investment program with Episcopal parishes, diocese and organizations.

We are a partner in the planning process. If needed, we work with congregations to ensure they have a good building or purchase plan, and a viable means of repayment. If the congregation is planning a very large project, an ECBF loan can be a portion of the financing package. Often, the leverage of church-based financing can support a commercial loan.

Current terms for ECBF loans:

- Borrow up to \$500,000. Larger amounts are possible.
- Fixed interest rate for the life of the loan; the current rate is 6.5%
- Loans are non-mortgage, requiring no lien on the property, no attorney fees or closing costs
- Terms are up to 15 years
- Repayment is on a regular monthly amortization schedule
- Origination fee of 2%
- No pre-payment penalty fee

“Recasting of Building Assets” Special Micro-Loan

The ECBF is offering a special micro loan for parishes that are making strategic changes to their facilities so they can leverage opportunities for revenue generation, with a goal of financial self-sustainability. Examples include relining a church parking lot to make it available for lease, refurbishing of a parish hall for rental, removing church pews to enable mixed use of the worship space, or bringing a kitchen up to code for commercial purposes. The sum of \$100,000 has initially been set aside for this purpose, to be loaned at a reduced rate of 3%, less than half the usual interest rate. The

origination fee is also waived. Applications with an emphasis on developing creative ways to further a congregation's mission, better integrate into their community, and develop financial sustainability are given priority.

II. 'Buildings for a new tomorrow' national symposium

Each spring a national summit is held addressing the issues current to church sites and buildings to gather forward thinking, innovative ideas for action oriented attendees. Topics have included: Uses of church buildings to create income streams to support ministry; How a mission-driven, well-branded congregation with signature outreach creates relevance to and relationship with their community; Handling the pastoral and legal matters of mergers and closings; Greening for stewardship of the environment and the budget; Current data on Episcopal membership trends; New ways doing church without real estate; Tax implications of new uses for church buildings.

III. Recasting of Building Assets Consultation Process

The ECBF has developed a process to use their real-estate assets to develop financial self-sustainability, help congregations increase their relevance in the community; and to build mission and value in the world around them.

Objectives:

- Develop a congregation's financial self-sustainability through the creative and innovative use of their buildings.
- Increase relevancy of the congregation to the community.
- Disperse or reallocate real-estate assets which are redundant or cannot be sustained.

A customized curriculum is designed for each group of participants. The framework below is standard; adjustments are made as needed. ECBF facilitators are onsite for training sessions. Coached web-ex meetings are conducted with each congregation in between on-site visits to ensure accountability, provide neutral advice, access professional resources, and promote success focused solutions.

Assignments are given to stimulate creative problem solving, increase resources, develop connections in the community, and keep the congregation engaged with, and supportive of, developing ideas. Communication with the diocesan leadership is maintained throughout the process.

The process invigorates parish life, and creates new, dynamic relationships within the community, resulting in a common mission and new people experiencing a fulfilling relationship with the parish.

IV. Web Based Platform

The ECBF invested significantly in its website to provide links to resources on building related issues, and provide for a forum for innovated thinkers to share ideas, questions, and solutions.

V. Educational Resources

The ECBF produces a printed resource for congregations, *A Congregational Planning Process*, which outlines a planning and decision-making process designed to minimize conflict, set a manageable budget, and clarify the architectural implications of the ministries which the building must support.

A video, *Churches for Common Prayer: Buildings for the Liturgical Assembly*, provides a tour through two church buildings, one new and one traditional building which has been renovated. The video depicts the benefits of flexible space and ways to make church buildings inviting to the newcomer.

VI. Diocesan Workshops

The ECBF conducts daylong workshops for congregations planning a new building, repair, renovation, or expansion. Topics include decision making as a community, determining a realistic budget, the congruence between the ministries and building, and the principles of liturgical design.

Goals and Objectives for the Coming Triennium

Financial

To increase the capacity to make loans which meet the variety of needs of dioceses and congregations.

Resources

To expand the web based platform for readers to relate and communicate on building issues; issue the updated manual for congregations on the buildings planning process, issue the updated document on liturgical space design, maintain a web site with video and links to resources for congregations.

Consultation

To expand the capacity to provide consultation services to congregations.

The Church Pension Fund

Overview

The Church Pension Fund (CPF), an independent agency of the Episcopal Church, provides pension and related benefits to eligible clergy and lay employees of the Episcopal Church.

With the authorization of General Convention, the Church Pension Fund oversees a number of affiliated companies, including Church Life Insurance Corporation, the Episcopal Church Medical Trust, the Church Insurance Companies (collectively, The Church Insurance Agency Corporation, The Church Insurance Company, The Church Insurance Company of New York, and The Church Insurance Company of Vermont), Church Publishing Incorporated, and CREDO Institute, Inc., that serve eligible Episcopal clergy and lay employees, and their families, as well as Episcopal churches and institutions. Collectively known as the Church Pension Group (CPG), we provide retirement benefits and services, life and disability insurance, health benefits, property and casualty insurance, and book and music publishing including the official worship materials of the Episcopal Church.

Our mission is to be the trusted provider of comprehensive, cost-effective retirement, health and life insurance benefits to the Episcopal Church, its clergy and lay employees. Consistent with this central mission, the Church Pension Fund also serves the Episcopal Church through the development of other programs and services as approved from time to time by the General Convention and the Board of Trustees. The core values that guide CPF in fulfilling its mission are compassion, fiscal stewardship, mutual respect, service, and adaptability.

At General Convention, CPF provides data and feedback to the cognate Church Pension Fund Committees. Resolutions considered by the Church Pension Fund Committees are presented to the House of Bishops and the House of Deputies.

To provide additional information to the Church, and to more fully discuss many of the subjects presented here, we will disseminate a comprehensive *Report to General Convention* in June 2012.

This Blue Book Report reviews the work of the Church Pension Fund and its affiliated companies during the past triennium, and describes a number of major areas of focus over the past three years, including:

- Board of Trustees and Governance
- Review of the Past Triennium
- Updates on our work in regard to Resolutions A138 (Lay Employee Pension System) and A177 (Denominational Health Plan), which CPF was asked to administer
- Benefits Changes for Clergy and Lay Employees

Membership

Terms Ending 2012

The Rt. Rev. Peter James Lee, D.D, *Chair*
Barbara B. Creed, Esq., *Vice-Chair*
Ms. Katherine Tyler Scott, *Vice-Chair*
The Rev. A Thomas Blackmon
The Rev. Dr. Randall Chase, Jr.
Mr. Vincent C. Currie, Jr.
Deborah Harmon Hines, Ph.D.
The Rt. Rev. Claude E. Payne, D.D.
Ms. Diane B. Pollard
Mr. Quintin E. Primo III
The Very. Rev. George L.W. Werner, D.D.
Cecil Wray, Esq.

Terms Ending in 2015

The Hon. Martha B. Alexander
Mr. James E. Bayne
The Rev. Thomas James Brown
Canon Dr. Karen Noble Hanson
The Rt. Rev. Robert H. Johnson, D.D.
The Very Rev. Tracey Lind
The Rev. Dr. Timothy J. Mitchell, D.Min.
Margaret A. Niles, Esq.
The Rt. Rev. V. Gene Robinson, D.D.
Edgar S. Starns, CPA
Sandra S. Swan, D.L.H.
The Rt. Rev. Wayne P. Wright, D.D.

Elected by the Board of Trustees

Mary Kate Wold, *President and CEO, The Church Pension Fund*

Board of Trustees and Governance

Governance of the Church Pension Fund is provided by a 25-member Board of Trustees that consists of 24 trustees elected by General Convention and the CPF President and CEO, who is elected by and serves at the pleasure of the board. Governance of the affiliated companies is provided by their respective boards of directors, the memberships of which have included both CPF trustees and additional directors with specific industry expertise, with oversight provided by the CPF Board of Trustees.

Thus, the CPF Trustees play vital roles in both the governance and oversight of Church Pension Fund affairs and the Church Pension Group's complex businesses.

The Work of the CPF Board of Trustees

The CPF Trustees make significant decisions affecting investment strategy, pension policy and benefits, and other CPG services. They are responsible for governance and oversight of the management of a broad and varied consortium of businesses, including assets totaling approximately \$10 billion as of December 31, 2011. There are many aspects of the Church Pension Group organization, with investment management, pension policy, health benefits strategy, and property and casualty insurance among the most challenging; indeed, these businesses are some of the most complicated business areas in America today. The CPF Trustees must address complex issues faced by the pension fund and its affiliated companies, while recognizing the need for compassion and flexibility and ensuring fiscal accountability. As a result, the trustees have the challenge of balancing sometimes-conflicting social and fiduciary responsibilities.

The CPF Board of Trustees is enriched by the presence of lay and ordained leaders, as well as experienced investment managers, attorneys, accountants, healthcare experts, and business and financial professionals. It is essential to bring to the board's deliberations the most expert and thoughtful advice available to the Episcopal Church. The current financial challenges impacting the economy and the Church put a special emphasis on our fiduciary responsibilities and the need for experienced and engaged trustees. It is more important than ever that we continue to focus on CPF governance.

The Election Process and the Current CPF Board

As set out in the Episcopal Church canons, General Convention deputies will elect 12 trustees, selecting from the slate of nominees proposed by the Joint Standing Committee on Nominations.

The following seven trustees are retiring from the CPF Board in 2012, having faithfully served the two consecutive six-year terms allowed under General Convention rules: the Rev. A. Thomas Blackmon, the Rev. Dr. Randall Chase, Jr., Deborah Harmon Hines, Ph.D., the Rt. Rev. Peter James Lee, D.D., the Rt. Rev. Claude E. Payne, D.D., Quintin E. Primo III, and Katherine Tyler Scott. Five trustees – Barbara B. Creed, Esq., Vincent C. Currie, Jr., Diane B. Pollard, the Very Rev. George L. W. Werner, and Cecil Wray, Esq. – are eligible and have agreed to stand for reelection. The twelve trustees elected in 2009 will continue to serve. CPF's President and CEO, Mary Kate Wold, who succeeded T. Dennis Sullivan upon his retirement in 2011, will continue to serve as the 25th trustee.

We look to General Convention to elect the most qualified and experienced people to serve the Church in this way.

Review of the Past Triennium

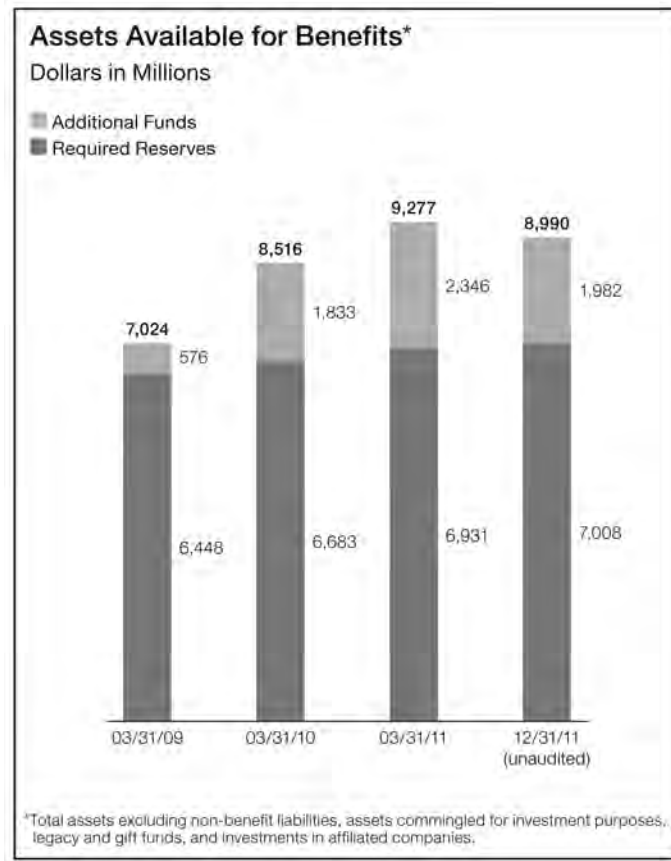
The past three years have been extraordinary ones for world financial markets. While equity and credit markets have recovered meaningfully from the financial crisis of 2008 – 2009, volatility has persisted as concerns remain regarding the sustainability of the U.S. economic recovery, the sovereign debt situations in the U.S. and Europe, and the condition of the banking system in Europe. Despite these concerns, the investment performance of the Church Pension Fund for the three years ended December 31, 2011 has been good, with ten-year results exceeding both our passive benchmark of 67% S&P 500 stocks/ 33% bonds and our investment objective of inflation plus 4.5%.

The population we serve continues to expand as the lay employee pension system and denominational health plan roll out across the Church. Much progress was made on these and other important initiatives undertaken at the request of General Convention. In many instances, the products and services we offer the Church have been improved and expanded.

This past year saw an important leadership transition with the retirement of T. Dennis Sullivan as CPG's President and CEO and the welcoming of his successor, Mary Kate Wold.

Financial Position

The Fund remains in sound financial condition due to both good investment results and strong financial stewardship. As shown in the following exhibit, as of December 31, 2011, Assets Available for Benefits were \$1.9 billion in excess of total required and other discretionary reserves.



Results for the fiscal year ended March 31, 2012 will be available at General Convention in July and will also appear in the Church Pension Group 2012 Annual Report, which will be available online at www.cpg.org. We have been, and will continue to be, in communication with beneficiaries, updating them on the financial condition of the Fund via individual letters, the Annual Report, other information posted on the CPG website, and CPG publications such as the *Perspective*.

To better capitalize on the growing number of investment opportunities in Asia, CPF opened a Hong Kong office in April 2009. The office is headed by Senior Vice President Eric Mason, a highly experienced investment professional who has lived in Asia for 16 years. Eric reports to William L. Cobb, Executive Vice President and Chief Investment Officer, in New York.

COLA Determinations for 2010-11

Although not required by plan rules, the CPF Board has granted cost-of-living-related pension increases (COLAs) to beneficiaries of our defined benefit plans in years when economic circumstances with respect to inflation justified it and the financial condition of the Fund allowed for it. While we make our own decisions as to these increases, we have historically looked to the U.S. Bureau of Labor Statistics’ Consumer Price Index (CPI) as a benchmark to guide our thinking, a standard that many organizations, such as the Social Security Administration, look to when making decisions about cost of living increases. For 2010 and 2011, changes in consumer prices did not result in a cost of living adjustment by the Social Security Administration and, in keeping with past practice, the trustees determined that there should be no cost-of-living-related increase, although the board did grant a Special One-time Supplement in 2010.

New COLA Policy, Effective 2012

The past three years have been unusual in terms of economic volatility and the state of the financial markets. Fortunately, despite the difficult economic environment in which we continue to live, the Fund remains sound. However, the prolonged economic uncertainty has produced many substantive discussions, at both the CPF Board and CPG executive leadership team levels, about our primary responsibility to maintain sound pension plans over the long term.

These discussions ultimately resulted in the adoption by the board at its June 2011 meeting of a policy that no COLA should be granted in any defined benefit pension plan administered by the CPF Board that has a funding ratio of less than 1.00. The board took this action because the granting of a COLA in any given year results in increased payments to all participants in perpetuity and has the potential, therefore, to reduce the funding ratio.

The funding ratio, which is calculated by dividing the plan's assets by its actuarially determined liabilities, is a measure of the financial strength of a pension plan. A funding ratio of 1.00 means a plan is 100% funded because the assets are at least equal to the actuarially determined liabilities, even with the cost of the discretionary COLA factored into the actuarial assumptions.

The funding status of each defined benefit pension plan for which CPF is the plan sponsor and administrator is disclosed, as of the fiscal year ended March 31, in the CPG Annual Report each year.

The adoption of this new policy reflects the trustees' desire to protect the long term viability of the defined benefit plans.

COLA Determinations for 2012

For 2012, changes in consumer prices did result in a cost of living adjustment by the Social Security Administration. In keeping with past practice and the new COLA policy, the CPF Board granted a 3.6% COLA to beneficiaries of the Clergy Pension Plan, which has a funding ratio of over 1.00. It did not grant a COLA to beneficiaries of The Episcopal Church Lay Employees' Retirement Plan (Lay DB Plan) or the CPG Staff Plan, each of which has a funding ratio of less than 1.00.

CPF Responds to Resolutions A138 and A177 of the 76th General Convention

CPF was asked to respond to a number of important resolutions of the 76th General Convention. The following is a summary of our actions in regard to the resolutions that established the Lay Employee Pension System and the Denominational Health Plan, respectively, and authorized CPF to administer them. For expanded information about our work in regard to these resolutions, please refer to our *Report to General Convention*, to be disseminated to the Church in June 2012.

Response to Resolution A138: Lay Employee Pension System

As far back as 1976, the General Convention has attempted to require lay employee pension benefits, and over the years various supportive resolutions were passed. But it was not until July 2009 that the 76th General Convention passed Resolution A138 and its associated canon change, thereby establishing a Churchwide Lay Employee Pension System (LPS). The resolution, which had its genesis in the work and recommendations of the Executive Council's Task Force on Employment Policies and Practices, requires that pension benefits be provided to lay employees scheduled to work at least 1,000 compensated hours annually for any domestic diocese, parish, mission, or other ecclesiastical organization or body subject to the authority of the Church, and authorizes CPF to establish and administer this system and to collect assessments and contributions to fund these benefits.

By January 1, 2013, all domestic dioceses, congregations, and institutions under the authority of the Church (collectively referred to as Episcopal employers), with limited exceptions, are required to be enrolled in a CPF lay employee pension plan with predetermined contribution and matching obligations. The exceptions are Episcopal employers that are providing lay pension benefits through an equivalent non-CPF-sponsored defined benefit pension plan and schools providing pension benefits through a TIAA-CREF defined contribution plan. (See the Lay Pensions Resource Center at the Church Pension Group website.)

Decision-making is done at the individual parish, diocese, and institution level, and the implementation process, in progress since 2009, has been built around the concept of "*Understand, Evaluate, Enroll.*" As part of this process, CPF has provided multiple education vehicles, tools, and information for employers. These include the following: webinars, on-demand tutorials, interactive Lay Pension Contribution Calculators, a Frequently Asked Questions document, a comparative table containing high-level information on such topics as vesting and employer contribution requirements,

and other information on the CPG website; the dissemination of printed materials on an ongoing basis; the participation of the LPS Implementation Team in in-person presentations and discussions at national conferences and diocesan-level meetings across the Church; and the provision of content for informative articles in national Church publications.

The LPS is being implemented on a Province-by-Province basis. During each Provincial implementation, the LPS Implementation Team works directly with each of the dioceses that need to adopt a CPF-sponsored lay pension plan, offering assistance, resources, and support, including hosting 3 to 5 webinars for diocesan administrators prior to the commencement of each Provincial roll-out, outlining the roll-out strategy, and providing diocesan administrators with informative reports at the end of the roll-out period. Full compliance with Resolution A138 is required by January 1, 2013.

In this economic climate, a number of concerns have arisen regarding the implementation of the LPS. CPF takes all of these concerns seriously, and continues to address them via participation in national, Provincial, and diocesan conferences and meetings, one-on-one conversations and outreach, and additional education materials and tools (e.g., we have prepared a version of our Lay Pension Contribution Calculator designed especially for schools).

Non-Domestic Dioceses

Although non-domestic dioceses and institutions are not part of the Lay Employee Pension System as defined by Resolution A138, the resolution requested that further study be undertaken by CPF on the feasibility of inclusion of overseas Episcopal dioceses in the Lay Employee Pension System.

Over the past two years, CPF staff has gathered data and information from the bishops and the lay leadership of non-domestic dioceses, fielded surveys, made in-person visits, and tested various hypotheses, with respect to the feasibility of enacting a required lay pension system in those areas of the Episcopal Church. While the majority of those interviewed and surveyed believes that a required lay employee pension plan is desirable, those same people also agree that the non-domestic dioceses do not have the resources necessary to implement such a plan at this time. However, the leadership of these dioceses is in the process of exploring a program of proportionate giving that could facilitate employers beginning to set aside a small percentage of pay in a savings plan for lay employees, with the contributions increasing incrementally over time. This plan would need to be coordinated with the social security systems in the various countries, but may provide a way forward for the non-domestic dioceses to begin to create pension parity for their lay employees.

Response to Resolution A177: Denominational Health Plan

The origins of the denominational health plan go back to 2005, when the board of the Episcopal Church Medical Trust (Medical Trust) and CPF executive management discussed the rising cost of healthcare and what cost-containment methods or programs could save the Church money. In 2006, the Medical Trust Board and CPF Trustees proposed Resolution A147 to the 75th General Convention. As passed, it authorized CPF to conduct a Churchwide Healthcare Feasibility Study around a required denominational healthcare benefits program and to present to the 2009 General Convention its findings and recommended solution. In 2009, CPF published the analyses and findings of the study; at the same time, the CPF Trustees proposed Resolution A177 to the 76th General Convention, which passed it and its associated canon change, thus establishing the DHP.

The overall goal of the DHP is to provide healthcare benefits to all eligible clergy and lay employees in the domestic dioceses of the Episcopal Church through the Medical Trust, while enabling cost-containment for the Church through economies of scale, cross-denominational partnering through the Church Benefits Association (an association of church pension boards and denominational benefit programs), and other strategies. Under the resolution, eligibility is defined as being scheduled to work at least 1,500 compensated hours annually. An additional goal, which evolved from Churchwide focus groups conducted during the Feasibility Study in 2007 and which was validated in 2008, is the provision that employers provide parity of access to and funding for healthcare benefits for clergy and eligible lay employees. Full compliance with Resolution A177 is required by January 1, 2013.

