

The Episcopal Church

Reports to the

79th General Convention

Otherwise known as

The Blue Book

Volume I



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

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



PREFACE
A.D. 2018

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

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

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

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

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

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



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

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

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

Faithfully,

Michael Barclay



Acknowledgements

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

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

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

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

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

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

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EXECUTIVE COUNCIL REPORTS

Executive Council Report (Main Report)

Executive Council Joint Standing Committee For Advocacy and Networking for Mission

Executive Council Joint Standing Committee on Finance for Mission

Executive Council Joint Standing Committee on Governance and Administration for Mission

Executive Council Joint Standing Committee on Local Ministry and Mission

Executive Council Joint Standing Committee on World Mission

A Igreja Episcopal Anglicana do Brasil

Report of the IARCA Covenant Committee

Executive Council Committee on Anti-Racism

Executive Council Committee on Corporate Social Responsibility

Executive Council Committee on Historically Black Colleges and Universities

Executive Council Economic Justice Loan Committee

Executive Council Investment Committee

Joint Audit Committee of Executive Council and the DFMS

The United Thank Offering Board

79th General Convention Resolutions Approved by Executive Council

Report on Resolutions Referred to Dioceses

Assessment Review Committee

EXECUTIVE COUNCIL

Membership

Officers

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

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

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

Resigned:
 Mr. Joseph Ferrell North Carolina, IV 2018

With seat and voice:
 The Hon. Byron Rushing Massachusetts, I 2018

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

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

Domestic and Foreign Missionary Society Officers

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

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

Mandate

SEE CANON I.4.1-9

Summary of Work

MEETINGS

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

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

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

EXECUTIVE COUNCIL JOINT STANDING COMMITTEE FOR ADVOCACY AND NETWORKING FOR MISSION

Membership

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

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

Mandate

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

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

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

Summary of Work

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

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

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

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

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

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

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

EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON FINANCE FOR MISSION

Membership

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

Mandate

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

Summary of Work

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

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

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

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

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

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

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

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

EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON GOVERNANCE AND ADMINISTRATION FOR MISSION

Membership

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

CHANGES IN MEMBERSHIP

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

Mandate

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

Summary of Work

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

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

GOVERNANCE

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

PERSONNEL

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

CORPORATE CULTURE

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

ARCHIVES

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

NOMINATING PROCESS

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

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

BUDGET PROCESS

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

LEGAL MATTERS

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

SAN JOAQUIN

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

OPERATIONS

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

REFERRED RESOLUTIONS

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

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

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

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

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

EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON LOCAL MINISTRY AND MISSION

Membership

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

Mandate

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

Summary of Work

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

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

EVANGELISM

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

Our work in supporting evangelism fell into several areas:

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

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

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

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

[Resolution A030: Small Evangelism Grants](#)

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

[Resolution A031: Evangelism Staff Officer](#)

[Resolution A032: Congregational Redevelopment](#)

LIFELONG CHRISTIAN FORMATION

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

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

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

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

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

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

ETHNIC MINISTRIES

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

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

WHY SERVE

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

NEW COMMUNITY CONFERENCE

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

ASIAMERICA MINISTRIES

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

INDIGENOUS MINISTRIES

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

LATINO/HISPANIC MINISTRIES

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

BLACK MINISTRIES

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

ADDITIONAL SUPPORT FOR INDIGENOUS MINISTRIES

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

SUSTAINABILITY BLOCK GRANTS (FOR INDIGENOUS MINISTRIES)

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

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

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

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

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

CONSTABLE GRANTS

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

Membership of the Executive Council Constable Grant Review Committee:

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

PAROCHIAL REPORT FORMAT (A084)

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

EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON WORLD MISSION

Membership

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

CHANGES IN MEMBERSHIP

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

Mandate

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

Summary of Work

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

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

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

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

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

GLOBAL PARTNERSHIPS

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

ANGLICAN COMMUNION RELATIONS

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

EPISCOPAL MIGRATION MINISTRIES

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

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

THE EPISCOPAL CHURCH AT THE UNITED NATIONS

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

PROVINCE IX

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

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

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

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

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

THE EPISCOPAL CHURCH IN HAITI

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

THE ANGLICAN CHURCH IN CUBA

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

ECUMENICAL AND INTERRELIGIOUS AFFAIRS

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

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

The World Council of Churches (WCC) developed in 2013 a document titled *Towards a Common Vision*,” which aims to answer, in a unified ecumenical voice, the question of “what can we say together about the church of the Triune God in order to grow in communion, to struggle together for justice and peace in the world, and to overcome together our past and present divisions?” World Mission dealt with the draft response between 2016 and 2017 and passed resolutions through Executive Council to be considered by General Convention. One resolution called for the reestablishment of the Standing Commission on Ecumenical and Interreligious Affairs, which in the past would have been the body of work on such complex and long-term ecumenical and interreligious affairs. Additionally, Executive Council passed a resolution calling attention to the draft response, allowing it to be received by The Episcopal Church, and finally to be forwarded to General Convention for its consideration. This resolution is included at the end of this report; for further consideration commend Resolution [A035 The Church: Towards a Common Vision](#).

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

UNITED THANK OFFERING

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

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

COVENANT RELATIONSHIPS

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

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

Membership for Covenant Committee: A Igreja Anglicana do Brasil:

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

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

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

Membership for Covenant Committee: La Iglesia Anglicana de Mexico:

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

Membership for Covenant Committee: The Episcopal Church in Liberia:

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

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

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

CONCLUSIONS AND RECOMMENDATIONS

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

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

A IGREJA EPISCOPAL ANGLICANA DO BRASIL

Membership

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

Summary or Work

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

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

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

Membership

TEC Members

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

IARCA Members

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

Summary of Work

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

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

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

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

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

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

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

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

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

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

Report Submitted by

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

IARCA Covenant Committee President

EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM

Membership

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

CHANGES IN MEMBERSHIP

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

Mandate

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

HISTORY OF THE COMMITTEE

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

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

COMMITTEE CURRENT MANDATE

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

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

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

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

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

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

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

Summary of Work

The triennium was very challenging for the Committee. The actions of the 2015 General Convention on the budget limited how much the Committee could accomplish. This was a disappointment to the Committee because it seemed as if through concurred Resolution 2015-C019 there was ample funding to support the work of the Committee.

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

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

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

- 2009-B049: (2012-A127 affirmation) Require Anti-Racism Training
- 2015-A182: Address Systemic Racial Injustice
- 2015-A183: Encourage Study of the Issue of Mass Incarceration
- 2015-C019: Work for Racial Justice and Reconciliation
- 2015-D039: Send Delegation to AME Symposium on Race
- 2015-D040: Develop Anti-Racism Youth Ministry Curriculum
- 2015-D068: Support Ministries Against the School-to-Prison Pipeline

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

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

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

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

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

In this environment, the Committee is even more convinced that clergy and laity—especially lay leadership—must continue to be required to receive anti-racism training (Resolution 2000-B049). Not just "awareness-level" (to use adult education terminology) training, but at least "competency-level" training. Training where they are comfortable not only recognizing racism but also have the skills and confidence in their ability to reconcile and heal the wounds of racism.

As was said in the 2015 report, we recognize that there have been many challenges to the Church's follow-through with the Resolution 2009-B049. However, we feel it bears repeating, such challenges neither negate the mandate nor the need for church leaders to receive anti-racism training. Rather, these challenges call the Church to do better. It is through a well-educated and formed clergy and laity that the Episcopal Church will provide servant leaders to help congregations and local communities to "respect the dignity of every human being" and meet the objective of Mission Mark #4: "to seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- The Presiding Bishop visits Standing Rock 2015-C019:
The Presiding Bishop joined protesters at the Standing Rock Pipeline site.
- Launching of the “Becoming Beloved Community” initiative. 2015-A182, 2015-A183, 2015-C019, 2015-D068:
Becoming Beloved Community is The Episcopal Church’s Long-Term Commitment to Racial Healing, Reconciliation, and Justice and outlines the church’s strategic priorities for engaging racial injustice in the church and the world. It is the response of The Presiding Officers in conjunction with the President of the House of Deputies, Vice President of the House of Bishops, and Vice President of the House of Deputies to the charge of GC 2015-C019, and relied heavily on responding to the mandates of GC 2015-A182.

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

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

The funding requested in this resolution has not been totally spent. The budget priorities of C019 are included in the “Becoming Beloved Community” document, with recognition that many of the efforts outlined therein will be ongoing through the end of this triennium and into the next triennium.

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

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

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

- **The New Community Conference (July 19 – 21, 2017) 2015-A182, 2015-C019:**
This two (2) day conference is an ongoing project sponsored by the Office of Diversity, Social, Environmental Ministries and brings together Black, Latino/a, Asian, Indigenous, and non-Hispanic White lay and clergy church leadership. ECCAR members Ms. Mutope-Johnson, Ven. Paul Sneve, and Mr. James T. McKim attended the conference. They each participated on one of the plenary panels and attended the entire conference. Members who attended, including Presiding Bishop Curry, thought the conference was very effective at showing the Beloved Community in action and sharing how to combat racism. For more on this event, see the report from the Office of Diversity.
- **The Standing Committee on Liturgy and Music (SCLM) established the Racial Reconciliation and Justice Workgroup to identify liturgies that have been developed for racial justice and reconciliation.** In February of 2017 the workgroup put out a survey on its blog soliciting prayers for racial justice and reconciliation. The results of that survey are included in the SCLM Blue Book report. The results include forms for the Prayers of the People to include petitions for racial reconciliation, as well as a form for the "Renewal of Commitment for the Ministry of Justice and Reconciliation."
- **Develop Anti-Racism Youth Ministry Curriculum (GC 2015-D040):**
The Presiding Bishop's staff has indicated that it will work with members of ECCAR, and formation professionals from throughout the church around the curriculum rubric being designed by the ECCAR to develop developmentally appropriate curriculum for all ages.
- **Send Delegation to AME Symposium on Race. (2015-D039):**
Piloted partnership and collaboration with the African Methodist Episcopal Church around voting rights to include Voter Engagement & Protection Project between AME & Episcopal Church Dioceses in Alabama & Ohio. We have not been able to determine if this is a delegation attended AME Symposium on Race.
- **GC 2015-D068: Support Ministries Against the School-to-Prison Pipeline:**
We have not been able to determine what actions TEC staff took with regard to this resolution.

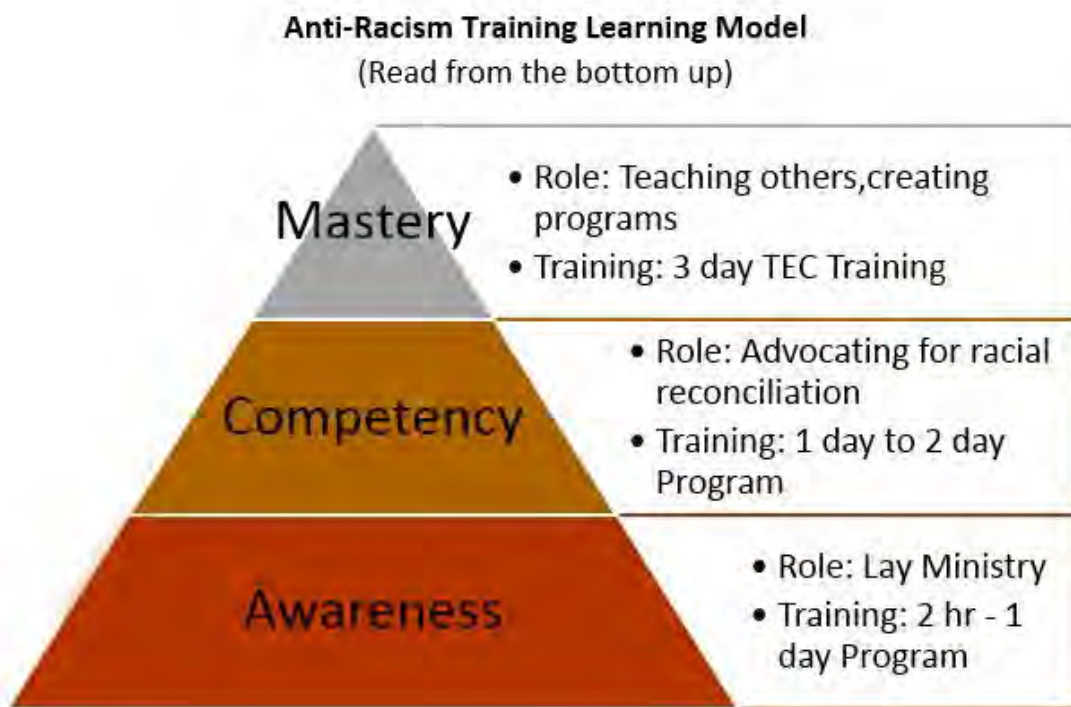
Based on the above, the Committee feels that The Episcopal Church is active at the church-wide level in "racial justice" ministry. The Committee applauds and acknowledges the work of the Ethnic Missioners, Missioner for Racial Reconciliation and our Committee staff liaison Ms. Heidi Kim, Missioner for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

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

RECOMMENDING “BEST PRACTICES” FOR COMBATING RACISM.

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

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



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

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

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

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

ANTI-RACISM RELATED PROGRAMMING (ARRP)

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

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

ANTI-RACISM CERTIFICATION TRAINING (ARCT).

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

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

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

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

RACIAL RECONCILIATION ACTIONS

The Committee feels that to achieve racial reconciliation and the Beloved Community, it is important not only to know how to recognize racial injustice but also to have opportunities to use that knowledge. Only through the use of that knowledge can unjust structures be changed or eliminated as called for by General Convention Resolutions 2015-A182 (Address Systematic Racial Injustice) and 2015-C019 (Work for Racial Justice and Reconciliation). Examples of this type of best practice are how to host faith-based rallies and how to lobby government officials/institutional leaders.

RACIAL RECONCILIATION BEST PRACTICE DISSEMINATION

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

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

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

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

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

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

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

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

PROVINCE I REPORT BY JAMES MCKIM

Province Wide Efforts

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

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

Diocese of Connecticut

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

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

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

Diocese of Massachusetts

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

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

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

Episcopal Diocese of New Hampshire

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

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

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

Episcopal Diocese of Rhode Island

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

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

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

2015-C019

Diocese of Vermont

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

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

PROVINCE II REPORT BY MS. CARLA BURNS

Province II-Wide Activities

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

Episcopal Diocese of Long Island New York

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

Book Study	<i>Just Mercy</i> by Bryan Stevenson	Repairing the Breach in Society and Institutions/2015-C019
Combined Parish Discussions on Race	Two (2) parishes combined for a three (3) part series regarding Racism	Telling the Truth about the Church and Race/2015-C019
Listening, praying & discerning	Parish-wide effort to determine what efforts are to be taken.	Repairing the Breach in Society and Institutions/2015-C019
Social Justice Prayer and Study Group	Read Scripture, Dr. M.L. King Jr.'s <i>Letter from Birmingham Jail</i> , read and discussed Bryan Stevenson's book, <i>Just Mercy</i> , also read and discussed Michelle Alexander's <i>The New Jim Crow</i> , and Ta'nehesi Coates' book <i>Between the World and Me</i>	Telling the Truth about the Church and Race/2015-C019
Interfaith Community Organizing Group	Forming an interfaith group with local churches and synagogues, facilitated by <i>Faith in New York</i>	Proclaiming the Dream of the Beloved Community/2015-C019
Family-based study of materials (one (1) hour/week) and Lenten multi-parish discussion groups	Using materials provided by the Diocesan <i>Racial Justice & Reconciliation Commission</i> , there were family-level discussions that were followed by Lenten group discussion that brought together folks from several Episcopal churches. Collected and used materials, videos, etc. that assisted with Racism	Repairing the Breach in Society and Institutions/2015-C019
Book Study	Two (2) parishes combined for a book reading and discussion based upon the book, <i>The Help</i> . The parishes are rotating hosting the discussions and will expand beyond the book dialogue.	Telling the Truth about the Church and Race/2015-C019
Group Discussions	Seven (7) Parishes within one (1) Deanery have gathered together to have the first of three (3) conversations. The first meeting covered:	Proclaiming the Dream of the Beloved

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

Episcopal Diocese of New Jersey

Event/Activity	Description	Becoming Beloved Community Area/GC Resolution
Two (2) half day, residential trainings led by the People’s Institute for Survival and Beyond April and September, 2016 May, 2017	The Anti-Racism Commission organized two (2) half day residential trainings, facilitated by the People’s Institute for Survival and Beyond. The spring training was held on April 7 – 9 at St. Francis Episcopal Church, Dunellen; the fall training was held in September at St. Thomas Episcopal Church in Red Bank. This training was scheduled to embrace the Spanish-speaking congregants of St. Thomas as well as the entire diocese as we celebrated the Hispanic Festival 2016. In all, almost 100 people of God in the Diocese of NJ successfully participated in Anti-Racism trainings.	Telling the truth about the Church and race/2009-B049,2015-C019
Two (2) Hour Parish Workshops 2017	Members of the Commission training teams led workshops for search and discernment committees of the Diocese	Telling the truth about the Church and race/2009-B049,2015-C019
Diocesan-wide Conference featuring Ms. Heidi Kim November 2016 St. David’s, Cranbury	The Commission organized a Diocesan-wide conference featuring Ms. Heidi Kim, Missioner for Racial Reconciliation for The Episcopal Church	Telling the truth about the Church and race/2009-B049,2015-C019
Soldiers in the NJ Diocese’s Ant-Racism volunteer troops offered workshops to parishes and other entities 2016	In teams of two (2) and three (3), clergy and laity, travelled all over the diocese, facilitating workshops to parishes and other entities. These anti-racists did not request or receive reimbursement for gas,	Telling the truth about the Church and race/2015-C019

	<p>mileage, food or time. In preparation for the workshops, New Jersey's anti-racists created and designed curricular materials for the presentations.</p>	
<p>2017 Diocesan Convention resolution to make the Diocese of NJ a Sanctuary Diocese</p>	<p>Parish representatives have contacted the Anti-Racism Commission for assistance and interpretation of the resolution The Commission has been in conversation with the Diocese's Immigration Task Force</p>	<p>Repairing the Breach in Society and Institutions/2015-C019</p>
<p>Development of training curricular materials 2017</p>	<p>The Commission has engaged a consultant to assist with the development and design of Anti-Racism curricula and training materials</p>	<p>Telling the truth about the Church and race/2009-B049,2015-C019</p>
<p>Collaboration with other groups struggling to ensure justice for those forgotten and marginalized 2016</p>	<p>Members of the Anti-Racism Commission collaborated with others, struggling to ensure justice for those forgotten and marginalized. Commission members with other laity and clergy marched in support of local enforcement while denouncing a rash of unjust police shootings of unarmed people of color. We worked with LEAM to advocate for [the] passing of certain bills that would undo various aspects of racism today. We partnered with the Anti-Poverty Network to deliver a report on the intersection of race and poverty in NJ.</p>	<p>Repairing the Breach in Society and Institutions/2015-C019</p>

Collaboration with the Anti-Racism Alliance of Morris County 2017	The Anti-Racism Commission collaborated with others, struggling to ensure justice for those forgotten and marginalized.	Repairing the Breach in Society and Institutions/2015-C019
Development of a Ministry of Sanctuary	The Commission has partnered with the Immigration Task Force of the Diocese to develop a ministry of sanctuary to care for those who are currently experiencing fear, discrimination, and prejudice resulting from the actions of individuals or unjust laws, policies, or practices. As there is fear and anxiety about the “alien” in our country, the Anti-Racism Commission with the support of others in the Diocese, has proposed resolutions at this convention to assist and help protect the stranger in our midst, making NJ a Sanctuary Diocese. This is what we do, this is what our faith commands us to do.	Repairing the Breach in Society and Institutions/2015-C019
Train-the-Trainer Workshop scheduled for October 28, 2017		Telling the truth about the Church and race/2009-B049,2015-C019

Episcopal Diocese Of New York

Event/Activity	Description	Becoming Beloved Community Area * GC Resolution
Two (2) Day Anti-Racism Workshops using <i>Seeing the Face of God in Each Other</i> . Three (3)	Dialog is the foundation of the two (2) day workshop (9:00 -4:00). We use group exercises and examine scientific and historical evidence	<i>Telling the truth about church race/2009-B049,2015-C019</i>

<p>workshops are offered each year, one (1) in each of the three (3) Diocesan regions sponsored by the Diocesan Anti-Racism Committee</p>	<p>concerning the origins of the concept of race and its legacy. Sponsored by the Diocesan Anti-Racism Committee. Of the hundreds of workshop participants, more than 87% have found the workshop to be “very useful” or “extremely useful” in their work and daily lives.</p>	
<p>Four (4) Hour Anti-Racism Workshops presented to Episcopal Charities grant recipients (2017)</p>	<p>In preparation for interfacing with clients of various congregational initiatives, congregants and program workers examined their places in society and how race impacts our relationships with others. Two (2) workshops were offered in different regions of the Diocese.</p>	<p>Repairing the Breach in Society and Institutions Practicing the Way of Love Telling the Truth about the Church and Race/2009-B049,2015-C019</p>
<p>A Conversation with Sabrina Fulton and Tracey Martin</p>	<p>On the publication of their biography of their son, <i>Rest in Power: The Enduring Life of Trayvon Martin</i> on February 1, 2017 at St. Philip’s Church, Harlem, sponsored by the Diocesan Anti-Racism Committee. Over 200 people from throughout the Diocese attended.</p>	<p>Repairing the Breach in Society and Institutions Practicing the Way of Love/2015-C019</p>
<p>Partner Site for Trinity Institute Conference: “Listen for a Change: Sacred Conversations for Racial Justice”</p>	<p>Rivertowns Episcopal Parishes Action on Inclusion and Race (REPAIR) hosted a live video-based partner site for the Trinity Institute Conference, featuring Nicholas Kristof, Michelle Norris, and other speakers as well as local breakout sessions and discussion groups.</p>	<p>Partner Site for Trinity Institute Conference: “Listen for a Change: Sacred Conversations for Racial Justice” /2015-C019</p>
<p>Blessed Absalom Jones Celebration Cathedral of St. John the Divine Saturday, February 11, 2017</p>	<p>This celebration of the first priest of color in the Episcopal Church includes a Eucharist, followed by multicultural entertainment and food provided by members of our culturally rich congregations, sponsored by the Diocesan Anti-Racism Committee.</p>	<p>Proclaiming the Dream of the Beloved Community, Practicing the Way of Love/2015-C019</p>