Although all domestic dioceses, congregations, and missions are required to participate in the DHP, each diocese decides whether its schools, daycare facilities, and other diocesan institutions are required to participate. Dioceses also decide what their diocesan-wide cost-sharing policy will be, whether or not to offer domestic partner healthcare benefits, and what Medical Trust health plans to offer. Individual employees may opt out of the DHP if they have coverage through approved sources such as a spouse or partner's coverage, or Tricare.

As with the LPS, the DHP implementation strategy is built around the concept of “*Understand, Evaluate, Enroll.*” The strategy includes the provision of multiple education vehicles and tools, such as the following: webinars, on-demand tutorials, a Frequently Asked Questions document, and other information on the CPG website; the dissemination of printed materials on an ongoing basis; participation of Medical Trust staff in in-person presentations and discussions at national conferences and diocesan-level meetings across the Church; and the provision of content for informative articles in national Church publications.

Medical Trust Regional Relationship Specialists, who reside in the areas of the country they serve, work with each diocese to custom tailor an implementation plan to specific needs. As of October 31, 2011, 92 domestic dioceses and 45 institutions (primarily schools and retirement homes) have enrolled in Medical Trust plans for their active clergy and eligible lay employees.

Although not yet fully implemented, the DHP has already driven cumulative savings of over 8%, or \$34.5 million, to the Church from 2010 through 2012. For the past three years, Medical Trust average increases have been between 5.5% and 5.8%, which compares very favorably with the national industry trend of 8% to 12% over that same time period. Because we were able to negotiate with our vendors in anticipation of the formal start of the DHP implementation process, we were also able to recognize additional early savings of \$2 million in 2009. These savings have been passed directly to the Church through lower annual rate increases for participating dioceses for 2009 through 2012. While the full amount of savings to the Church will be realized only when the DHP is fully implemented, this is evidence that leveraging the Church’s size, and using that size to negotiate with our product partners, can yield material cost-containment for the Church. We fully expect cost-containment to continue as we move toward full implementation of the DHP in coming years, and will continue to work to maintain annual premium increases at levels lower than national trends.

As required by Resolution A177, a DHP Advisory Group was created in 2009 with the purpose of being an additional channel of feedback from leaders in each province. Their input has already provided useful feedback and has been integrated into the DHP strategy and process.

Wellness initiatives are being implemented as part of all Medical Trust plans, including, as of January 2010, the elimination of copayments for annual in-network routine physicals and eye examinations.

We continue to monitor both federal and state healthcare reform legislation, responding to changing requirements and adapting health plans in ways that seek to minimize disruption to participating groups and members.

We are aware that most dioceses, congregations, and Church institutions are experiencing financial stress as a result of current economic conditions, and that pursuing ministry and mission initiatives while implementing the DHP and LPS can be challenging. The Medical Trust, through its Regional Relationship Managers, continues to meet with provincial and diocesan leadership to address concerns and answer questions, as well as to help with implementation, and to assist dioceses and parishes by providing speakers for meetings, one-on-one conversations and outreach, and additional education materials and tools.

Non-Domestic Dioceses

Although non-domestic dioceses and institutions are not part of the DHP as defined by Resolution A177 (“...establish The Denominational Health Plan for all domestic dioceses, parishes, missions, and other ecclesiastical organizations or bodies subject to the authority of this church...”), the resolution directed CPF to “continue to work with the Dioceses of Colombia, Convocation of American Churches in Europe, Dominican Republic, Ecuador Central, Ecuador Litoral, Haiti, Honduras, Micronesia, Taiwan and Venezuela to make recommendations with respect to the provision and funding of healthcare benefits of such dioceses under The Denominational Health Plan.”

In fact, the financial and administrative impacts of providing employee healthcare benefits in the non-domestic dioceses has continued to be a critical area of research and analysis for CPF since 2007. The majority of the non-domestic dioceses have some form of governmental social security/healthcare program. However, these individual healthcare systems range from problematic to excellent in terms of access and affordability. Access to some of the best healthcare available in these countries is done through private health insurance or through direct payment by the patient. Economic constraints prevent most non-domestic dioceses from offering private health insurance programs even when clearly necessary.

In response to these constraints, the CPF Trustees established the Fund for Medical Assistance (FMA), a five-year pilot

program, in 2010. Diocesan bishops in the non-domestic dioceses may request this assistance from the FMA on behalf of their active clergy and lay employees scheduled to work at least 1,500 hours per year. The FMA is available to cover emergency, chronic, and catastrophic healthcare situations.

Serving Our Participants Every Day Pension and Retirement Savings Plans

The Church Pension Fund administers the following retirement plans for eligible clergy and lay employees of the Episcopal Church:

The Church Pension Fund Clergy Pension Plan (Clergy Pension Plan) is a defined benefit plan in which all eligible Episcopal clergy participate via assessments paid by their employers. It currently provides pension and related benefits for a total of 18,282 active and retired clergy, eligible surviving spouses or other named beneficiaries, and dependent children. Clergy benefits include monthly pension benefits, a Christmas benefit, a disability retirement benefit, a lump sum death benefit, a resettlement benefit, and a pre-retirement survivor benefit. Other benefits offered to eligible participants in the Clergy Pension Plan through separate plans are a short term disability benefit, life insurance, and a Supplement to Medicare.

The Episcopal Church Lay Employees' Retirement Plan (Lay DB Plan) is a defined benefit pension plan that was established in 1980. It currently provides benefit coverage for 1,445 active participants and 2,309 retirees. The Plan provides a defined monthly pension benefit to retirees based on years of service and final average compensation, and a surviving spouse benefit to qualifying participants. Eligible participants in the Lay DB Plan are also entitled to a death benefit in the event they die prior to retirement.

The Episcopal Church Lay Employees' Defined Contribution Retirement Plan (Lay DC Plan) provides individual retirement savings accounts to 6,346 active participants, with employers and employees making regular contributions, and also administers pensions to 2,740 retired participants. Under the Lay DC Plan, participants may contribute the maximum determined by the IRS annually. A wide range of investment options is available, providing a full range of asset opportunities.

The Episcopal Church Retirement Savings Plan (RSVP) is a defined contribution retirement savings plan through which clergy, and lay employees whose employers provide them with pension benefits through a defined benefit plan, can make their own tax-deferred contributions toward their financial futures. Participants have their own accounts and direct the way their money is invested. The investment options in the RSVP Plan are the same as those in the Lay DC Plan.

Investment Options in the Defined Contribution Plans

While the selection and monitoring of managers for each investment option is the responsibility of the CPF's Investment Department, the plan design and selection of investment options is the responsibility of both the Policy, Education, Research, and Church Relations and Pension Services departments. Investment option changes are reviewed by both the Investment Committee and the Retirement Programs Committee of the CPF Board in order to make sure they continue to help participants meet their financial goals and investment objectives, and to take advantage of opportunities in the financial markets. Effective April 1, 2010, four new investment options were added: Fidelity's Spartan 500 Index Fund – Investor Class; Fidelity Contrafund; Dodge & Cox Stock Fund; and Dodge & Cox Income Fund. The BlackRock Total Return Portfolio II investment option was discontinued because the Dodge & Cox Income Fund serves the same investment purpose at a lower investor cost. Effective July 1, 2011, the Fidelity Dividend Equity Fund was discontinued, and all existing balances were transferred to the Fidelity Dividend Growth Fund, a large blend domestic equity fund which is an already-existing investment option in both the Lay DC and RSVP Plans. At the same time, in order to provide more diversification in the bond fund category, the U.S. TIPS American Century Inflation Adjusted Bond Fund was added as a second bond fund option in both plans. Since 2002, CPF has worked with Fidelity Investments as the third party administrator for our defined contribution plans.

Benefit Changes for Clergy and Lay Employees

Our responsibility is to provide retirement, health, and related benefits to the eligible clergy and lay employees of our Church. Despite continuing economic volatility, the Board of Trustees has been blessed with sufficient resources to have allowed us to improve and enhance benefits during this triennium.

Changes to Plan Rules Governing Benefits for Legally-Married, Same-Gender Spouses of Participants in the Clergy Pension Plan and Lay DB Plan

Effective July 1, 2011, the CPF Trustees amended the rules governing retirement benefits for spouses of eligible participants in these two pension plans and in the Clergy Post-Retirement Medical Assistance Plan (Medicare Supplement Benefit) in order to provide parity of benefits for legally-married same gender spouses. (Because of the nature of defined contribution pension plans, no rule changes were needed to the Lay DC Plan or RSVP Plan in order to allow a participant to leave his or her account balance to a same-gender spouse.) For more information, please visit the Church Pension Group website.

Medicare Supplement Plans

The Church Pension Fund has long provided a subsidy to eligible clergy and their eligible spouses toward the cost of the Medical Trust's Medicare Supplement Plan (the Medicare Supplement Benefit). The Medical Trust modernized the post-65 retiree Medicare supplement plans in 2003, and introduced the Comprehensive and Premium Plans, which were later supplemented by the Plus Plan. Today, retirees can choose from these three plans to meet their healthcare needs and financial resources. This program continues to provide benefits supplemental to Medicare's coverage for hospital stays, physician visits, lab work, annual physicals, and prescription drugs. The plans have been continually improved over time, including the addition of hearing and travel benefits; additional benefits were added to the Comprehensive Plan.

In 2010, the Medicare Supplement Benefit vendor was changed to United Healthcare, and enhancements were added: Medicare Decision Support (a 24/7 nurse line), Health Advisors (a program very much like the Health Advocate program provided under the previous vendor), and Health Allies (a program providing access to discounts on non-covered healthcare expenses). Although costs for the Plus and Premium Plans increased by \$10 and \$25 a month, respectively, in 2010, there was no change in the cost for the Comprehensive Plan. 2010 enhancements to the Premium plan included doubling of the hearing aid benefit, and the institution of a zero copay for physical, occupational, and speech therapies with no caps (unlike Medicare, which does have caps for these therapies). For 2012, the cost of each of the three plans increased by \$15, but the CPF subsidy increased by the same amount, thus covering the cost increase for all eligible retirees.

Healthcare Benefits for Active Clergy and Lay Employees

Effective January 1, 2011, in line with federal healthcare reform legislation, annual and lifetime benefit maximums for Medical Trust participants were eliminated, and children of participants now remain eligible for coverage to age 30 and are no longer required to live at home, be full-time students, be unmarried, or have no dependents of their own in order to be covered.

Credited Service During Unpaid Leave Under the Family and Medical Leave Act

Effective January 1, 2009, CPF amended the Clergy Pension Plan to permit a participant to earn Credited Service during an unpaid leave under the Family and Medical Leave Act (FMLA) by personally paying assessments on the Hypothetical Minimum Compensation or his/her Total Compensation prior to such leave.

Clergy Short Term Disability

Effective September 1, 2009, CPF amended The Church Pension Fund Clergy Short-Term Disability Plan to provide that in the event that a cleric is disabled due to childbirth, the 30-day waiting period is eliminated, and the short term disability subsidy is automatically provided for a full 12-week period. (Previously, with the 30-day waiting period and a typical 6-week disability period for childbirth, the subsidy was paid for approximately two weeks.)

Benefit Increases for Non-Domestic Dioceses

At the September 2008 meeting of the CPF Board, \$7 million was allocated for benefit increases in the non-domestic dioceses of the Episcopal Church. In response to requests for suggestions from leadership in those dioceses, it was determined that there were two primary needs, the greatest being an increase in the supplemental retiree medical payment made to beneficiaries of the International Clergy Pension Plan; and the other a need for an increase in the minimum pensions. The supplemental retiree medical payment serves the same function as the post-65 Medicare Supplement Benefit provided to eligible clergy in the domestic dioceses, providing support for medical costs in retirement for those who have earned ten or more years of Credited Service (CS) in the Clergy Pension Plan.

Prior to the increase in the medical supplement, beneficiaries in the non-domestic dioceses received \$3 per month for every year of CS up to 20. A cleric who retired with 20 years of CS would receive \$60 per month for him or herself, and \$60 for an eligible spouse. Clergy who retired with less than ten years of CS received no medical assistance. After studying the trend in medical costs for those in the non-domestic dioceses, the decision was made to increase the medical assistance to retired clergy and their eligible spouses to \$4 per month for every year of CS up to 20, or \$80 per person, per month.

Regarding the minimum pension benefit, in 2005 it had been determined that the lowest pension a cleric in the non-domestic dioceses could receive was \$2,400. Beginning in 2009, this policy was adjusted so that the minimum pension benefit for a cleric in non-domestic dioceses will equal \$120 per year of Credited Service, with a minimum of \$2,400 and a maximum of \$4,800. Making this change recognizes the varying lengths of service of clergy who are retiring.

Clergy Maternity Benefit for Non-Domestic Dioceses

Effective September 1, 2009, CPF provided a maternity benefit to eligible clergy in the non-domestic dioceses. This benefit provides that in the event that an eligible cleric gives birth, a short term disability subsidy is provided for a 12-week period.

Health, Life, Property and Casualty, and Other Products and Services

In addition to retirement benefits, the Church Pension Group provides individuals and institutions with other benefits and programs, as authorized by General Convention, through our affiliate companies, described below.

Since 1929, **The Church Insurance Companies** have provided the broadest property and casualty insurance available to Episcopal churches and institutions. This group of companies consists of the Church Insurance Agency Corporation (CIAC), the Church Insurance Company of Vermont (CIC-VT), the Church Insurance Company of New York (CIC-NY), and the Church Insurance Company. CIAC provides non-claim client services for all companies as well as access to insurance products of outside product partners (e.g., Liberty Mutual for workers compensation insurance). CIAC representatives visit over 3,000 client locations each year and publish a popular risk management e-newsletter, *The Good Steward*. Two captive insurance companies – CIC-VT and CIC-NY – provide insurance to eligible institutions using a captive insurance structure that is more cost-effective and flexible than any alternative. Most core activities are performed in Bennington, Vermont where CIC-VT is headquartered. A meeting of diocesan participants is held in Vermont each year to gather ideas and suggestions from clients and to introduce new initiatives. These companies also fund periodic, professional valuations for all insured properties and a diocesan-endorsed program (the Episcopal Safety Program) to inspect churches and identify and correct hazards before they turn into claims. While Episcopal churches and other institutions are able to purchase their property and casualty insurance from any insurer they choose, 86% of them choose to buy it from the Church Insurance Companies.

Since 1922, **Church Life Insurance Corporation** (Church Life) has provided essential life insurance protection and retirement savings products to the clergy and lay employees of the Episcopal Church and their families. Church Life provides life insurance protection to all eligible active and retired Episcopal clergy through the group life plan sponsored by the Church Pension Fund. In addition, more than 90% of Episcopal dioceses choose to provide group life and disability insurance to their employees through Church Life. Church Life also provides a group annuity funding the Stable Value Option available in both The Episcopal Church Lay Employees' Defined Contribution Plan (Lay DC Plan) and The Episcopal Church Retirement Savings Plan (RSVP). In 2010, Church Life assisted in the launch of a product partnership with Protective Life, making Protective Life's full portfolio of innovative life insurance products available through Church Life agents at affordable rates. Protective Life is one of the nation's leading insurance companies, rated A+ superior for over 20 years by A.M. Best. For members seeking retirement savings and income products on an individual basis, Church Life offers an array of deferred and immediate annuities, and Roth and traditional IRA products.

Church Publishing Incorporated (CPI) was founded in 1918 and is headquartered in New York, with offices in Harrisburg, PA and Denver, CO. CPI is an official publisher of worship materials and resources for the Episcopal Church, as well as a multifaceted publisher and supplier to the broader ecumenical marketplace. Book publishing imprints include *Church Publishing*, *Morehouse Publishing*, and *Seabury Books*. Additional CPI divisions include *Morehouse Church Supplies*, a provider of church supplies, lectionary inserts, bulletins, vestments, and more, which is located in Harrisburg; and *Morehouse Education Resources*, located in Denver, which produces the lectionary-based curriculum *Living the Good News*, faith formation programs such as *Weaving God's Promises*, *Godly Play*, and the popular "Embracing" series of

video studies by such luminaries as Marcus Borg, Phyllis Tickle, Walter Brueggemann, and Kathleen Norris, as well as e-publishing resources and services. During this triennium, CPI has sharpened its focus on its core mission, and arranged for distribution of its products through Cokesbury.

The Episcopal Church Medical Trust (Medical Trust) is the sponsor of the Episcopal Church Clergy and Employees' Benefit Trust (ECCEBT), a Voluntary Employees' Beneficiary Association (VEBA) established in 1978. The Medical Trust offers an extensive selection of health plan options to meet the unique needs of clergy, lay employees, and retirees of the Episcopal Church and their eligible dependents. The Medical Trust works with world-class healthcare partners: Aetna, CIGNA, Empire BlueCross Blue Shield, Kaiser Permanente, and United Healthcare. We provide in-network access to 98% of covered Episcopal employees nationwide. We offer 20 different plan designs that include preferred provider, managed care, and consumer-directed plans. These plans all include mental health, vision, an employee assistance program, and health advocacy benefits, at no additional charge. Dental care plans are also available. Wellness initiatives are being implemented as part of all Medical Trust health plans. Effective January 1, 2010, the Medical Trust eliminated copayments (\$0 copays) for annual in-network routine physicals and eye examinations, and dental plans now include three free in-network dental cleanings and related oral examinations per year. Our wellness initiatives also include targeted education and communications, and an annual Health Benefits Partnership Conference for administrators. The 92 dioceses and 44 institutions that are currently served by the Medical Trust (an increase of 14 dioceses and 21 institutions since 2008) are comprised of 11,858 active employee households (medical coverage), 6,924 retiree households (Medicare supplement coverage), and 11,389 active and retiree households with dental coverage. The Medical Trust's Regional Relationship Specialists, Client Engagement call center, web self-service tool, personalized service, and strong administrative and educational support allow Church employers, as well as employees and retirees, to focus on their mission, confident that their healthcare benefits are effectively managed. In 2009, Resolution A177 of the 75th General Convention established the Denominational Health Plan with healthcare benefits provided by the Medical Trust.

CREDO Institute, Inc. (CREDO), established in 2001, is a not-for-profit corporation headquartered in Memphis, Tennessee. The CREDO mission is to provide opportunities for people to examine significant areas of their lives – spiritual, vocational, financial, and health – and to discern prayerfully the direction of their vocation as they respond to God's call in a lifelong process of practice and transformation. Through conference experiences and an array of wellness resources, CREDO offers clergy and lay employees who are enrolled in a Church Pension Fund retirement plan opportunities for exploration, discernment, and transformation in their own lives. The foundational eight-day conference includes an eight-member faculty team, and 30 participants who are randomly selected from the CHP database. Following several pilot conferences designed specifically for lay employees, conferences for this population have been held from 2004 through 2012. CREDO has focused on six different conference types: CREDO I, CREDO II, lay employees, bishops, retired clergy, and Spanish-speaking clergy. CREDO is developing new conference types covering shorter durations and more in-depth topics. From the first pilot conference in 1997 through June 2012, more than 5,000 priests and deacons, 150 bishops, and 500 lay employees have participated in 265 conferences. CREDO Institute, Inc. also serves as a collaborative alliance providing resources for Episcopal leadership and wellness programs, and served as the lead agency for *Strength for the Journey* initiatives in the four reorganizing dioceses of Fort Worth, Pittsburgh, San Joaquin, and Quincy, as well as the Diocese of Haiti. CREDO served as lead agency for the churchwide *Fresh Start* program and the administrative resource for the College for Bishops. In addition, CREDO Institute, Inc. is engaged in significant research initiatives in the areas of identity, the emotional health of clergy, clergy families, bishops/spouses, and ordained women.

The exhibit below provides a summary of the clients served and services provided by CPF and each of the major affiliates.

**The Church Pension Fund and Affiliated Companies
Services and Clients**

The Church Pension Fund

Clergy Pension Plan	18,282	} 36,251
Lay DB Plan	3,754	
Lay DC Plan	9,086	
RSVP Plan	5,129	

Church Publishing Incorporated

Church Publishing, Morehouse Publishing, Scabury Books,
Morehouse Church Supplies, Morehouse Education Resources

Books in print	755
Church supplies	476
Faith Formation Resources	266
eProducts	35
Institutional customers	32,664
Individual customers	60,530

Church Life Insurance Corporation

Group insurance policies	22,670
Individual insurance policies	1,904
Annuities	4,434
Disability insureds	4,016

The Church Insurance Companies

Percentage of Episcopal churches that purchase
their property and casualty insurance from
CIC-VT or CIC-NY 86%

The Episcopal Church Medical Trust

Clergy		} 31,812
Not-yet-retired	3,972	
Retired and surviving spouses	5,401	
Lay employees		
Not-yet-retired	8,229	}
Retired and surviving spouses	1,556	
Family members		}
Not-yet-retired	10,432	
Retired	2,222	

As of October 31, 2011

Redesigned CPG Website

In July 2011, we launched the new Church Pension Group website, featuring dedicated sections for administrators, clergy, and lay employees, a new, easy-to-use design, and checklists, tools, and helpful links. The redesign was informed by research including extensive one-on-one interviews and user testing with active and retired clergy and lay

employees, and with administrators at the diocesan and parish levels. Each section contains specially tailored content, forms, and features, and the administrators section also includes special resources pages concerning the Lay Employee Pension System and the Denominational Health Plan, as well as the forms, benefit updates, publications, and links that administrators depend upon.

Episcopal Payroll Services (EPS)

For ten years, EPS has been offering participating Church employers payroll processing, tax filing, and compliance support through the cost-effective services of a payroll processor. CPG serves as the facilitator of this voluntary program available to Church employers. As of April 2011, EPS transitioned to Automatic Data Processing, Inc. (ADP), a world leader in payroll processing, which results in cost savings for participating employers, a higher level of service, and fully integrated web-based processing options. EPS continues to provide quality assurance, customer support, and training.

Comprehensive Wellness Strategy

The Medical Trust is in a unique position to positively impact the health of Episcopal Church employees because of the ever-growing number of clergy and lay employees to whom we provide benefits. Working together, the Medical Trust, the Church Pension Group's Pastoral Care and Education department, and staff of CREDO Institute, Inc. are currently engaged in a Strategic Wellness Project to address the physical, emotional, financial, vocational, and spiritual aspects of wellness, thus providing a holistic approach to the health of clergy and lay employees. By implementing a comprehensive wellness strategy, we hope to decrease health risks by encouraging and supporting preventive screenings, providing education and clinical support to manage existing illnesses and chronic medical conditions, promoting financial health, and addressing spiritual and vocational wellness issues. The overall goal is to create a multi-faceted, holistic approach to wellness that will be coordinated not only with our internal programs but with ongoing efforts that we know are occurring across the Church today.

Serving Our Participants in Times of Special Need

In November 2009, CREDO Institute, Inc. held a special conference for clergy from the four reorganizing Episcopal Church dioceses of Fort Worth, Pittsburgh, Quincy, and San Joaquin. Called *Strength for the Journey*, the eight-day conference focused on spiritual renewal and wellness. Two additional eight-day conferences were held in 2010 for lay leaders and lay employees from the four dioceses, and four overnight conferences designed for wider participation were held as well, one in each of the four dioceses.

In January 2010, CPF established the Fund for Medical Assistance (FMA), a five-year pilot program for the non-domestic dioceses that provides funding for emergency, chronic, and catastrophic medical expenses. It also covers reoccurring costs such as payments for prescription drugs. Diocesan bishops in the non-domestic dioceses may request this assistance on behalf of their individual active clergy and lay employees scheduled to work 1,500 or more hours per year.

In the wake of the earthquake that devastated Haiti in 2010, CREDO Institute, Inc., working with Bishop Duracin, CREDO faculty, and mental health professionals, held a series of four conferences offering respite and coping skills for Haitian clergy and their families and for lay leaders. As we did for affected dioceses at the time of Hurricane Katrina, CPF waived the obligation for churches in the Diocese of Haiti to pay pension assessments through 2010. At the end of that year, we renewed the waiver for the Diocese of Haiti through the end of 2011, at which time the waiver will be reassessed. CPF Trustees and CPG staff personally supported the Diocese of Haiti with nearly \$45,000 in donations to Episcopal Relief and Development; CPF provided matching funds from its Unrestricted Gifts and Legacies Fund, which is comprised of gifts that generous individuals have made to CPF over many years.

CPF Responds to Other Resolutions of the 76th General Convention

In addition to Resolutions A138 and A177, discussed earlier in this report, the Church Pension Fund was asked to respond to a number of other important resolutions of the 76th General Convention:

Response to Resolution A113: Strengthening Small Congregations

Among other things, Resolution A113 resolved that the Standing Commission for Small Congregations continue strategic discussions with the Church Pension Fund regarding compensation and benefit issues for participating ordained and non-ordained persons serving small congregations. In response to a dialogue begun at the 76th General Convention, the CPF Trustees have been examining the way in which Credited Service is calculated for those participating in the

Clergy Pension Plan in an attempt to ensure that service is allocated in a fair and equitable way for all plan participants, whether serving in a full-time or part-time capacity.

Response to Resolution A131: Covenant Committee Gathering

This resolution asked the General Convention to endorse an event hosted by the Standing Commission on World Mission for all Covenant Committees and the Bi-Lateral Committee to be held early in 2011, and also asked the Church Pension Fund, among other agencies of the Episcopal Church, to attend in order to provide services and information to the Covenant Committee partners and to assist the Committees in redeveloping their covenants and financial plans. While that gathering did not take place, representatives of CPF's International Relations section have been attending all meetings of Covenant Partners for whom we administer pensions, and continually work to provide accurate administration of the pensions, training for administrators, and assistance as requested with financial plans.

Response to Resolution A169: Annual Data Gathering About Episcopal Elections; Clergy

The Office for Transition Ministry was directed to consult with the Church Pension Fund, dioceses, and "other appropriate agencies" to gather data annually about clergy compensation by gender, and the numbers of all male and female clergy, and to broadly disseminate their resulting report on an annual basis. The Research and Recorder of Ordinations office of the Church Pension Fund has provided all requested data for this project.

Response to Resolution B004: Hymnal Feasibility Study

This resolution authorized Church Publishing Incorporated (CPI) to work with the Standing Commission on Liturgy and Music (SCLM) to conduct a feasibility study on the need for revision of *The Hymnal 1982*. In response, CPI requested that the Church Pension Fund's Research and Recorder of Ordinations Office, a distinct and separate entity from CPI, conduct this study in order to ensure the objectivity of the empirical data and the impartiality of the statistical conclusions reported to the SCLM. Working in collaboration with the SCLM, the Research and Recorder of Ordinations Office created and fielded a comprehensive survey, developed in consultation with clergy, church musicians, and seminary faculty, to ascertain whether a revision to *The Hymnal 1982* is wanted or needed by the Episcopal Church. The survey was disseminated to parishioners, clergy, church musicians, bishops, and seminarians. Over 12,650 individuals representing 3,060 parishes responded, including 2,572 active clergy and 1,132 active musicians. Survey results were then tabulated and analyzed by the Research and Recorder of Ordinations Office, and the findings were reviewed with the SCLM in October 2011 in preparation for the issuing of SCLM's report and recommendation to the 77th General Convention.

Response to Resolution C038: Pension of Spouses of Deceased Clergy

This resolution commended the Church Pension Fund for its work over the last three triennia in all areas of benefits policy, including but not limited to surviving spouses whose benefits are below the average for all survivors' benefits, and asked us to continue our study and analysis of pension equity, with particular focus on raising the benefits of those below the average for surviving beneficiaries. In fact, CPF has continued to study the state of surviving spouses during this triennium, and our research has shown that 1) the benefits policies of the Clergy Pension Plan are more generous with respect to surviving spouses than most other secular and church pension plans, and 2) the special increases of previous triennia that targeted those beneficiaries and surviving spouses whose benefits were below the average have resulted in significantly increased pensions for surviving spouses widowed in the 1970s, in some cases by as much as 400%. In addition, the 2009 increase in the life insurance benefit for active and retired participants in the Clergy Pension Plan was instituted in order to care for surviving spouses. It continues to be our practice to review the status of the pensions of our beneficiaries on a regular basis.

Response to Resolution D053: Strengthening Lay Employee CREDO as a Church Pension Plan Benefit

This resolution encouraged the Church Pension Fund to explore ways to expand its support for Lay Employee CREDO. To date, the lay conferences that have taken place have been funded by CPF's Unrestricted Gifts and Legacies Fund, which cannot continue to support this initiative indefinitely. CPF continues to explore ways to support Lay Employee CREDO.

In the event of a conflict between this report and the official plan documents, the official plan documents will govern. The Church Pension Fund and its affiliates retain the right to amend, terminate, or modify the terms of any benefit plans described in this report at any time, without notice, and for any reason.

Disciplinary Board for Bishops

Membership

The Rt. Rev. Dorsey F. Henderson, Jr., <i>President</i>	Upper South Carolina, IV	2015
The Rt. Rev. Robert Fitzpatrick, <i>Clerk</i>	Hawaii, VIII	2015
The Rt. Rev. Ian T. Douglas	Connecticut, I	2012
Mr. Victor Feliberty-Ruberte	Puerto Rico, IX	2012
The Rt. Rev. Dena Harrison	Texas, VII	2012
Mr. Christopher J. Hayes	California, VIII	2012
The Rt. Rev. Herman Hollerith IV	Southern Virginia, III	2012
The Rt. Rev. J. Scott Mayer	Northwest Texas, VII	2012
The Rev. Marjorie A. Menaul	Central Pennsylvania, III	2012
Ms. Josephine Powell	Michigan, V	2015
The Rev. Jesus Reyes	El Camino Real, VIII	2015
Diane E. Sammons, Esq.	Newark, II	2015
The Rt. Rev. M. Thomas Shaw III	Massachusetts, I	2015
The Rev. Canon Angela F. Shepherd	Maryland, III	2012
The Rt. Rev. Prince G. Singh	Rochester, II	2012
The Rev. Robert Two Bulls, Jr.	Los Angeles, VIII	2015
The Rt. Rev. James Edward Waggoner, Jr.	Spokane, VIII	2015
The Rt. Rev. Catherine M. Waynick	Indianapolis, V	2015
The Hon. Josephine Hicks, <i>Church Attorney</i>		

Summary of Work

The Disciplinary Board for Bishops was created in accordance with Title IV.17.3, which provides that:

“The Disciplinary Board for Bishops is hereby established as a court of the Church to have original jurisdiction over matters of discipline of Bishops, to hear Bishops’ appeals from imposition of restriction on ministry or placement on Administrative Leave and to determine venue issues as provided in Canon IV.19.5. The Disciplinary Board for Bishops shall consist of ten Bishops elected at any regularly scheduled meeting of the House of Bishops, and four Priests or Deacons and four lay persons initially appointed by the President of the House of Deputies with the advice and consent of the lay and clergy members of the Executive Council and thereafter elected by the House of Deputies. All lay persons appointed to serve shall be confirmed adult communicants in good standing. Members of the Board shall serve staggered terms of six years, with terms of one half of the Bishops and one half of the lay persons, Priests and Deacons collectively expiring every three years, with the first expirations occurring at the end of the year 2012.”

The Disciplinary Board met for organizational purposes, via conference call, on July 1, 2011, the effective date of Title IV as revised. Bishop Henderson was elected President, and Bishop Fitzpatrick was elected Clerk.

The Board met again on August 17 and November 22, 2011; these meetings, too, were conducted via telephone conference calls. On August 17, the Board discussed possibilities to fill the role as Church Attorney. The choice of the Church attorney was later affirmed by the Board using e-mails. Additional legal assistance was provided for a period by the Honorable Jack W. (“JB”) Burch, Jr.

Title IV.6(6) assigns an additional responsibility to the President of the Disciplinary Board, to be exercised alone—to receive, consider, and render a decision on appeals from the dismissal of complaints by the Intake Officer: “In the event of an appeal of a dismissal, the president of the Disciplinary Board shall, within thirty days of the receipt of the appeal, review the intake report and either affirm or overrule the dismissal. The president shall promptly notify the

Disciplinary Board for Bishops

Complainant, the Intake Officer, and the Bishop Diocesan (in cases of bishops, the Presiding Bishop) of the decision. If the decision is to overrule the dismissal, the president shall refer the intake report to the Reference Panel.”

As of the date of this writing, the President has received four appeals from dismissals by the Intake Officer of complaints against bishops. Of these, the President has affirmed one dismissal; decisions in the other three are pending.

Since the implementation of the revised Title IV on July 1, 2011, the Board has received, considered, and rendered one decision on allegations of abandonment of the communion of The Episcopal Church by a Bishop thereof [see Title IV. 16(A)(1)].

Episcopal Relief & Development

Membership

Board of Directors

N. Kurt Barnes (Ex Officio), Dr. Pearl Chin (New York), Steven W. Duff (New York/Florida), Dr. Catherine George (New Jersey), The Rt. Rev. Dena A. Harrison (Texas), Josephine Hicks (North Carolina), Sharon Hilpert (California/Wyoming), Daniel McNeel Lane (West Texas), Teri Lawver (New Jersey), Flo McAfee (Washington), Tucker Moodey (Olympia), C. Jill Oettinger (West Texas), The Rt. Rev. Robert J. O'Neill, *Chair* (Colorado), Constance Perry (Massachusetts), Dr. Robert W. Radtke, *President* (Ex Officio), The Rt. Rev. Stacy Sauls (Ex Officio), The Most Rev. Katharine Jefferts Schori, *Presiding Bishop and Primate, Honorary Chair* (Ex Officio), The Rev. Jay Sidebotham (Chicago), The Rt. Rev. Prince G. Singh (Rochester)

Administrators

Dr. Robert W. Radtke, President; Abigail Nelson, Senior Vice President for Programs; Esther Cohen, Chief Operating Officer; Shaun Walsh, Executive Director for *NetsforLife*; Mary Carr, Deputy to the President

Work Summary

Episcopal Relief & Development is the international relief and development agency of the Episcopal Church and an independent 501(c)(3) organization. The agency takes its mandate from Jesus' words found in Matthew 25. The organization works closely with the worldwide Church and ecumenical partners to help rebuild after disasters and to empower local communities to find lasting solutions that fight poverty, hunger and disease, including HIV/AIDS and malaria. The organization, formerly known as the Presiding Bishop's Fund for World Relief, changed its name in 2000 and has been in existence for over 70 years.

Episcopal Relief & Development remains committed to achieving the Millennium Development Goals (MDGs), a plan to cut global poverty in half by 2015. Initially, the Episcopal Church dedicated itself to supporting the Millennium Development Goals (MDGs) at the 2003 General Convention, and put its commitment into action in 2006 by endorsing the MDG Inspiration Fund, which raised over \$3.2 million in three years.

At the 76th General Convention in 2009, the Episcopal Church called upon individuals, parishes and dioceses to recommit to the MDGs. Through Resolution D019, it reaffirmed the Church's commitment to the Millennium Development Goals as a primary mission priority through 2015, by supporting the *NetsforLife*® Inspiration Fund. The Church pledged 0.7% of its annual budget to support the *NetsforLife*® Inspiration Fund, a grassroots effort of Episcopal Relief & Development to educate, engage, and unite Episcopalians to support the MDGs through the fight against malaria. The goal is to build awareness about this disease and how it can be prevented, and raise \$5 million by December 2012.

The Inspiration Fund enables Episcopalians to live their faith by making a positive difference in the lives of millions around the globe through local, grassroots engagement in communities across the country. Through this grassroots effort, parishioners, clergy, students, seminarians and Episcopalians at all levels can continue to work to address the Millennium Development Goals. Visit InspirationFund.org for more details about this initiative.

Another resolution significant to Episcopal Relief & Development's Church Engagement activities is resolution A178. In 2008, the Presiding Bishop designated the first Sunday in Lent as Episcopal Relief & Development Sunday— an annual celebration of Episcopal Relief & Development's role in our collective mission to seek and serve Christ in all persons. This resolution supports the organization's efforts to engage congregations and other Episcopal institutions in through an annual Lenten campaign. In Resolution A178, the Episcopal Church encouraged dioceses, congregations and individuals to remember and support the life-saving work of Episcopal Relief & Development during Lent through prayer and a special offering.

In 2009, Episcopal Relief & Development launched a Strategic Plan to help set institutional priorities and guide its work through 2012. Major developments and commitments were made in the following areas: International Programs, US Disaster Preparedness and Response, Church Engagement, Funding and Visibility and Awareness. Under the new the Strategic Plan, key initiatives and programs such as the US Disaster Program and Church Engagement were started. Additional details are provided in the program section of this report.

2009–2011 Episcopal Relief & Development Programs

Across 40 countries in Africa, Asia, the Middle East, Latin America and the Caribbean, Episcopal Relief & Development is working with Anglican and ecumenical partners to impact the lives of three million people each year. The four core program areas are:

- Alleviating Hunger and Improving the Food supply
- Promoting Health and Fighting Disease
- Creating Economic Opportunities and Strengthening Communities
- Responding to Disasters and Rebuilding Communities.

Here are Episcopal Relief & Development results from 2009-2011:

- Core programs to alleviate hunger and fight disease have impacted over three million people annually
- *NetsforLife*[®], the organization's special malaria initiative, has engaged 21 million people
- Disaster response programs have supported roughly 400,000 people

In 2010, Episcopal Relief & Development realigned and expanded its program focus areas to address cross-cutting themes such as gender equality, micro-finance, disaster risk reduction and climate change, integrated health, and asset-based community development. Working closely with Anglican and ecumenical partners, Episcopal Relief & Development's staff continue to empower communities worldwide and help them find local solutions to the challenges of disaster, hunger and disease. To learn more about Episcopal Relief & Development's programs in the US and abroad, please visit the Episcopal Relief & Development website.

Alleviating Hunger and Improving the Food Supply

In partnership with local churches and ecumenical agencies, Episcopal Relief & Development ensures that people have nutritious food that is available and affordable by:

- Providing tools, seeds and other resources to support family farms
- Distributing livestock to families to help them work their land and generate other forms of income from products such as selling milk and cheese.
- Teaching farming techniques that increase food production
- Training communities to embrace sustainable agriculture practices

Promoting Health and Fighting Disease

Working with local churches and ecumenical agencies, Episcopal Relief & Development promotes good health care and fights preventable diseases through:

- Training health workers to educate their communities about disease prevention
- Building wells, latrines, water stations and other systems to promote sanitation and prevent water-borne diseases
- Distributing insecticide-treated nets and educating communities about malaria prevention
- Providing immunizations and medicine through local and mobile clinics
- Offering maternal and child health programs
- Delivering health care and education to children who have lost their parents to HIV/AIDS

For example, the *NetsforLife*[®] program began with its first pilot in Zambia in 2006 and expanded to 17 countries around sub-Saharan Africa. This program partnership uses an integrated community development model for malaria prevention that includes net distribution, education, training on proper net usage and maintenance, in addition to ongoing monitoring and evaluation. This program model leads to less sickness, fewer deaths and stronger communities. Since 2008, the goal is to distribute 7 million nets over the course of five years. The *NetsforLife*[®] program is directly engaging participants through various activities, including the distribution of nets, the training of malaria control agents and the provision of community-based health care.

NetsforLife[®] works to instill a “net culture”—a community-wide understanding of the protective value of nets and the right way to use and maintain them. When a net culture is in place, people know how to prevent malaria, when to seek medical treatment and how to access effective treatment. *NetsforLife*[®] is a partnership of corporations, foundations and faith-based organizations working to fight malaria in Africa. This group includes ExxonMobil, Standard Chartered Bank, the Coca-Cola Africa Foundation, Starr International Foundation, the J.C. Flowers Foundation and Episcopal Relief & Development.

Creating Economic Opportunities and Strengthening Communities

In partnership with local churches and ecumenical agencies, Episcopal Relief & Development addresses the root causes of poverty by:

- Helping people develop small businesses in a variety of fields
- Assisting communities in gaining access to local markets, increasing their ability to sell products for profit
- Providing micro-finance opportunities that enable people to generate more income
- Promoting cooperatives to help people pool their resources and maximize their purchasing power
- Working with farming communities to increase their crop yield so that the surplus can be sold for income

Responding to Disasters and Rebuilding Communities

Partnering with local churches and ecumenical agencies, Episcopal Relief & Development provides critical assistance after disasters and helps impacted communities rebuild by:

- Working with local churches and ecumenical partners to provide life-saving assistance such as food, water, shelter and medicine
- Supporting social and economic rehabilitation through small business development and income-generating opportunities
- Assisting impacted communities in conducting needs assessments and creating long-term recovery plans
- Remaining with communities and supporting the reconstruction of homes, schools, clinics and other civic structures
- Offering trauma counseling and psychosocial services for survivors
- Assisting Episcopal dioceses in the United States as they develop disaster preparedness plans

In January 2010, Haiti was struck by a massive earthquake. It destroyed much of the country's infrastructure, disrupted trade and dramatically challenged existing economic political systems.

Episcopal Relief & Development supported the efforts of its long-term partner, the Episcopal Diocese of Haiti and its diocesan development office, Centre Diocésain de Développement Intégré et de Secours (CEDDISEC). Initially, Episcopal Relief & Development worked with CEDDISEC on relief activities to supply food, medicine and other critical supplies. Today, Episcopal Relief & Development continues to work with CEDDISEC on a multi-year recovery program that includes housing/shelter, healthcare, employment opportunities/community recovery, water and sanitation, and other activities.

In addition to supporting the program work of the Episcopal Diocese of Haiti and CEDDISEC, Episcopal Relief & Development is also providing direct technical and operational support to these institutions. A unique aspect of the response to the quake, as compared to Episcopal Relief & Development's other international response efforts, is that its program staff and consultants have often been deployed within Haiti for substantial periods of time. The rationale behind this deployment considers the scale of the disaster and its stress on local clergy, leadership and systems. It also offered support to CEDDISEC in coordinating with major international relief efforts and diverse US parish-based mission responses, on behalf of the vast number of individuals and communities across Haiti in which the Episcopal Church is present. Overall, these efforts helped to strengthen the diocese and support its growth and ability to manage major recovery programs. For more information, please visit the Episcopal Relief & Development website.