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

<p>Presentation on gun violence prevention by Task Force Against Racism, Trinity Church Wall Street</p>	<p>Parishioners co-sponsored, with the Center for NuLeadership on Urban Solutions (CNUS), a Pink Houses Event on Gun Violence. The event took place in East New York, Brooklyn for young people at risk, residents, community leaders and community organizations.</p>	<p>Repairing the Breach in Society and Institutions/2015-C019</p>
<p>Visit to Sing Sing Correctional Facility, Ossining, NY, by Prison Ministry Task Force, Trinity Church Wall Street</p>	<p>Parishioners and staff attended the annual graduation of incarcerated students in the Hudson Link for Higher Education/Mercy College program. Students were awarded their Associate and Bachelor's Degrees.</p>	<p>Proclaiming the Dream of the Beloved Community/2015-A183, 2015-D068,</p>
<p>21st African American Read-In February, 2017 at St. Philip's Church, Harlem</p>	<p>St Philip's Episcopal Church Cultural Committee convened a Read-In. Individuals read excerpts from works by Black authors, engaging with members of the Literary Society, a Harlem based book club.</p>	<p>Proclaiming the Dream of the Beloved Community, Practicing the Way of Love/2015-C019</p>
<p>Addressing the Ills of Mass Incarceration Christ Church, Riverdale</p>	<p>Christ Church, Riverdale engaged with four organizations from the greater community to learn about ongoing activities that they can participate in to address the problems of mass incarceration. Representatives from four (4) NYC organizations spoke: Alliance of Families for Justice (AFJ), Getting Out and Staying Out (GOSO), Hudson Links for Higher Education and KAIROS Prison Ministry.</p>	<p>Repairing the Breach in Society and Institutions/2015-C019, 2015-D068</p>
<p>Justice Thurgood Marshall Law Day May, 2017</p>	<p>St Philip's Episcopal Church Cultural Committee had an even song and conversation with The Honorable Stephen G. Breyer. This event was cosponsored with community</p>	<p>Practicing the Way of Love, Repairing the Breach in Society and Institutions/2015-C019</p>

	organizations, The Vera Institute of Justice and The Fortune Society.	
Film screening: “I’m Not Racist, Am I?” October, 2016	Rivertowns Episcopal Parishes Action on Inclusion and Race (REPAIR) hosted a screening at the Warner Library in Tarrytown, NY, of this documentary film about high school students coming to grips with their own attitudes toward race, followed by a discussion with the film’s producer, Andre Lee.	Repairing the Breach in Society and Institutions/2015-C019
Presentation by Ibram X. Kendi, author of STAMPED FROM THE BEGINNING February, 2017	Rivertowns Episcopal Parishes Action on Inclusion and Race (REPAIR) hosted an appearance at the Warner Library in Tarrytown, NY, by the author of “the definitive history of racist thought in America,” which won the 2016 National Book Award for Nonfiction.	Repairing the Breach in Society and Institutions/2015-C019
The Reparations Committee of the Diocese of New York Introduces A Year of Lamentations	From the construction of our churches, to the private households of prominent church leaders, to the refusal of the Episcopal Church in New York to recognize the ministry of black Episcopalians, our diocese was a powerful agent of oppression. Acknowledging these facts, the Diocesan Reparations Committee is planning a Year of Lamentation for 2018. During this time the entire Diocese will examine our role in slavery and its aftermath through art, film, discussion and other activities.	Telling the Truth about the Church and Race/2015-C019

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

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

PROVINCE III REPORT BY CANON ANGELA SHEPHERD

Provincial

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

Episcopal Diocese of Delaware

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

Episcopal Diocese of Maryland

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

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

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

Episcopal Diocese of Pennsylvania

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

Episcopal Diocese of Southwestern Virginia

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

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

Episcopal Diocese of Washington

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

Episcopal Diocese of West Virginia

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

PROVINCE IV REPORT BY EUGENE WILLARD

Anti-Racism Report from Province IV

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

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

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

In the Diocese of Southwest Florida:

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

Diocese of Louisiana

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

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

Diocese of East Tennessee

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

Diocese of Mississippi (Submitted by Anita P. George)

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

Selected Anti-Racism and Racial Reconciliation Activities:

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

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

Diocese of Western North Carolina

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

Diocese of West Tennessee

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

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

Diocese of Southeast Florida

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

— J.Fritz Bazin. Archdeacon

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

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

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

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

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

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

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

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

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

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

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

- Okra Soup Unite!/Charleston Illumination Project.

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

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

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

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

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

- Criminal Justice Conference Saturday September 16.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

new backpack filled with age-appropriate school supplies. There are ongoing discussions about how to continue these relationships. 2015-D068

Also, during the summer of 2017, St. Simon's of Ft. Walton Beach, FL teamed up with The Gregg Chapel AME and several other local churches to pack approximately 50,000 meals for local children. St. Simon's also did a pulpit swap and/or choir swap earlier in the year with Gregg Chapel AME. 2015-C019

August 12, 2017, a program was hosted by the Brotherhood of St. Andrews at Christ Church Parish, in Pensacola, FL, which was conducted by Marianne Webber, the playwright who wrote the story of the life and witness of Episcopal Civil Rights Martyr Jonathan Myrick Daniels. The program also focused on the role that the church played in the Civil Rights Movement. 2015-C019

On August 19, 2017, CGC and the Diocese of Alabama co-hosted the Jonathan Myrick Daniels Pilgrimage at which The Rev. Dr. Bernard Lafayette was the featured speaker. He was an original SNCC member. Bishop Kendrick was the narrator of the pilgrimage stations and celebrated Holy Eucharist inside the courthouse. Other members had participatory roles in the hosting and many diocesan members remained afterwards for the forum on racial reconciliation while others visited Civil Rights Era Interpretative Centers near Selma, AL, and still others gathered at St. Thomas Episcopal Church, Greenville, AL for respite and reflection. 2015-C019

At the CGC level, we are currently in the process of calling together a ten (10) to fifteen (15) member task force/steering committee/commission to address the issues surrounding Racial Reconciliation on an ongoing basis. 2015-C019

We are in continuing dialogue with the Episcopal Diocese of Mississippi's Chairwoman of the Commission on Racial Reconciliation, Dr. Anita George, to create a joint diocese program. 2015-C019 In Mobile, AL, the parishes of predominately White St. Luke's parish and predominately African-American Good Shepherd parish are exploring ways of partnering on some programs aimed at Racial Reconciliation. For example, they jointly sponsored a chartered bus to the Jonathan Myrick Daniels Pilgrimage. 2015-C019

On August 19th, St. Simon's on the Sound in Ft. Walton Beach partnered with the Gregg Chapel AME Church to co-host a candlelight vigil following the tragic events and national focus on white supremacists, Nazism, and civil rights progress or lack of it. 2015-C019

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

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

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

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

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

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

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

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

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

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

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

Grace and Peace.

PROVINCE V REPORT BY REV. CYNTHIA NARWROCKI

Diocese of Northern Michigan

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

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

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

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

Diocese of Indianapolis-

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

Diocese of Michigan

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

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

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

Diocese of Eastern Michigan

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

Diocese of Western Michigan

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

DIOCESE OF OHIO

2016

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

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

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

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

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

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

2017

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

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

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

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

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

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

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

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

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

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

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

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

PROVINCE VI REPORT BY REV. PAUL SNEVE

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

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

Winter Camp

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

Niobrara Convocation

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

Bishop's Native Collaborative

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

“Love in Action: Episcopal Churches Welcome Refugees” Webinar

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

North Dakota

North Dakota School for Ministry

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

Weekday & Weekend Ministers' Conferences

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

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

Clergy Standing with Standing Rock

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

Iowa

Prayer Service for Christian Unity

January 18 Olmsted Center, Des Moines, IA

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

REVIVAL Leadership Team Gathering

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

REVIVAL 2017 is an opportunity to gather together in local congregations to reawaken and rediscover God's Holy Spirit at work among us as well as to rekindle and recharge faith and ministry and to share in Christ's abundant joy and strength in all our culturally unique contexts. This event supports Resolutions D068, A193, A182.

AFRECS Conference: Building Bridges of Reconciliation

October 21 Marriott Hotel, Des Moines, IA

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

Racial Reconciliation as Spiritual Formation

June 24 Grinnell College, Grinnel, IA

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

Urban Immersion

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

Youth grades 7 - 12 participated in the Des Moines Area Urban Immersion. They learned about the needs of the local community and how to make a difference. Sponsored by Center for Social Ministry. This event supports Resolutions A096, A182, A193, D068, C019.

South Dakota

Niobrara School for Ministry: Exegesis

February 19-20 Deloria Center, Pierre, SD

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

Niobrara School for Ministry: Congregational Speech and Song

March 10-11 Trinity Episcopal Church, Pierre, SD

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

Dakota Experience

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

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

Niobrara School for Ministry: Summer Seminary

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

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

Anti-Racism Training

October 20-21 Trinity Episcopal Church, Pierre, SD

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

Colorado

Caffeinated Church Conference

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

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

Church Development Institute – Year I and Year 2

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

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

Episcopal Service Corps

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

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

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

Alternatives to Violence Project Workshop

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

Refugee Service Sunday

September 10, Good Shepherd Episcopal Church, Centennial, CO

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

Stephen Ministry Introductory Workshop

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

Minnesota

It's Time to Talk: Forums on Race

October 17, 2017 Minneapolis Convention Center, Minneapolis, MN

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

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

April 7, 2018 Various Locations, MN

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

Episcopal Earth Keepers

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

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

Protect Minnesota & Protect Minnesota Interfaith Alliance

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

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

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

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

First Nations Kitchen

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

Nebraska

The Road to Rosebud – Youth Outreach and Mission

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

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

GROW: A Micro-Youth Event

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

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

Celebrate Recovery.

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

Listening Across the Differences

August 5 Trinity Cathedral, Omaha, NE

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

Invite * Welcome * Connect

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

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

Wyoming

The Rev. Warren Murphy Islam Series

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

QPR TRAINING

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

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

Montana

All of God’s People

May 3 St. Peter’s Cathedral, Helena

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

Grace Camp and Mini Grace Camp

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

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

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

From Despair to Hope – (Suicide Prevention)

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

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

Freedom in Christ Prison Ministry

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

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

PROVINCE VII REPORT BY MRS. AYESHA MUTOPE-JOHNSON

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

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

PROVINCE VIII NO REPORT WAS PROVIDED.

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

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

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

PROVINCE IX NO REPORT WAS PROVIDED.

DEVELOPING CRITERIA FOR THE CREDENTIALING OF CERTIFIED ANTI-RACISM TRAINERS

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

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

The ideas being explored:

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

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

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

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

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

The principles of restorative justice have been achieved when:

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

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

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

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

MONITORING COMPLIANCE OF ANTI-RACISM LEGISLATION PASSED BY GENERAL CONVENTION

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

From these reports we can see that there is much good work going on to achieve racial reconciliation. The great majority of this work is in support of Resolutions 2009-B049 and 2015-C019. All provinces are having anti-racism ministries and are doing some kind of anti-racism/racial reconciliation programming.

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

The Committee is concerned that we are not aware of a way to tell if all clergy have completed the canonically required anti-racism training. In fact, we are not certain that all clergy and lay leaders are getting sufficient anti-racism training (using our definition of “Training) to meet Resolution 2009-D049. We are working with provinces to determine the best way to track dioceses’ compliance with this and all resolutions.

Proposed Resolutions

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

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

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

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

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

Budget

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

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

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

Continuance Recommendation

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

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

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

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

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

EXECUTIVE COUNCIL COMMITTEE ON CORPORATE SOCIAL RESPONSIBILITY

Membership

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

CHANGES IN MEMBERSHIP

Resigned: Barbara Mann. Appointed: William B. McKeown

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

Mandate

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

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

Summary of Work

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

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

HUMAN TRAFFICKING

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

CLIMATE CHANGE

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

CORPORATE BOARD DIVERSITY

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

GUN VIOLENCE

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

HUMAN RIGHTS

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

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

DAKOTA ACCESS PIPELINE

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

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

Proposed Resolutions

[RESOLUTION A047: ETHICAL INVESTMENTS](#)

Budget

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

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

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

EXECUTIVE COUNCIL COMMITTEE ON HISTORICALLY BLACK COLLEGES AND UNIVERSITIES

Membership

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

Mandate

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

Summary of Work

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

WHAT IS YET TO BE DONE IN 2016-17?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EXECUTIVE COUNCIL ECONOMIC JUSTICE LOAN COMMITTEE

Membership

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

Mandate

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

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

REPORT NOT RECEIVED IN TIME FOR PUBLICATION.

EXECUTIVE COUNCIL INVESTMENT COMMITTEE

Membership

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

Mandate

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

Summary of Work

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

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

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

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

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

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

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

First, ECIC has worked very closely with our investment consultant, Mercer, on how to respond as fiduciaries to the General Convention resolution C045, requesting a divestment of fossil fuels from the portfolio. To do so, ECIC is adhering to the resolution and is approaching the broadly stated resolution in a fiscally responsible and fiduciary-minded prudent manner. ECIC has worked with specialists in the field of socially responsible investing and have made adjustments to portfolio holdings with an eye towards ESG (Environmental, Social and Governmental) issues. ECIC has reviewed structures for portfolio screening based on ESG Quality rankings, percentages of fossil fuel reserves and Weighted Average Carbon Intensity (WACI). Classifying investment opportunities along a continuum involving sustainability and active ESG integration into investment decisions will be a focus of ECIC in the second half of 2017. The resolution is contrary to the long-standing position of The Episcopal Church of engagement rather than divestment. The Episcopal Church has made socially responsible investments at least since the 1960s – and ECIC continues this practice, following a trinity of avoidance, affirmative action, and advocacy:

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

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

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

To this end, subsequent to its November 2017 meeting, the committee adopted a formal strategy resolution on implementation of a response to Co45. A copy of which is attached to this report.

Second, ECIC has worked with Mercer on numerous Monte Carlo simulations on the spending rate imposed on the portfolio from the actions of General Convention. The current Investment Policy Statement allows for a spending rate ranging from 4.0% to 5.0%. The current spending model for the triennium has been a base of 5% plus an additional allocation from the floor of General Convention pushing the actual spending rate to 5.7%. 10,000 simulations involving expected return, expected inflation and spending rates of 4.5%, 5% and the current 5.7% were generated over a prospective ten (10) year period. The difference in median case estimates of portfolio market value is a \$55 million gap. The projections on such ongoing and excessive draws adversely impact the long-term sustainability of the portfolio to support the ministries of The Episcopal Church of the future. ECIC proposed a gradual reduction of the spending rate over the coming triennium and appreciates the June 10, 2016 agreement and endorsement of the Executive Council in reducing the planned budgetary draw on the portfolio from five (5) percent to four (4) and one-half ($\frac{1}{2}$) percent (each based on a trailing five (5) year market value average) during the 2019-2021 triennium.

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

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

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

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

Budget

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

JOINING AUDIT COMMITTEE OF THE EXECUTIVE COUNCIL AND THE DFMS

Membership

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

Mandate:

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

Summary of Work

MEETINGS

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

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

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

According to its chartered responsibilities, the Committee reviewed:

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

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

Major projects in this triennium include:

REVISIONS TO THE AUDIT COMMITTEE CHARTER

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

APPOINTMENT OF EXTERNAL AUDITOR

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

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

INTERNAL AUDITOR AND ENTERPRISE RISK ASSESSMENT

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

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

Other areas of concern:

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

DEVELOPMENT OF POLICIES AND PROCEDURES MANUAL

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

SHORT TERM RESERVES AND DRAW ON INVESTMENT PORTFOLIO

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

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

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

Continuance Recommendation

SUCCESSION PLANNING

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

INTERNALIZED STRATEGIC PLANNING

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

THE UNITED THANK OFFERING BOARD

Membership

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

Mandate

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

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

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

Summary of Work

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

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

GRANTING THE ANNUAL UNITED THANK OFFERING INGATHERING

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

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

THE JULIA CHESTER EMERY, UNITED THANK OFFERING INTERNSHIP

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

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

INCREASING PARTICIPATION IN THE SPIRITUAL DISCIPLINE OF GRATITUDE

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

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

DONOR DATABASE/MEMBERSHIP

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

COURTESY RESOLUTION FOR THE UNITED THANK OFFERING

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

Continuance Recommendation

UTO Board PRIORITIES FOR THE 2018-2021 TRIENNIUM:

SUPPORTING THE GRASSROOTS NETWORK

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

INCREASING THE ANNUAL INGATHERING

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

GRANTING THE ANNUAL INGATHERING

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

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

BOARD EFFORTS TO ADDRESS DISCRIMINATION AND RACISM OF ITS MEMBERS:

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

Budget

PROPOSED BUDGET FOR THE 2018-2021 TRIENNium

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

79th General Convention Resolutions Approved by Executive Council

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

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

Explanation

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

Evangelism Charter for The Episcopal Church

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

People: I will, with God's help.

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

Evangelism OF the Church

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

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

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

Evangelism BY the Church

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

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

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

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

Evangelism FOR the Church

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

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

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

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

[Back to Evangelism discussion](#)

RESOLUTION A030: SMALL EVANGELISM GRANTS

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

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

RESOLUTION A031: EVANGELISM STAFF OFFICER

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

RESOLUTION A032: CONGREGATIONAL REDEVELOPMENT

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

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

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

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

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

[Back to Evangelism discussion](#)

RESOLUTION A033: SUPPORTING AND EXPANDING EPISCOPAL YOUTH EVENTS

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

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

RESOLUTION A034: SUPPORTING GENERAL CONVENTION CHILDREN'S PROGRAM

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

[Back to Lifelong Christian Formation discussion](#)

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

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

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

RESOLUTION A036: AFFIRM ONGOING WORK AND DIALOGUE WITH ECUMENICAL BODIES

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

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

RESOLUTION A037: ENCOURAGE INTERFAITH ENGAGEMENT

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

RESOLUTION A038: AFFIRM THE INTER-ANGLICAN SECRETARIAT

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

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

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

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

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

RESOLUTION A040: WCC STATEMENT: TOWARDS A COMMON VISION

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

Explanation:

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

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

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

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

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

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

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

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

RESOLUTION A041: EPISCOPAL CHURCH-UNITED METHODIST DIALOGUE

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

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

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

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

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

Explanation:

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

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

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

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

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

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

[Back to anti-racism report](#)

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

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

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

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

Explanation:

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

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

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

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

Move from credentialing of trainers to credentialing of individuals.

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

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

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

[Back to anti-racism report](#)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[Back to anti-racism report](#)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[Back to anti-racism report](#)

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

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

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

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

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

[Back to anti-racism report](#)

RESOLUTION A047: ETHICAL INVESTMENTS

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

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

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

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

[Back to Corporate Social Responsibility report](#)

REPORT ON RESOLUTIONS REFERRED TO DIOCESES

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

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

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

A102	Amend Canon III.12.4(a)	20	6	16
A112	Encourage Support for YASC and EVIM	13	14	15
A115	Amend Title III.12.9: Reconciliation of Disagreements Affecting the Pastoral Relation Between a Bishop and Diocese	20	6	18
A120	Amend Canon III.7 to Add 7.11; Amend Canon III.9, to Add 9.12, and Renumber 9.12 and 9.13; and Amend Canon III.12, to Add 12.8 and Renumber 12.8, 12.9, and 12.10	20	9	15
A158	Task Force to Review and Revise Policy on substance abuse, addiction and recovery	20	18	6
A176	Humanitarian Relief in Liberia	7	3	33
A179	Commending Memorial V to The Episcopal Church: A Call to Action	8	14	20
A182	Using Education, Community Dialogue and Internal Audit to Respond to All Forms of Racial Injustice	11	23	10
A183	Recommended Book Study of the Triennium: "The New Jim Crow: Mass Incarceration in the Age of Colorblindness" by Michelle Alexander (2010/2012)	14	12	18
B007	Participation in the Bible in the Life of the Church Project of the Anglican Communion	9	6	28
B008	Support Handgun Purchase Licensing	12	15	16
B018	Support for Sudan and South Sudan	7	11	25
C014	Commend Charter for Compassion	10	11	22
C018	Pursue Justice, Peace and Security in the Holy Land	11	16	15
C020	Ministry to People with Mental Illness and Their Families	8	18	17
C037	Sponsoring and Supporting Scouting Units	7	21	16
C045	Environmentally Responsible Investing	14	19	10
D007	Amend Canon III.2.1 and Canon III.12.4(a)	19	11	12
D014	Question Ordinands About Addiction	15	22	6
D015	Encouraging Advocacy for Hunger Relief	13	19	11
D030	Establish Parental Leave Policy	19	14	10
D034	Affirmation and Support of the Americans with Disabilities Act of 1990	8	16	19
D045	Support For Men's Ministry	10	17	16
D073	Supporting Home and Community Based Services	7	15	21
D077	Uniting Families	10	15	18
D079	Education for Undocumented Families	10	18	15

ASSESSMENT REVIEW COMMITTEE

Membership

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

CHANGES IN MEMBERSHIP

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

Mandate

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

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

Summary of Work

MEETINGS

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

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

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

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

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

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

Budget

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

Continuance Recommendation

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

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

COUNCILS OF ADVICE

President of the House of Deputies' Council of Advice

Advisory Committee Acting as Council of Advice to the Presiding Bishop

PRESIDENT OF THE HOUSE OF DEPUTIES COUNCIL OF ADVICE

Membership

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

Mandate

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

Summary of Work

MEETINGS

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

Budget

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

ADVISORY COMMITTEE ACTING AS COUNCIL OF ADVICE TO THE PRESIDING BISHOP

Membership

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

Mandate

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

Summary of Work

MEETINGS

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

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

Budget

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

STANDING COMMISSION REPORTS

Standing Commission on Liturgy and Music

Sub-committee on *The Book of Occasional Services*

Sub-committee on the Church Calendar

Sub-committee on Congregational Song

Sub-committee on Racial Justice & Reconciliation

Sub-committee on Same-Sex Marriage Rites

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

Standing Commission on Structure, Governance, Constitution and Canons

STANDING COMMISSION ON LITURGY AND MUSIC

Membership

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

CHANGES TO MEMBERSHIP

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

Mandate

Canon I.1.2(n)(2)

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

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

Summary of Work

INTRODUCTION TO THE BLUE BOOK REPORT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2015-C015

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

PROPOSED CANONICAL CHANGES

Resolution A062 Amend Canon II.3 .6-9

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

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

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

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

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

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

And be it further

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

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

Preamble to Resolution A063

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

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

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

ARTICLE X

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

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

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

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

EXPLANATION

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

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

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

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

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

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

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

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

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

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

Subcommittee Reports

Sub-committee on the Book of Occasional Services

Sub-committee on the Church Calendar

Sub-committee on Congregational Song

Sub-committee on Racial Justice & Reconciliation

Sub-committee on Same-Sex Marriage Rites

Sub-Committee on Revision of The Book of Common Prayer

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

Membership

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

Mandate

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

Summary of Work

MEETINGS

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

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

THE NEED FOR REVISION

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

PURPOSE AND CRITERIA

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

Purpose of the BOS:

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

Criteria for Resources in the BOS:

Primarily, resources included in the BOS should

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

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

DEVELOPING A TIMELINE FOR THE WORK

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

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

DEVELOPING A STRUCTURE FOR THE WORK

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

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

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

REFINING THE CONTENT OF THE WORK

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

GATHERING RESOURCES FOR THE WORK

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

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

Resources were also gathered from individuals:

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

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

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

ADDITIONAL CONSIDERATIONS OF THE WORK

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

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

RESPONDING TO DIRECTION FROM GENERAL CONVENTION

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

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

THE PRODUCTION PROCESS OF THE WORK

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

Proposed Resolution

A064 AUTHORIZE THE BOOK OF OCCASIONAL SERVICES, 2018

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

Supplementary Material

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

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

Membership

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

Mandate

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

Summary of Work

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

BACKGROUND

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

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

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

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

PROCESS OF REVISION

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

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

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

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

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

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

SPECIAL CASES

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

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

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

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

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

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

- The proposed commemoration of King Charles Stuart, referred to the SCLM by 2015-A057 was controversial within the SCLM, and has likewise proven to be controversial with past General Conventions. Resolutions to add him to the calendar have been previously proposed to the General Conventions of 1985, 1991, and 2003, and they have always been defeated. Within the SCLM we are not of one mind, but we have made a strong effort to develop a calendar that the church can have true consensus behind, and it is clear that Charles is a divisive figure around whom consensus does not exist. We have therefore opted not to include him in either *Lesser Feasts and Fasts* or in *A Great Cloud of Witnesses*. We recognize, however, that General Convention has the authority to add him itself if that is the will of the church.