On the domestic front, Episcopal Relief & Development focuses on preparing US dioceses for disasters, and supporting those dioceses as they assist people and communities during post-disaster recovery. Launched in 2010, the US Disaster Program inspires, connects and equips leaders of the Episcopal Church and its partners to prepare for hazards that might affect their communities, to mitigate the impact of those disasters, and to help vulnerable people make a full and sustained recovery. The program is broken into three areas:

Emergency Relief – assists diocesan leaders in building effective emergency response programs by providing them with access to the “Ready to Serve” volunteer database, technical resources and connections to their peers around the country who have faced similar challenges. When necessary, Episcopal Relief & Development may provide emergency funds to supplement these resources, allowing churches to aid people most impacted by disaster.

Disaster Recovery – provides long-term support to dioceses following disasters, helping affected populations recover. Recovery programs build on the growing energy within the Episcopal Church to engage in hands-on service. Programs

also combine Episcopal Relief & Development's financial resources with additional technical support to reach the most vulnerable people as effectively as possible in the local context.

Disaster Preparedness Initiative – Through this initiative, Episcopal Relief & Development works with targeted dioceses to improve their preparation for a disaster and mitigate local impact. This is accomplished by building the “Ready to Serve” national volunteer and skill database, holding local and regional trainings and assisting dioceses with regional planning and coordination. There is a US Disaster Program resource library that facilitates the sharing of information and best practices throughout the Church. Additional details about the US Disaster Program is available online.

Church Engagement

Episcopal Relief & Development's Church Engagement program provides an opportunity for all Episcopalians to engage in the organization's work as the compassionate response of the Episcopal Church to help heal a hurting world. In 2009, a strategic Church Engagement effort was launched to tap into the needs of congregations interested in gaining a deeper understanding of and connection to Episcopal Relief & Development's work. The objective is to expand relationships with all Episcopal congregations, schools, seminaries, colleges and universities, as well as other church institutions.

Church Engagement activities include creating Advent/Lenten resources for churches, developing worship materials and bulletin inserts after disasters, launching special church campaigns such as the *NetsforLife*® Inspiration Fund and producing Christian Formation curricula. Here are highlights of Episcopal Relief & Development's Christian Formation tools and resources:

- Abundant Life Garden Project - An interactive, Scripture-based children's curriculum offered to parishes, teachers, families and others who seek to share our ministry and work with elementary school-aged students. Children are invited to participate in our mission by exploring five thematic modules on water, seeds, soil, animals and harvest. It is a companion piece to the Gifts for Life catalog.
- Act Out Youth Program- An intensive educational program for middle and high school students that brings the needs and hopes of the world together with the lives of youth, in a context framed by liturgy and filled with prophetic stories of Scripture.
- Real Heroes vs. Rita Mosquito: A Children's Program on Malaria - An educational program that introduces children to the disease and how it is prevented, and invites them to participate in the *NetsforLife*® Inspiration Fund.

These resources have been used in conjunction with Vacation Bible Schools, Sunday Schools, Children's Chapels, weekly programs, Rotation Sunday School programs and other special church programs. Additional congregational tools including worship materials, Lenten resources, brochures and special prayers can be found online, along with more information about Episcopal Relief & Development's Christian Formation efforts.

Goals and Objectives for the 2012 - 2015 Triennium

Episcopal Relief & Development will continue its work toward achieving the Millennium Development Goals by supporting quality programs in the worldwide Church which promote sustainable development solutions, fight poverty, hunger and disease, and provide relief and recovery after disasters.

- Form and cultivate strategic alliances to strengthen the capacity of worldwide Church partners to design, manage, monitor and evaluate community-focused initiatives that work to alleviate hunger and fight disease.
- Improve program delivery services through Anglican networks to the program participants around the world, with a focus on community involvement, training and empowerment.
- Increase the numbers of overall program participants and enhance the quality of life in communities with which Episcopal Relief & Development partners.
- Prepare and equip US dioceses, parishes and other church institutions, as they respond to disasters that impact vulnerable people in their communities.
- Promote stories and program results that demonstrate Episcopal Relief & Development's reach worldwide.
- Deepen relationships with US congregations and dioceses, and encourage them to recognize Episcopal Relief & Development as the bridge connecting Episcopalians with partners and program participants throughout the world.
- Foster stronger partnerships with individual and institutional donors, as well as, other key Episcopal constituencies.

- Launch a 75th Anniversary Campaign for Episcopal Relief & Development to celebrate program accomplishments and engage Episcopalians at all levels in addressing issues of hunger and disease, as we approach the 2015 target deadline for achieving the Millennium Development Goals.
- Develop a new Strategic Plan to set organizational priorities and frame Episcopal Relief & Development's program, financial, engagement and visibility goals through the next Triennium.

Forward Movement

Forward Movement has served The Episcopal Church for 78 years, having been born during a time when many people understood the church to be weary and divided. Chartered by the 51st General Convention in 1934 and charged to “reinvigorate the life of the church and to rehabilitate its general, diocesan and parochial work,” Forward Movement is accountable to the General Convention through the office of the Presiding Bishop, who appoints the Forward Movement Board of Directors and serves as its President. At a time when our church seeks renewal, Forward Movement is adapting its ministry to the needs of today’s church.

The founders of Forward Movement asked, “What does our church need in order to thrive?” We are asking the same question today, and we’re working to support vibrant engagement with the Good News – for Episcopalians, other Christians, and seekers. To that end, Forward Movement is embarking on a new chapter for the digital era in which we now live. We are disseminating our popular traditional content, such as *Forward Day by Day*, via new media as well as print. We’re also creating new content for our time with a completely fresh approach.

Our hope is to continue what Forward Movement has always done: to provide resources to build up the church through increased discipleship. Our resources, in digital and print media, focus on devotion, Christian formation, discipleship, and evangelism.

Print publishing has been the means by which Forward Movement has sought to carry out its mission for most of its history. The quarterly devotional magazine *Forward Day by Day* has been published continuously since 1935. Circulation is now 308,000 printed copies per quarter, 94 percent of which is within The Episcopal Church, the rest going to other provinces of the Anglican Communion, primarily to the Anglican Church of Canada. In total, we have subscribers in 66 nations. More than 100,000 copies of *Forward Day by Day* are distributed each year, at no charge, to prisons, jails, hospitals, convalescent homes, juvenile detention centers, and overseas military bases.

Forward Movement also publishes more than one hundred other titles, mostly pamphlets and booklets, on prayer, discipleship, worship, sacraments, Anglican history and spirituality, and pastoral concerns. Roughly twenty new print titles are issued each year. Distribution is through an online bookstore, parish churches, and an annual catalog. Several of our titles are published in Spanish, and we hope to increase greatly the number of titles on offer to Spanish readers.

Already, several current titles are available on the Amazon Kindle and Barnes & Noble Nook stores, as well as other popular locations. We are developing products for smartphones, to support spiritual practices for twenty-first century people on the go. We expect to provide downloadable content that can be used in congregations as printed handouts, bulletin inserts, email attachments, or on websites. In other words, we are seeking to create flexible content that can be used as local mission dictates.

Forward Movement’s offices are located in downtown Cincinnati, Ohio, and have been since the company’s inception. Executive Director Scott Gunn oversees a staff of eight full-time and eight part-time employees. In this triennium, Editor and Director Richard H. Schmidt retired after six years of dedicated and excellent service to the mission of Forward Movement.

The Forward Movement Board of Directors meets twice each year to set goals for the organization’s ministry, including the annual operating budget of \$1.6 million. Just under 50 percent of the expense budget goes for salaries and benefits for personnel, while nearly one-fourth pays for printing. Other categories of expenses, in descending order of amount, are warehousing, office and building expenses, service and consultant fees, marketing, and miscellaneous. Ninety-five percent of Forward Movement’s income comes from sales of literature, with the rest deriving from gifts and endowment. Forward Movement is self-sustaining, and it does not request money from the General Convention.

The following persons now serve on the Board:

The Rev. Jay Sidebotham (Chair), Elisabeth Rogers (Vice Chair), Janet K. Simpkinson (Treasurer), the Rt. Rev. Thomas Breidenthal, Pamela Wesley Gomez, Carlos de Jesus, Malaika Kamunanwire, the Rt. Rev. Daniel H. Martins, the Rev. Canon Christine T. McSpadden, Michael Phillips, Slocomb Reed, and Richelle Thompson. The President of the Board is the Most Rev. Katharine Jefferts Schori.

Proposed Resolution

Resolution A147 Continue Forward Movement

Resolved, the House of _____ concurring, That the Presiding Bishop be authorized to continue Forward Movement under her supervision and to appoint a Board of Directors as may be required to maintain its work.

The General Board of Examining Chaplains

Membership

Bishops

The Rt. Rev. Larry R. Benfield, Vice Chair	Arkansas, 2015
The Rt. Rev. William O. Gregg	North Carolina, 2012
The Rt. Rev. Barry R. Howe, Chair	Western Missouri, <i>retired</i> , 2015
The Rt. Rev. Sean W. Rowe	Northwestern Pennsylvania, 2015

Clergy with Pastoral Responsibilities

The Rev. Katharine C. Black	Massachusetts, 2012
The Very Rev. Canon Mark R. Kowalewski	Los Angeles, 2012
The Rev. Stephen E. Moore	Olympia, 2012
The Rev. Canon Juan A. Quevedo-Bosch	Long Island, 2012
The Rev. Elena Thompson	Georgia, 2015
The Rev. Tanya R. Wallace	Vermont, 2015

Members of Faculties

The Rev. Stephen C. Holmgren	Western Michigan, 2012
The Rev. Vesta M. Kowalski	Maine, 2012
The Rev. Lloyd A. Lewis	Virginia Theological Seminary, 2015
The Rev. Patrick L. Malloy	General Theological Seminary, 2012
The Rev. Frederick W. Schmidt, Jr.	SMU-Perkins School of Theology, 2015

Lay Persons

Br. Reginald-Martin Crenshaw	New York, 2015
Dr. Sandra D. Michael	Central New York, 2012
Dr. Donn F. Morgan	California, 2015
Ms. D. Rebecca Snow	Oregon, 2012
Dr. Kristine T. Utterback	Nebraska, 2015
Dr. Peter W. Williams	Southern Ohio, 2012

Executive Director and GOE Administrator

Mr. Duncan C. Ely, 150 Melrose Avenue, Tryon, NC 28782-3327

Administrative Assistant

Ms. Margaret A. Leach

Board representatives at General Convention

Bishop Larry R. Benfield and Deputy Stephen E. Moore are authorized to receive non-substantive amendments to this Report.

Summary of Work

The canonical mandate for the General Board of Examining Chaplains [Canon III.15.2 (a)] reads: “The General Board of Examining Chaplains, with professional assistance, shall prepare at least annually a General Ordination Examination covering the subject matter set forth in Canon III.8.5 (g) and (h), and shall conduct, administer and evaluate it in respect to those Candidates for Holy Orders who have been identified to the Board by their several Bishops.”

During the triennium 2010-2012, the General Board of Examining Chaplains (GBEC) continued its professionally vetted policy of evaluating the General Ordination Exam (GOE) at a single reading session to foster a higher level of training and much improved consistency of evaluation. Beginning in 2010, the GBEC moved the readers’ conference to Kanuga Conferences, Inc., in Hendersonville, North Carolina – in part to save money, in part due to its location, in part to be an Episcopal conference center, and in part because Kanuga’s facilities are a particularly good fit. Annual feedback from volunteers and diocesan and seminary administrators continues to reveal a positive response both to the high level of consistency in evaluations and to the timely distribution of the results. In carrying out its canonical responsibilities, the board:

- Worked throughout each year individually, in groups and as a whole board to prepare the General Ordination Examination; Question-Writing Team chairs met by video conference in June of each year; and the entire Board convened in October of each year to prepare the final draft of the GOE and produce the background material for the guidance of the volunteer readers who evaluated the candidates' papers;
- Arranged for the electronic administration of the GOE annually at all Episcopal seminaries and at forty to fifty additional locations throughout the United States and abroad to 211 candidates in 2010, 187 in 2011 and 201 in 2012;
- Recruited, trained, supervised and assisted 100 to 115 volunteer readers, editors and office staff in the annual professionally vetted evaluation process;
- Reported annually the examination results and recommendations to candidates, their diocesan authorities and seminary deans;
- Informed seminary deans about how their candidates compared with those from other seminaries; in this comparison, the GBEC did not identify seminaries by name but by an arbitrary alphabetical designation;
- Through a Planning Committee and as a whole board, evaluated each year's GOE, its administration and results, and its volunteer readers, editors and office staff; adapted and altered subsequent exams and procedures in response to solicited feedback from candidates, volunteers (readers, editors and office staff), diocesan authorities and others.
- Continued to improve a dedicated web site used to impart information about the GBEC and its ministry and the GOEs, and to transmit GOE questions, receive GOE answers and transmit results to candidates, bishops and seminary deans, considerably improving communication and reducing postage and printing costs;
- Created an extensive set of Frequently Asked Questions for the GBEC website and for electronic and print distribution explaining the GBEC's history and purpose, the GOE and its administration and evaluation, and tips for taking the exam; and posted the past seven GOEs on its website;
- Reported to the interim meetings of the House of Bishops, as required by Canon;
- Prepared and administered a survey of all bishops about how they use the GOE and its importance in their evaluation of candidates, the desirability of church-wide standards, and who should develop these standards, and presented the survey results to the House of Bishops at its September 2010 meeting;
- Proposed a resolution calling for the creation of a special committee to develop a church wide dialogue to consider such standards for formation and ordination and to report to the 78th General Convention in 2015;
- Accepted the resignation of executive director and GOE administrator Rev. Richard F. Tombaugh and elected to that position Mr. Duncan C. Ely, who relocated the GBEC offices to Tryon, North Carolina and hired administrative assistant Margaret Leach; and
- Greeted the Rev. Patrick L. Malloy appointed by the presiding bishop to replace the vacancy left by the resignation of the Rev. Richard D. McCall.

Goals and Objectives for the 2013-2015 Triennium

The GBEC's principal objectives during the next triennium will be to continue to fulfill their canonical responsibilities as described in Title II, Canon 15.2(a), namely to develop annually a General Ordination Examination; to administer it to certified candidates; to evaluate the results; and to report the results to candidates, their diocesan authorities and their seminary deans.

In addition, the GBEC will:

- Continue to work to create examinations the answers to which will provide diocesan authorities with useful information for diagnosis and assessment of their candidates;
- Continue to provide seminaries and dioceses with statistics about performance on the annual GOE;
- Continue to look for ways to cut costs and leverage resources such as improving efficiency and increasing use of electronic technology (the GBEC has reduced number of meetings by 1/3 and number of attendees by 1/3 during the 2009-2012 triennium).
- Continue refining the GBEC website to reflect the GBEC's transparency about its work, to provide easy access to information about the GBEC and the GOE, and to make as user-friendly as possible the electronic administration of the GOE;
- Anticipate working with other church-wide, provincial and diocesan groups involved in theological education to better serve bishops, students and their dioceses;
- Look forward to beginning and continuing a church-wide dialogue about theological education, the best way to test for it, and ways in which the GBEC can adapt to be of greatest service to The Episcopal Church.

Proposed Resolution

Resolution A148 Special Committee to Consider Standards for Formation and Ordination

Resolved, the House of _____ concurring, That the Standing Commission on Ministry Development establish a committee to initiate and coordinate a Churchwide conversation regarding what essential learnings (knowledge and skills) The Episcopal Church expects its candidates for priest and deacon to have at the time of ordination, and to develop a process that will engage a wide range of participants in writing sets of appropriate standards in the respective areas of study set out in the canons to guide those people assisting in the formation of ordinands and in assessing their proficiency (priests) or competence (deacons) in the several areas of study specified in the canons, and shall report its recommendations through the Standing Commission on Ministry Development to the 78th General Convention. The committee shall consist of 13 persons who have demonstrated a commitment to theological education, reflecting the diversity of The Episcopal Church, including two representatives each of the Standing Commission on Ministry Development, the General Board of Examining Chaplains, diocesan training programs, and Commissions on Ministry; three representatives of accredited seminaries, 2 from Episcopal seminaries and 1 from a seminary with an Episcopal/Anglican studies program; and two at large members. The final composition of the committee shall include at least two bishops, priests, deacons, and lay persons. Two persons for whom English is not their first language should also be on the committee; and be it further

Resolved, that the Joint Standing Committee on Program, Budget and Finance consider adding \$45,000 to the budget of the Standing Commission on Ministry Development for the work of this committee.

Explanation

Good theological education and formation is critical for the ministry and mission of all members of The Episcopal Church. A central part of this educational endeavor is the preparation of candidates for ordination as deacons and priests. Although the normative process for formation of priests in the 20th century was a three-year seminary program, reading for orders had long been an accepted path to ordination. In the 1970's when The Episcopal Church first approved local training of priests for service in remote and isolated communities, dioceses began developing their own formation programs for both priests and deacons. In the last twenty years diocesan training programs have become quite common and the latest amendment to the canon on ordination to the priesthood no longer distinguishes candidates based on where they come from or are expected to serve (see Canon III.8); neither does it prescribe any particular type of formation program. As a result, the persons who are now ordained in The Episcopal Church both represent and have experienced a great diversity of formation programs (diocesan, Episcopal seminaries, non-Episcopal seminaries, and mixtures thereof).

This resolution arises out of the GBEC's belief that, because of the many ways theological education is provided, The Episcopal Church needs common standards, which would include agreed upon definitions of what it means to be "proficient" and "competent" as described in the national canons. This concern for consistent standards is not new. In 1970, as ordination opportunities were being expanded, the General Convention created the General Board of Examining Chaplains in response to a concern among the bishops that approval of candidates for ordination was completely dependent on inconsistent diocesan processes, as well as a concern among ordinands that they were at the mercy of potentially idiosyncratic diocesan processes. In both cases the wider church had no assurance of a minimum standard of preparation. The GBEC was charged with preparing, administering and assessing an annual General Ordination Examination to attempt to ensure consistency of readiness among all those being ordained. Today the GBEC's task is complicated by the diversity both of candidates for ordination and of their formation programs. More significantly, because fewer ordinands are seeking seminary training, the usefulness of the GOE as a tool for achieving consistency of education and training may be diluted.

Given the many styles of learning and preparation for ordination, The Episcopal Church must face the question of how to fulfill its need and desire for consistency in baseline proficiency and how to fairly assess the results of different modes of preparation. The GBEC has important information and experience to contribute to this conversation, but it is not a policy making group. The issues raised in this resolution fall squarely within the mandate of the Standing Commission on Ministry Development. The conversation needs to extend very broadly throughout the church, with the other constituencies identified in the resolution included in the conversation. Indeed the committee's members need to be conduits, enabling many constituencies to have voices in this critically important work affecting the ministry and mission of the whole church. For example, it is particularly important to be intentional in seeking out the concerns of non-domestic dioceses so that the standards and definitions adopted can be equally useful to them. Extra funding in SCMD's budget will be required to do the thorough and wide-ranging job envisioned for this committee.

Budget Report

The General Board of Examining Chaplains has reduced its meetings and their attendees by a third and overall GBEC expenses by 75% (and office expenses by 88%) since the 2007-2009 triennium.

	2010 Actual	2011 estimated	2012 estimated	Total
Income				
Exam Fees	100,000	100,000	100,000	300,000
Expenses				
Salaries/Benefits	58,479	60,493	61,808	180,780
Reader's Meetings	111	80,000	80,000	200,111
Office Expenses	22,572	11,900	11,900	46,303
Total	\$ 81,162	\$ 152,324	\$ 153,708	\$ 427,194

Notes: Income figures represent \$500 per candidate in exam fees, estimated at 200 candidates per year. Expenditures estimate benefits such as health insurance, pension payments, and 50% of Social Security; \$40,000 of 2010 expenses posted to a different year.

Budget Appropriation

	2013	2014	2014	Total
Income				
Exam Fees	100,000	100,000	100,000	300,000
Expenses				
Salaries/Benefits	63,500	65,300	67,300	196,000
Reader's Meetings	80,000	80,000	80,000	240,000
Office Expenses	9,500	9,700	9,700	29,000
Total	\$ 153,000	\$ 155,000	\$ 157,000	\$ 465,000

Notes: Income figures represent \$500 per candidate in exam fees, estimated at 200 candidates per year. Expenditures estimate benefits such as health insurance, pension payments, and 50% of Social Security.

Board Travel and Meetings

The General Board of Examining Chaplains will meet nine times during the next triennium, requiring \$20,000 for 2013, \$20,000 for 2014 and \$20,000 for 2015, for a total of \$60,000 for the triennium.

The General Theological Seminary of the Episcopal Church

The General Theological Seminary is the first seminary of The Episcopal Church and the only seminary founded by the General Convention, established by Resolution in 1817. Clement Clarke Moore, a parishioner at Trinity, Wall Street, gave a portion of his extensive Manhattan farm land as a site for the Seminary. In 1827, General moved there, essentially beginning the transition of Chelsea—the name Moore had given his land—from a farm into one of the most vibrant neighborhoods in New York. It was the express decision of the Convention that the Seminary be in New York City, and General's location remains an essential aspect of its character and mission.

During the past triennium, General has undergone a financial and architectural transformation that has left it more fiscally and physically solid than it has been in generations. Finding itself in 2009 in the midst of a potentially catastrophic financial crisis, General's Trustees divided the position of President and Dean, entrusting the financial future of the Seminary to the President, the Rev. Lang Lowrey of the Diocese of Atlanta; and its academic, spiritual, and community life to the Rt. Rev. Peter James Lee, retired Bishop of Virginia.

During 2010–2012, General embarked upon a radical restructuring, *The Program to Choose Life*. This effort required the Seminary to divest itself of three buildings, including an off-campus apartment building for partnered students. This necessitated the reordering of on-campus buildings to accommodate both the already-resident single students and the now displaced partnered ones. This re-allocation of space—also a radical remodeling—completely renewed the Seminary's 19th Century housing, not only ensuring the health of the infrastructure but also creating pristine and thoroughly modern apartments. In the process, General's available housing units decreased by only one.

The sale of the West Building, which housed administrative, faculty, and business offices, prompted the gutting, reordering, and complete modernization of Seabury Hall, making it an integrated campus hub. Seabury has become a carefully designed and gracious portal between the City and the Close, as the enclosed city block is commonly called.

Behind these efforts at architectural restructuring was an equally radical and equally successful financial restructuring. More than three-quarters of the Seminary's 2009 \$40,000,000 debt has been eliminated, the endowment has doubled, and the annual budget deficit has been reduced by more than half. By 2014, the deficit will drop to \$1,000,000, a remarkably low annual "gap," and one-seventh of what it was. Moreover, the Seminary now has in reserve sufficient funds to ensure operations for four years. The 2011 annual fund drive was the most successful in the Seminary's history, yielding \$1,100,000, suggesting the confidence of benefactors in General's future.

Also during the past triennium, General opened its new Keller Library, named for the Rt. Rev. Christoph Keller, Jr., the late Bishop of Arkansas, whose family substantially funded the building and outfitting of this state-of-the-art facility. Thanks to a partnership with the Candler School of Theology at Emory University, General's collection, widely acknowledged as the most extensive collection of Anglican material in the United States, has been augmented by the significant resources of Candler's Pitt Library—both its hard-copy and electronic resources. One of the most important features of the new library is its climate-controlled Special Collections room, which houses 30,000 rare volumes, with a primary focus in Anglican and Episcopal studies. Among these important books, for example, is a Coverdale Bible (1535), the first published edition of the Bible in English.

During the past three years—first of uncertainty and then of rapid change—General's enrollment has held steady. Housing on the Close is entirely occupied, and the number of commuter students—both those preparing for ordination and others—is constantly increasing. The Seminary has turned its attention to accommodating distance learners, now made possible in previously unimagined ways by the installation of video conferencing technology in many classrooms and seminar rooms. This technology has also allowed distant guest lecturers to teach classes as General, not only being able to see the class in New York and being seen, but also having full control over all the audio-visuals, including the virtual chalkboard.

In 2010, General's Center for Christian Spirituality became the sponsor of a certificate program in the Spiritual Guidance of Children. This highly successful program was designed with the help of the Rev. Jerome Barryman, the creator of

the popular Godly Play curriculum, who has now become an adjunct member of the faculty and a regular teacher at General. Both full-time students and others are earning the certificate, as well as other certifications offered by the Center, including one in Spiritual Direction.

Along with the development of new programs has come the development of the faculty. By the beginning of the 2012–2013 academic year, half of General’s faculty will have arrived in the past three years. This represents both the filling of positions opened by retirement, but also the re-establishment of the Pastoral Theology professorship, which was vacant for many years.

This summer, General is launching the first phase in what is projected to be a growing investment in foreign mission work. The new “FAR and Wide Scholarship” will make it possible for students to spend summers working in Anglican missions abroad. The acronym “FAR” refers to names of three bishops—Frade, Alexander, and Roskam—with a particular interest in foreign missions, and who are integral partners with General in this endeavor.

New technology, new faculty, and new programs are the components of the first wave of General renewing its curriculum—just as it has renewed its campus. By the end of the next triennium, General’s in-process visioning process launched by Trustees’ Chair, the Rt. Rev. Mark S. Sisk of New York, will have lead to a long-term strategic plan, focused on making the Seminary fully equipped to train leaders for the Church that is emerging in the 21st Century.

Respectfully submitted,

The Rev. Canon Patrick Malloy, PhD
Associate Dean
The General Theological Seminary

The Board and Office for Transition Ministry

Membership

The Rt. Rev. Barry L. Beisner, *Chair*
Canon R. Carter Echols, *Vice Chair*
Ms. Lindsay Ryland, *Secretary*
The Rt. Rev. Laura Ahrens
The Rev. Canon Scott Hayashi, *resigned*
The Rev. Canon Gregory A. Jacobs
The Rev. Canon Jose McLoughlin
Canon Karen Olson
Ms. Lynn Schmissrauter
The Rt. Rev. Prince Singh, *resigned*
The Rt. Rev. Kirk Smith
The Rev. Canon Jenny Vervynck, *resigned*
Ms. Pamela Ramsden, *Staff, retired 2010*

Northern California, VIII, 2015
Newark, II, 2012
Virginia, III, 2012
Connecticut, I, 2012
Chicago, V, 2015
Newark, II, 2012
Oklahoma, VII, 2015
Minnesota, VI, 2015
East Tennessee, IV, 2015
Rochester, III, 2015
Arizona, VIII, 2012
San Diego, VIII, 2012

Changes in Membership

Appointed to fill vacant Board positions:

The Rt. Rev. Scott Hayashi
The Rev. Canon Ann Normand
The Rev. Canon Anne Reed
The Rev. Victoria Duncan, *Staff*

Utah, VIII, 2015
Texas, VI, 2012
Southern Ohio, V, 2015

Summary of Work

In 2009, General Convention acted to change the name of both the Board and the Office from *Church Deployment to Transition Ministry*. This change reflected a profound shift in understanding of this ministry both operationally and theologically. Canonically, the duties of the Board for Transition Ministry (BTM) include: to oversee the Office for Transition Ministry (OTM); to provide support for the training of bishops and diocesan support personnel in the transition ministry processes; to study the transition ministry needs and trends in the Episcopal Church and in other Christian bodies; to inform the Church regarding transition ministry; and, to cooperate with other bodies concerned with transition ministry. (Canon III.16.2.)

Early in the current triennium the BTM revised its Strategic Plan, and together with the OTM has since been working to implement it. As outlined in that Plan, our work in this triennium fell into the four major categories discussed below. Further extensive revision of the Plan took place in November, 2011, and that new version of our Strategic Plan will be made available on the Church website.

Research & Development

The Board and Office rolled out a new web application and database, "OTM Portfolio," in August of 2010, replacing the previous CDO Profile application and database. The new OTM Portfolio provides both individuals and worshipping communities an enhanced tool to present our gifts and calls to the wider church for ministry partnerships. We have already updated our new system with enhanced security, PDF, and search function upgrades. The OTM Portfolio is an example of how the Board and Office are seeking to minister to both the current church as well as the church of the future, moving our systems into mission-focus from maintenance of the familiar.

Communication

We have engaged both current and emerging technologies, including

- a listserv for all (and, separately, for two regional groups of) Diocesan Transition Ministers;
- Basecamp as a platform to assist sharing best practices;
- Dropbox as a mechanism to share information among regional Diocesan Transition Ministers on a short-term basis;
- WebEx as a tool for remote training and support as well as a meeting platform; and
- a new portfolio, developed on Drupal, an international, open source technology. This Ministry Portfolio may be read/written in the three primary languages of the Episcopal Church (English, Spanish, and French).

The Ministry Portfolio in general, and especially in its Narrative and Connections sections, provides a common ministry platform for initial conversations between individual leaders and congregations. This creates significant new possibilities both to increase the initial depth and quality of discernment conversations, as well as to reduce the usual time spent in the discernment process.

Attention to issues of security and confidentiality in the management of personal information has been a top priority. Major layers of protection were built into the system from the start, and an outside consultant was utilized to audit the system's security once it became operational. It is understood to be vital to this ministry that those who use the Individual Portfolio have complete confidence that there can be no unauthorized access to personal data.

Collaborative Relationships

Relationships among Diocesan Transition Ministers have been encouraged on a church-wide and regional basis, as well as directly with OTM. In addition to the church-wide gathering described below, regional gatherings of Transition Ministers have been held twice each year.

The Episcopal Church Center re-organized its Mission Department into teams, with OTM as a member of the Diocesan and Congregational Ministries Team. The Program Officer for OTM became Team Leader in January, 2011. Creative collaboration among the Team's members has been a priority, as have inter-office efforts such as participation in the "Seminarians of Color" Conference with the four Ethnic Missioners at Virginia Theological Seminary in 2011.

The "New Dreams-New Visions" Pilot Project has been a collaborative effort with OTM serving as regular host to colleagues from the Episcopal Church Foundation, the Church Pension Group, Fresh Start and CREDO, and representative dioceses. The Pilot Project was designed to determine if there was a potential affinity between identified newly-retired clergy who desired to continue stipendiary ministry, and congregations who could afford professional clergy leadership on a part-time basis. A Roanridge grant was received as a result of the joint application of OTM and the Diocese of Eastern Michigan. Together the principal designers of this Pilot Project will be discerning how to share the resources developed with all dioceses in an ongoing way.

The OTM is the conduit for funds designated by General Convention for Fresh Start. In this capacity, we collaborate with CREDO and the Episcopal Church Foundation to oversee and support that program. Seeking to reduce dependence upon TEC, CREDO and ECF for funding, the partners met throughout 2011 to envision a new way forward: Fresh Start as an open source and consultant-based resource network for dioceses. A strategic plan for the next phase of this development is currently being developed with plans for implementation in 2012.

A few of the many other collaborative efforts involving OTM include the revised Episcopal Election Manual, reconfiguration of the Mission Department of the Church Center, evaluation of Constable Fund grants, and connections with Episcopal Seminaries.

Leadership Development

In partnership with the Conference of Diocesan Executives (CODE), we offered "Leadership in a Changing Church" May 3-5, 2011, in Minneapolis, MN. This church-wide conference was attended by 96 people whose ministries directly involve diocesan leadership and congregational support. The program included plenary presentations by the Presiding Bishop and Capt. Mike Abrashoff (retired naval officer, entrepreneur, author, and motivational speaker) as well as updates from the Church Pension Group, the Episcopal Church Foundation, the Episcopal Church Medical Trust, and the OTM. Nineteen workshops on a variety of topics as well as application sessions in which participants discussed transformational leadership and their roles as change agents offered further learning and networking opportunities. Worship opportunities included an opening Eucharist with a sermon by the Bishop of Minnesota and worship at each session led by conference chaplain, the Rev. Cn. Lisa Gray. Provinces 5, 6, 7, and 8 held regional Diocesan Transition Minister gatherings in conjunction with the conference.

Training and support is done on an ongoing basis as defined by need, primarily using WebEx as a visual and audio connection platform. This has been highly successful in helping the OTM address needs varying from orienting and supporting new Diocesan Transition Ministers, to assisting local management and support of the OTM Portfolio.

Mutual Ministry Review

On November 2, 2011, the BTM conducted a Mutual Ministry Review (MMR) with the Rev. Victoria Duncan, Missioner for Transition Ministry. The period reviewed extended from mid-2009 to the date of the MMR. Led by MMR facilitator the Rev. Canon Timothy Hodapp, Board members and the Missioner participated in a focused process that explored strengths/successes and challenges/opportunities. In addition, the group explored its missional focus and applied this lens both to capabilities and challenges that the parties share. An atmosphere of mutual trust and open sharing prevailed, revealing several insights and potential goals for 2012.

The Rev. Victoria Duncan also received a ministry review at the Church Center by the Mission Department's Co-Directors dated 27 May 2011. This review covered the time period from the date hired through 2010. Content included the Missioner's responses and supervisors' feedback to the following questions: "What really went well for you in 2010?", "If you had the opportunity, what in your performance would you have changed for the better in 2010?", and "What are your goals and needs for 2011?"

General Convention Resolutions

In 2009, General Convention referred Resolution A169 to the BTM/OTM. We coordinated with the Office of Congregational Research and the Church Pension Group to post a summary of relevant statistics on the Transition Ministry page of TEC's website. Noteworthy aspects of this report were discussed during regional meetings of Diocesan Transition Ministers. We look forward to further collaborative efforts in this regard.

Budget

The BTM has operated well within its budget. It expects to meet in person three times during the next triennium, with additional meetings via WebEx or online; the total amount required will be \$34,200 (a proposed reduction of 5% from the current 2010-12 triennium).

The OTM has been under-budget each year in the triennium, returning over \$12,000 unspent dollars in 2010 alone. The new database design and production were under-budget.

Resolution A149 Fund the Board for Transition Ministry

Resolved, the Joint Standing Committee on Program, Budget, and Finance consider an allocation of \$34,200 for the Board for Transition Ministry for the Triennium Budget 2012-2015.

Respectfully submitted,

The Rt. Rev. Barry L. Beisner, Chair
Canon R. Carter Echols, Vice Chair
The Rev. Victoria Duncan, Missioner for Transition Ministry

Other Reports

Budgetary Funding Task Force

Membership

The Rt. Rev. James E. Waggoner, *Chair* Spokane, VIII, 2012
Ms. Anne Clarke Brown, Vermont, I, 2012
Ms. Maria Campbell, Alabama, IV, 2012
The Rt. Rev. George Councell, New Jersey, II, 2012
Canon John Goldsack, New Jersey, II, 2012
Ms. Matilda Kistler, Western North Carolina, IV, 2012
The Rt. Rev. William Klusmeyer, West Virginia, III, 2012
The Rev. Ernesto Medina, Nebraska, VI, 2012
Mr. David Quittmeyer, Central Gulf Coast, IV, 2012
Mr. Steve Smith, Vermont, I, 2012
The Rt. Rev. Stacy Sauls, Lexington, IV, 2012
Ms. Sandra Swan, North Carolina, IV 2012

About the Membership

Members of the Budgetary Funding Task Force represent five provinces and the following interim bodies: the Standing Commission on Stewardship and Development, the Joint Standing Committee on Program Budget and Finance (PB&F), and the House of Deputies Committee on the State of the Church.

Meetings

The Task Force met four times in person and three times by conference call: April 22, 2010 (conference call); June 7–8, 2010, Memphis, Tennessee; October 21–22, 2010, Linthicum, Maryland; April 26–27, 2011; Chicago, Illinois; October 18–19, Linthicum, Maryland; November 18, 2011 (video conference call); and December 14, 2011 (conference call). The Rev. Francis Wade attended the October 2011 meeting as a representative of the President of the House of Deputies, and The Hon. Byron Rushing participated in the November 2011 video conference call and the December 2011 conference call, also as a representative of the President of the House of Deputies.

Summary of Work

Preface

... an honorable word.

Our Book of Common Prayer has, from the very first edition, contained a “Preface”, an introductory explanation, and since we are a people of the Book, both Bible and Prayer Book, we begin this report by looking at the Preface to our Book of Common Prayer:

“It is a most invaluable part of that blessed liberty wherewith Christ hath made us free,” that in his worship different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire ... and, therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, “according to the various exigency of times and occasions.”

The Book of Common Prayer, page 9

The Prayer Book Preface is focused on our forms of worship; our Task Force report is focused on our forms of organization. We have taken as a premise that, while our organizational forms are fully open for alteration, abridgement, enlargement and the like, our form of governance is not to be altered. In this 21st century we continue to treasure the checks and balances, the honoring of all orders of ministry in decision making, open communication and consultation among bishops, priests, deacons and the laity that date back to this Church’s founding General Convention in 1789 at which the Prayer Book Preface was written.

Since 1789 our Church has regularly changed her form of organization. For most of her life this Church’s Presiding Bishop was simply that: the bishop who presided over meetings of the House of Bishops, and that person took the post automatically when he became the bishop who had served the longest in office. Only in the post World War II era did

the Church adopt the “modern” organizational structure which is familiar to us today. The Church followed corporate America in adopting a structure requiring a corporate headquarters in a major city (the more major the city, the more important the organization), with a staff of experts to dispense their wisdom to all below them. Dioceses and parishes were lined up under the national structure just as divisions and departments were subservient divisions of the modern American corporation.

The world into which the Church’s current organizational structure was born no longer exists.

The Church no longer needs, nor can it afford, the structure of the last fifty years.

In the course of our work and prayers, your Task Force came to understand unanimously that the organizational and financial problems our Church is experiencing come out of fundamental changes in the culture and profound changes in understanding by the people of the Church of their role and place in the Church. Ours is certainly not the first group in the Church to look at problems of the Church’s organization and funding; our Church has been on a long journey, which has only taken us deeper into lost territory. This Task Force’s work has been done, however, in a time when the problems are so well known and consequential that they can no longer be ignored; nor can band-aids any longer be applied. *Out of these understandings, your Task Force now offers the Church a foundation for fundamental re-formation of our organizational structure.*

What we offer is not the only solution or the perfect solution. We know that the upcoming journey to a place approaching wholeness as an organization is a long one. We know that by the time we approach our destination, the world in which this new form operates will have changed yet again. However, we recognize—and take comfort in the fact—that we are but a link in a several millennial chain reaching back from corporate America, to feudal fiefdoms and the princely church, to the “problem of Constantine,” to the catacombs, to the Apostles spreading the amazing gift of a lone person, the Son of God, giving His life to redeem all of creation. We profoundly believe that we can afford to trust each other and our God and begin this journey together. *Deo gratias.*

Introduction

The Budgetary Funding Task Force has existed for three triennia. It was created in response to General Convention Resolution 2003-B004 to “undertake a comprehensive study on the systems and procedures for funding, budgeting and expenditure of the Domestic and Foreign Missionary Society.” The Task Force report to the 2006 General Convention noted that Resolution B004 posed the question of “fairness in how we take financial responsibility for the ministry we all share in our response to the call of God’s mission.” The Task Force report to the 2009 General Convention included a resolution proposing a nine-year budget cycle. That resolution did not come to the floor, and we will propose below that it be reconsidered. The 2009 General Convention did authorize the Task Force to continue its study, with particular attention to “how and at what level(s) of the Church’s structures our resources may be most efficiently deployed to communicate, foster and support our common mission” (2009-A184).

Guiding Principles: The Task Force recognized that the key guiding principle must be recognition of the level at which the Church’s mission is most effectively carried out, whether at the parish, diocese, province, or Churchwide level. We elected to use the lens of effectiveness as being more helpful for considering the work of the Church than that of efficiency (the term used in the text of A184).

The other principles that we kept before us during all our deliberations are:

- The people of The Episcopal Church want to support the mission of the Church “to restore all people to unity with God and each other in Christ.”
- Form follows function.
- Funding follows mission.
- Governance serves mission.
- More remote structures exist to support more local structures (not vice versa).
- Participation in both mission and governance is enhanced the more local the level at which the mission and governance take place.
- The more local the ownership, the more diversity, and the more generosity.

This report proposes several areas for discussion about a much broader way for The Episcopal Church to engage in a regular process of examining our structures to ensure that we are being good stewards of God's generous gifts by using them in the most effective and efficient way.

Starting Point

While this task force was originally charged with a question about "funding," we quickly identified several component elements that required attention. Funding involves stewardship, ownership, identity, organization and ultimately the ministry of all the baptized. These principles guided our thinking about improving efficiencies and effectiveness in carrying out the mission of the Church. To the extent that this involves questions of structure and organization, our concern remains with commitment and participation beginning at the local level. Our questions of governance and structure are only questions, even though we do suggest ways of re-thinking our current model. To be comprehensive about the nature of our work, we suggest categories of possible change and improvement. We are unanimous in identifying those areas, but we are not presenting a particular matrix for reform. We are presenting an outline for further discussion and development by the several bodies of The Episcopal Church with oversight for these issues.

Funding Formula Deliberations

The gap identified by Resolution B004 lies between the General Convention's "asking" of a percentage of diocesan income to fund the mission of The Episcopal Church and the reality that a majority of dioceses do not give to The Episcopal Church at that level. Technical solutions may tinker with the formula, impose sanctions or, as is now the process, reshape the mission to fit available funding.

Two approaches to this question were considered: whether changing the basis of the "asking" formula would encourage more compliance; and whether the cost of the Episcopal Church Center has outstripped its perceived usefulness to the dioceses, parishes, and parishioners.

Asking Formula

We explored several approaches to developing a new method of funding the expenses of The Episcopal Church's organization and headquarters. Instead of a percentage of diocesan income, we explored whether a method of assessing dioceses based on a percentage of congregational normal operating income (congregations would not be directly assessed) would be fairer and more acceptable. We believe that between one and two percent of normal congregational operating income would be sufficient; however, we emphasize that further discussion should center around the concept of basing the asking on congregational operating income rather than on any specific percentage, which would be determined only when the budget is proposed. (The total congregational normal operating income for 2010 was \$1,620,618,796. Normal operating income does not include diocesan support for congregations.)

Our discussions focused on formulae based on the concept of annual available income for congregations Churchwide. We are convinced, however, that even a congregation-based formula must be administered through the diocesan system. The diocese is the principal and defining level of organizational polity and mission for The Episcopal Church. So we find it to be fundamental that funding assessments be through the respective dioceses, even if the formula depends on the income of their constituent congregations. In-depth consideration must be given to the financial implications of asking money from dioceses, based not on their own income, but on that of their congregations.

We also recognized the need for a coordinated effort to reach out to help dioceses and congregations recognize their obligation to meet the expectations of the larger community. The intent would be to emphasize inclusivity and identity as part of the greater body.

Organizing for Mission

Our conversations about identity, vision and accountability led to questions of leadership and structure. Who articulates the vision of our participation in God's mission of transformation? How do our leadership bodies and institutional structures serve that vision? Sadly, we may have adapted the vision to fit existing structures. Instead of a corporate model, might we be better served by a model that more closely relates staffing and structure to a vision/mission cycle?