THE PATH FORWARD

We are asking General Convention to authorize *Lesser Feasts and Fasts 2018* “for optional use throughout the church”. This language reflects the fact that the calendar is an optional document, and that individuals and congregations may choose to make use of all of it, some of it, or none of it.

We have deliberately refrained from using the language of “trial use”, because the canons of the Episcopal Church only recognize trial use as pertaining to revisions of the Book of Common Prayer and not to other authorized liturgical resources. That being said, we regard the entire book as being very much “in trial”, and are proposing that the next iteration of the SCLM be intentional about collecting feedback from the members of the church, and that they use that feedback to make suggested revisions to General Convention 2021.

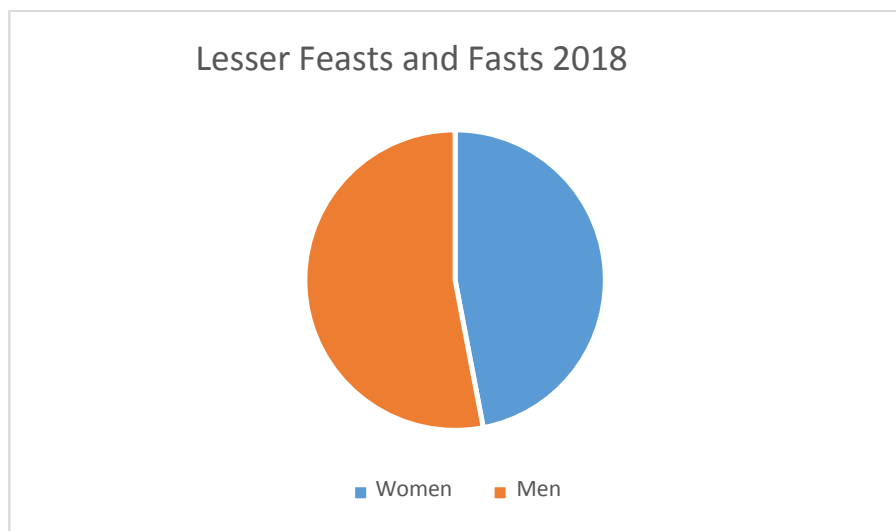
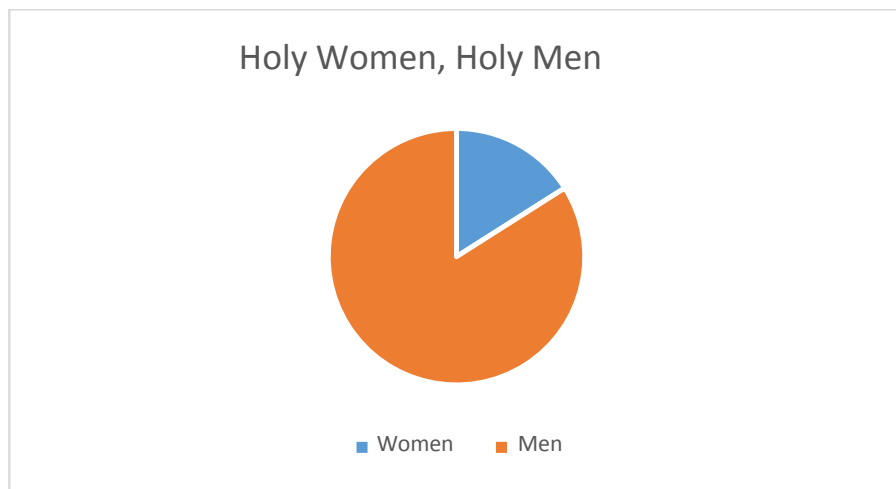
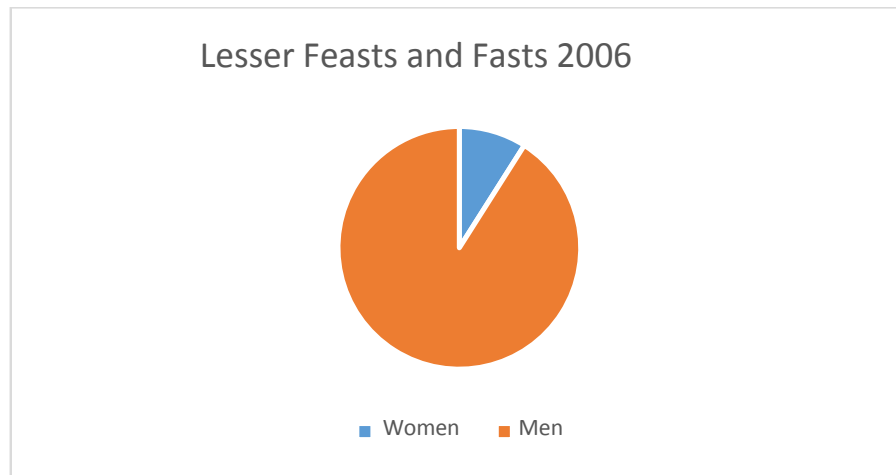
We fully expect that there *will* be adjustments made to the calendar over the next triennium, particularly with respect to the vexed question of which individuals are commemorated on the main calendar and which are included in *A Great Cloud of Witnesses*. We have worked hard to produce a document that we hope everyone can be content with for three years, but we are well aware that we do not possess the ability to magically intuit the mind of the church, and we anticipate that some adjustments will be necessary.

We believe, however, that it is important to take this first step now to address the ongoing confusion about the state of the calendar and the fact that three different calendars (*Lesser Feasts and Fasts 2006*; *Holy Women, Holy Men*; and *A Great Cloud of Witnesses*) are currently in use. We trust that in the process of reception, those things that need to be restored will be restored, those things that should be deleted will be deleted, and those things that need to be revised will be revised.

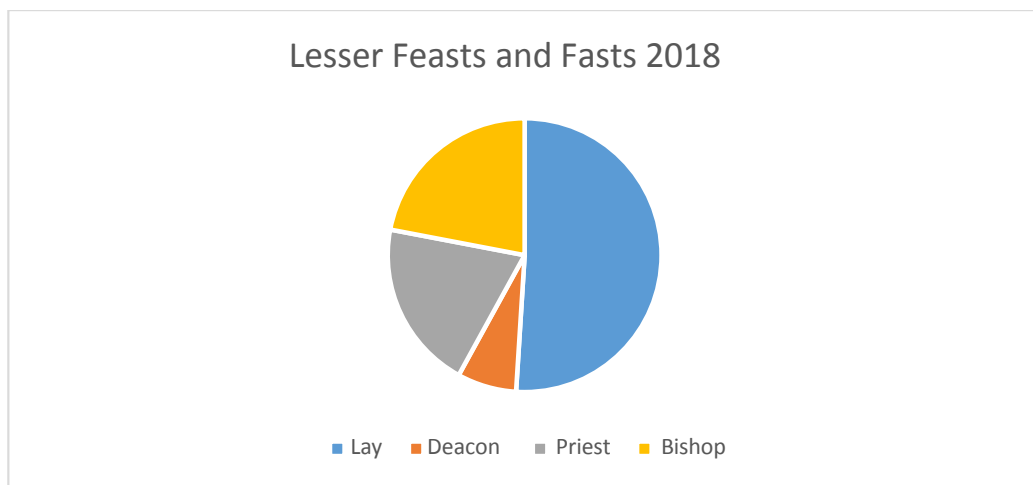
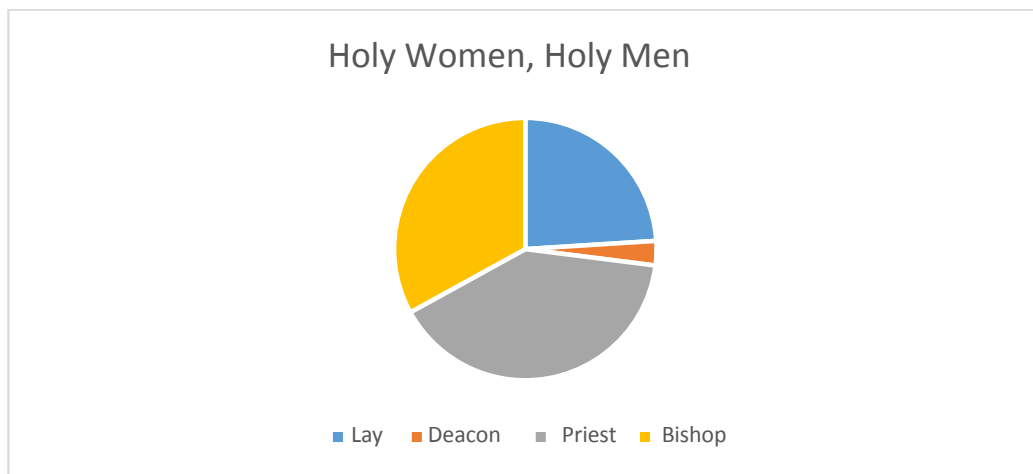
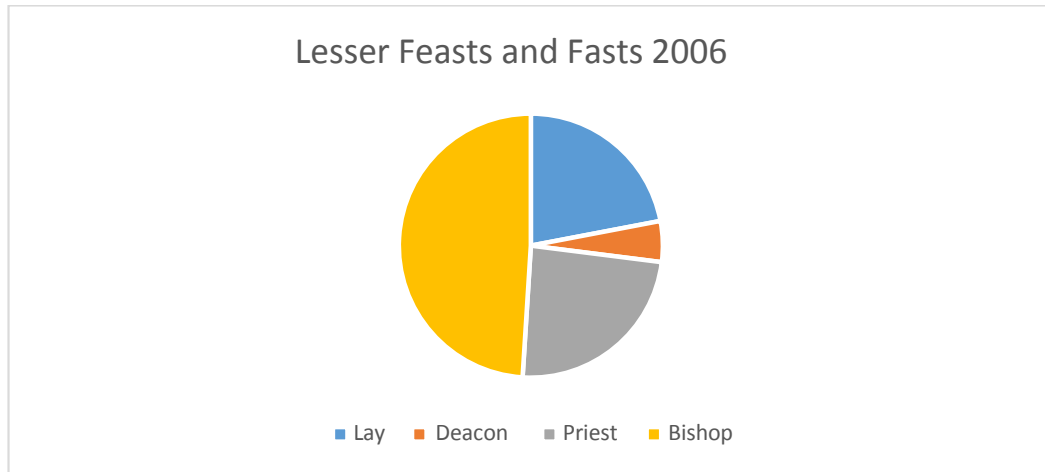
We recognize that the temptation to tinker with the calendar on the floor of convention may prove to be irresistible, and also that General Convention has the right to make whatever adjustments it sees fit to. We generally believe, however, that the church will ultimately have the highest quality document if significant revisions can wait until the church has had the opportunity to test this new volume, and if all of the anticipated necessary revisions can be accomplished organically rather than by a process of individual resolutions and amendments.

As we hand off this enormous project to General Convention and then to a new iteration of the SCLM next triennium, we are grateful to have had the opportunity to do this work. We have done our best to fulfill the directives given to us by General Convention as well as we have been able to discern them, but we also acknowledge that these instructions have often seemed unclear and self-contradictory. If, therefore, the end result falls short of what General Convention had hoped for, we would ask only that clearer directions be provided in the future so that those who will take up this work in the coming triennium will have a clearer sense of the work that has been entrusted to them.

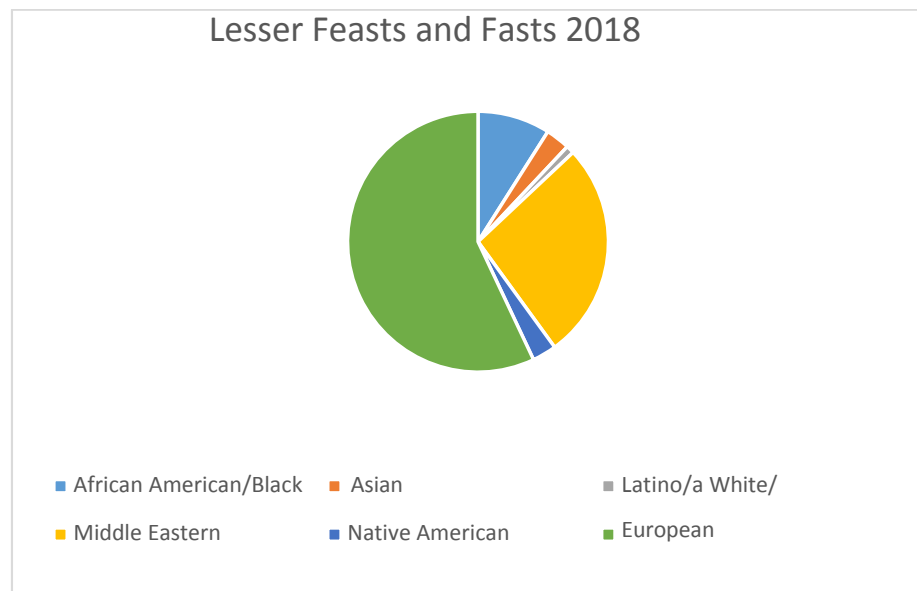
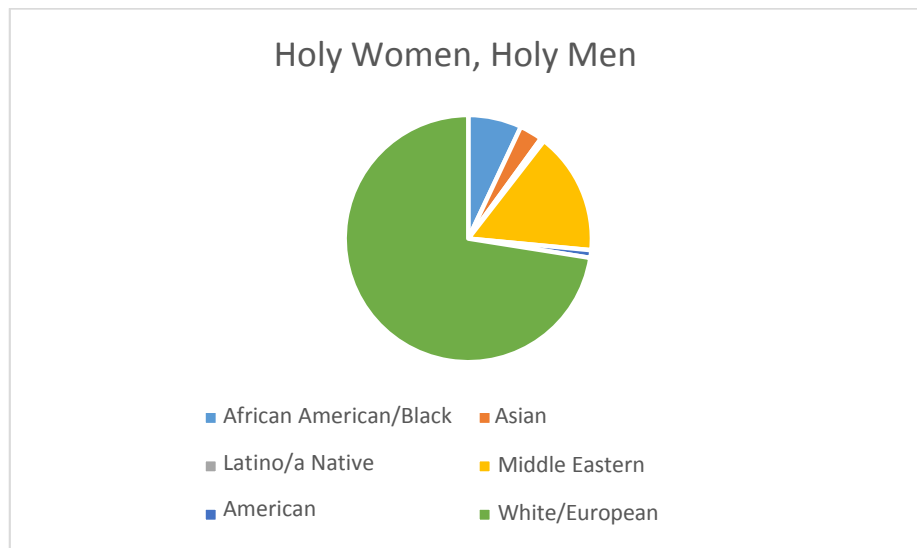
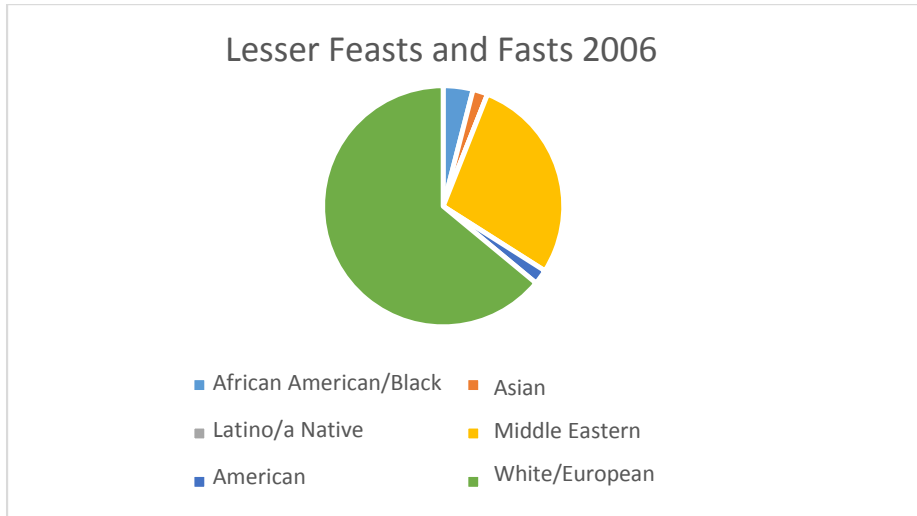
Calendar Comparison: Gender Balance



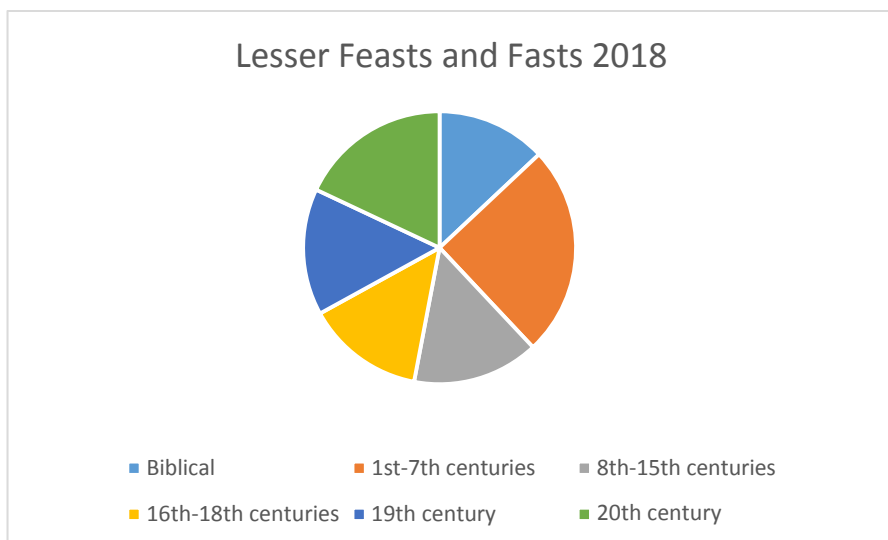
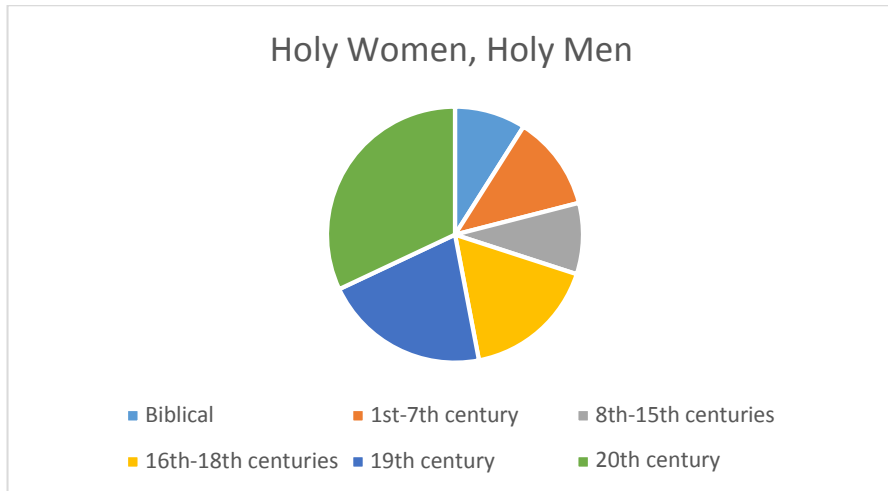
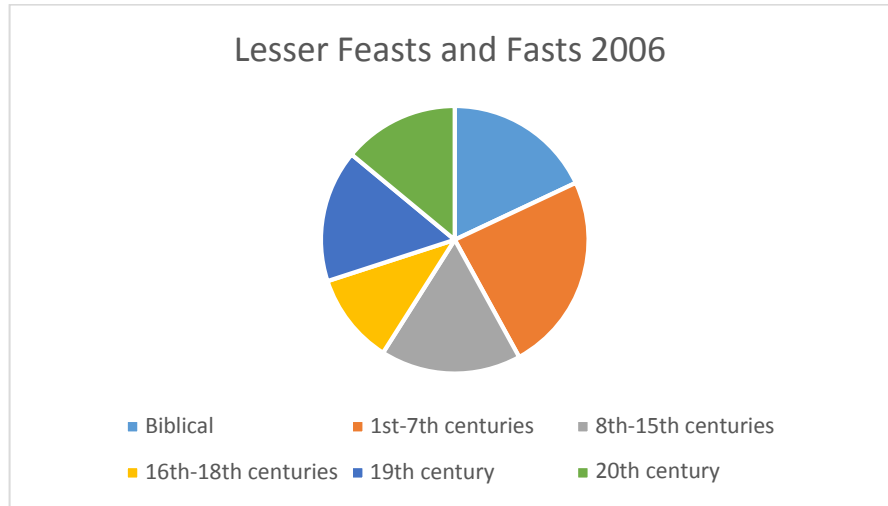
Calendar Comparison: Order of Ministry



Calendar Comparison: Race and Ethnicity



Calendar Comparison: Time Period



Proposed Resolutions

A065 AUTHORIZE LESSER FEASTS AND FASTS 2018

Resolved, The House of _____ concurring, That the 79th General Convention authorize for optional use throughout this Church the revision of Lesser Feasts and Fasts, prepared by the Standing Commission on Liturgy and Music and published by The Church Hymnal Corporation, last revised in 2006, and be it further

Resolved, That General Convention direct the Standing Commission on Liturgy and Music to appoint a person or persons to solicit and collect broad feedback from the Church with respect to this volume, and to utilize that feedback to bring any suggested revisions before the 80th General convention in 2021.