As a result of our deliberations, the Task Force concluded that enhanced focus on effective mission would be gained if The Episcopal Church realigned its budget to fit a reorganization of the Church structure. This realignment will, we believe, encourage individuals, congregations and dioceses to provide greater resources for God's mission.

Our focus on the potential benefits of realignment in mission support and program led us to discuss the idea of a distinction between two basic organizational divisions for the Churchwide structure: one to address functional organization and the other being the Domestic and Foreign Missionary Society (DFMS).

Missional functions: Policy, strategy, and implementation models would be vested directly in General Convention and its structures.

The Church would organize itself to facilitate mission and broader participation around certain functions. This conclusion resulted from our consideration of our charge to address the question of the original Resolution: namely, to consider “the level of the Church at which mission support is most efficient”—or, as the resolution title read, “most effective.”

Our study of this question concluded that mission support is most effective at the lowest possible level. Mission at a higher, more removed, level (diocesan, provincial, etc.) should be undertaken only when it cannot be done at the lower level. The functions most apparent to us are:

- Domestic mission (mission within the dioceses)
- World mission (mission beyond the dioceses)
- Anglican, ecumenical, interfaith relations
- Advocacy for justice and peace
- Worship (liturgy, music, etc.)

All levels of The Episcopal Church would have an appropriate body devoted to the identified functions. These levels would be:

- The respective dioceses and groups established within them
- Provincial networks
- Standing Commissions of General Convention
- Executive Council and its Standing Committees
- Legislative Committees of General Convention

The various levels would meet together periodically to share ideas, facilitate consultation on policy and discuss implementation of strategy. Meetings and consultations should be substantive and widespread:

- Consultations would take place at all levels to share ideas across boundaries.
- Diocesan commissions would meet with provincial networks.
- Provincial networks would meet with Standing Commissions.
- Standing Commissions would meet with Executive Council Standing Committees.
- Executive Council Standing Committees would meet with General Convention Legislative Committees.

In addition, as needed and appropriate, other “interdisciplinary” meetings would be scheduled (if, for example, a particular provincial network needed to consult with a specific General Convention Legislative Committee).

Fiduciary and property responsibilities (including audit and the work of General Counsel) could be the responsibility of a Board of Trustees of DFMS to be elected by General Convention. The officers of the DFMS Board of Trustees would include the Presiding Bishop, the President of the House of Deputies, the Secretary of General Convention and the Treasurer, all *ex officio* with voice and vote. We discussed the possible merit in having the Chief Operating Officer be President and CEO of DFMS. This position might be elected by and accountable to the Executive Council.

All of our deliberations centered on the need to simplify and enhance effective administration and organization so as to promote the investment by all the people of the Church in its primary mission. Were these changes to be implemented, we believe that all dioceses of The Episcopal Church would be encouraged to honor the commitment we make together at General Convention, when we vote and adopt each triennium’s new budget.

The Funding Cycle

The changes outlined above require clarity about values and a willingness to experiment with new approaches. We asked, “What impedes our ability to effect long-term programming and permanent change?” This is a different question from “How do we fix this funding situation?”

We asked whether the current three-year planning cycle was too short to be effective. New programs require time to put into place, implement, and monitor. Results are usually impossible to evaluate adequately in such a short time frame. Therefore we explored the benefits of what we called “the nine-year plan,” and continue to believe it offers significant opportunities for enhanced mission effectiveness. The “nine-year plan” was a principal recommendation from our last Blue Book Report and included in Resolution A183. The resolution did not reach the floor of the 2009 Convention, but we believe the plan warrants closer attention at General Convention 2012. A revised version of the resolution is included at the end of this report.

Preparation for each nine-year cycle would begin during the final triennium of a Presiding Bishop’s term, with an intensive, Churchwide visioning process that would identify goals and mission priorities—indeed, even allow them to “bubble up” through the work of the Spirit in the Church—for the nine-year term of the next presiding bishop. The electing convention would begin with the presentation, amendment and ratification of the results of the visioning process by both the House of Deputies and the House of Bishops. While the House of Bishops will continue to elect the Presiding Bishop, this process will give a much broader spectrum of The Episcopal Church a role—and stake—in setting the context for the election. The Presiding Bishop then elected would have a mandate to carry out that vision and the budget would be based on its goals.

The first triennium would include development of staff and structures to implement the goals, with the expectation that some positions of the program staff would coincide with the Presiding Bishop’s term. The work would continue through the remainder of the second and third triennia, with annual reporting on progress. During the final triennium an independent and sophisticated evaluation would be made of each program, measuring results against plan, considering budget controls, staffing etc. General Convention would then have the opportunity to review this information with three options: terminate the program, extend the program as is, or expand the program for the next nine-year cycle.

A new Churchwide visioning process would also take place during the third triennium.

We believe such a process is a creative response to the need for renewed articulation of a vision formed by a shared sense of our common identity, pervasive communication of the vision, and accountability to and for the vision. It will inspire a deeper sense of common mission, recognition of our bonds of interconnection and a greater commitment to fund the budget of The Episcopal Church.

Other Suggestions

In our meetings we set aside time for unstructured conversation about other suggestions that might (or might not) improve the structures of the Church in order to focus our efforts more effectively on mission. Although we believe that these proposals have merit, or are at least worthy of further investigation, such work is beyond the time and budget of this Task Force:

- **Changes in the House of Deputies:** We noted that some dioceses have mentioned the financial burden of sending eight deputies to General Convention, and that some dioceses send fewer than eight. We discussed the possibility of allowing dioceses more flexibility in determining how they are to be represented. We noted the importance that any alteration take into account the need to encourage the representation of minorities and under-represented groups in the official deputations.
- **Changes in the House of Bishops:** In the interest of simplification and accountability, we discussed restricting voting at General Convention to only those bishops with jurisdiction who have been elected to their current offices. We also noted complaints that the more frequent meetings of bishops and their closer collaboration may give them a structural advantage over deputies and also may impose some financial burden on dioceses.
- **Legislation:** To ensure that resolutions proposed at General Convention are allowed sufficient time for full debate and discussion, we recognized the need for them to have been carefully crafted, scrutinized and evaluated before their presentation. To that end, we discussed whether legislation should come before General Convention only with the sponsorship of one or more diocesan conventions, provincial synods, Executive Council, or Standing Commissions. While such limiting of sources of legislation would have the benefit of deliberation, coordination and some consensus before matters are brought to General Convention, it could also shut down the possibility of important matters “bubbling up” from deputies and bishops coming together and seeing a need for legislation. To allow General Convention greater efficiency in addressing legislative proposals, perhaps encouraging more focused sessions, we encourage a deadline for submission of resolutions that is prior to the opening of Convention.

- **Legislative Committees:** We also recommend changes that would allow Legislative Committees to work through conference calls or other electronic media before Convention. Such work should not preclude the opportunity for testimony during committee hearings and should not include any formal decision-making. We discussed, without particular recommendation, the possibility of reducing the number of Convention Legislative Committees, which might alleviate time pressures and even-out the participation of senior and junior deputies.
- Although this conflicts with the nine-year budget cycle details, we did discuss the possibility of a longer period between General Conventions, to be accompanied by an interim substantive gathering at approximately the mid-point between conventions. It would involve bishops and deputies, members of CCABs and perhaps a larger group (provincial networks and diocesan commissions) to focus on mission. We sometimes used the term “ministry fair” to describe such a gathering.
- We recognized that many in The Episcopal Church are already addressing the question of our current structure. We are unanimous in supporting further investigation of the number of dioceses, the functions and performance of diocesan organizations, and the role and expectations of diocesan bishops (spiritual vs. administrative).

Conclusion

The Task Force believes that it has concluded its work so far as it has the capability and authorization to do so. Therefore, the Task Force voted that it be terminated at the end of the current triennium.

The members believe that hard choices must be made by The Episcopal Church with regard to the function and scope of the work at the various levels of the Church. The Task Force expresses a sense of anxiety concerning whether the current structure and funding of The Episcopal Church are appropriate for the challenges that confront it. The Task Force recommends that the issues it has raised be addressed by other relevant bodies of the Church.

Budget Report

Because the Budgetary Funding Task Force voted to end its work with the current triennium, it will have no budget request for the next triennium. We do include a budget request in the resolution on the nine-year vision and budget cycle that would be allocated to the work of the Standing Commission on Structure and the Joint Standing Committee on Program, Budget and Finance.

Proposed Resolution

Resolution A150 Develop Nine-Year Vision and Budget Cycle

Resolved, the House of _____ concurring, That the 77th General Convention of The Episcopal Church receive and endorse the Report of the Budgetary Funding Task Force, in particular the Task Force’s acknowledgement that adequate funding of the budget of The Episcopal Church depends on (1) a compelling statement of our identity as a church, (2) a clearly articulated common vision of our participation in God’s mission, and (3) a pervasive accountability of church structures to that identity and common vision so that stewardship and mission are linked; and be it further

Resolved, That steps must be taken to make these three goals an active part of the on-going life of our church; and that specific steps to be considered should include:

- developing a common vision for mission during the triennium immediately preceding the election of a Presiding Bishop for the purpose of informing the nomination and election process for that office;
- identifying specific goals to be accomplished during the nine-year period corresponding to the term of the Presiding Bishop (the Term Goals);
- holding a joint meeting of the House of Deputies and the House of Bishops at the beginning of the General Convention at which a Presiding

Bishop is to be elected so that the goals identified for the coming Presiding Bishop's term may be addressed, amended, and ratified;

- developing a draft budget based on identified goals and presenting the budget of The Episcopal Church in a nine-year cycle to coincide with the term of a Presiding Bishop (the Term Budget);
- reporting on the Term Budget and progress toward accomplishing the Term Goals in a written report on an annual basis to all bishops and deputies to the General Convention, Standing Committees of the Dioceses, members of the Executive Council, members of all other Committees, Commissions, Agencies, and Boards, and posting the report for members of the Church on the website of The Episcopal Church as well as reporting on it by all means available (most especially including personal visits to dioceses and provinces) so as to receive the widest possible circulation;
- reviewing the Term Budget and progress toward the Term Goals at a joint meeting of the House of Deputies and the House of Bishops at each General Convention to encourage accountability and so that the goals may be revised as needed;
- structuring the Church Center staff so as to facilitate the accomplishment of goals over the course of the Presiding Bishop's term, with some positions coinciding with the term of the Presiding Bishop and some being permanent in nature; and
- conducting an in-depth review regarding the accomplishment of the Term Goals during the last triennium of a Presiding Bishop's term; and be it further

Resolved, That the Standing Commission on Structure and the Joint Standing Committee on Program Budget and Finance develop an implementation plan for a nine-year vision and budget cycle for consideration by the 78th General Convention; and be it further

Resolved, That the plan include necessary canonical changes and consideration of basing the asking formula on congregational normal operating income and proposals for aligning organizational structures across various levels of the church; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$30,000 for the implementation of this resolution.

Explanation

The Budgetary Funding Task Force is convinced that the issues related to funding the Church's pursuit of God's mission require a much more creative response than can be achieved by technical solutions such as adjusting the giving formula, mandatory giving standards, or sanctions. Indeed, we believe the failure to meet giving expectations by some dioceses should be understood more as a plea to be included in the work of The Episcopal Church than a negative expression. The work, as we see it, is adaptive in nature and calls for a pervasive articulation of vision formed by a shared sense of our common identity, pervasive communication of the vision, and accountability to and for the vision. The Task Force believes that a nine-year vision and budget cycle, with opportunity for evaluation and amendment at each General Convention, will encourage The Episcopal Church to adopt a long-term perspective regarding mission and goals and permit it to be able to adapt more nimbly to changing circumstances. Important to the process is the recognition that mission support is most effective at the lowest possible level, the possibility of basing the asking formula on congregational normal operating income, as well as the potential benefit of aligning organizational structures at the various levels of the church., and requests additional work toward this end be included in the budget for the next triennium so that a through discussion of specific proposals can take place at the 78th General Convention of The Episcopal Church in 2015, and so that the process can inform the election of a presiding bishop at that Convention.

Task Force on Older Adult Ministries

Membership

Ms. Missy Morain, <i>Co-convenor</i>	Los Angeles, VIII
Ms. Jeri Sedlar, <i>Co-convenor</i>	New York, II
The Rev. John Belzer	Oklahoma, VII
Dr. Alma Belzer	Oklahoma, VII
Ms. Betsy Bowman, <i>deceased 5/2011</i>	Washington, III
Ms. Christy Campbell	The Church Pension Fund
The Rev. Robert Carlson	Maryland, III
The Rev. Pat Coller	The Church Pension Fund
Ms. Ruth-Ann Collins	The Episcopal Church Center
Ms. Claire Cowden, <i>until 8/2010</i>	Northwest Texas, VII
Mr. Matt Ellis	Indianapolis, V
Dr. Kenneth Forde, <i>as of 10/2010</i>	New York, II
The Rev. Warren Frelund	Wyoming, VI
Dr. Jim Gambone, <i>until 8/2010</i>	The ReFirement Group
The Rev. Bud Holland	Pennsylvania, III
Dr. Melody Marshall	Florida, IV
Ms. Vycke McEwen, <i>EC Liaison</i>	Oklahoma, VII
Dr. Ruth Mitman	Connecticut, I
Mr. Rick Miners, <i>until 8/2010</i>	New York, II
Dr. Gary Stewart	Lexington, IV
Dr. Pamela Teaster, <i>as of 6/2011</i>	Lexington, IV
Ms. Ann Thompson, <i>until 8/2010</i>	Florida, IV
Ms. Rose Samuels, <i>deceased 10/2011</i>	Long Island, II
Ms. Christina VonBank, <i>until 10/2010</i>	ELCA Board of Pensions

Representatives of the Commission at General Convention: Ms. Missy Morain is authorized to receive non-substantive amendments to this report.

Summary of Work

The Task Force on Older Adult Ministries convened for the first time during the 2010-2012 triennium by an act of the 76th General Convention. The Task Force evolved from the Task Force on Senior Ministries formed in 2003, which was a ministry of The Office for Ministry Development. The Task Force on Older Adult Ministries is mandated to determine programs currently being offered by congregations, dioceses and provinces, to establish a method of sharing this information, and to explore ways the church can connect with each other in intergenerational opportunities. The Task Force is also directed to create a comprehensive plan to raise awareness of issues related to older adults.

The Task Force met in March, June and October of 2010; in February and August of 2011; and in March of 2012. All meetings were held in New York, NY. The Church Pension Group provided support to the Task Force through staff assigned to support the group, provision of meeting space and covering transportation expenses for the Task Force to meet through the triennium.

A Promise Made: we are charged with identifying programs *by, with, and for older adults* currently offered by congregations, and establishing a method of sharing this information with churches that want to explore or expand this ministry. The emerging aging of the baby boom generation and the longevity revolution identified the need for clergy, lay leaders and congregations to expand their vision of the value and challenges of older adults. To meet these goals, the task force developed an online survey, requesting that the Diocesan Bishops, and Provincial Coordinators, including those in Province IX, endorse the distribution of the survey within each congregation. Fifty innovative older adult or inter-generational ministry programs emerged from the 330 completed questionnaires, and were targeted for further exploration by individual task force members.

Simultaneously, the Task Force completed an analysis of on-line denominational and private, public and non-profit resources on aging issues relevant to raising awareness and informing leaders and congregations. Results included a vetted list of general and specific online links on aspects of aging and spirituality plus a targeted bibliography of resources.

To increase awareness of the task force and its work and to gain information about Older Adult Ministries:

- A press release announcing the Task Force on Older Adult Ministries was issued in March 2011
- Recognition of the national celebration of Older Americans Month was publicized in Bulletin Inserts of May 8, 2011
- Test pilots to recognize Older Adult Month (May 2011) were conducted in the Dioceses of Washington and Lexington
- The Task Force was represented at the Province VII Older Adult Ministry Conference, Abundant Living Conference, Kanuga's Christian Formation Conference, Everyone, Everywhere, Building the Continuum...The Episcopal Church Summit on Camps, Retreats and Faith Formation and meetings of Chaplains to the Retired Clergy
- The Task Force met with representatives from the Evangelical Lutheran Church in America as well as with the Rev. Dr. Richard Gentzler, the director of the Center on Aging and Older-Adult Ministries for the General Board of Discipleship of The United Methodist Church to gain an ecumenical vision on aging in the church
- The Task Force met with representatives from The Standing Commission on Lifelong Christian Formation, The Standing Commission on Health, The Episcopal Church Office of Government Relations, and the Episcopal Church Office of Diversity, Social and Environmental Ministries

The Task Force recognized the need to provide clergy and lay leaders with a motivational and action-oriented Resource Guide to inspire them to include older adults in all congregational ministries. A diverse online Guide, grounded in lifelong Christian formation, will be introduced in May 2012 to coordinate with Older Americans Month. The Guide will include practical, accessible current congregational program information plus essays from church leaders from all orders of the ministry, and an elder-friendly church checklist to assist parishes in assessing their own intergenerational appeal.

A brochure including key aspects of the Guide, which is found on The Episcopal Church website, listed under Older Adult Ministries, which is a part of the Formation Cluster, will be available at General Convention.

The Task Force was also charged with formulating a comprehensive plan *to raise awareness and address the emerging crisis in health, care giving and faith issues which cross generational and economic borders*. In response to this charge, the Task Force on Older Adult Ministries determined that one strategy for fulfilling these objectives was by increasing the awareness of, and need for, education on the growing issue of elder abuse, which encompasses health, caregiving and faith issues. Through an elder abuse expert on the Task Force, we learned that clergy are often the first professionals people turn to on this topic, and as the general population and, as a consequence, congregations grow older, clergy and parishioners will be confronted with more issues of abuse and self neglect.

By reviewing available, pertinent research on the topic, the Task Force discovered that, when turning to clergy on this issue, people did not receive the help they expected or anticipated. Clergy indicated that they were aware of abuse in their congregations but felt that they needed to know risk factors, how to identify abuse, and the best strategies for offering clear, concise directions on what to do should they suspect elder abuse is occurring.

In March 2011, a subgroup of Task Force members, in the Diocese of Kentucky, who are also elder abuse professionals, with support from the Bishop and the Canon to the Ordinary, conducted an Elder Abuse webinar test pilot in the Diocese.

The Task Force has also created the following: 1.) a letter of introduction on the topic directed to bishops and other clergy, 2.) a series of lessons with basic information on the five areas of elder abuse, complete with case studies (used during Advent 2011), 3.) a fact sheet for use and distribution by The Episcopal Church, and 4.) a document identifying resources to educate and assist clergy with overcoming barriers to assisting abused persons and confronting the abusers.

Proposed Resolutions

Resolution A151 Response to the Call of The Charter for Lifelong Christian Formation

Resolved, the House of _____ concurring, that the 77th General Convention adopt the following text as A Response to the Call of The Charter for Lifelong Christian Formation: A Call to Action by the Task Force on Older Adult Ministries:

Our vision for The Episcopal Church is that each congregation will be a place where people of all ages are welcomed and valued, where The Episcopal Church will provide resources and assistance to its members as they go through the lifelong process of aging, particularly those times of change when new callings need to be discerned, and where the grace and fellowship of the local congregation will surround each of its members, wherever they may be in the aging process. Our vision for our Episcopal Church is that we will support dioceses and congregations in their ministry with older members, and that this support will be reflected in policies, worship, and training for all the ministers of the church.

We Invite The Episcopal Church:

- To embrace older adults in all parts of the life of the Church.
- To recognize our almost universal fear of our own aging.
- To examine our own individual process of aging.
- To encourage all generations to make their own discoveries in the journey of lifelong aging.
- To foster liturgical rites and traditions that embrace older adults.

We Inspire The Episcopal Church:

- To celebrate and learn from the individual, intra-cultural and inter-cultural diversity in aging.
- To understand that spiritual discovery and discernment is a lifelong process.
- To respond to injustices toward older adults.
- To recognize that all older adults have the right to be loved, accepted and included.

We Challenge The Episcopal Church to become a transforming community that:

- Includes people of all ages as participants in baptismal ministries.
- Responds to the changing culture as it relates to aging.
- Confesses that no one has the “whole truth,” or completely understands the aging process.
- Believes aging starts at birth and ends at death—it is a life process.
- Allows for ultimate freedom, individuality in aging.
- Provides a place of resource and solace for families dealing with aging.
- Understands there is a wholeness in aging, including mind, body and spirit.

This call to action is grounded in our understanding of the Baptismal Covenant and our identity as Episcopalians. Lifelong Christian faith formation in The Episcopal Church is lifelong growth in the knowledge, service, and love of God as followers of Christ and is informed by Scripture, Tradition and Reason.

Explanation

This Call to Action was developed in response to a need expressed in the Church and by the 76th General Convention in D004 for additional resources and encouragement which celebrate lifelong Christian formation for older adults. Informed by our exploration and engagement with the Baptismal Covenant, the Five Marks of Mission, and the Charter for Lifelong Christian Formation the prophetic voice of the Task Force on Older Adult Ministries emerged and this Call to Action reflects the urgency of the need of the Church to engage with depth and breadth the education and formation of people of all ages.

All generations working creatively, sharing wisdom and perspectives can enrich formation. The church is most especially enriched when all ages are connected in formation and there is no graduation from our work as Christians.

To assist the Church in the implementation of this Call to Action a guide to facilitate conversations and action in congregations, dioceses and provinces has been developed.