A066 ADD THURGOOD MARSHALL, PAULI MURRAY, AND FLORENCE LI TIM-OI TO LESSER FEASTS AND FASTS, 2018

Resolved, The House of _____ concurring, That the 79th General Convention include Thurgood Marshall, Pauli Murray, and Florence Li Tim-Oi in Lesser Feasts and Fasts 2018.

Explanation

It is the normal expectation of Lesser Feasts and Fasts that at least two generations will have passed before someone is included on the calendar. In proposing this resolution, we are proposing to waive that requirement in the case of these three individuals, recognizing that all three are already very widely commemorated within the Episcopal Church.

A067 PROPOSE ADDITIONAL OPTIONAL FAST DAYS FOR LESSER FEASTS AND FASTS

Resolved, The House of _____ concurring, That the 79th General Convention direct the Standing Commission on Liturgy and Music to research the possibility of adding additional fast days to the resource Lesser Feasts and Fasts for optional use within the church, and to bring any recommendations to the 80th General Convention in 2021.

Supplementary Material

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

STANDING COMMISSION ON LITURGY AND MUSIC SUB-COMMITTEE ON CONGREGATIONAL SONG

Membership

Ms. Jessica Nelson Co-Chair	Mississippi, IV	2018
Mrs. Ellen Johnston	Virginia, III	2018
The Rev. Devon Anderson, <i>Ex Officio</i>	Minnesota, VI	2018

Mandate

Resolution 2015-A060 Develop a Variety of Musical Resources for Congregational Song

Resolved, That the 78th General Convention empower the Congregational Song Task Force of the Standing Commission on Liturgy and Music to further the mission of The Episcopal Church by enlivening and invigorating congregational song through the development of a variety of musical resources; and be it further

Resolved, That the Congregational Song Task Force of the Standing Commission on Liturgy and Music develop and expand the work begun in the World Music Project; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$72,600 for the implementation of this resolution.

Resolution 2015-D060 Prepare a Plan for Revising the Hymnal

Resolved, That the 78th General Convention direct the Standing Commission on Liturgy and Music (SCLM) to prepare a plan for the comprehensive revision of the Hymnal 1982; and be it further

Resolved, That the Joint Standing Committee on Program, Budget and Finance consider a budget allocation \$25,000 for the implementation of this resolution.

Summary of Work

2015-A060

In response to Resolution A060, the Congregational Song Task Force is specifically addressing the call to “enliven and invigorate congregational song through the development of a variety of resources” by developing a project in which information will be collected from a sample of participants in each province to discern which hymns and songs are being sung in parishes in the Episcopal Church. This is a necessary preliminary step in developing further resources for congregational song and seeks to specify what types of resources are needed. The task force plans to convene a symposium by the end of the 2018-2021 triennium to bring together at least one participant from each province to discuss the functions of the hymns and songs they use, as well as identify new sources for hymnody. Though passed, A060 was not funded by General Convention, so the task force applied for a Constable Grant in the amount of \$28,050 in November 2017 to fund this project. Pursuing this and other outside funding sources allows us to proceed with planning without being hindered by lack of financial resources.

2015-D060

In response to Resolution 2015-D060, directing the Standing Commission on Liturgy and Music to devise a process for the revision of the hymnal, the SCLM declined to act. Our research determined no historical precedent in the Episcopal Church for a hymnal to be revised prior to the *Book of Common Prayer*. The SCLM would like General Convention to make decisions regarding whether or not to revise the 1979 *Book of Common Prayer* before any further decisions are made regarding revision of the *Hymnal 1982*.

In addition, after reviewing *The Hymnal Revision Feasibility Study* produced by the Church Pension Group we discerned no widespread interest in revision.

[This document is available in the Research Reports section of the Research and Data section of the Church Pension Group website at <https://www.cpg.org/linkservid/57003D75-DA12-05B2-F4FFD5819BE00E5A/showMeta/0/?label=Hymnal%20Revision%20Feasibility%20Study>]

The conclusion of the study reads in part, “That 13,000 people took the time to complete a lengthy survey on the question of hymnal revision shows how central *The Hymnal 1982* is to the life of The Episcopal Church. This should give us pause. A rush to revise the Hymnal could seriously undermine and weaken the Church, alienating those who have remained with The Episcopal Church through difficult times. Nevertheless, to do nothing threatens the long-term viability of the denomination. And so while we do not see this report as giving a green light to hymnal revision, nor do we believe it is a red light. Rather, it is a signal to proceed with caution before a decision is taken to go full speed ahead.” CPG arrived at this conclusion after assembling both quantitative and qualitative data from a substantial online survey as well as a series of in-person interviews. CPG collected information from a

geographically and demographically diverse cross-section of the Episcopal Church that included clergy, lay-people and professional church musicians actively working in parishes of the Episcopal Church.

Finally, though General Convention passed this resolution, it was unfunded.

Supplemental Material

THE ONCE AND FUTURE HYMNAL:

Developments in Culture, Language, Theology, Technology, and Musical Style

On October 23-24, sixty-five clergy and musicians from around the country gathered at Virginia Theological Seminary for a consultation centered around The Hymnal 1982 and its supplements. The premise of the gathering was to hear from experts as to what had been happening in culture, language, theology, technology, and musical style since the approval of the hymnal in 1982. The organizers of the consultation, Ellen Johnston, Director, Center for Liturgy and Music, and the Rev. Dr. William Bradley Roberts, Professor of Church Music, also hoped to inform the Standing Commission on Liturgy and Music in their deliberations regarding hymnal revision.

Dr. James Litton, who had served on the committee to revise the hymnal gave the keynote address and described the process, surprising many with the observation that conversations about a “new” hymnal had begun as early as the 1960s. The Achievements of the Hymnal 82 and its Supplements (Marilyn Haskel and the Rev. Dr. William Bradley Roberts), the Developments in Culture in 1982 (the Rev. Dr. Frank Wade) and the Developments in Theology (the Rev. Dr. Katherine Grieb, Professor of New Testament at VTS) comprised the remainder of the plenary addresses. Recordings of these addresses can be found at www.liturgyandmusic.com.

The rest of the conference included panel discussions about developments in language (Dr. Mary Louise Bringle, Susan Palo Cherwien, the Rev. Carl Daw), developments in musical style (Dr. Michael Hawn, Carl MaultsBy, Andrew Sheranian, Keith Tan), and developments in technology (Nancy Bryan, David Eicher, Marilyn Haskel, the Rev. Martin Seltz).

In addition, conferees heard from ecumenical partners, the Rev. Martin Seltz from the Evangelical Lutheran Church in America, and David Eicher from the Presbyterian Church USA about the recent revisions of the hymnals in those denominations.

Participants at the conference contributed to the discussion with their thoughts about the achievements of the hymnal and its supplements and new categories of hymnody needed. They also spoke to the need for more hymns for Advent and Lent as well as hymns speaking to the stewardship of creation and social justice.

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON RACIAL JUSTICE & RECONCILIATION

Membership

Mr. Christopher Decatur, <i>Chair</i>	Ohio, V	2018
Ms. Nancy Bryan		2018
Ms. Athena Hahn	North Carolina, IV	2018
The Rev. Canon Sandye Wilson	Newark, II	2018
The Rev. Devon Anderson, <i>Ex Officio</i>	Minnesota, VI	2018
The Rev. Lowell Grisham, <i>Consultant</i>	Arkansas, VII	
The Rev. Deon Johnson, <i>Consultant</i>	Michigan, V	
Ann Phelps, <i>Consultant</i>		

Mandate

2015-A182: *Address Systemic Racial Injustice* of the 78th General Convention of the Episcopal Church calls the wider Church to be in conversation and take action on Racial Reconciliation and Justice. Specifically, the eighth resolve calls on the Standing Commission on Liturgy and Music to produce and post applicable prayers:

Resolved, That the Standing Commission on Liturgy and Music produce and post online a set of prayers for racial reconciliation and justice, suitable for inclusion in the Prayers of the People; and be it further

Summary of Work

In response to 2015-A182 members of the Standing Commission on Liturgy and Music formed a subcommittee on Racial Reconciliation to be led by SCLM member Christopher Decatur. The following is a report on our work as well as resources created.

The subcommittee requested materials from the wider Church by a letter posted through the SCLM blog. This call was for members of the church to send any prayers or litanies to be considered and/or resources that discuss racial reconciliation and justice.

In October 2016, following a review of existing materials, the subcommittee issued another call to the Church and created a new plan of action. We received 24 documents, which encompassed a wide

array of resources, including prayers, music, and services. The subcommittee determined the need to work with writers outside the membership of the Standing Commission to produce up to twelve prayers, addressing a range of concerns related to reconciliation, with at least six of those to be made available online. Polling SCLM members for their recommendations of individuals who could support us in our work, the subcommittee began conversations with the Rev. Lowell Grisham, the Rev. Deon Johnson and Ms. Ann Phelps. Christopher Decatur spoke with SCLM Chair Devon Anderson about the funding necessary to enable this work.

Lowell Grisham has written a complete set of Prayers of the People for Years A, B, & C and major feasts. A senior deputy to General Convention, Lowell has served as chair and vice-chair of the Prayer Book, Liturgy and Church Music Committee. Lowell was chosen as a writer by this subcommittee because he has experience in writing prayers used by the wider Church.

Deon K. Johnson serves as a Liturgist and Liturgical Consultant to communities going through renewal. Deon is also a Deputy to General Convention and a consultant to the New Visions growth and redevelopment initiative. Deon was chosen as a writer by this subcommittee because he is a strong liturgist.

Ann Phelps has an academic background in theology and the arts; her work explores the ways that we can recover lost voices from tradition to help us expand our current worship practices and open our theology by reengaging communal chant, contemplation, and meditative music. Ann was chosen as a writer by this subcommittee because she is a strong liturgist who has experience in writing prayers.

Lowell Grisham produced one set of prayers that are not being submitted to the Church at this time due to time constraints in the editing process. The Rev. Deon Johnson produced two sets of prayers; one of which has been edited to produce three sets of prayers similar in content but with differing seasonal foci. Those prayers are included in this report; the other is not being submitted at this time due to time constraints in the editing process. Deon also produced a Commissioning for the Ministry of Justice and Reconciliation that is included as an additional resource. Ms. Ann Phelps produced one set of prayers, which was ultimately edited to become a Litany of Repentance and a set of Prayers of the People with a confession.

The following four sets of Prayers of the People, and the Litany of Repentance and Commissioning for the Ministry of Justice and Reconciliation will be made available on the SCLM blog.

The subcommittee would like to thank the following people for responding to the call to the wider Church for related resources already created: Anne Dulap, Jeffrey Deutsch, Heidi Rashidi, David Laurance, Karl Weber, Henry Lebendinsky, Heidi Kim, and Stephanie Spellers.

The subcommittee would also like to thank our writers, Deon Johnson, Ann Phelps and Lowell Grisham as well as our editors, Lydia Huttar Brown and Ernesto Medina.

Supplementary Materials

The following are included in these materials. In the digital version of this document the below titles are hyperlinked to the corresponding document.

[Prayers of the People with Confession](#)

[Prayers of the People for Advent](#)

[Prayers of the People for Christmas](#)

[Prayers of the People for Epiphany](#)

[Litany of Repentance](#)

[Commissioning for the Ministry of Justice and Reconciliation](#)

PRAYERS OF THE PEOPLE WITH CONFESSION

Let us pray for the Church and for the world.

God of love, we pray for your church: For *N.*, our Presiding Bishop; *N. (and N)*, our bishop(s); for all lay and ordained ministers; and for all who seek you in the community of the faithful. Equip us with compassion and love, to carry out your work of reconciliation in the world.

God of love,

Hear our prayers for the church.

Silence — Add your prayers, silently or in your hearts

God of freedom, we pray for our nation, and all the nations of the world: For peace and unity across barriers of language, color, and creed; for elected and appointed leaders, that they would serve the common good. Inspire all people with courage to speak out against hatred, to actively resist evil. Unite the human family in bonds of love.

God of freedom,

Hear our prayers for the world.

Silence — Add your prayers, silently or in your hearts

God of justice, we pray for the earth, your creation entrusted to our care: For the animals and birds, the mountains and oceans, and all parts of your creation that have no voice of their own. Stir up in us a thirst for justice that protects the earth and all its resources, that we may leave to our children's children the legacy of beauty and abundance that you have given us.

God of justice,

Hear our prayers for the earth.

Silence — Add your prayers, silently or in your hearts

God of peace, we pray for this community: For our local leaders; for our schools and markets; for our neighborhoods and workplaces. Kindle in every heart a desire for equality, respect, and opportunity for all. Give us courage to strive for justice and peace among all people, beginning here at home.

God of peace,

Hear our prayers for this community.

Silence — Add your prayers, silently or in your hearts

God of mercy, we pray for all in any kind of need or trouble: For those whose lives are closely linked with ours, and those connected to us as part of the human family. For refugees and prisoners; for the sick and suffering, the lonely and despairing; for those facing violence; for all held down by prejudice or injustice. Awaken in us compassion and humility of spirit, as we seek and serve Christ in all persons.

God of mercy,

Hear our prayers for all who are in need.

Silence — Add your prayers, silently or in your hearts

God of grace, we pray for those who have died: For the faithful in every generation who have worked for justice; for prophets who called us to racial reconciliation; for martyrs who died because of hatred; and for all the communion of saints. Make us faithful to your call to proclaim your Good News, by word and example, and bring us at last into the glorious company of the saints in light.

God of grace,

Hear our prayers for those who have died.

Silence — Add your prayers, silently or in your hearts

Concluding Collect

Hear our prayers, Holy God. Breathe your Spirit over us and all the earth, that barriers would crumble and divisions cease. Make us more fully your co-healers of the broken world. Unite us with all people in bonds of love, that the whole earth and all its peoples may be at peace; through Jesus Christ our Lord. *Amen.*

(or this)

Grant, O God, that your holy and life-giving Spirit may so move every human heart [and especially the hearts of the people of this land], that barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice and peace; through Jesus Christ our Lord. *Amen. (BCP p. 823)*

(or this)

O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations

and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. *Amen.* (BCP p. 815)

CONFESSION

One: Let us confess our sins against God and one another.

Many: Almighty God, Source of all that is, Giver of every good gift:

You create all people in your image and call us to love one another as you love us.

We confess that we have failed to honor you in the great diversity of the human family.

We have desired to live in freedom,

while building walls between ourselves and others.

We have longed to be known and accepted for who we are,

while making judgements of others based on the color of skin, or the shape of features, or the varieties of human experience.

We have tried to love our neighbors individually

while yet benefitting from systems that hold those same neighbors in oppression.

Forgive us, Holy God.

Give us eyes to see you as you are revealed in all people.

Strengthen us for the work of reconciliation rooted in love.

Restore us in your image, to be beloved community,

united in our diversity,

even as you are one with Christ and the Spirit,

Holy and undivided Trinity, now and forever.

Amen.

PRAYERS OF THE PEOPLE

SEASONS: Advent, Christmas, & Epiphany

THEME: Light & Reconciliation

PRAYERS OF THE PEOPLE FOR ADVENT

Deacon or other leader

The people who walked in darkness have seen a great light; those who lived in a land of deep darkness—on them light has shined. *Isaiah 9:2*

You who dwell in darkness and light, in silence and sound, dwell in the hearts of your people. In hope, peace, and joy may we await with anticipation the coming of Christ the Morning Star.

Silence

Christ, be our light
Shine in our hearts.

You who framed the brightness of the first light in creation, dispel the arrogance, animosity, and anger that shatter the unity of your holy Church. Fill your faithful people with the radiant light of truth.

Silence

Christ, be our light
Shine in our hearts.

You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, disunity, and distrust in our public life and labor. Illumine those in authority with the light of vision.

Silence

Christ, be our light
Shine in our hearts.

You who patterned the stars and called the sun into being, who appointed the moon and chartered the cosmos, pattern the hearts of people everywhere to see in each other the beauty of the universe and the splendor of creation, that divisions of Race, Class, Gender, and Ethnicity may be recreated into one common humanity.

Silence

Christ, be our light
Shine in our hearts.

You who shower comfort and hope to the lowest, the lost, and the least, shower the light of compassion on the sick, the sorrowful, and the suffering [especially _____]. Help us to be your compassion and hope in the world.

Silence

Christ, be our light
Shine in our heart.

You who welcome into the brilliant light of eternity those who have died, welcome those whose lives have been cut short by violence, warfare, and strife [especially _____]. Shine the light of hope.

Silence

Christ, be our light
Shine in our heart.

You who delight in the complexity and splendor of creation, help us to delight in the diversity of this earth, our island home. Inspire your people to care for all you have made.

Silence

Christ, be our light
Shine in our heart.

Presider

May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. *Amen.*

PRAYERS OF THE PEOPLE FOR CHRISTMAS

Deacon or other leader

The light shines in the darkness, and the darkness did not overcome it. *John 1:5*

You who fashioned this holy time with the radiance of the Christ-Child, fill our hearts with the song of the angels that we may be makers and pursuers of peace.

Silence

Christ, be our light
Shine in our heart.

You who framed the brightness of the first light in creation, dispel the arrogance, animosity, and anger that shatter the unity of your holy Church. Fill your faithful people with the radiant light of truth.

Silence

Christ, be our light
Shine in our hearts.

You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, disunity, and distrust in our public life and labor. Illumine those in authority with the light of vision.

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Silence

Christ, be our light
Shine in our heart.

You who welcome into the brilliant light of eternity those who have died, welcome those whose lives have been cut short by violence, warfare, and strife [especially _____]. Shine the light of hope.

Silence

Christ, be our light
Shine in our heart.

You who delight in the complexity and splendor of creation, help us to delight in the diversity of this earth, our island home. Inspire your people to care for all you have made.

Silence

Christ, be our light
Shine in our heart.

Presider

May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. *Amen.*

PRAYERS OF THE PEOPLE FOR EPIPHANY

Arise, shine; for your light has come, and the glory of the LORD has risen upon you. Isaiah 60:1

Deacon or other leader

You who, by the leading of a star, guided the Magi to the brightness of the Holy Child of Bethlehem, lead us to the light of revelation, that we may value and honor the varied gifts of our sisters and brothers.

Silence

Christ, be our light
Shine in our heart.

You who framed the brightness of the first light in creation, dispel the arrogance, animosity, and anger that shatter the unity of your holy Church. Fill your faithful people with the radiant light of truth.

Silence

Christ, be our light
Shine in our hearts.

You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, disunity, and distrust in our public life and labor. Illumine those in authority with the light of vision.

Silence

Christ, be our light
Shine in our hearts.

You who patterned the stars and called the sun into being, who appointed the moon and chartered the cosmos, pattern the hearts of people everywhere to see in each other the beauty of the universe and the splendor of creation, that divisions of Race, Class, Gender, and Ethnicity may be recreated into one common humanity.

Silence

Christ, be our light
Shine in our hearts.

You who shower comfort and hope to the lowest, the lost, and the least, shower the light of compassion on the sick, the sorrowful, and the suffering [especially _____]. Help us to be your compassion and hope in the world.

Silence

Christ, be our light
Shine in our heart.

You who welcome into the brilliant light of eternity those who have died, welcome those whose lives have been cut short by violence, warfare, and strife [especially _____]. Shine the light of hope.

Silence

Christ, be our light
Shine in our heart.

You who delight in the complexity and splendor of creation, help us to delight in the diversity of this earth, our island home. Inspire your people to care for all you have made.

Silence

Christ, be our light
Shine in our heart.

Presider

May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. *Amen.*

LITANY OF REPENTANCE

Dear people of God, our history is marred by oppression, by the enslavement of those who differ from us, and by the forces of racism that attack human dignity. The sin of racism is woven into our lives and our cultures, in small and great ways, in things done and things left undone.

As followers of Christ, we reject racism and the oppression of other human beings. In building Christ's beloved community, we must strive to love all people, respect all people, and work for the good of all people. We must stand alongside God's children of every race, language, and culture, and work together as agents of justice, peace, and reconciliation.

In the assurance of our forgiveness, let us kneel before God and humbly confess our sins: our participation in racism, our privilege based on racism, and our perpetuation of racism.

Silence is then kept for a time, all kneeling.

God the Father, you freed your people from slavery in Egypt, yet the legacy of slavery deforms our lives today.

Have mercy on us.

God the Son, you prayed that all would be united in your love and service, yet the divisions among us rend your body.

Have mercy on us.

God the Holy Spirit, you inspire us to live peaceably with all, yet the stain of genocide and internment mars our striving for justice.

Have mercy on us.

We have harmed one another and the earth through negligence, greed, and self-interest.

Have mercy on us.

We have failed to condemn discrimination that leads to unrest.

Have mercy on us.

We have decried violence, while overlooking inequity and frustration from which it rises.

Have mercy on us.

We have practiced injustice for economic gain and have oppressed others to make a false peace.

Have mercy on us.

We have sought comfort in advantage for ourselves at the cost of injustice for others.

Have mercy on us.

We have welcomed solace over conflict and ignored the cries of those harmed by our comfort.

Have mercy on us.

We have grasped for this world's goods, and been arrogant toward those who have little.

Have mercy on us.

We have not shared the good things we have been given, and blamed the poor for their poverty.

Have mercy on us.

We have been fearful and distrustful of those who are different from us.

Have mercy on us.

We have divided ourselves from others, and refused to listen to or believe their experience.

Have mercy on us.

We have been indifferent to the pain and suffering of our sisters and brothers.

Have mercy on us.

We have held in contempt those who need our help, and not loved them with our whole hearts.

Have mercy on us.

We have been self-satisfied in our privilege, and denied our oppression of others.

Have mercy on us.

We have preferred order over justice, and isolation over the struggle for peace.

Have mercy on us.

We have quietly held good intentions, and kept silent the message of reconciliation.

Have mercy on us.

We have failed to act with courage for the sake of love.

Have mercy on us.

Lord have mercy.

Christ have mercy.

Lord have mercy.

May Almighty God have mercy on us, grant us courage and conviction, and strengthen us to love others who are unlike us. May God, the Holy and Undivided Trinity, make us compassionate in our actions and courageous in our works, that we may see Christ's Beloved Community in our own day. *Amen.*

COMMISSIONING FOR THE MINISTRY OF JUSTICE AND RECONCILIATION

Dear People of God, we stand in the shadow of the prophets crying out for justice and peace. God calls us to be a people of reconciliation, serving a world in need. Courageous women and men have taken the risk of standing up and speaking out for the least and the lowest. This work involves risking ourselves for the sake of God's love, moving beyond ourselves in order to seek and serve Christ and one another. We are all called to the work and ministry of social justice and reconciliation.

Presider Will you persevere in prayer and fellowship?

People ***I will, with God's help.***

Presider Will you proclaim the good news of reconciliation in both word and deed?

People ***I will, with God's help.***

Presider Will you strive to see Christ in all persons, both with whom you agree and disagree?

People ***I will, with God's help.***

Presider Will you seek to mend what is broken by human sin and greed?

People ***I will, with God's help.***

Presider Will you work toward dismantling the sin of abuse of power?

People ***I will, with God's help.***

The Presider concludes

In the name of God and of this Church, I commission you to stand up, speak out and live into the reign of Christ our Savior. ***Amen.***

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON SAME-SEX MARRIAGE RITES

Membership

Mr. Drew Nathaniel Keane, <i>Chair</i>	Georgia, IV	2018
The Rt. Rev. Dorsey McConnell	Pittsburgh, III	2018
The Rev. Canon James Turrell	Bethlehem, III	2018
The Rev. Devon Anderson, <i>Ex Officio</i>	Minnesota, VI	2018
Ms. Nancy Bryan, <i>Liaison with Church Publishing</i>		

Mandate

2015-A054 of the 78th General Convention instructed the Standing Commission on Liturgy and Music “to monitor the use of this material and report to the 79th General Convention.” The phrase “this material” refers to Liturgical Resources 1: *I Will Bless You and You Will Be a Blessing: Revised and Expanded*, 2015.

Summary of Work

In April of 2017, the SCLM published an online survey to gather data on the reception of Liturgical Resources 1: *I Will Bless You and You Will Be a Blessing: Revised and Expanded*, 2015 throughout the Church. A particular concern of the survey focused on soliciting responses to two marriage liturgies that were authorized for trial use at the 2015 General Convention.

One of the liturgies—The Celebration and Blessing of a Marriage 2—is a gender-neutral version of the marriage service in the 1979 Book of Common Prayer. The other—The Witnessing and Blessing of a Marriage—was originally approved in 2012 for blessing same-sex unions, then revised in 2015 to include vows of marriage.

The following is a summary of the survey responses:

Total number of responses: 262; app. 60% clergy and 40% laity; less than 5% (11 people) belong to a couple that has used one of the two rites for their own marriages.

1. Have you read, used, or experienced any of the material in Liturgical Resources I?
 - a. 71.8%: Yes
 - b. 28.2%: No

2. Have the trial liturgies for marriage been authorized for use in your diocese?
 - a. 55.7%: Yes
 - b. 22.9%: No
 - c. 19.5%: Don't know
 - d. 1.9%: One has, but not the other

3. Has one of the trial liturgies been used at your parish?
 - a. 52.7%: No
 - b. 34.7%: Yes
 - c. 12.6%: Don't know

4. If you have used or read it, how would you characterize your overall response to The Witnessing and Blessing of a Marriage (the revision of the Blessing rite contained in the first edition of I Will Bless You)? – Sliding scale response 1 (poor) – 4 (excellent)
 - a. 4 (excellent): 50.5%
 - b. 3: 23%
 - c. 2: 6.5%
 - d. 1 (poor): 20%

5. If you have used or read it, how would you characterize your overall response to The Celebration and Blessing of a Marriage 2 (the revision of the Marriage rite contained in the Book of Common Prayer, 1979)? – Sliding scale response 1 (poor) – 4 (excellent)
 - a. 4 (excellent): 53.7%
 - b. 3: 23.4%
 - c. 2: 7.4%
 - d. 1 (poor): 15.4%

6. If you have used or read it, how would you characterize your overall response to the Pastoral Guide contained in Liturgical Resources 1? – Sliding scale response 1 (poor) – 4 (excellent)
 - a. 4 (excellent): 34.4%
 - b. 3: 42%
 - c. 2: 9.2%
 - d. 1 (poor): 14.5%

7. If you have used or read it, how would you characterize your overall response to the Theological Resource contained in Liturgical Resources I. – Sliding scale response 1 (poor) – 4 (excellent)
- a. 4 (excellent): 41.3%
 - b. 3: 31.7%
 - c. 2: 9.5%
 - d. 1 (poor) 17.5%

The survey provided the opportunity for open-ended responses to each section of Liturgical Resources 1: *I Will Bless You and You Will Be a Blessing: Revised and Expanded, 2015* as well as to the document as a whole. Comments focused on questions of style, theology, equality, and pastoral concerns. Regarding each of these areas of concern, we found a roughly equal number of positive and negative responses. No consensus formed around whether or not a further revision of this resource or the trial use rites is desirable at this time. Among comments intimating towards a revision of the resource or the trial use rites, no consensus emerged regarding the direction revision might take.

After reviewing the survey results and discussing possible responses, the SCLM believes that Liturgical Resources 1: *I Will Bless You and You Will Be a Blessing: Revised and Expanded, 2015* will continue to serve the Church well in its current edition and does not recommend a further revision at this time. The SCLM recommends “The Celebration and Blessing of a Marriage 2” and “The Witnessing and Blessing of a Marriage” both continue in trial use status until such a time as the General Convention initiates a comprehensive revision of the Book of Common Prayer.

STANDING COMMISSION ON LITURGY AND MUSIC, SUB-COMMITTEE ON REVISION OF THE BOOK OF COMMON PRAYER

Membership

The Rev. Devon Anderson, <i>Chair</i>	Minnesota, VI	2018
Mr. Thomas Alexander	Arkansas, VII	2018
The Rt. Rev. Thomas E. Breidenthal	Southern Ohio, V	2018
Ms. Martha Burford	Virginia, III	2018
The Very Rev. Samuel G. Candler	Atlanta, IV	2018
Mr. Drew Nathaniel Keane	Georgia, IV	2018
The Rt. Rev. Dorsey McConnell	Pittsburgh, III	2018
Ms. Nancy Bryan, <i>Liaison with Church Publishing</i>		2018
The Rev. Justin P. Chapman, <i>Other</i>	Minnesota, VI	2018

Mandate

2015-A169 of the 78th General Convention of the Episcopal Church reads:

Resolved, the House of Deputies concurring, That the 78th General Convention direct the Standing Commission on Liturgy and Music (SCLM) to prepare a plan for the comprehensive revision of the current Book of Common Prayer and present that plan to the 79th General Convention; and be it further

Resolved, That such a plan for revision utilize the riches of our Church's liturgical, cultural, racial, generational, linguistic, gender and ethnic diversity in order to share common worship; and be it further

Resolved, That the plan for revision take into consideration the use of current technologies which provide access to a broad range of liturgical resources; and be it further

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

Summary of Work

INTRODUCTION

Resolution 2015-A169 of the 78th General Convention of The Episcopal Church directed the Standing Committee on Liturgy and Music (SCLM) “to prepare a plan for the revision of the current Book of Common Prayer and present that plan to the 79th General Convention.” The SCLM began its work in the fall of 2015. It did not take long before the complexity, riskiness and potentially great promise of revision for the church became clear to us.

For almost a year the SCLM discussed, researched, and considered the various aspects of Prayer Book revision. After much thought we concluded that the SCLM should offer General Convention several ways forward. First, we would do our best to respond to General Convention’s mandate for a comprehensive plan for revision. That plan would reflect, to the best of our ability, careful research, budget analysis, advice and guidance from Anglican provinces that have recently engaged Prayer Book revision, and theological considerations raised by the academy. Should General Convention not feel “up to the task” of full-on Prayer Book revision, or, if funding cannot be found to complete the project fully, the SCLM wanted to seize the moment and offer other paths toward deepening our engagement with the 1979 Book of Common Prayer. As one member said, “it may very well be possible that we have not yet *begun* to mine the depths of what our current Prayer Book has to offer us and our church.”

During the triennium, the SCLM identified four distinct options for moving forward: (1) initiating the process of full Prayer Book revision at the 79th General Convention; 2) spending the upcoming triennium (2019-21) gathering and analyzing data so that the 80th General Convention could make an informed decision in 2021 regarding full Prayer Book revision; (3) leaving the 1979 BCP as is for the time being, while developing and authorizing alternative rites and clarifying the canonical status of existing alternative rites; and (4) presenting the upcoming General Convention with tools to encourage and facilitate a church-wide deepening of our engagement with 1979 Book of Common Prayer. These possible options were posted on the SCLM blog, inspiring spirited comments and debate from across the church.

As we continued to meet by conference call and in a few extensive face-to-face gatherings, we combined four options into two options — a combination of (1) and (2), and a combination of (3) and (4). Essentially, Option One (1+2) envisions a decision by the upcoming General Convention to move into the revision process immediately, the first stage being to gather data, resources, and ideas, and then set up the structure to begin drafting immediately after 2021 General Convention. Option Two (3+4) envisions a slower pace, while remaining open to Prayer Book revision in the future. Option Two invites the whole church to broaden its familiarity with the 1979 Prayer Book and the history that underlies it, and provides for time to reflect as a body on the significance of common prayer in our tradition. These are the two options the SCLM is presenting to the 79th General Convention,

culminating in two resolutions. The SCLM asks General Convention to choose an option and appropriate full funding for that option. The extensive background materials section is intended to support and equip General Convention to discern our collective path forward, to consider every possible angle in order to discern what is best for our church and to what God is calling us in this moment. Our report is intended to move our church toward unity through a process of collective discernment rather than to cause divisiveness by attempting to assert personal piety and individual liturgical preferences over that of others.

Why two options? We believe each option possesses both strengths and weaknesses. After prayerful deliberation at our final meeting in September 2017, we agreed that each option deserves the attention of General Convention. Option One assumes decisive action with the goal of achieving a new Book of Common Prayer in nine years. As a church we are engaging energetically in our Presiding Bishop's call to assert our place in the Jesus Movement. We are turning outward to our neighborhoods, exploring new modes and ancient ways of being church, and rethinking our structures. This may well be a time when we are primed for change. It is important that we be intentional about the direction of the change.

This is where Option Two comes in. The more we thought about Option One, the more we focused on the essential need for the church to take stock of its devotion and commitment to common prayer, not only to be clear about why we have a Book of Common Prayer in the first place, but to embrace a common life that celebrates our unity in difference. We acknowledged that we may need to slow down. Option Two would give the church time to do this, and to do it well.

There is also another reason to slow down that is even more pressing. It is generally recognized that the present Spanish and French versions of the Prayer Book are inadequate, and that there is an urgent need for the Prayer Book to be translated into Haitian Creole and many other languages, particularly among First Nations. We have long debated and discussed this urgent need of appropriate translations that serve the needs of cultural communities throughout our church. Comprehensive translation of the 1979 Book of Common Prayer, using the criteria passed by the 78th General Convention and executed from "the ground up" is included in Option Two as one of the most significant and meaningful ways the church can deepen its engagement with the 1979 Book of Common Prayer. Further, the SCLM views these needed translations as a justice issue. In *Becoming Beloved Community: The Episcopal Church's Long-Term Commitment to Racial Healing, Reconciliation, and Justice*, we are reminded, "We dream of communities where all people may experience dignity and abundant life, and see themselves and others as beloved children of God. We pray for communities that labor so that the flourishing of every person (and all creation) is seen as the hope of each." One concrete way to invest "in the flourishing of every person" is to offer the poetic beauty and depth of the Book of Common Prayer in the languages in which it is prayed.

The disadvantage of Option Two is that it will take longer to arrive at revision. Some may fear that should General Convention select this option, revision will never happen, and that the Prayer Book will be replaced by a proliferation of alternative rites. This is not a great risk. Options One and Two are not mutually exclusive. Both are lively and adventuresome, and each calls us as a church into real openness to the urging of the Holy Spirit. However, the two options do reflect differences in timing and emphasis that General Convention will need to weigh, whatever its decision regarding Prayer Book revision may be.

In any case, either option will require a great deal of trustworthy, safe offerings for listening widely, learning, and thoughtful analysis. Throughout our work so far, the SCLM has explored various methodologies, resources, and practices intended to inform our church's pursuit or exploration of Prayer Book revision. Each methodology is explored in full, and in detail, in the Background Materials section of this report. Among others, they include:

1. "Grounded theory" is a research methodology that collects data, making as few assumptions as possible beforehand and using emerging data to drive the development of theory. Using surveys as instruments, this approach could help us understand what role the BCP actually plays in the life of the church and how it might align more powerfully with the spiritual needs and aspirations of our church.
2. Random collection of Sunday bulletins from across TEC on two or three key Sundays would provide valuable information about how our authorized services are being used currently and what needs present themselves for additional liturgies.
3. Focus groups across the church, using conversation techniques like "Art of Hosting," would gauge where the grass roots of the church stands with regard to the Prayer Book and its revision, and would, one hopes, generate interest in and engagement with the process of revision and/or discernment.
4. We have already participated in and gained valuable input from the academic community through conferences and publications reflecting on the significance of Prayer Book revision and would propose more of the same in a revision process.
5. Finally, we have had extremely enlightening conversations with Anglican Provinces around the world that have navigated Prayer Book revision within the last ten years and have shared their learning with us. The transcripts of these valuable interviews are available on-line. More in-depth information and description of these methodologies, resources and practices can be found in the background material that accompanies this report.

In offering these two options for Prayer Book revision to General Convention, we acknowledge the responsibility General Convention faces in this matter. We ask that General Convention, in considering both options, arrive at a clear directive for the SCLM, and that it secure the funds needed for the SCLM to accomplish that work.

The SCLM wishes to thank the countless people who assisted in the development of this report, the methodologies, and the two options, especially: Neil Alexander, the Episcopal Archives & Mark

Duffy, James Farwell, Jane Gerdson, Patrick Haizel, Ernesto Medina, Brian Murray, Derek Olson, Christy Stang, Shawn Strout, and the fine theologians from across the Anglican Communion who so generously shared their experience and learning with us.

The SCLM invites General Convention to use its creativity, passion, and faithfulness by offering for consideration methodologies or paths we have not thought to explore these past three years. Welcome to discernment! May God's Peace be always with you.

OPTION ONE

In response to 2015-A169 the Standing Commission on Liturgy and Music is submitting the following plan for the revision of the Book of Common Prayer 1979.

I. Rationale

Though resolution A169 was passed by General Convention in 2015, funding was allocated for two in-person SCLM meetings per year in both 2016 and 2017, but the resolution itself was not funded. Nevertheless, the SCLM designated this resolution as a priority for our work this triennium. We chose to respond by providing as complete and comprehensive a plan for Prayer Book revision as possible within these prohibitive budget constraints.

Much of the triennium was spent researching methodologies for engaging members of the Episcopal Church in conversation and discernment, as well as gathering information about current practices of liturgical use in local contexts. It had been our hope not only to explore these methodologies, but also to try them out in smaller pilot projects. The limitations of time and funding prevented us from doing so. Nevertheless, the background materials that accompany this report describe in detail these methodologies that assisted the SCLM in laying out a time-line for revision as well as budget estimates.

The exception was reaching out to Anglican provinces that have engaged in a process of Prayer Book revision in the past 10 years. Over this past triennium we successfully interviewed representatives in ten Anglican provinces who described their rationale for revising their Prayer Book, their process, and their hard-earned learning from their experience. These interviews are available on the SCLM blog in video format, and transcripts are available in the background material to this report. The interviews are a goldmine of information and lessons that we hope will ground and deepen the discernment at General Convention.

The methodologies, too, if utilized fully, are intended to create enough space and opportunity to bring about the fullest participation from across our church. Their intent is to create a welcome

environment for dreaming and sharing of experience so that the process can benefit from “the riches of our Church’s liturgical, cultural, racial, generational, linguistic, gender and ethnic diversity.”

We are confident that these methodologies would result in a reaffirmation of our liturgical theology and our call to common prayer, as well as a clear direction for which areas of the Prayer Book need revision, addition, or deletion.

The SCLM, with the assistance of the Episcopal Archives, also researched past Prayer Book revision initiatives, specifically studying the reports made to General Convention by the Standing Liturgical Commission (SLC) in 1967, 1972, 1989, and 2000. In studying these reports, we were reminded that the 1997 General Convention sent a resolution similar to A169 to the Standing Liturgical Commission asking for a plan for comprehensive Prayer Book revision which General Convention adopted in 2000, but did not fund. We have drawn from the 2000 SLC report to General Convention in Option One’s Guiding Assumptions and Plan.

Finally, the estimated budget for such an enterprise such as Prayer Book revision is significant. It will not be enough for General Convention to choose revision in principle, but not appropriate sufficient funding, as happened in 2000. The 2019-2021 Standing Commission on Liturgy and Music will be unable to pursue this, or any, option regarding the Book of Common Prayer without appropriate funding. General Convention must fund what it asks the Standing Commission on Liturgy and Music to do in the next triennium. For legislative committees at General Convention this means not only passing resolutions, but vocally and publicly advocating for full funding of those initiatives at deliberations and hearings of Program, Budget, and Finance.

Please be reminded that the budget estimate provided below (\$1.9 million) is for the **FIRST** of several triennia of work. It would be a mistake to understand Prayer Book revision as costing \$1.9 million. The first triennia of a three-triennia process will cost (to the best of our estimation) \$1.9 million. While it’s impossible to predict the length and scope of revision determined in the first triennium, a ballpark estimate for all three triennia combined, a cost for the **entire** Prayer Book revision project, would be somewhere between \$7 and \$8 million.

II. Guiding Assumptions

As the SCLM proceeds with the following plan for revision, the following assumptions will inform and guide implementation:

1. The worship of this Church will continue in faithful adherence to the historic rites of the Church Universal as they have been received and interpreted within the Anglican tradition of common Prayer.
2. There is no perfect liturgy, no liturgy that can be “all things to all people,” neither is there “anything... so well devised, or so established, which in continuance of time hath not been corrupted” (as the Preface to the Book of Common Prayer 1549 notes). Nevertheless, this

Church remains committed to the difficult calling of Common Prayer. It is, therefore, necessary that liturgical revision hold in tension the competing demands of uniformity and diversity.

3. The present revision should capitalize on what has been learned from previous revision processes and nearly forty years of experience with the Book of Common Prayer 1979, the *Enriching our Worship* series, as well as the recent Prayer Book revisions in other provinces of the Anglican Communion.
4. The revision must be responsive to, and solicitous of, the riches of our Church's liturgical, cultural, racial, generational, linguistic, gender and ethnic diversity; therefore, a careful study of the Church's current liturgical realities and needs must form the basis for the proposed revisions.
5. The translation of the authorized liturgies of this Church must be prepared in consultation with laity, clergy, writers, and professional translators who are native speakers of the language. Translations must be available of all drafts circulated to the wider church for review and response.
6. The revision process will facilitate the involvement of the Church at the parish, diocesan, and provincial levels while also consulting with Episcopal seminaries, the Liturgical Commissions of other provinces of the Anglican Communion, full communion partners, ecumenical partners, as well as racial and ethnic communities across our Anglican province.
7. Because music is an intrinsic element of the liturgical experience, musicians will be involved in the revision work at every stage.
8. Catechesis and mission are inseparable from the worship of the Church and, therefore, must inform, shape, influence, and accompany the liturgical revision process.

III. Plan for the revision of the Book of Common Prayer 1979

1. Role of the Standing Commission on Liturgy and Music: The SCLM will oversee a process consisting of qualitative and quantitative data collection on the liturgical life of the Episcopal Church to determine the nature of the desired revisions, edits, and additions to the Book of Common Prayer. The SCLM will oversee the drafting and editing process with emphasis on continuity, transparency, collaboration, and unity.
2. Role of Consultants: Project managers and additional personnel will be required to carry out quantitative and qualitative data collection. Each consultant will be contracted through the General Convention Office with compensation at industry standards, and will be accountable to the SCLM. The drafting process will require an editor and project manager to work with each subcommittee. These persons will be accountable to the SCLM (see below for a description of their respective roles and responsibilities).
3. Quantitative data collection: In consultation with the Archives of the Episcopal Church, the SCLM will complete a comprehensive survey of the liturgies in use at congregations in the Episcopal Church. Three service bulletins will be collected from each congregation and the texts used in these services will be recorded in a database, which will be made publicly accessible upon completion. This data will be reviewed by the SCLM and included in their

report to the 80th General Convention of the Episcopal Church. The goal of this data collection is to determine revisions to be made.