Resolution A152 Recognition and Action on Elder Abuse, Neglect and Exploitation

Resolved, the House of _____ concurring, That the 77th General Convention reaffirm our Baptismal Covenant to “strive for justice and peace among all people, and respect the dignity of every human being,” and recognize the urgent need to address the critical issue of elder abuse, neglect and exploitation; and be it further

Resolved, That every bishop, deputy, and the people they represent live out their baptismal promises, become informed and immediately address elder abuse, neglect and exploitation in our communities; and be it further

Resolved, That the Task Force on Older Adult Ministries identify existing programs including those offered by congregations, dioceses, and provinces in order to establish a method of information sharing, examine ways that the Church can expand ministries addressing elder abuse, neglect and exploitation, and explore how to collaborate with other organizations on this critical issue; and be it further

Resolved, That the Task Force on Older Adult Ministries produce a resource to inform the Church regarding this critical issue, and provide ongoing training recommendations to the 78th General Convention; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$15,000 for the implementation of this resolution.

Explanation

By 2030, people 65 and older will comprise approximately 20% of the population in the United States. One third of The Episcopal Church is 65 and older, ranging from those with highly active lives to those who are extremely physically and cognitively challenged. As the People of God we are called to respond to these changing realities.

Elder abuse, neglect and exploitation is an under recognized problem with devastating consequences. According to the National Center on Elder Abuse, for every reported incident of neglect, exploitation, or self-neglect, approximately five go unreported.

The Episcopal Church played a leadership role in the ecumenical fight against child abuse. As people of faith strive to safeguard all God’s People, The Episcopal Church again has the opportunity to lead the fight against elder abuse.

The budget allocation will be supplemented by additional funding sources. Partnerships in this project will be explored; including The Episcopal Church Offices of Lifelong Christian Formation, Social and Economic Justice, and Government Relations, as well as United Thank Offering.

Resolution A153 Continuing the Task Force on Older Adult Ministries

Resolved, the House of _____ concurring, that the 77th General Convention authorize the continuation of the 12-member Task Force on Older Adult Ministries to continue exploring ways in which The Episcopal Church will expand ministries by, with and for older adults, serving as a catalyst for

change in response to the dramatic shift in culture regarding aging; and be it further

Resolved, That the General Convention recognize it is critical for the Church to address the opportunities and challenges of aging, in means, which are proactive and responsive to living out our Baptismal Covenant. While promoting and celebrating the gifts aging brings to the Church, the Task Force on Older Adult Ministries will serve as a prophetic voice to call upon the Church to name unjust actions such as age discrimination, lack of health care, abuse, and to advocate on behalf of all people systemic and governmental changes to address the seriousness of aging issues; and be it further

Resolved, That in recognition of God's good gift of aging, the Task Force on Older Adult Ministries will continue to lift up the ministry and mission of people of all ages so that the Church can respond in action to create transforming communities of faith; and be it further

Resolved, That the Task Force on Older Adult Ministries be comprised of individuals with a background in this ministry area and represent a cross section of the Church, and that such a task force uniquely positioned to look at the wider scope without being constituent specific; and be it further

Resolved, That the Task Force on Older Adult Ministries work collaboratively with the Formation and Vocation Team of the Episcopal Church Center, the Episcopal Church Office for Governmental Relations, and the Church Pension Group, report annually to the Executive Council, and provide a complete written report to the 78th General Convention; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$36,400 for the meeting expenses of this Task Force.

Explanation

The numbers of older persons in our society is growing exponentially. The needs and opportunities within this age group are on a parallel course.

The work of the Task Force on Older Adult Ministries during the recent triennium has engaged these concerns and realized the need to focus this work in response to the Baptismal Covenant, the Five Marks of Mission (General Convention Resolution 2009 D027), and the Charter for Lifelong Christian Formation (General Convention Resolution 2009 A082).

In response to the Five Marks of Mission the Task Force on Older Adult Ministries is calling the Church:

- To Proclaim The Good News Of The Kingdom by recognizing that aging is a gift from God, and a universal condition, and we all age.
- To Teach, Baptize, And Nurture New Believers by engaging authentic multigenerational responses to transitions in life and to empower congregations, dioceses and provinces to strengthen their mission and ministries.
- To Respond To Human Need By Loving Service with the expectation that the church will respond to older adults to create and strengthen opportunities in learning, to address human needs, to advocate for justice, fairness and equity, to acknowledge the incredible gifts that older adults share with the Church, and to insist on the full inclusion of older adults in all facets of the church's life.
- To Strive To Safeguard The Integrity Of Creation And Sustain And Renew The Life Of The Earth so generations that follow will benefit from our work and be better prepared to address ever changing societal and cultural shifts.

As the People of God, we are inextricably connected to each other. The Baptismal Covenant requires us to take on and seek to create a just and compassionate world. We are engaged in this life journey, which defines who we are as a church. There is an abundance of opportunities to engage in this work through the critical issues in health care, poverty, housing, physical, emotional and financial abuse. This is holy work, a gift from God and not a burden. We do this so that we might transform unjust structures of society.

The proposed budget accounts for a twelve member task force with three face to face meetings, three conference calls and three WebEx meetings during the triennium.

Resolution A154 Call to Celebrate Older Americans Month

Resolved, the House of _____ concurring, That this 77th General Convention of the Episcopal Church encourage dioceses, congregations and individuals to celebrate Older Americans Month by designating one Sunday in the month of May to raise awareness of important issues related to aging and to honor God's gift of the presence of older adults in our lives and their ministries amongst us.

Explanation

Modeled after and expanding upon Older Americans Month, this is an opportunity for Episcopalians to focus on the contributions and challenges faced by our older sisters and brothers in Christ.

Executive Council Committee on Strategic Planning

Membership effective

The Rt. Rev. David Alvarez, <i>Co-Chair</i>	Puerto Rico, IX
Mr. Richard Briscoe, <i>Co-Chair</i>	Tennessee, IV
The Rev. Canon Timothy Anderson	Nebraska, VI
Ms. Betsy Creedon	Michigan, V
The Rt. Rev. C. Andrew Doyle	Texas, VII
The Rev. Won-Jae Hur	Northern California, VIII
The Rt. Rev. James Mathes	San Diego, VIII
Canon Jill Mathis	Pennsylvania, III
Mr. Bob Stice	New Mexico, VIII
Ms. Irene Tanabe	Olympia, VIII
The Rev. Daniel Velez-Rivera	Massachusetts, I
Ms. Anne Watkins	Connecticut, I
Ms. Linda Watt, <i>Staff</i>	Utah, VIII
The Rev. Robert Honeychurch, <i>Staff</i>	Los Angeles, VIII
The Rev. Susan McCone, <i>Staff</i>	Connecticut, I

Changes in Membership

The Rev. Susan McCone resigned; the Rev. Irene Tanabe resigned upon change in Holy Orders but continued to serve as a consultant; Ms. Linda Watt, resigned and was replaced by the Rt. Rev. Stacy Sauls. Mr. Christopher Barajas was added as a staff liaison. The Hon. Byron Rushing also served as a representative for the President of the House of Deputies.

Meetings

- October 14-15, 2010 – Episcopal Church Center, New York, NY
- November 4-5, 2010 – Crowne Plaza – O’Hare, Chicago, IL
- May 30-31, 2011 – GAM 009 Consultation, Maritime Institute, Linthicum Heights, MD (attended by 4 members as Strategic Planning representation)
- September 26-27, 2011 – Fogelman Conference Center, Memphis, TN

Summary of Work

As a reminder of the origins of Strategic Planning, on January 31, 2009, the Executive Council of The Episcopal Church adopted Resolution CIM-040 to create a Strategic Planning Committee to assist the Executive Council and The Episcopal Church Center in their capacities as entities charged with implementing the vision and priorities of General Convention.

At the first Strategic Planning Committee meeting, the group met with the Presiding Bishop, the President of the House of Deputies and the Chief Operating Officer of the Episcopal Church Center, and several key Church Center staff to begin a situational analysis, to identify key sources of information and to develop a timeline. When asked to share their hopes and desires with the Committee, the Presiding Officers and Chief Operating Officer, the stated priorities from these leaders included:

- Continued growth as a multicultural church, worshipping and serving in a variety of contexts, including encouragement at the congregational level to expand the gambit of “comfortable worship” experiences and to develop new modes of evangelism
- Continued growth in understanding ourselves as a people of mission, both globally and locally, including our continued role as voice and advocate for those on the margins and on behalf of non-human creation
- The Episcopal Church identity initiative
- Organizing for mission
- Growing the church, including “getting all on board,” innovation, children, youth, and young people, new audiences, integrating multiculturalism, leadership formation, reconciliation, focus on mission, outreach, and communication

The committee also conducted a survey, asking for input from clergy and laity as to their priorities for the future of the Episcopal Church. Church Center researcher Dr. Adair Lummis worked with the committee to develop a survey available in four languages that was distributed both online and in hardcopy. Over 6,700 completed surveys were received. A full report is available on the Episcopal Church Center website <http://www.episcopalchurch.org/strategicplan>.

A clear majority of survey respondents identified the five most important goal areas as being (in descending order of importance):

- Reaching Children, Youth, and Young Adults
- Evangelism/Proclaiming the Good News of Christ
- Worship, Music, and Liturgy
- Leadership
- Strengthening Congregations

When asked “how much effort” should be given to each of a list of various strategies to reach these goals, the majority of respondents indicated two strategies deserved “great effort”:

- Focusing on God’s Mission as the Centerpiece of Our Church
- Expanding Efforts to Reach Younger People

Other materials informing the committee included: a preliminary diocesan assessment report produced by Terry Parsons through the Episcopal Church Center; a report produced by Nielsen Buzz, which was shared with the committee by the Episcopal Church Center Office of Communication; and the ongoing Public Narrative Project.

After reviewing these sources of information, the Strategic Planning Committee identified twelve broad goals, which were eventually narrowed to ten. The committee then divided itself into drafting groups to identify related strategies and activities that could be accomplished in the 2010-2012 triennium. It also determined that the Strategic Plan should support the mission priorities that had just been established at the 2009 General Convention:

- Networking the Body of Christ
- Alleviating Poverty and Injustice
- Claiming Our Identity
- Growing Congregations and Next Generations of Faith
- Strengthening Governance and Foundations for Ministry

Subsequently, through conference calls and e-mail, the committee continued to revise the Strategic Plan. In an attempt to tighten its focus, the committee combined several goals, and each member prioritized the remaining goals based on the information received from the survey and from ongoing communication with the Presiding Officers and Chief Operating Officer of the Episcopal Church Center.

After completing the draft plan, the committee submitted it for review by the Presiding Officers and Chief Operating Officer of the Episcopal Church Center. The committee presented the draft plan to Executive Council at its October 2009 meeting for review and input. The plan was then shared with CCAB members at their November 2009 meeting. The CCABs embraced the draft plan and gave the Strategic Planning Committee extensive feedback to guide further revisions and develop the final plan.

Following a final drafting session in January 2010, during which the input from the CCABs and others was incorporated, the Strategic Planning Committee submitted the plan for approval by the Executive Council. It was recommended that the Executive Council and the Episcopal Church Center track progress per the timeline included in the plan. That completed the work of CIM-004 with implementation by the Executive Council and the Episcopal Church Center.

The subsequent and current Committee for Strategic Planning was mandated by General Convention resolution 2009-A061, and formed by Executive Council’s Joint Standing Committee on Governance and Mission (GAM) resolution GAM004 at the February 2010 meeting of the Executive Council. Its mandate was to annually review and revise the plan, making indicated changes and extending in order that the Strategic Plan remains a living document.

The first committee’s work was limited to one portion of GC2009-A061: Resolved, the House of Deputies concurring, That the 76th General Convention direct the Executive Council to create a Committee on Strategic Planning to guide the Executive Council and the Church Center in their capacities as leaders of the Episcopal Church. While reviewing

the previous work, the current committee recognized and affirmed frustration expressed by returning members that the 2nd and subsequent portions of General Convention Resolution 2009-A061:

Resolved, That the Committee on Strategic Planning be charged with using its best appropriate planning methods available to develop a ten-year plan, updated annually, that identifies and tracks the missional, financial, societal, cultural and other challenges and opportunities facing the Episcopal Church; considers alternative paths of action; recommends a path; defines measurable indicators of success of the selected direction and a specific timeline; details resources needed and proposes how these resources will be gathered; and be it further

Resolved, That the Committee on Strategic Planning report annually to the Executive Council except in years when the General Convention meets, during which year it reports to the General Convention; and be it further

Resolved, That the plan receive a revision every year and a major revision every three years in anticipation of the triennial priorities and budget process that is finalized at General Convention...

The final portion was of critical concern and should be reflected in any strategic plan going forward. While the Strategic Plan presented to the General Convention in 2009, reviewed by CCAB's and others in November 2009 and received by the Executive Council in January 2010 appropriately set goals for the whole Church, it was confined to identify only those activities of the Executive Council and Church Center Staff. This severely limited effectiveness and ability to implement a Strategic Plan for the Episcopal Church. Thus, the current committee approached its work with a broader view, adopting a mission statement as articulated in the Catechism on the Church and developing a Vision statement.

Strategic issues, other observations, and recommendations were identified and presented in intermediary reports to the Executive Council and included in the newest iteration of the Strategic Plan. Key among these is the recognition that that the task of planning, implementation, and review are ongoing and require significant expenditure of resources in order to be effective. Additionally, mission strategy is contextual and while broad areas of focus can and should be identified, it is equally important and appropriate that specific plans for implementation be identified and executed at the most local level possible. Finally, in order for any strategic plan to be effective, adequate oversight with clear measurements and adequate systems of accountability need to be present. These issues, observations and recommendations form the basis for the following resolution:

Resolution A155 Continuous Cycle of Strategic Planning & Oversight

Resolved, the House of _____ concurring, That the 77th General Convention, meeting in Indianapolis, Indiana, affirm the Strategic Plan as a working document; and be it further

Resolved, that the 77th General Convention establish a Standing Commission on Strategic Planning to support a three-year rolling strategic planning process for The Episcopal Church; and be it further

Resolved, that the Strategic Plan be used as a model for The Episcopal Church as a whole, not solely for the Executive Council or the Church Center staff; and be it further

Resolved, that planning activities of Commissions, Committees, Agencies, and Boards (CCABs) and the General Convention be aligned with The Episcopal Church's strategic planning process, and that the CCAB's provide the Standing Commission on Strategic Planning with their own strategic plans and updates on an annual basis; and be it further

Resolved, that the General Convention urge provinces, dioceses and congregations to use the Episcopal Church Strategic Planning Process as a model for developing their own strategic plans, and provide plans and annual updates to the Standing Commission on Strategic Planning; and be it further

Resolved, that the General Convention direct the Executive Council and Joint Standing Committee on Program, Budget and Finance to follow the Strategic Plan for future financial and budgetary planning of The Episcopal Church; and be it further

Resolved, that the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$70,000 per year for the implementation of this resolution in the next triennium.

Strategic Plan for the Executive Council and the General Convention—Final Draft Executive Summary

In the pages which follow, you will find the Plan recommended by the Executive Council Committee on Strategic Planning. This Plan contains the following sections:

- Background – this section provides a review of the work of the first strategic planning committee established by Resolution CIM-040 to assist the Executive Council and the Episcopal Church Center as entities charged with implementation the vision and priorities of the General Convention. A draft plan received input from CCABs and was submitted for approval by the Executive Council. A recommendation was made that the Executive Council and Church Center track progress.
- Introduction – this section outlines the work of the second strategic planning committee mandated by General Convention resolution 2009-A061 and GAM 004. The work of this committee was defined as using best appropriate planning methods to develop a ten-year plan, update annually, track a wide range of challenges and opportunities facing the Episcopal Church; consider alternative paths of action; recommend paths; and define measurable indicators of success; define timelines and resources needed and propose how these resources should be gathered. The Plan that follows is the result of the work of this committee, and as a basis for continued long term planning for The Episcopal Church.
- Vision Statement as developed by the committee – The Episcopal Church is a community gathering God’s people for grace-filled worship, thoughtful engagement, decisive action and diving transformation. We are a gathering, thinking, acting and transforming community..
- Mission- the Mission statement is from the Book of Common Prayer, page 855: The Mission of the Church is to restore all people to unity with God and each other in Christ. The Church pursues its Mission as it prays and worships, proclaims the Gospel, and promotes justice, peace and love. The Church carries out its Mission through the ministry of all its members..
- Strategic Issues were identified as a result of the May, 2011 meeting called by GAM and attended by representatives of CCABs and other bodies working on long term planning. The issues include reviewing structure; reviewing roles and responsibilities of key personnel and other bodies of the Church; reviewing election processes, terms of office, frequency of meetings and succession planning; reducing overlap/maximizing Mission opportunities; anticipating and managing change in support of Mission; increasing diversity; recognizing non-traditional worship groups; separating fiduciary and mission decision-making; strategic planning driving financial planning; and developing common measures for all our activities – quantitative and qualitative.
- Observations – the need to identify primary stakeholders/partners to implement in areas of focus; aligning goals and budgets as fundamental to effective strategic planning; a 10 year horizon is no longer practical; long term planning is taking place in many areas of the Church but with limited coordination, reporting and accountability; significant structural change will be required for significant progress to be made; there’s a proliferation of bodies without common vision, strategic direction or adequate communication; roles and responsibilities of the Church Center staff are not clear; and the committee is now charged with generating resources to support strategic planning.
- Recommendations – affirm the Vision Statement and Mission; recognize Mission is primarily implemented at provincial, diocesan and parish levels with support from the Church Center staff; a central function should be charged with collecting all long term planning and providing direction; a body should be designated to examine and propose structural changes to support the areas of focus for mission; the plan should have a three-year rolling horizon; the Church Center is a resource, not an initiator of action; direct all CCABs and others that their long-term planning activities be in accordance with the goals of the Strategic Plan; allocate funding for on-going work of strategic planning and charge another body with generating those funds; and recognize the on-going nature of strategic planning by establishing a Standing Committee of the General Convention for Strategic Planning
- Areas of Focus for Mission – Formation, Evangelism, Stewardship, Compassion and Justice, Reconciliation and Restoration, Governance and Structure, Communications and Measurements supported by those primarily responsible and actions to be made. Timelines could not be defined, but are included to guide the work of the next committee (or Standing Commission).
- Qualitative/Quantitative Measures – while this section is not completed, it is included to emphasize the importance the Committee gives to the budgeting process being driven by the Strategic Plan. It is hoped that the next committee (or Standing Commission) will be able to incorporate financial and qualitative measures in the plan).

Background

On January 31, 2009, the Executive Council of The Episcopal Church adopted Resolution CIM-040 to create a Strategic Planning Committee to assist the Executive Council and The Episcopal Church Center in their capacities as entities charged with implementing the vision and priorities of General Convention.

In response to this resolution, the Presiding Bishop and the President of the House of Deputies jointly appointed the following individuals to this committee:

The Rt. Rev. David Alvarez
The Rev. Canon Timothy Anderson
The Rev. Paige Blair
Richard Briscoe
Jack Finlaw
The Rev. Canon Anthony Guillen
The Rev. Christopher Johnson
Bryan Kislock
Sarah Lawton
The Rev. Suzanne Watson

Additionally, Albert Mollegan, Jr. was appointed to serve through July, 2009, and the Committee expresses its thanks for his inspiration and initial input. Sarah Johnson from the Church Center served as editor, and both Presiding Officers served as ex-officio members.

At the first Strategic Planning Committee meeting, held in New York May 2009, the group met with the Presiding Bishop, the President of the House of Deputies and the Chief Operating Officer of the Episcopal Church Center, and several key Church Center staff to begin a situational analysis, to identify key sources of information and to develop a timeline.

When asked to share their hopes and desires with the Committee, the Presiding Officers and Chief Operating Officer, the stated priorities from these leaders included:

- Continued growth as a multicultural church, worshipping and serving in a variety of contexts, including encouragement at the congregational level to expand the gambit of “comfortable worship” experiences and to develop new modes of evangelism
- Continued growth in understanding ourselves as a people of mission, both globally and locally, including our continued role as voice and advocate for those on the margins and on behalf of non-human creation
- The Episcopal Church identity initiative
- Organizing for mission
- Growing the church, including “getting all on board,” innovation, children, youth, and young people, new audiences, integrating multiculturalism, leadership formation, reconciliation, focus on mission, outreach, and communication

The committee also conducted a survey, asking for input from clergy and laity as to their priorities for the future of the Episcopal Church. Church Center researcher Dr. Adair Lummis worked with the committee to develop a survey available in four languages that was distributed both online and in hardcopy. Over 6,700 completed surveys were received. A full report is available on the Episcopal Church Center website (<http://www.episcopalchurch.org/strategicplan>).

A clear majority of survey respondents identified the five most important goal areas as being (in descending order of importance):

- Reaching Children, Youth, and Young Adults
- Evangelism/Proclaiming the Good News of Christ
- Worship, Music, and Liturgy
- Leadership
- Strengthening Congregations

When asked “how much effort” should be given to each of a list of various strategies to reach these goals, the majority of respondents indicated two strategies deserved “great effort”:

- Focusing on God’s Mission as the Centerpiece of Our Church
- Expanding Efforts to Reach Younger People

Other materials informing the committee included: a preliminary diocesan assessment report produced by Terry Parsons through the Episcopal Church Center; a report produced by Nielsen Buzz, which was shared with the committee by the Episcopal Church Center Office of Communication; and the ongoing Public Narrative Project (Resolution GC 2006-D043).