4. Qualitative data collection: a) The SCLM will facilitate a focus group meeting on the possibilities for liturgical revision in each diocese in the Episcopal Church. The groups will draw on such methodologies as “The Art of Hosting” and other approaches that create safe, fertile space to tell the truth and be creative. Additionally, the SCLM will prepare and publish online a survey on possible liturgical revision to solicit feedback from those not participating in the focus groups. This data will be reviewed by the SCLM and included in its report to the 80th General Convention of the Episcopal Church. b) The SCLM will oversee a Grounded Theory research project to gain a sense of the church regarding revisions, additions, or deletions in a revised Book of Common Prayer. c) The SCLM will encourage Episcopal seminaries to offer conferences such as the 2017 “The Once and Future Prayer Book” a two-part conference at Virginia Theological Seminary and Sewanee in 2017 to provide the church with an academic (historical, theological, ecclesiological) perspective on Prayer Book revision.
5. Consultation with other Anglican provinces: The SCLM will send two members as provincial representatives to the meeting of the International Anglican Liturgical Consultation (IALC) to report on the ongoing process of Prayer Book revision in the Episcopal Church, learn about the liturgical developments within other provinces, and consult with representatives of Liturgical Commissions in other Anglican Provinces.
6. Drafting Subcommittees: The SCLM will divide the revision task between drafting subcommittees, of which members of the SCLM will serve as chairs and co-chairs. These drafting subcommittees will, in consultation with the SCLM as a whole, appoint additional members to their subcommittees who will oversee the revision of specific portions of the Book of Common Prayer and submit drafts for review by the SCLM. The number of drafting subcommittees and the scope of their work will be determined by the SCLM. The work of drafting subcommittees will be supported and structured by a project manager. We envision the role of project manager to be a salaried/full-time position lasting the entire scope of the drafting process. The project manager will be accountable to the SCLM, will file quarterly reports on the progress of the drafting subcommittees to the SCLM, and will work with each subcommittee to designate its time-line, member roles and responsibilities, strategy, and goals. The project manager will also work with SCLM communicators and make suggestions as to timing and content in communicating with the wider Episcopal Church.
7. Editor: An editor with expertise in liturgy will be hired on salary to work with the SCLM and all the drafting subcommittees. The editor will ensure stylistic consistency across drafts, prepare final copies for the Blue Book of liturgies to be proposed for trial use, and work with Church Publishing Group to prepare the final text of the revised Book of Common Prayer approved by General Convention for publication. The editor will have voice in meetings of the SCLM but no vote. The Church of England provided the SCLM with significant information and advice regarding the editorial process they utilized in the revision of their Book of Common Prayer. This information is included in the “background materials” section filed with this report.
8. Proposed Time-Line: **Part One** (2019-2021 Triennium) would engage the various methodologies described above to gather data, stories, and experiences to discern the shape and scope of the revision, including theological emphases, new liturgies, revisions to existing

liturgies, and deletion of existing liturgies. During this triennium, the SCLM will also fashion a plan for the drafting of the revision, including organization of subcommittees and their processes, and the identification and contracting of writers and editors. This plan would be presented to the 2021 General Convention, with estimated budget for approval, to begin the drafting process immediately in the 2021-2024 triennium. **Part Two** (2021-2024 Triennium) would be the drafting and editing process of the revision, culminating in a completed revision presented to General Convention 2024 and a resolution asking for trial use of the revised Book of Common Prayer in the 2024-2027 triennium. **Part Three** (2024-2027) would be the trial use phase, culminating in a resolution to the 2027 General Convention asking for approval of the first reading of the proposed Book of Common Prayer. The second reading and final adoption would be at the 2030 General Convention.

9. Budget estimate (2019-21 Triennium only); for detailed accounting of how we arrived at these figures, see the Background Materials section:
 - a. Full SCLM Meetings (\$1600 per person per meeting; 20 people X 4 meetings): funding for interim body meetings is included in a separate, interim body budget line item.
 - b. Bulletin collection project: \$59,925
 - c. Grounded Theory: \$483,000
 - d. Anglican Provinces: Interviews & Consultation: \$4000 (10 Adobe Connect interviews with \$250/filming & audiovisual, \$150 transcription = \$400/each x 10 = \$4000)
 - e. Support for academic conferences and papers: \$20,000
 - f. Focus groups/Art of Hosting: \$908,800
 - g. Representation at International Anglican Liturgical Consultation: \$10,300
 - h. Full-Time Project Manager: \$410,000
 - i. Communications: \$21,000 (\$7,000/year of triennium)
 - j. **Budget estimate for 2019-21 triennium (only) = \$1,917,025**
10. Background materials table of contents: Where appropriate, documents include a detailed description of the proposal, how it would be used for either Option One or Option Two, and an itemization of budget estimates
 - a. Grounded Theory Research Project
 - b. Bulletin collection Project
 - c. Focus Groups/Art of Hosting design
 - d. Participation in Inter Anglican Liturgical Consultation (IALC)
 - e. Anglican province interviews (transcripts)
 - f. 2017 “The Once and Future Prayer Book” conferences at Virginia Theological Seminary and Sewanee (conference summary and presentation abstracts)
 - g. 2000 General Convention Report from the Standing Liturgical Commission: Plan for Prayer Book Revision
 - h. Church of England description of their editing and staffing choices in revising their Book of Common Prayer

Resolution A068 Plan for the Revision of the Book of Common Prayer

Resolved, the House of _____ concurring, That the 79th General Convention approve the Option One plan for the Revision of the Book of Common Prayer 1979, which is included in the report to the 79th General Convention of the Standing Commission on Liturgy and Music Subcommittee on Revision of *The Book of Common Prayer*; and be it further

Resolved, That the Standing Commission on Liturgy and Music be directed to implement this plan; and be it further

Resolved, That the sum of \$1,917,025 be appropriated the Standing Commission on Liturgy and Music for the completion of this plan.

OPTION TWO

In response to A169 the Standing Commission on Liturgy and Music is submitting the following plan for an intentional and fuller engagement with the Book of Common Prayer 1979 together with a proposal for BCP translation and an expansion of the canonical categories for forms of worship authorized by this church. We offer this alternative in direct response to A169, to equip the church for a more thorough, inclusive, and considered revision of the Prayer Book than may be possible in the near-term plan described in Option One.

I. Rationale

Comprehensiveness: A169 instructs us to "utilize the riches of our Church's liturgical, cultural, racial, generational, linguistic, gender and ethnic diversity". This language invites us to deep inquiry, research, and data gathering which could greatly enhance our self-understanding, which in turn would have a positive and far-reaching effect on any future version of the Prayer Book. We have not yet begun this work, nor do we presently have the resources to carry it out. If we really mean what A169 implies, if we want future work to be informed by this kind of careful exploration, then General Convention will need to authorize the SCLM to devote significant time and treasure to this project as a necessary foundation for any eventual revision.

Shared Identity and Reconciliation: Comprehensiveness does not mean homogenization, nor does it mean entertaining radically divergent trajectories in worship, theology and practice. The very notion of a Book of Common Prayer presupposes that we are a body committed to walking down one road together. But it cannot be denied that in its earliest history (1549-1662) the Prayer Book was imposed on the body of the faithful from above — top-down. Even in the Episcopal Church the history of Prayer Book revision has been largely driven by privileged members of our church. So the very notion of further revision inevitably raises concerns about power — who has it, and whose agenda is in play?

So, although we give thanks that TEC is not currently in a place of deep conflict, we acknowledge that the very notion of Prayer Book revision surfaces and perhaps sharpens issues and histories that continue to stand between various groups in our church. Some of these divisions will no doubt be ongoing, and it is part of our commitment to comprehensiveness that we do not view them as a bar to unity. But unity is only authentic and resilient if it arises out of the true naming of difference, forgiveness of wrongs done, a clear dedication to mutual respect on all sides, and a willingness to work together moving forward. This is none other than the ongoing work of reconciliation. We believe this work is a crucial dimension of Prayer Book renewal, and will require attention and time.

Continuity: The design and language of the BCP 1979 provide a carefully wrought and beautiful bridge between previous generations of the church's practice, and the complex challenges of our present culture. Addressing these challenges with joy and zeal is a task that will demand both

imagination and patience on the part of those who will inherit the church in the years to come. The 1979 Book articulates a robust and ancient faith in terms both traditional and contemporary, and so provides a wealth of voices for present and future teachers, pastors and evangelists. Even as we imagine additional modes by which contemporary opportunities may be embraced in the church's worship, encouraging a greater degree of creativity, flexibility and responsiveness to specific needs as they arise in the future, the cornerstone of such creativity may, for the time being, best be found in the current version of this book.

Church Order and Resources: Our ordination rites make frequent reference to the “doctrine, discipline and worship” of the church, and bishops are specifically charged as guardians of the church’s “faith, unity and discipline.” According to our governing documents, aside from liturgies approved for trial use, there is at present no canonically supported or authorized category for liturgies beyond the Book of Common Prayer. Yet, over the last two generations General Convention has created a confusing field of “supplemental” liturgies with no canonical home.

We are confident that the joint efforts of the SCLM and the Standing Commission on Structure, Governance, Constitution and Canons, in expanding the range of possibilities for liturgies authorized for use in this church will provide a well-ordered and flexible platform for creative work both on the local and national levels, resulting in liturgies that could richly inform any future revision. Such an expansion would also be vastly less expensive and more efficient than the wholesale revision of the Prayer Book, not diverting precious funds from urgently needed mission. This approach, coupled with restraint from initiating a complete revision, will allow the church more time to explore and experiment without the immediate pressure of a revision process, and should be given enough time to produce its fruit before full revision can reasonably be engaged.

Culture, Race and Justice: Again and again in our deliberations, we have come up against our failure to translate adequately our current liturgies into the various languages and cultures of our church. Since many of these populations are non-white and economically disadvantaged, this surely ranks as a first-order issue of justice. Many current versions are woefully inadequate. Embarking on comprehensive revision without first solving our “translation problem” guarantees that the next edition of the Prayer Book will be bedeviled by the same inadequacies. Our historic aversion to giving this problem the attention it deserves belies our oft-stated desire to be fully inclusive. We must hand over this task to the communities most affected by it and help supply them with the resources they need to accomplish the work with integrity. This work is huge and will require serious time and resources which cannot be made available while engaging simultaneously a plan for comprehensive revision.

Evangelism and Discipleship: The BCP 1979 offers a wonderful instrument for deepening the Christian formation and the devotional life of the people of God, and holds great potential as a means of evangelism. However, we have not broadly employed the Prayer Book for either of these purposes.

- The use of the Book is, in practice, frequently limited to Sunday celebrations of the Eucharist.
- Parish celebrations of the Eucharist on weekday feasts or fasts are relatively uncommon, and the daily office read in public is rare.
- The enormous potential of the existing prayer book as a tool for the attraction of seekers, the catechesis of new Christians, and the ongoing spiritual and missional formation of the people of God, remains largely untapped.

More than a liturgical manual, the Book of Common Prayer embodies a pattern for discipleship, to enable the formation of a life framed around worship, prayer, and the reading and study of scripture that is intentionally reiterative. Moreover, the life the Prayer Book offers has drawn many of our current members to the Episcopal Church. A significant percentage of our membership is made up of converts; time and again, we hear the same story: “*I fell in love with the liturgy of the Prayer Book.*” Becoming competent in using the Prayer Book for evangelism and formation will require time and dedication, a deep immersion in the Prayer Book we have, but which we have not yet fully embraced.

Discernment and Prayer: The prospect of creating a new version of the BCP offers a rare, priceless and exciting opportunity to hand on our vibrant Anglican tradition to the coming generations. The task invites us all to a season of prayer and discernment that we might bring forth “fruit that will last.” (John 15:16).

Over the coming triennium we call the church to such a season of discernment, to listen patiently and prayerfully to one another as we seek to hear God’s voice calling us into genuinely common prayer. Only in this way can we allow the deepest questions to emerge, from how to translate common prayer faithfully into the language and thought forms of another culture, to what we mean by full inclusion in a church that is truly the broad tent of Anglicanism at its best.

II. Proposed Plan of Work for the Next Triennium

1. Catalogue texts used in worship: The SCLM will complete a comprehensive survey of worship in the Episcopal Church by collecting three service bulletins/leaflets (or descriptions, where these are not in use) from each congregation. Using the collected artifacts, a complete digital catalogue of the texts in use in worship in the Episcopal Church will be created and made publicly accessible upon completion.
2. Listen to the church through focus group conversations: The SCLM will facilitate focus group meetings in each province and diocese in the Episcopal Church exploring our relationship with and experience of the Book of Common Prayer and other liturgies of the church. The SCLM will intentionally seek out ways to include all voices (including the differing theological, socio-economic, racial, generational, and gender identities within the church). The groups will draw on such methodologies as “The Art of Hosting” and other approaches that create safe, fertile space to tell the truth and be creative.
3. Consult with other Anglican provinces: The SCLM will send two members as provincial representatives to the meeting of the International Anglican Liturgical Consultation (IALC) to

learn about the liturgical developments within other provinces, and consult with representatives of Liturgical Commissions in other Anglican Provinces.

4. Liturgy in congregations using languages other than English: Consult with each language group within the Episcopal Church to learn about the liturgies in use in worship (both translated liturgies and those liturgies originally written in languages other than English) and learn how the SCLM and GC can help to empower these communities to craft or more widely share liturgies and music in their own mother tongues.
5. Study and develop resources to equip congregations, musicians, seminaries, schools, and individuals for creative engagement with the 1979 Book of Common Prayer: The SCLM will intentionally explore the underutilized resources within the BCP 1979 diverse approaches to implementing the liturgies and using the liturgical space, and the use of the BCP 1979 for evangelism and formation.
6. Study the need for liturgical and pastoral resources surrounding terminal illness and death: Collect resources currently in use and begin to develop new resources.
7. Funding estimate (2019-21 triennium). For detailed accounting of how we arrived at these figures, see the Background Materials section:
 - a. Full SCLM Meetings (\$1600 per person per meeting; 20 people x 4 meetings): funding for interim body meetings are included in a separate, interim body budget line item.
 - b. Bulletin collection project: \$59,925
 - c. Anglican Provinces Interviews & Consultation: \$4000 (10 Adobe Connects interviews with \$250/filming & audiovisual, \$150 transcription = \$400/each x 10 = \$4000)
 - d. Support for academic conferences and papers: \$20,000
 - e. Focus groups/Art of Hosting: \$454,400
 - f. Representation at International Anglican Liturgical Consultation: \$10,300
 - g. Full-Time Project Manager: \$410,000
 - h. Communications: \$21,000 (\$7,000/year of triennium)
 - i. Translations of the Book of Common Prayer: \$201,000
 - j. **Total budget estimate for 2019-21 triennium including translation project = \$1,180,625**

Under this option, the SCLM proposes the following resolutions:

Resolution A069 Engagement with the Book of Common Prayer

Resolved, the House of _____ concurring, That this 79th Convention of the Episcopal Church, calls the Episcopal Church to devote the next triennium to deep engagement with the structure, content, language and theological thrust of *The Book of Common Prayer (1979)*, with a view to increasing the Church's familiarity with the book in its entirety; and directs the SCLM to develop materials to aid

local dioceses, congregations, seminaries, and schools in the process of this deep engagement, focusing particularly on the use of the Prayer Book as an instrument for the catechesis and spiritual formation of the whole people of God; and directs the SCLM and the Standing Commission on Structure, Governance, Constitution and Canons to work jointly in expanding the canonical categories of liturgies authorized for use in this Church, resulting in resolutions to that effect to be considered by the 80th Convention in 2021.

And be it further

Resolved, That the sum of \$1,180,625.00 be appropriated the Standing Commission on Liturgy and Music for the completion of this plan.

2015-A068 of the 78th General Convention of the Episcopal Church reads:

Resolved, the House of Deputies concurring, That the Standing Commission on Liturgy and Music, in cooperation with the Custodian of the Book of Common Prayer, be directed to begin work on translation of portions of the Book of Common Prayer and/or other authorized liturgical resources into French, Creole, and Spanish, according to the principles outlined in Canon II.3.5; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$40,000 for the implementation of this resolution; \$20,000 to be allocated for work on French and Creole translations; and \$20,000 for work on Spanish translations.

EXPLANATION

The 78th General Convention approved A068, asking to begin translation on portions of the Book of Common Prayer, yet failed to appropriate the funding to complete, or even begin, this work. It is the position of the SCLM that lack of needed funding is a serious injustice, and that adequate financial resources must be found to ensure professional, high-quality translations of our liturgical materials. Soon after its publication in 1979, the Book of Common Prayer was translated into Spanish and French. The translators were directed to make literal translations, which, as a result, lacked the quality of the English version. The texts have been criticized by speakers of these languages as awkward, unidiomatic, and, in many instances, grammatically incorrect.

The continued use of these flawed translations sends a clear message to Episcopalians whose first language is not English: their culture and mother tongue are not valued enough to warrant the investment of resources necessary to address this problem professionally, in order that in keeping with Anglican principles, public prayer may take place in a language “understood of the people.” (Article XXIV, Book of Common Prayer 1979, p. 872).

The SCLM therefore asks the General Convention to take decisive steps to correct these injustices, including a serious commitment of financial resources.

III. A Note on Translation

Literal translations cannot be faithful to the original text. When translating word for word, the result is far from idiomatic, often strange and awkward. For example, a literal translation of the Lord's Prayer from Spanish to English would be:

Our Father who are in the heaven, sanctified be your name. May it come to us, your reign. May it be made, your will, thus on the earth as in the heaven. The our Bread of each day, give it to us today. And pardon our debts thus as we pardon our debtors. And do not let us fall into the temptation. But free us from the evil.

While this version of the Lord's Prayer might be functional -- it is possible to make sense of it -- readers might suppose that it was not written by someone very familiar with English. The exercise demonstrates the insufficiency of the current Spanish version of the Book of Common Prayer. The translation is not only not eloquent, it is not even idiomatic. Though literal and exact, it is not a faithful representation of the English text for which it is supposed to be the equivalent, for literal, word for word translations sacrifice language-specific conventions of grammar, syntax, idiomatic turns of phrase, rhythms, sounds, and networks of associations, which are essential to writing of a high literary or even poetic quality.

Dynamic Equivalence

Linguist Eugene Nida, one of the founders of modern translation studies, developed the theory of "dynamic equivalence" to characterize the elusive task of creating a text in a target language that approximates the meanings that the source text has within its original cultural context. This method is in use by the vast majority of professional biblical and literary translators today. In order to achieve a dynamic equivalence, the translator must be a mother-tongue speaker of the target language.

A dynamic equivalence is a way of stating, in the target language, the same idea present in the original source language. The correspondence is not word-to-word, but from idea-to-idea, expressed in the same words but, if not possible, in similar phrases having a similar meaning in the source language in its cultural context. In the case of Latin American Spanish, however, a diversity of accents and popular slang terms may deter the translator, but fortunately an international Spanish, understood across wide cultural variances, has developed over the last centuries.

A successful translation employing dynamic equivalence, therefore, will faithfully render the meaning of the source text in a way that is comprehensible and idiomatic to the target audience. The literary quality and -- more to the point -- the suitability of a text in the target language for use in public worship should be evaluated. The SCLM's new Guidelines for the Translation of Liturgical Materials are designed to ensure this outcome:

Guidelines for Translations of the Liturgy and Music of the Episcopal Church:

I. Guiding Assumptions

1. There is no perfect translation. It is impossible to render the full meaning of a text in its original language and context into another language and context. All translations, however, make interpretive choices; there is no “neutral” translation. However, some translations conform more closely than others to the specific criteria listed below.
2. The goal of these criteria is not to advance any particular interpretations, but rather, to help ensure that the quality of non-English liturgies approved for us in the Episcopal Church be comparable to the quality of approved English liturgies.
3. No translation will be universally received as fully meeting all of the following criteria. To be recommended by the Standing Commission on Liturgy and Music and certified by the Custodian of the Book of Common Prayer, a translation should be widely received as meeting most of the specific criteria listed under heading II after being evaluated by the groups listed under heading II.

II. To be recommended for use in public worship, a translation should be:

1. Technically competent in approximating the meaning of the base text;
2. Comprehensible and idiomatic to the target audience.
3. Fluid when spoke aloud or sung.
4. Stylistically parallel to the corresponding English language liturgy (i.e. designed to produce a similar stylistic effect; e.g., formal, colloquial, elevated, etc.)
5. Stylistically informed by commonly used liturgies originating from within the target culture.

While some translations obviously fail to meet these standards, measuring a text by these criteria is far from an exact science. We can, however, look for certain kinds of positive reception to indicate whether a text meets most of these criteria. After a professional translator and/or subcommittee of the Standing Commission on Liturgy and Music has prepared a translation, it will be evaluated for:

1. Literary reception. Do a reasonable number of literary critics or professional writers in the target language find the translation to meet most of the criteria under heading II?
2. Academic reception. Do a reasonable number of university-level teachers of the target language find the translation to meet most of the criteria under heading II?
3. Liturgical reception. Do a reasonable number of scholars of the liturgy of the target language and culture find the translation to meet most of the criteria under heading II?
4. Popular reception. Do a reasonable number of clergy and laity from with the target language and culture find the translation to meet the criteria under heading II?

A Note About Scope

The resolution below suggests a translation project which attempts to translate the current Book of Common Prayer into three different languages. Over the last 15 years, General Convention has attempted to take on a variety of translation projects which are of a varied quality.

At this juncture, General Convention may wish to consider the capacity of the church to take on three language translations at one time. One option may be to agree on translating one language first, followed by a comprehensive evaluation of the process and the quality of the end result. This option would then serve as an opportunity to improve the process for the next two language translations.

The actual long term goal is not to stop at the translation of the Book of Common Prayer into a variety of languages, but to get to a place where liturgical resources are first written by communities whose first language is not English and then translated into English and the other languages.

Budget Estimate:

The budget estimate is based upon the following structure for development:

1. The SCLM appoints a Task Force for Translations.
2. The Task Force splits into three subcommittees of three persons each, plus a manager for the whole project.
3. Each subcommittee meets twice a year, but the bulk of the work is on line.
4. Each subcommittee contracts the services of a professional translator, after at least three competitive bids for the translation of a 1,000 page document. Criteria for choosing translators are:
 - Quality of previous work (samples must be submitted)
 - History of publication
 - Membership in, and certification by, national associations of translators (whenever possible).

Meetings of ten persons twice a year, for three years @\$1600 each, \$32,000 x 3 = \$96,000

Translator's fees for a for a 1000 page book @ \$30,000 per language = \$90,000

Testing by target parishes, theologians and writers in the language (includes administrative assistants) = \$15,000

TOTAL 1979 Translation into Spanish, French and Kreyole = \$201,000

Resolution A070 Translation of the Book of Common Prayer

Resolved, the House of _____ concurring, That the 79th General Convention authorize the Standing Commission on Liturgy and Music to create new translations of the Book of Common Prayer 1979 into Spanish, French, and Haitian Creole, following the Guidelines for the Translation of Liturgical Materials adopted by the Standing Commission on Liturgy and Music. In addition, the Standing Commission on Liturgy and Music will develop additional liturgical resources which are borne out of the above linguistic communities.

Resolved, That in this process the Standing Commission on Liturgy and Music establish, within its auspices, an SCLM Task Force for Translations.

Resolved, That the Standing Commission on Liturgy and Music's Task Force for Translations will:

- create three subcommittees of three persons each, two of whom shall be native speakers of Spanish, French, and Haitian Creole,
- identify and hire translators in each language to draft translations in consultation with the subcommittee,
- send the translators' drafts to: a) congregations chosen for experimental use of the draft to give feedback, b) professional, preferably published writers and poets to comment on the literary quality of the translators' drafts and make suggestions, c) professional liturgical theologians to comment on the theology of the draft,
- direct the subcommittees to review feedback, and working with the translator, issue a final draft for approval by the Standing Commission on Liturgy and Music and certification,
- report monthly on progress to the Standing Commission on Liturgy and Music.

And be it further

Resolved, That the sum of \$201,000 be budgeted to the Standing Commission on Liturgy and Music to carry out this work.

Proposed Resolutions

Below is a list of resolutions which have been proposed by the Standing Commission on Liturgy and Music Sub-committee on Revision of *The Book of Common Prayer*. The text of each resolution can be found in the body of this report. Each resolution in the below list is also hyperlinked to its text in digital versions of this document.

[Resolution A068 Plan for the Revision of the Book of Common Prayer](#)

[Resolution A069 Engagement with the Book of Common Prayer](#)

[Resolutions A070 Translation of the Book of Common Prayer](#)

Background Materials

Please note, the text of supplemental materials in blue book reports are generally presented as they were received, without editing by the GCO staff.

List of background material documents attached to this report:

1. Grounded Theory Research Project
2. Bulletin collection Project
3. Focus Groups/Art of Hosting design
4. Participation in Inter Anglican Liturgical Consultation (IALC)
5. Anglican province interviews (transcripts)
 - a. Bruce Jenneker
 - b. Ian Paton
 - c. Keith Griffiths
 - d. Lizette Larson-Miller (1 of 2)
 - e. Lizette Larson-Miller (2 of 2)
 - f. Rev. Sam Dessórdi Leite
 - g. Rev. Shintaro David Ichihara
 - h. Rt. Rev. David Stancliffe
 - i. Rt. Rev. Harold Miller
6. 2017 “The Once and Future Prayer Book” conferences
7. 2000 General Convention Report from the Standing Liturgical Commission: Plan for Prayer Book Revision
8. Church of England description of the Editorial Process of *Common Worship*

Grounded Theory Research Project

Grounded Theory (GT) seeks to conceptualize what's going on in a social setting, building a theory on the basis of what is actually happening, not what one believes should be happening.

Option One:

The goal of GT as a methodology toward comprehensive Prayer Book revision would be to determine current use of the Book of Common Prayer throughout the Episcopal Church, and discern the need for new or edited liturgies in a revision.

Budget Estimate:

Project Manager: \$400,000 (included in overall budget for BCP project)

Research Developer: \$80,000/year for 2 years = \$160,000

Assistant to the Research Developer: \$55,000/year for 2 years = \$110,000

Interviewers (2): \$2500/day/interviewer; 20 days of interviewing/per interviewer (\$2500 x 2 interviewers x 20 days = \$100,000)

Travel expenses: 20 trips x 2 interviewers x \$1600/person/trip = \$64,000

Scribes & Transcriptions = 2 people x \$25/hour/person x 200 hours = \$10,000

Coding & Categorizing Transcriptions = 2 people x \$35/hour/person x 200 hours = \$14,000

Data base entry = 2 people x \$25/hour/person x 100 hours = \$5000

Analyzing & Reporting = 1 person x \$100/hour x 80 hours = \$8000

Report Writer & Editing = 1 person x \$30/hour x 300 hours = \$9000

Computer Software = 1 license = \$1000/year x 3 years = \$3000

TOTAL: \$483,000

Description: Grounded Theory

Grounded Theory is a research methodology that is particularly associated with qualitative data analysis, as opposed to quantitative data. In GT, the goal is to get curious about a particular area and to discover what is happening in the world. The researcher does not formulate a hypothesis in advance of the research process; preconceived hypotheses result in a theory that is ungrounded from the data. The results of GT are not a reporting of statistically significant probabilities but a set of probability statements about the relationship between concepts.

GT begins with one-on-one or online interviews with research participants. This process gives the data that is used in GT. From the data collected, the key points are marked with a series of what are labeled as “codes” or areas of commonality between the whole set of data. For example, “I love the

“Psalter” might be a code that emerges from a GT study of the BCP. Similar codes are grouped into concepts; for example “I love the Psalter” and “I love the Canticles” might be put together into a group called “Text you can sing together.” A group of these concepts would then be grouped into a category. For example “Text you can sing together” might be grouped with “Traditional Language Liturgy” and “Processions in Liturgy” into a category called “Liturgy that uses all our senses.” Categories are what provide the basis for stating a theory. For example, one might put “Liturgy that uses all our senses” with the category “Eucharistic Liturgy” and state a theory that declares, “The text of our Eucharistic liturgy is clearer when it pays attention to different human senses.” The questions the researcher asks in GT are all about what is really happening in the world of research participants: What’s going on? What is the main problem of the participants and how are they trying to solve it? The researcher consciously avoids making a hypothesis before data is gathered. For our purposes, we engage the research participants without assuming anything about their attitudes, opinions, or beliefs about the BCP. Neither do we consciously or unconsciously communicate our prejudgments about the process of revision. GT is our best attempt at listening to what people say about their experience of the BCP.

Stages of a Grounded Theory Study of Prayer Book Revision

Stages are sequential, but once the research process begins they are often conducted simultaneously, as the particular research requires.

1. Preparation

- Minimizing preconceptions.
 - One goal of GT is to enter the research arena without a predetermined theory.
 - Conceptually, the theory (or answer to the “question” *Revise the Prayer Book?*) evolves from the collected data.
- No preliminary literature review.
 - Instead of “knowing” what we “should do” using existing research, GT invites the researcher to a self-conscious ignorance of what has already been found.
 - Opinions such as, “The last time we did a revision was disastrous” get in the way of the research process (even though that might objectively be the case...).
- General research topic, but no predetermined research “problem.”
 - Generalizing works to prevent researcher bias, for example, we don’t want to begin with the statement/question, “We’re thinking about revising the BCP – what do you think?”
 - A better research topic is, “I’m interested in how Episcopalians use the BCP...”

2. Data Collection

- Most common form: intensive interviews, often combined with participant observation.
 - If these are imagined as one-on-ones, this will be very difficult to accomplish.
- But, any data can be used, including quantitative.
 - We can collect data through online polling.
 - We can also make use of the ethnographic research of collecting worship bulletins from churches, getting photos of worship space, etc.
- Theoretical Sampling
 - As data is collected (from research interviews) it is analyzed to adjust what data (interview questions, ethnography, etc.) needs to be collected next.
 - If people respond to one of the research questions in a way that points in a new direction the researcher needs to get curious about that direction.
 - For example: If people consistently say that the Baptismal Covenant lacks a promise related to the care of creation, the researcher needs to get curious about “Creation” as an emerging datum in other areas of the BCP.
- The initial analysis determines where to go and what to look for next in data collection.
 - See the example above. The researcher who gets curious about creation in other places in the BCP needs to look at Eucharistic Prayers.
- Analysis and data collection continually inform one another.
 - GT is a spiral process: it is continually informed by the data that emerge in the research.

3. Analysis: Constant Comparative Analysis

- Coding.
 - Coding is the process of developing categories of information from the data that’s been collected.
 - It also looks at ways of interconnecting the categories that are developed.
 - Relating data to ideas, then ideas to other ideas.
 - This is where the data grab you; they have relevance and fit.
- Developing categories for anything and everything.
 - Keep asking the question, “What is this data showing me about the question I’m asking?”
 - Remain curious about the data.

4. Memo-ing: Constantly Making Notes

- Memos are the theorizing write-up of ideas about categories and their relationships.
 - This is an ongoing process.
 - It is the actual write-up of what is emerging from the data and the analysis.
 - Ideas are fragile. They should be written down at the earliest possible time.
- While writing memos, think and write theoretically, in a "stream of consciousness" fashion, with no concerns about grammar, spelling, and such.
 - This minimizes writers block.
- Memos can be modified as you discover more about the topic.
 - This is a spiral process.
- Integrating the Literature
 - Once you are confident in your theory, you can begin to analyze and integrate relevant existing literature into it.
 - Theoretical material from the literature must earn its way into your theory, just like any other theoretical construct.

5. Sorting & Theoretical Outline:

- Sorting refers not to data sorting, but to conceptual sorting of memos into an outline of the emergent theory, showing relationships between concepts.

6. Writing:

- The completed sort constitutes the first draft of your write-up.
- From here it is merely a matter of refining and polishing your product into a final draft.

Proposed Research Questions

1. I'm interested in how Episcopalians use the prayer book...
 - a. Do you use the BCP apart from church services, for example, at home?
 - b. What helps you to use the BCP?
 - c. What part of the BCP do you like the best?
 - d. Is there anything else that you'd like to add about the way you use the BCP?
2. I'm interested in your experience of prayer book worship at your church...
 - a. Does your congregation more often use:
 - i. Rite I?
 - ii. Rite II?
 - iii. Something else?
 - b. What part of the BCP is most meaningful to you?

- c. What's it like for you to use the BCP?
 - d. Is there anything else you'd like to add about using the BCP for worship at church?
3. I'm interested in a situation where the BCP didn't contain what you needed...
- a. Was there a time at church when you wanted to use other forms of worship?
 - b. Has there been a time apart from church when you wanted to use a prayer or liturgy that wasn't in the BCP?
 - c. Are there any barriers to your using the BCP?
 - d. Is there anything else you'd like to add about situations where the BCP doesn't meet your needs?
4. I'm interested in the way people are formed theologically by the BCP...
- a. How have you come to know God more closely by using the BCP?
 - b. What part of the BCP is the most important in changing the way you live as a Christian?
 - c. Can you think of any theology you disagree with in the BCP?
 - d. Is there anything else you'd like to add about how your theological understanding has been formed by the BCP?
5. I'm interested in what Episcopalians think about revising the BCP...
- a. Were you a part of the Episcopal Church during the last revision?
 - i. If so, what was your experience like?
 - ii. If not, what have you heard other people say about it?
 - b. If we proceed with a revision of the BCP...
 - i. What do you think we need to look at first?
 - ii. What do you think we absolutely shouldn't touch?
 - iii. What do you wish was included that isn't there now?
 - c. What could we leave out of the BCP and still have everything we need?
 - d. Is there anything else you'd like to add about prayer book revision?
6. Is there anything else that you think is important for us to consider as we think about the prayer book and what comes next?

Bulletin Collection Project

Below is a description of the Bulletin Collection Project to be used for either Option One or Option Two. The description is rather technical, but the detail is intentional so as to provide specificity for how the project would work. In 2016 the draft project proposal was circulated to the Episcopal Archives as a potential vendor to execute the project. The Archives Executive Director, Mark Duffy, provided detailed responses, a budget estimate, and specific questions regarding execution. Mark Duffy's contributions have been included in the description below. This project outline does not solve every last question regarding technical implementation. Rather we included those outstanding questions in the body of this outline so as to signal to the next Standing Commission on Liturgy the details that would still need to be ironed out.

The SCLM thanks Derek Olson for conceptualizing this project, writing the description below, and working with the Episcopal Archives to fine-tune the proposal. And also we thank Mark Duffy, who spent considerable time and effort working with the SCLM to parse out every, last detail.

Abstract

This document outlines a process for the electronic collection and analysis of bulletins from across the Episcopal Church. This initiative begins with a trial with 200 randomly selected parishes from across the Episcopal Church. Working with the Episcopal Archives, a database system using a MySQL back-end and a basic PHP/HTML front-end will collect data from three specific Sundays in 2016 from every parish in the target dioceses.

The Archive's review of the potential time involved in the collection, collation and input of multiple data points for 200 parishes suggested upward to approximately 1800 source records (200 x 3 avg/services x 3 Sunday). Each of these 1,800 source records would be further analyzed across multiple coded data elements. The Archives estimated that this project is a months-long investment, not weeks. Specifically, the SCLM would need to respond to these questions before implementation:

- What is the methodology for selecting the parishes? Will it be a true random sample?
- What provisions are contemplated for parishes that do not respond or do not have bulletins for the requested days; will alternatives be accepted?
- Assuming that all the Sunday services will be counted, we may be looking at multiple bulletins on any one Sunday: will Saturday evening and Sunday evening services (e.g. Compline) be included? We estimated on average three services per Sunday per parish. That could be low if not randomized.

This project will have three principal phases: 1. Constructing the Collection Tool, 2. Soliciting Bulletins, and 3. Entering Bulletin Data.

Phase 1 must be completed before Phase 2 kicks off. Phases 2 and 3 can take place simultaneously, however, with bulletins being entered as they arrive. Phase 1: Constructing the Collection Tool
Constructing the collection tool will require a number of sub-stages. Key tasks include normalizing the dataset, constructing the data table architecture, and creating a front-end interface.

The Episcopal Archives suggested an expansion of subsets of Phase I as follows:

“Phase 1: Constructing the Collection Tool: Constructing the collection tool will require a number of sub-stages. Key tasks include normalizing the dataset, constructing the data table architecture, and creating a front-end interface.”

The Archives added these steps to the phases:

- 1) Flesh out and identify all liturgical data elements to be collected, (see comments under **Breaking the Material into Useful Chunks**), normalize the data and coding sequences.
- 2) Solicit bulletins and standardize the parish data for metadata and project-tracking device.
- 3) Complete the data specifications for design; identify output reports and user interface*.
- 4) Build the database table architecture (i.e. “Constructing the Collection Tool”) and data-entry, front-end interface; test with sample data.
- 5) Markup bulletins for uniform and auditable data entry.
- 6) Enter bulletin data.
- 7) Build reporting tool.
- 8) Conduct usability evaluation with stakeholders, correct and document for next phase.

Some of these phases might not have seemed as important as the three umbrella steps of Construction, Collection, and Entry, but this elaboration unwraps the workflow on a project of this dimension. For example, one cannot wait to solicit the bulletins until after the database is constructed. Also, any valid survey of this scale has to be tracked and documented. The Archives highly recommends against using the database itself to track or self-validate the data collection. Project documentation should not be tied to the end product—we think that is what the elaborate coding labels are all about as described in the table under the section called **“Identifying the Chunks”**. It can be done, but it’s not efficient.

Another workflow concern (*) the Archives highlight is: how well developed your primary users will be in identifying the questions, trends and reports you want to pull out of this system once it is built? Typically in agile development situations such as this, one doesn’t always know these things firmly going into a project. It would be advisable to begin doing this in phase 3 and come back to test it in phase 4 before the system is fully built out.

Normalizing the Dataset

Normalization is the technical term for taking incoming data and separating it into the smallest meaningful pieces. For a project of this kind, it means setting down some fundamental premises about the nature of the data, anticipating a “neutral” dataset and deciding how to handle it,

breaking the material into useful sized chunks, tagging those chunks with meaningful identifiers, and anticipating what classes of variation from the norm that we expect to see.

The Episcopal Archives raised a question here: who and how will we identify the normative information for all the variations on rites that could possibly exist within the standard Prayer Book Sunday services. The table provided on page 3 of the original spec sheet is a sample developed from 3 pages of Rite II Eucharist (pp. 355-357), but not inclusive of the variations found elsewhere in the 30+ page rite. Before the bulletin can be normalized and coded, or even programming the database, a fairly astute liturgist would need to devote some solid time to the task of identifying the core data framework in all variations in a similar table-like fashion, including the places where non-standard options are possible and valuable to record.

We also note that foreign language services will be counted. One will have to ensure the services of those with the language skills and liturgical knowledge to analyze the non-English language bulletins, which we anticipate may contain more variation that is non-standard and unfamiliar. Even the English-language options are challenging. For example, reading in the sample chart that the Trisagion might be something that the data entry person has to identify, gives us considerable pause about the individuals who would be qualified to do this analysis.

Counting and naming the variable (non-standard liturgical) data is one challenge, but we draw attention to the understated but slightly confusing requirement on the spec sheet with regard to counting the use of the standard rites: “Thus, the static, required components of the ten frameworks will constitute neutrals that can be assumed and do not need to be captured in the system. However, provision will be made for them in order that a dislocation or substitution can be properly catalogued” (see below under **Anticipating a “Neutral” Dataset**). We agree that in order to identify the dislocations and substitutions (what we call the non-standard data), one needs to measure the standard or “neutral” dataset and capture it in the system – a coding and data-entry task.

Fundamental Premises

As we receive bulletins from Episcopal parishes, we can make a few basic premises about the material we expect to see.

1. We expect that most bulletins will follow one of the standard service formats present in the *Book of Common Prayer* or *Enriching our Worship*. The English-language options include:
 - a. Morning Prayer, Rite I
 - b. Morning Prayer, Rite II
 - c. Holy Eucharist, Rite I: Prayer I or Prayer II
 - d. Holy Eucharist, Rite II: Prayer A, Prayer B, Prayer C, or Prayer D
 - e. Holy Eucharist, “Rite III”
 - f. Evening Prayer, Rite I
 - g. Evening Prayer, Rite II

- h. Enriching Our Worship, Morning Prayer
- i. Enriching Our Worship Evening Prayer
- j. Enriching Our Worship, Holy Eucharist: Prayer 1, Prayer 2, or Prayer 3

There are thus ten identified core frameworks (4 Eucharistic Frameworks with multiple Eucharistic Prayer options, 6 Office Frameworks) with sixteen total options for English-language rites. Similar frameworks will need to be considered for the other languages used in our church.

2. Of these sixteen options, we expect that most bulletins will consist of the options contained in the Eucharistic Frameworks, particularly items c, d, and j. However, we are asking for all bulletins on a Sunday (or Saturday in the case of Vigil Services) and recognize that the other options may be present for worshipping services other than the principal service.
3. We anticipate that most bulletins will largely follow the order and elements of the published rite.
4. Based on the permissive nature of the rites within the *Book of Common Prayer*, some elements are optional, others involve choices between two or more elements (e.g., Kyrie/Trisagion/Gloria). Therefore even services conforming completely to the contents of the *Book of Common Prayer* or *Enriching Our Worship* will require the selection of certain elements or the omission of others.
5. When there are changes to the order of the published rite, they will consist of dislocations (i.e., elements being moved to a different place within the service)
6. When there are changes to the elements of the published rite, they will consist of three main classes of changes: omissions, additions, or substitutions.

Based on these premises, we will be able to identify the base service, catalogue the expected choices and options, note any changes to the order, and capture any changes to the elements.

Anticipating a “Neutral” Dataset

Given the potential breadth of the dataset there will be multiple neutral datasets.

The place to begin is identifying the static and variable elements and the optional and required elements within the ten core frameworks. The reigning assumption will be a minimalist one, and assume the presence of only required elements, not optional ones. Thus, the static, required components of the ten frameworks will constitute neutrals that can be assumed and do not need to be captured in the system. However, provision will be made for them in order that a dislocation or substitution can be properly catalogued.

Breaking the Material into Useful Chunks

In order to normalize the data, we need to identify the smallest meaningful units. This means going through the sixteen published rites, and identifying their constitutive parts, giving particular attention to those elements most likely to be altered.

The simplest way to accomplish this task is with a printout of the rites themselves and identifying on a line-by-line level which lines or collection of lines belong together as discrete elements. Two levels of organization should be identified, a discrete line level (elements) and a broader level which incorporates several line-item level elements into larger units (sections).

For instance, the material beginning the Holy Eucharist, Rite II spanning pages 355-7 could be identified as follows:

Section	Element	Rubric	Task(s)
Entrance rite	hymn, psalm, or anthem	(Optional)	Identify source(s)
	Opening acclamation: Blessed be God	Choice of one	Can be sung
	Opening acclamation: Alleluia		Can be sung
	Opening acclamation: Bless the Lord		Can be sung
	Collect for Purity	(Optional)	
	Gloria	Choice of one	If sung, identify source
	other song of praise		If sung, identify source
	English Kyrie		If sung, identify source
	Greek Kyrie		If sung, identify source
	Trisagion		If sung, identify source
	Introductory dialogue	Required	
	Collect of the Day	Required	

Identifying the Chunks

Once the discrete sections and elements have been identified, they need to be assigned identifying alphanumeric codes so they can be easily and clearly referenced with a minimum of possible confusion. The best way to accomplish this is through a mixed value identifier that identifies the source material, identifies the service section into which it falls, identifies the pertinent element, and identifies the available option from others where pertinent. Hence, continuing again with the examples from above:

BCP-II-A-010	hymn, psalm, or anthem
BCP-II-A-020A	Opening acclamation: Blessed be God
BCP-II-A-020B	Opening acclamation: Alleluia
BCP-II-A-020C	Opening acclamation: Bless the Lord
BCP-II-A-003	Collect for Purity
BCP-II-A-040A	Gloria
BCP-II-A-040B	other song of praise

BCP-II-A-040C	English Kyrie
BCP-II-A-040D	Greek Kyrie
BCP-II-A-040E	Trisagion
BCP-II-A-050	Introductory dialogue
BCP-II-A-060	Collect of the Day

In these examples, “BCP” identifies the source, “-II-“ identifies the rite as Rite II, “A” identifies the Entrance, the following sequential number identifies the element in the sequence, and the final letter (where it appears) specifies between possible options.

While these codes are critical for cataloging what is found in each bulletin, they are useful primarily on the back-end of the application. They will appear on the front-end for the purposes of data entry, but neither those who enter the data nor those who use the data will need to be deeply schooled in their meaning. Rather, they will give the program cues as to what data ought to be displayed.

Again, the Episcopal Archives posed the following question: wouldn’t the individual identifying the components of the bulletin or doing the data entry need a familiarity of the codes for data validation purposes, i.e. to make sure the elements are tagged and input correctly? We were not totally sure how to interpret this section on the back-end coding. What is the gain from the coding sample above? A well-constructed database will uniquely identify any data element that we think is important, regardless of whether it is called “BCP-II-A-040A” or “BCP-GL2”. The important question is: what does one want to know about the use of the Gloria in the Rite II Eucharist?