After reviewing these sources of information, the Strategic Planning Committee met again in August 2009. At that meeting the committee identified twelve broad goals, which were eventually narrowed to ten. The committee then divided itself into drafting groups to identify related strategies and activities that could be accomplished in the 2010-2012 triennium.

It was also decided in August that the Strategic Plan should support the mission priorities that had just been established at the 2009 General Convention:

- Networking the Body of Christ
- Alleviating Poverty and Injustice
- Claiming Our Identity
- Growing Congregations and Next Generations of Faith
- Strengthening Governance and Foundations for Ministry

Subsequently, through conference calls and e-mail, the committee continued to revise the Strategic Plan. In an attempt to tighten its focus, the committee combined several goals, and each member prioritized the remaining goals based on the information received from the survey and from ongoing communication with the Presiding Officers and Chief Operating Officer of the Episcopal Church Center.

After completing the draft plan, the committee submitted it for review by the Presiding Officers and Chief Operating Officer of the Episcopal Church Center. The committee presented the draft plan to Executive Council at its October 2009 meeting for review and input. The plan was then shared with CCAB members at their November 2009 meeting. The CCABs embraced the draft plan and gave the Strategic Planning Committee extensive feedback to guide further revisions and develop the final plan.

Following a final drafting session in January 2010, during which the input from the CCABs and others was incorporated, the Strategic Planning Committee submitted the plan for approval by the Executive Council. That completed the work of CIM-04 with implementation by the Executive Council and the Episcopal Church Center. It was recommended that the Executive Council and the Episcopal Church Center track progress per the timeline included in the plan.

A new Committee for Strategic Planning was mandated by General Convention resolution 2009-A061, and that new group was tasked with annually reviewing, making indicated changes and extending the plan so that it remains a living document.

Introduction

- Formed by Resolution GAM 004 which accepted the first committee's work on the strategic plan
- In compliance with GC2009-A061: Continuous Cycle of Strategic Planning, a new Committee (2010) was formed to oversee strategic planning, make recommendations and report to EC and GC on the status of the Strategic Plan

Members:

The Rt Rev'd David Alvarez, Co-Chair; Bishop of Puerto Rico
The Rev'd Canon Tim Anderson, Diocese of NE
Mr Richard Briscoe, Co-Chair, Dioceses of WTN and SWFL
Ms Betsy Creedon, Diocese of MI
The Rt Rev'd Andy Doyle, Bishop of Texas
The Rev'd Bob Honeychurch, Missioner for Congregational Vitality
The Rev'd Won-Jae Hur, Diocese of N CA
The Rt Rev'd Jim Mathes, Bishop of San Diego
Canon Jill Mathis, Diocese of Philadelphia
Mr. Bob Stice, Diocese of New Mexico
The Rev'd Irene Tanabe, Diocese of WA
The Rev'd Daniel Velez-Rivera, Iglesia San Pedro, MA
Ms Anne Watkins, Diocese of CT (member of Executive Council)

Ex Officio Members:

The Most Rev'd Katherine Jefferts-Schori, Presiding Bishop
Canon Bonnie Anderson, DD, President, House of Deputies

NOTE: The Rev'd Susan McCone, Director of Mission Funding and Ms. Linda Watt, COO, DFMS contributed as members of the Committee before leaving their positions. Christopher Barajas provided great help with minutes and technical liaison. The Hon. Byron Rushing attended the last meeting of the Committee as a representative of Canon Anderson. Bishop Sauls attended the last meeting of the Committee in his new position as COO of the Church Center. Irene Tanabe was a lay person when appointed, but was ordained in July, 2011; she was asked to attend the last meeting of the Committee as a consultant.

- The first committee's charge was limited to one portion of GC2009-A061: Resolved, the House of Deputies concurring, That the 76th General Convention direct the Executive Council to create a Committee on Strategic Planning to guide the Executive Council and the Church Center in their capacities as leaders of the Episcopal Church
- The current committee's charge is with the next portion of GC2009-A061: Resolved, That the Committee on Strategic Planning be charged with using its best appropriate planning methods available to develop a ten-year plan, updated annually, that identifies and tracks the missional, financial, societal, cultural and other challenges and opportunities facing the Episcopal Church; considers alternative paths of action; recommends a path; defines measurable indicators of success of the selected direction and a specific timeline; details resources needed and proposes how these resources will be gathered; and be it further
- Resolved, That the Committee on Strategic Planning report annually to the Executive Council except in years when the General Convention meets, during which year it reports to the General Convention; and be it further
- Resolved, That the plan receive a revision every year and a major revision every three years in anticipation of the triennial priorities and budget process that is finalized at General Convention...
- The first committee's Plan set goals for the whole Church, but was confined to activities only of the Executive Council and Church Center Staff.
- This severely limited effectiveness and ability to implement a Strategic Plan for the Episcopal Church
- In this context, the present committee approached its work

Vision Statement

The Committee developed the following Vision Statement:

The Episcopal Church is a community gathering God's people for grace-filled worship, thoughtful engagement, decisive action and divine transformation.

- We are a **gathering** community where all are welcome at Jesus' table and are taught to be receivers and givers of God's boundless love.
- We are a **thinking** community of faith guided by the Holy Spirit that engages diverse voices to bring wisdom from the Bible and other sources into sacred conversations about holy living.
- We are an **acting** community decisively working to heal broken relationships and repair a marred creation by striving for justice and peace and respecting the dignity of every human being
- We are a **transforming** community, believing in and working for a sustainable society where all are fed, housed, clothed, educated, healed, have access to meaningful work, and live in peace and justice.

Mission

The Committee took the Mission statement from the BCP, page 855:

The Mission of the Church is to restore all people to unity with God and each other in Christ. The Church pursues its Mission as it prays and worships, proclaims the Gospel, and promotes justice, peace and love. The Church carries out its Mission through the ministry of all its members.

Strategic Issues

- Structure: Honoring the over-riding principle that the most effective ministry happens at the level closest to where the need is appropriately met: CCAB's (75), provinces (9), dioceses (110) and congregations (about 7,000)
- Reviewing and recommending revisions to the Constitutions and Canons as they define the roles and responsibilities for General Convention, House of Deputies, House of Bishops, DFMS, Executive Council, Church Center, CCAB's, Provinces, Dioceses, Congregations and others, in addition to Presiding Bishop, President of the House of Deputies, Bishops, Priests, Deacons and others as appropriate.
- Reviewing and revising if appropriate election processes, terms of office, frequency of meetings (interim meetings of the House of Bishops /College for Bishops and House of Deputies) and succession planning (Vice President of the House of Deputies and Presiding Bishop)
- Reducing overlap; clarify roles and responsibilities; create more effective and efficient organizations and processes; ensure transparency; increase trust; maximize Mission opportunities and others
- Anticipating change in support of Mission
- Managing change for greater agility and flexibility
- Increasing diversity in all the Church's activities.
- Recognizing non-traditional worship groups at the appropriate level
- Separating fiduciary and mission decision-making, recognizing the difference between the two areas
- Strategic planning should drive financial planning
- Developing and adopting common measures for all our activities,- quantitative (geography, parochial reports data, etc.) and quantitative (number of lives touched, impact, etc.).

Observations

- The Plan identifies key issues of the Church at large, and therefore needs to identify primary stakeholders/partners for effective implementation
- The alignment between goals and budgets is fundamental to effective strategic planning
- A 10 year planning horizon is no longer practical
- Long term planning is taking place in many areas of the Church today; progress is being made; however, there's a gap in reporting and accountability; and there is limited coordination in planning activities
- The Committee believes that significant progress will require significant structural changes to the Episcopal Church as a whole. (This does not reflect the opinion of GAM or the Executive Council)
- There has been a proliferation of governing bodies without common vision or strategic direction, made more complicated by a lack of communication between those bodies
- The Church Center is not staffed to provide all the services that CCAB's and other groups have been asking them to provide
- There is confusion about the roles and responsibilities of the Church Center staff

- The Committee is now charged with generating resources to support the strategic planning process

Recommendations

- Affirm the Vision Statement and Mission
- Recognize that Mission is primarily implemented at provincial, diocesan and parish levels with support from DFMS staff
- Recognize the Presiding Bishop's role, like DFMS staff, in orienting Mission
- There should be a central function that collects and sorts all long term planning going on throughout the Church and provides direction for planning at every level of the Church
- A body should be designated to examine and propose structural changes based on the areas of focus of the Strategic Plan
- The Strategic Plan should have a three-year rolling horizon
- Recognize the Church Center as a resource, not a center or initiator of activities
- Articulate and communicate to all CCAB's and EC liaisons the expectation that their long-term planning work proceed in alignment with the goals of the Strategic Plan
- Allocate funding for on-going work of the Strategic Planning Committee (2-3 meetings plus 3-4 subcommittee meetings annually)
- Charge a more appropriate body to provide resources for the strategic planning process
- Recognize the on-going nature of strategic planning for The Episcopal Church, and in support make the Committee on Strategic Planning a Standing Committee of the General Convention

Areas of Focus for Mission

- Formation
- Evangelism
- Stewardship
- Compassion and Justice
- Reconciliation and Restoration
- Governance and Structure
- Communications
- Measurements

Executive Council Committee on Strategic Planning

FORMATION			
F.1: Develop formation materials that are age appropriate and linguistically and culturally relevant.			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
DFMS Staff, Ethnic Ministries; SCLFE; Episcopal Church Foundation; CREDO	Work with publishing companies and consultants to develop curricula		
F2: Support intentionality of Episcopal formation in the context of interfaith relationships			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
SC on Ecumenical and Interreligious Relations; DFMS Staff, Ecumenical Office	Provide board members to National Council of Churches, Anglican-Roman Catholic International Commission		
F.3: Equip effective 21st century leaders to advance God's mission as revealed in Jesus Christ			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
SCMD; SCLCFE; GBEC; Office of Transitional Ministry; seminaries	Set canonical requirements to be met by seminaries		
F.4: Develop and sustain age diverse involvement in the life, ministry and Mission of the Church			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
SCLCFE; campus ministries; diocesan total formation ministries; Task Force on Older Adult Ministries			

EVANGELISM			
E1: Redefine and uphold inclusive language and definition of evangelism to transform and be transformed by the Gospel			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
SCMETEC; DFMS Staff (Honeychurch, Brackett); EC Committee/Anti-Racism; EC Committee/Indigenous Ministries			
E2: Seek and share best practices in models of worshipping communities			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
Standing Commission on Small Congregations	Communicate successful non-traditional worship groups/the emerging or emergent Church		
DFMS Staff (Hadaway); Standing Commission on Ministry Development	Researching how to build and sustain smaller worshipping communities		
	Support non-traditional seminary/formation paths (locally trained ministry)		
E3: Support development of new church starts and worshipping communities			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments

Executive Council Committee on Strategic Planning

STEWARDSHIP			
S1: Create and sustain a culture of gratitude			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
Standing Commission on Stewardship & Development	Implement funding policies, e.g. tithing, stewardship of time, environmental responsibility		
Mission Funding Office	Raise substantial funds to support Areas of Focus and for Archives Strategy		
S2: Improve sustainability/renewability of facilities and environmental responsibility			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
DFMS Staff (COO, Economic & Environmental Affairs Officer); EC Committee/Science, Technology & Faith			
Standing Commission on Anglican & International Peace with Justice Concerns			
S3: Continue intentional strategic development of faithful giving through acts of gratitude and generosity			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
COMPASSION AND JUSTICE			
CJ1: Develop and employ language that upholds Christ's compassion for the marginalized; and respond to unjust structures in society.			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
Standing Commission on Social Justice and Public Policy			
DFMS Staff (COO, Officer for Social and Economic Justice, Ethnic Ministries, Office of Government Relations); EC Committee on Social Responsibility; Episcopal Relief & Development			
CJ2: Increase awareness to alleviate poverty			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
SCAIPJC; EC Standing Committee on Advocacy and Networking for Mission			
Standing Committee on Social Justice and Public Policy; Jubilee Advisory Committee; Episcopal Relief & Development			
CJ3: Speak and act as advocates of enacting God's reign in our time			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
EC Committee on Corporate Social Responsibility; DFMS Staff (Office for Government Relations)			

RECONCILIATION AND RESTORATION			
RR1:			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
RR2:			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
RR2:			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments

GOVERNANCE AND STRUCTURE			
GS1: Review governance and structure improvements to support more effective implementation of Vision, Mission and to address Strategic Issues.			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
EC Joint Standing Committee on Governance and Administration for Mission; Standing Committee on Constitution and Canons			
Standing Committee on the Structure of the Church; Officers of the DFMS (President/Vice Presidents)			
GS2: Increase transparency of decision-making processes			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
DFMS Staff (General Convention Office, Executive Oversight Group); GAM; Task Force on Hiring Practices	Post appropriate job positions online for search		
DFMS Staff (General Convention Office)	Post meeting details		

Note: It is neither the recommendation of the A&F-096 Task Force, nor legal counsel, to post all job descriptions. The COO position, for example, was not posted.

Executive Council Committee on Strategic Planning

COMMUNICATIONS			
C1: Improve internal Communications across and throughout the Church (vertical/horizontal)			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
DFMS Staff (General Convention Office)	Among/between interim bodies (CCABs, others); communication of actions/resolutions		
Provincial Leadership Conference	Among/between conferences		
Diocesan Communicators	Within dioceses		
Provincial structure; Provincial Leadership Conference	From provinces to dioceses		
DFMS Staff (General Convention Office)	From General Convention to dioceses		
DFMS Staff (Communications, Public Affairs)	From Presiding Bishop's Office to dioceses		
C2: Expand external communications efforts			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
DFMS Staff (Communications, Public Affairs, Episcopal News Service)	To partner churches, the world at large		
DFMS Staff (General Convention Office)	Post meeting details		
C3: Invite discourse on the Vision and Mission Statements and Strategic Issues			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
Executive Council	Assure the Vision and Mission Statements included in the Plan are a comfortable fit for the Church		
Executive Council Joint Standing Committee on Governance and Administration for Mission	Include Strategic Issues in Plan; Annual Reports to EC, General Convnetion		
C4: Develop and employ a language of inclusivity, internally and externally			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
DFMS Staff	Employ language of inclusivity		
DFMS Staff (Human Resources)	Collect and submit information of diversity		

Executive Council Committee on Strategic Planning

MEASUREMENTS			
M1: Review all current measures—quantitative and qualitative, determine appropriate changes to current measures and recommend changes			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
House of Deputies Study Committee on the State of the Church; DFMS Staff (Director of Research)			
M2: Determine appropriate changes to current measures and recommend changes			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
M3: Review budget development process and recommend methodology for bringing financial palnning in line with strategic planning			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
EC Joint Standing Committee on Finances for Mission			
Joint Standing Committee on Program, Budget and Finance			
M4: Include quantitative and qualitative measures and budgets and forecasts in the three-year Strategic Plans			
Primary Responsibility & Potential Partners	Activities	Target Date	Current Status/Comments
DFMS Staff (COO, Treasurer); Committee on Strategic Planning			
DFMS Staff (Treasurer); EC Joint Standing Committee on Finances for Mission; Executive Council; PB&F; General Convention	Current budget development and approval process; Executive Council uses the numebrs for annual budget purposes		

Note: Measurements should include last triennium annual budget/actual; hopefully next triennium budget forecasts with qualitative measures of success.

Title IV Review Committee

Membership

The Rt. Rev. Dorsey F. Henderson Jr., <i>Chair</i> ¹	Upper South Carolina, IV, 2009
Mr. J. P. Causey Jr., <i>Secretary</i>	Virginia, III, 2009
Ms. Nell Braxton Gibson ²	New York, II, 2010
The Rt. Rev. David C. Jones	Virginia, III, 2009
The Very Rev. H. Scott Kirby	Eau Claire, V, 2009
The Rev. Carolyn S. Kuhr	Montana, VI, 2009
The Rt. Rev. C. Wallis Ohl Jr.	Northwest Texas, VII, 2009
The Rt. Rev. Bavi E. Rivera	Olympia, VIII, 2009
Ms. Deborah J. Stokes ³	Southern Ohio, V, 2009
The Rt. Rev. James Edward Waggoner Jr., <i>Chair</i> ⁴	Spokane, VIII, 2009

¹ Bishop Henderson served as Chair in 2009 and 2010

² Ms. Gibson replaced Ms. Stokes in 2010

³ Ms. Stokes was replaced by Ms. Gibson in 2010

⁴ Bishop Waggoner served as Chair in 2010 and 2011

The Title IV Review Committee, with the assistance and advice of its Lay Assessor, J. B. Burtch, Jr., Esq. (Virginia III), met as necessary to discharge its responsibilities under Title IV of the Canons of the General Convention with regard to the ecclesiastical discipline of bishops. The Committee's existence concluded as of July 1, 2011 when amendments to Title IV became effective.

J.P. Causey Jr., Secretary

Indices

Abbreviations and Acronyms Used in the Blue Book

A&N	the Executive Council Standing Committee on Advocacy and Networking
ACA <i>or</i> PPACA	Patient Protection and Affordable Care Act
ALIC	the Anglican-Lutheran International Commission
ASA	Average Sunday Attendance
Audit	the Joint Audit Committee on the Executive Council and the DFMS
BCP	the Book of Common Prayer
CCABs	Committees, Commissions, Agencies, and Boards
CCM	the Called to Common Mission Agreement
CEEP	the Consortium of Endowed Episcopal Parishes
CFO	Chief Financial Officer
CPF	the Church Pension Fund
CPG	the Church Pension Group
CSR <i>or</i> CCSR	the Executive Council Committee on Corporate Social Responsibility
CUIC	Churches Uniting in Christ
DBB	the Disciplinary Board for Bishops
DFMS	The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States
DMP	the Domestic Missionary Partnership
DPRK	the Democratic People’s Republic of Korea (North Korea)
EC	the Executive Council
ECC	the Episcopal Church Center
ECCIM	the Executive Council Committee on Indigenous Ministries
ECF	the Episcopal Church Foundation
ECP <i>or</i> EPC	the Episcopal Church in the Philippines
ECUSA	The Episcopal Church in the United States of America
EDEIO	the Episcopal Diocesan Ecumenical and Interreligious Officers Network
EDS	Episcopal Divinity School
EfM	Education for Ministry
ELCA	Evangelical Lutheran Church in America
ELCIC	Evangelical Lutheran Church in Canada
ENS	the Episcopal News Service
ENS-AC	the Episcopal News Service Advisory Committee
EPGM	the Episcopal Partnership for Global Mission
EPPN	the Episcopal Public Policy Network
ERD	Episcopal Relief & Development
FFM	the Executive Council Joint Standing Committee on Finances for Mission
GAM	the Executive Council Joint Standing Committee on Governance and Administration for Mission
GBEC	the General Board of Examining Chaplains
GEMN	the Global Episcopal Mission Network
GC	the General Convention
GCO	the General Convention Office
GMOs	genetically modified organisms
GTS	the General Theological Seminary of the Episcopal Church
HB <i>or</i> HOB	the House of Bishops
HD <i>or</i> HOD	the House of Deputies
Health	the Standing Commission on Health
IAM	the Episcopal Church in Mexico, <i>la Iglesia Anglicana de México</i>
IARCA	the Anglican Church in Central America, <i>la Iglesia Anglicana de de la Region Central de America</i>
ICCC	the International Council of Community Churches
JCPC	the Joint Committee on the Philippines Covenant / the Joint Committee on Provincial Companionship
LECC	the Lutheran-Episcopal Coordinating Committee

Index - Abbreviations

LMM	the Executive Council Standing Committee on Local Ministry and Mission
LWF	the Lutheran World Federation
MDGs	the Millennium Development Goals
Medical Trust	the Episcopal Church Medical Trust
Ministry and Evangelism	the Standing Commission on the Ministry and Evangelism of The Episcopal Church
NCC or NCCUSA	the National Council of Churches of Christ in the USA
NEAC	the National Episcopal AIDS Coalition
OYP	the Official Youth Presence at the General Convention
PB&F	the Joint Standing Committee on Program, Budget and Finance
PCUSA	the Presbyterian Church (U.S.A.)
R2P	the Responsibility to Protect
ROK	the Republic of Korea (South Korea)
SCAIPJC or AIPJC	the Standing Commission on Anglican and International Peace with Justice Concerns
SCCC	the Standing Commission on Constitution and Canons
SCCIT	the Standing Commission on Communication and Information Technology
SCEIR	the Standing Commission on Ecumenical and Interreligious Relations
SCLCFE	the Standing Commission on Lifelong Christian Formation and Education
SCLM	the Standing Commission on Liturgy and Music
SCMD	the Standing Commission on Ministry Development
SCSC	the Standing Commission for Small Congregations
SCSD	the Standing Commission on Stewardship and Development
SCSJPP or SJPP	the Standing Commission on Social Justice and Public Policy
SCWM	the Standing Commission on World Mission
SIM	the Society for the Increase of the Ministry
STF	the Executive Council Committee on Science, Technology and Faith
Structure	the Standing Commission on the Structure of the Church
TEAC	Theological Education in the Anglican Communion
TEC	The Episcopal Church
TENS	The Episcopal Network for Stewardship
UTO	the United Thank Offering
WM	World Mission (typically in reference to the Executive Council Standing Committee, not SCWM)

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