Structuring the element ids in this way enables us to create a very simple string that can convey a great deal of compressed information in a small package on the back-end. Thus, the string “BCP-II-A-(010,020A,040A,050,060)” could identify a Rite II Eucharist Entrance rite from the *Book of Common Prayer* that uses the Ordinary Time “Blessed be God” opening acclamation, omits the (optional) Collect for Purity, and uses the Gloria.

It should be noted that element-level ids consist of three numeric characters. For instance, in the example above, the Opening Acclamation is “020”. A three-digit string is the best option for flexibility because it allows for growth should some groups go into double digits (i.e., “110”). The final digit will be leveraged for interpolations as described later in this document. For instance, if a Baptism were occurring at this service and the baptismal addition to the Opening Acclamation appeared in the bulletin, it would be logged as “A021” to identify that it appeared in the entrance rite directly following the Opening Acclamation and before the Gloria.

Anticipating Classes of Variation

This list defines the vocabulary/technical terms that we will use to talk about variation in a bulletin from what we find in a published rite.

Selection: When options are provided by the published rite, one element among others must be selected. Selections will be present in all options and frameworks due to the flexibility inherent within the published rites.

Dislocations: When an element is located in a different place from the order in the published rite.

Omissions: When a *required* element is not present within a rite, it will be considered an omission. If an *optional* element is not included it does not need to be captured in the system because we are assuming a minimalist neutral state.

Additions: When an element not found within a published rite is included.

Substitutions: When an element within a published rite appears in a form different from the published form.

Constructing the Data Table Architecture

Data tables will be based on parish, service, and variations. To reduce entry errors, normalized rites will also be included in a table form.

Parish

Parish_id	Auto-increment	No
Diocese_id	Integer	No
Parish_name	Text	No
City	Text	No
Contact_email	Text	Yes
2015_ASA	Integer	Yes
Clergy_status	Text	Yes (rector/interim/pic/none)

The Parish table will capture the basic information on the parishes. These entries can be pre-populated. As we work with a diocese, we can obtain basic parish data and load it. Once a comprehensive list is in the table, this will also serve as a tracking list to identify those parishes from whom we have received responses and those we have yet to hear from.

Service

Service_id	Auto-increment	No
Parish_id	Integer (lookup)	No
Time	Varchar(20)	No
Option	Integer	No
Bulletin_link	Text	Yes

The Service table will have an entry for each service. Usually, each bulletin will have its own row. However, there may be cases where an early service and a late service will share a single bulletin. In these cases, one bulletin will be captured by one or more rows. The bulletin link field will be used once the files are being stored on the Archive server to connect to the PDF files.

The option will be an integer identifying one of the sixteen options. Selecting an option on the front-end interface will trigger a routine that will create the necessary elements.

Elements

Element_id	Auto-increment
Service_id	Integer (lookup)
Element	Varchar(20) (lookup)

Budget Estimate

The Episcopal Archives, though tentatively willing to take on this project on behalf of the Standing Commission on Liturgy and Music, would require funding to pay to have the work done. This estimate could change dramatically depending upon the amount of volunteer and *pro bono* contributions. A conservative estimate of costs (assuming some volunteer contributions in the form of hours) is as follows:

<u>Task</u>	<u>Hours</u>	<u>Rate/Hour</u>	<u>Total</u>
Normalize Data	60	55	3,300
Solicit Bulletins	105	25	2,625
Complete Data Specs	60	125	7,500
Build Database	150	125	18,750
Mark Up Bulletins	300	35	10,500
Enter Data	190	25	4,750
Customize Reports	55	100	5,500
Conduct Evaluation	40	100	4,000
Other Costs*			3,000
TOTAL			\$59,925

* “Other costs” include: office, supplies, computer hard/software, travel, incidentals, travel

Focus Groups/Art of Hosting

Facilitating “Conversation that Matter” using The Art of Powerful Questions, World Café, the Four-Fold Path (with an appearance by the Seven Helpers).
Listen, collect, learn, teach, repeat, in ever widening circles

Introduction

The reason behind inspiring and organizing gatherings around the church to talk about the Book of Common Prayer is that liturgy is, at its very heart, relational. Through it we invite God into our hearts and into the midst of the worshipping community. Through it we locate our relationships with one another in common prayer, using common words and a shared theology. Whether talking about revising our common prayer, or delving deeper into it in its current form, sharing with each other is essential if that work is to truly be the work of the whole church. The opportunity for safe, creative, open-ended, communal conversation is critical. Why? Because small groups have wisdom to share with the church. The idea is for the SCLM to offer resources that anyone can use to gather and talk about the Book of Common Prayer and how we worship. The invitation would flow from the SCLM from multiple directions, and the process could look like this:

- a) SCLM first “defines the harvest,” meaning, articulates what it is that they hope to glean, ultimately, from the conversations at the end of the process.
- b) Then, they provide a multitude of resources to the church using Art of Hosting which is an “open source” model that uses other methods like World Café, the Four-Fold Path, the Seven Helpers to facilitate life-giving conversations and sharing.
- c) The SCLM makes genuine and sincere invitations widely across the church to participate, with particular intentionality around invitation of marginalized people.
- d) The SCLM selects and obtains training for 10-15 facilitators who are available to dioceses, or other groups throughout the church, if desired.
- e) The SCLM “test drives” the methodology with one or several gatherings as a pilot project before an all-church launch.
- f) The SCLM develops and publishes an on-line feedback loop that facilitators of gatherings can input ideas, stories, and opinions about the questions. Another option would be
- g) Feedback is processed and reported back to the church.

Purpose of the Gatherings

- to understand the mind of the whole church, to listen to the needs of the users of the Book of Common Prayer, attenders of church, and any interested parties. i.e. what does common prayer look like now, what visions do we see for its future, what lessons have we learned from the past?

- to engage the users of the book as active stakeholders in ongoing development of the language of common prayer:
- to invite and encourage the broadest, deepest participation and support in the process of revising the Book of Common Prayer.
- to call the whole church into a transformative conversation about their prayer lives, getting to what really matters.
- to listen for the voice of the Holy Spirit as to the possibilities for bringing common prayer to our children' children, their friends, and the world outside the church

Possible Questions

How do we actually use the BCP?

What do we honor but don't really use within the Prayer Book?

What isn't in the BCP that would help to deepen our prayer lives together?

What is possible with the technological advances our age has been given?

What does the world need?

What is the need that only the BCP can meet?

What could this BCP do that could change us (ex: 1979 BCP and baptismal theology)?

What's important to you about BCP and why do you care?

What's taking shape right now – what are you hearing underneath the options being expressed?

What can take seed today that would make a big difference?

What would it take for you to get on board with this project/to a new BCP?

What's been missing from the BCP? What are you not seeing?

What do you need?

What's the missing question?

What would someone who has a very different set of beliefs than us say about our BCP (people on the outside)?

To whom does this BCP belong?

What are we afraid of in changing the BCP?

What makes you uncomfortable about revising the BCP?

How are we different today as a church than we were when the 1979 BCP was being developed?

Sources for more information about the methodologies

Juanita Brown introduces World Cafe here:

<https://www.youtube.com/watch?v=2MUHShsxJE4>

Principles of World Café

<https://www.youtube.com/watch?v=YrTKD8NpApY>

A pdf of the entire Art of Powerful Questions can be found here:

[https://www.principals.ca/documents/powerful_questions_article_\(World_Cafe_Website\).pdf](https://www.principals.ca/documents/powerful_questions_article_(World_Cafe_Website).pdf)

The Four-Fold Path video can be found here: <https://vimeo.com/69785461>

Hosting in a Hurry is a document by Chris Corrigan, one of the world's great facilitators. The Seven Helpers, and more information on the Four-Fold Path can be found here:

<http://www.artofhosting.org/wp-content/uploads/2012/10/Hostinginahurryversion1.5ChrisC.pdf>

Budget Estimate

For each hosting – 2 facilitators @ \$2500/each for 1 day = \$5000/day

Facilitation 109 dioceses - \$545,000

Facilitator travel (2 facilitators @ \$1500/trip = \$3000 x 109 dioceses = \$327,000

Scribes & Transcription = 2 people @ \$20/hour x 120 hours = \$4,800

Coding & Categorizing = 2 people @ \$35/hour x 100 hours = \$7,000

Writer & Editor = 1 person @ \$30/hour x 300 hours = \$9,000

Analyzing & Creating Report = 1 person @ \$100/hour x 80 hours = \$8,000

Computer Software = \$1000/one-year license x 3 years = \$3,000

Option One Total: \$908,800

Option One:

The \$908,800 budget estimate provides an opportunity for every diocese to host a gathering. We understand that some, or even many, dioceses will not be able or interested in participating, and that some dioceses may want to combine together with other dioceses or with their province for a single larger-scale gathering. Still, we kept the number at 109, knowing that not every diocese will host its own gathering but providing the chance for other gatherings around the church. The goal would be to host a conversation where Episcopalians are already gathered: at a Union of Black Episcopalians conference, for example, or Forma, or the Niobrara Convocation, or the Episcopal Youth Event, or in Episcopal Service Corps communities.

Option Two:

The SCLM thought it best to propose rolling back the number of gatherings, should General Convention select this option. The thinking is to move away from the diocesan-based structure, to a more organic invitation to interested groups, parishes, dioceses, provinces, and gatherings of Episcopalians across the church. Gatherings would not need to deploy a trained facilitator to engage one of the methodologies for table conversations. We cut the number of gatherings from 109 to 54, bringing the **Option Two Total to: \$454,400.**

International Anglican Liturgical Consultation (IALC)

A Network of the Anglican Communion

SCLM's proposal is to have the Episcopal Church (TEC) appoint two people to attend the IALC conference (offered once every three years): one person to serve as TEC's official representative to the IALC, and a second person to assist the official representative in making relational connections, attending all offerings and gatherings (during the conference and on-line in the interim), and conveying important learning to the SCLM and its offerings around either Prayer Book revision or deeper Prayer Book engagement.

The 78th General Convention passed a resolution to appoint a TEC representative to the IALC and attend its gathering, but the resolution was unfunded.

Option One:

Official engagement in the IALC would be a critical component of comprehensive Prayer Book revision for TEC. Participation would provide the opportunity to make critical connections with leaders of liturgical commissions across the globe, many of whom are currently engaged in Prayer Book revision. TEC has a great deal to learn from our Anglican partners, and substantive, in-person relationships would provide opportunities for counsel, guidance, and advice in our own process of revision. Further, it would assist the SCLM in identifying partners in its work: for example the Anglican Church in Canada in its ground-breaking liturgical initiatives surrounding death and dying, and the Anglican Church of Southern Africa's initiatives in cultural and environmental-specific imagery and metaphor in liturgy.

Option Two:

Engagement in the IALC would also be an essential component of Option Two, as relationships with other Anglican provinces would provide guidance on how TEC can assist the process of living deeper into our 1979 Book of Common Prayer. Specifically, how have other provinces lived ever more deeply into the theology of their Prayer Book? What are examples of that deepening? How have they found are best practices in sharing stories across ethnic, gender, and cultural differences?

Budget Analysis:

One triennial meeting, one week long x 2 people = \$6000
(includes air transportation, food & lodging, registration fee)

Membership fees = \$1000

One person to annual conference (for two years); 2 ½ day meetings = \$1650 for each meeting; \$3300 for two meetings
(airfare \$800, lodging \$350, food & misc \$300, incidentals \$200)

TOTAL: \$10,300

Description of IALC:

From its website: www.anglicancommunion.org/resources/document-library

The International Anglican Liturgical Consultation is the official network for liturgy of the Anglican Communion and has responsibility:

- to promote the deepening of communion between the Churches of the Anglican Communion by renewing its life of liturgy and prayer as integral to the mission of the Church;
- to advise the Provinces and the Instruments of Communion on questions of liturgy and common prayer and to encourage and support conversation between the Provinces on questions touching on Anglican liturgical theology and practice;
- to review developments in liturgical formation and practice in the Anglican Communion and among ecumenical partners, and to give advice upon them to the Provinces and the Instruments of Communion, with the intention to promote common understanding, consistency and coherence, both within the Anglican Communion and in ecumenical engagement;
- to assist any Province with new proposals in the areas of liturgical formation, development and practice; and
- to report the scope and results of its work to the Anglican Consultative Council.

Membership

Membership shall consist of:

- members of Provincial Liturgical Commissions
- those nominated by the Provinces
- Anglican members of Societas Liturgica

Business

Within the framework of liturgy and common prayer, the agenda of any meetings of the Consultation shall be determined by the steering committee, which shall have regard to the responsibilities of the Consultation and in particular shall consider;

- matters referred by the Provinces and Instruments of the Communion
- matters referred by IASCUFO • matters referred by the other networks of the Anglican Communion
- matters referred by ecumenical bodies.

Frequency of Meetings

The Consultation shall meet not less than once in every three years.

Locality of Meetings

As far as is possible, the Consultation shall meet in various regions of the Anglican Communion.

Regional Meetings

The Steering Committee may call, encourage and support regional meetings of members to facilitate the work of the Consultation.

Attendance at Meetings

All members are eligible to attend meetings of the Consultation.

The Steering Committee may invite guests and ecumenical partners to attend any meeting of the Consultation.

Anglican Province Interviews (transcripts)

Interview with the Very Rev. Bruce Jenneker, the Anglican Church of Southern Africa

BJ=Bruce Jenneker

DK=Drew Keane

DK: We're . . . the SCLM is doing this series of interviews with Anglicans from other provinces that have been deeply involved in liturgical revision, and what we're trying to do is to learn as much as we can from your experiences, to hear your story, and present that to the wider Episcopal Church as we talk about liturgical revision here in this province. So the first thing I would like to do is just to allow you to tell as much of the story as you would like to tell without interruption, and then after that I can ask more specific questions.

BJ: Good. So shall I start?

DK: Yes, please do.

BJ: Very much like the Episcopal Church in the United States, the South African Church was involved in the revision process that began in the late fifties and went through the sixties and gave rise to your 1979 and the Anglican Prayer Book of 1978, 1989 South Africa. And in the usual way for most of the churches of the Communion we are now at the place all of us, thirty-ish years later, beginning new processes of revision. So in 2012, the Bishop of the Anglican Church of Southern Africa called for the revision of the present book. And the revision was specifically designated to be revising the prayer book to deal with the masculine pronoun and issues of patriarchy. That resolution from our Synod of Bishops went to our Anglican Church of Southern Africa's Synod, which is the equivalent of your General Convention, and that resolution was to be endorsed by our General Synod. However, our General Synod said, "if you are going to revise the prayer book, you might as well do a thoroughgoing revision rather than merely deal with one significant aspect, that being the aspect of the masculinity and the patriarchy inherent in the text." So we in South Africa were quite blessed in that this revision was not asked for by the liturgical commission nor did it come from any of the other organs of the church but from the Synod of Bishops and from the endorsement and extension of that resolution of the Synod of Bishops that a thoroughgoing revision be undertaken.

The Archbishop appointed me as the convener of the revision project. I'm a member of the equivalent of the Standing Commission on Liturgy and Music, and have been involved in that ever since I returned to South Africa in 2005. But so in 2012 thereabout I was asked to begin convening the team that would work on the revision project. I said to the Archbishop that, "I'm at the end of my career, I'm an old man and you know, I shouldn't be in such a significant place designing and facilitating the design of a prayer book for the next generation and beyond," and I would only undertake it if I was surrounded by a secretariat of younger clergy and laypeople. The Archbishop was enthusiastic about that and so one of the really exciting thing about our project has been the team of really remarkable younger clergy who have been alongside me in my facilitation and management of the process. This has made my onerous task not just less onerous but also infinitely delightful.

So immediately we decided on the commission that we would launch a churchwide online survey to take a snapshot of the practices of Sunday worship, and we focused on Sunday

worship and the patterns of practice throughout the church and that was a very successful online survey. Some places did not have online possibilities and we developed hard copy for those. We got, I think it was like 42% return, and the people that do statistics tell us that's really, really good. So using those returns we began to work on what the next steps would be. The online survey was as successful as it was because the very first thing we did, even before the secretariat, was to identify facilitators and animators in every diocese. So we asked the bishops to appoint in each diocese a diocesan link representative who would be the key person to relate to the Commission on Liturgy and Music. And in addition to that link representative, we asked the bishops to appoint four diocesan link people. And these people would be to some degree representative of the elements of the dioceses' diversity, geography, and so on. And these five people, the link representative with whom we were then in constant touch and the link people with whom the link representative was responsible for being in constant touch, and if you think that we have thirty dioceses and they were five people, we now were a network of over a hundred and fifty people. And so the online survey was very successful because these link people and link representatives could facilitate the development of the responses in the diocese.

When those responses all came in and were tabulated, it became clear to us that the first call was for additional seasonal resources for *Celebrating Sunday*, either in a grand cathedral or in a small home church in somebody's garage. And so we began at that stage to think about what that might look like. There was a very, very clear sense that it was seasonal material that should be developed, and material that was relevant to the southern hemisphere and the 21st century. So we began to work on that with a few writers and people on the committee. However, we decided that, in 2015, we would have a national consultation and training when we would present some of the initial work which was presented merely as proposals for *Celebrating Sunday*, and we would not only present what we had done but begin to consult about what the scope of this should be and then train the people who came to the consultation and training to take that same experience into the diocese. And that's what happened, which was really a critical thing.

Out of that came the tagline for our project at the moment, and that was *Celebrating Sunday under Southern Skies in an African Voice: A Prayer Book for Southern Africa Tomorrow, Today*. I'll say that again. *Celebrating Sunday under Southern Skies in an African Voice: A Prayer Book for Southern Africa Tomorrow, Today*. And that had been the focus of the first piece of our work, and we developed material for whole seasons of the year: Advent, Christmas, Epiphany, Lent, Easter, through to the day of Pentecost. The principle work that was done was really about reinterpreting the mystery of incarnation and the Paschal mystery under Southern skies. Because we celebrate Christmas in the absolutely high summer, when the beach is on everybody's mind, everyone is in a t-shirt or less and shorts and there is no bleak midwinter, snow on snow, and for, you know, the three hundred years of the life of our church, we have not celebrated Christmas without artificial snow and a huge liturgy of "let's pretend." So a vast amount of work went into that. And I suppose, to keep this short, the most important thing to say as a clue to what we were about was what happened to us about the Advent wreath. This project has been so successful in our church and been taken up all across the country. We began to think why on earth would we have a Santa Lucia wreath in the middle of summer, a wreath

that depended for its significance on the evergreen boughs that promised life through the deepest, darkest night of the winter and lit by four candles that represented the stars that lit up the night sky. Why are we doing this?

So we came up with the idea by looking at our night sky we saw the Southern Cross, which is unique to the southern hemisphere, and the southern cross is in the shape of a diamond, a kite, a rhombus, and it has five stars. The brightest star is the southern-most one of the constellation and would serve as the Christ Candle. And then the other four stars allow us to have a star for every Sunday. And we encouraged our congregations to find indigenous vegetation to make the wreath in the shape of a kite and this was enormously exciting. The project led to local contextualization in very, very exciting ways and lots of conversation back and forth. Those of us on the committee and the secretariat, we did a lot of research as to the myths and the legends and the stories associated with the southern hemisphere in Latin—in South America, in Aborigine experience, in New Zealand, and in Australia, and then of course in our own indigenous First Nations people’s creation stories and myths and so on. Just for example, one of the Khoisan legends about the constellation is that the biggest star, which is the Christ candle, is the lion who leads the pride. The two smaller stars are the lionesses that create the family, and the two smallest stars are the cubs. And so there was a wonderful way of thinking about the family nature of preparing for the birth of the child and all that which is very exciting. Another Southern African interpretation in mythology about the Southern Cross is that it is a purse that contains and constrains the darkest part of the night from infiltrating the bright light of the Milky Way. So, et cetera. I mean that was a very, very exciting project.

Then of course, along with that we also had to think about Eastertide, because we do not celebrate Easter and the Paschal mystery in the spring. There ain’t no daffodils, lilies, and chickens, you know, none of that is true for us. We can’t sing “tis the spring of souls today, winter has spread away,” we can’t do that. We celebrate the Paschal mystery in the height of autumn. In fact, often the Eastertide falls right within the wine harvest. Now, in South Africa there is a wheat-producing country. There’s a lot of fish industry and there of course are huge vineyards [inaudible] all over the country, and that has clued a very exciting thing, so instead of celebrating the Paschal mystery as the promise of new life and salvation, we chose to use the texts from John 15 where Jesus says, “I am the vine and you are the branches,” all that I have achieved is yours and now in the full bright of the height of noonday sun it is yours to enjoy, if you use the language of Ephesians, the “ripe, plump fullness of the fullness of God” is yours now, and so that is just giving you a clue of the major rethinking that we have put into this. And I think we’ve done pretty well on this whole project of “under Southern skies.”

Finding an African voice has been a little harder. We speak 14 languages in our church. Our prayer book is published in nine of them. Some of the remaining five languages are spoken by small groups, but it's no less significant language because of that, costs of printing and so on make all this difficult. But so finding a common voice has been harder, and we worked very, very excitingly I think on that. The writers were reading African poetry, novels, essays, short stories by African writers, listening to speeches, YouTube talks by African speakers, and we formulated . . . we spent a significantly long time formulating just one prayer that would help us—the project of formulating that prayer would help us find the voice. I think it did pretty well, I’m not sure I can quote the prayer by memory, but it’s based on the lion which is the national animal, the

heron, which is the national bird, and the fact that South Africa is—Southern Africa is the cradle of humanity, that’s where the whole project started, our DNA comes from there. The project of reconciliation, which is a major symbol and historical consequence of our heritage, and the thing about dance and drums and so on. So, after brainstorming on all of this, we came up with a prayer which is something like this: “Oh God whose voice is the lion’s roar and whose scope is the heron’s swoop, look with favor on our ancient land, that its resources may feed the nation, its history inspire our children, and all the world join in the drumbeat of the dance of its reconciliation.” I don’t think that’s exactly right, but it gives you a clue as to a clue as to the work and the real excitement that was in this beginning with, as I say, reading literature and stories and listening to people speak and then brainstorming what are the words, what are the images, what is the rhythm that should be in this prayer, and so on. So I think we’ve begun to do something about “in an African Voice.” We published our first volume a little wee bookie which is called *Celebrating Sunday under Southern Skies in an African Voice*. It was presented by the liturgical committee to our last Synod, it was received with acclaim, they’ve had to do three printings very quickly because our publishing committee was really hesitant about this thing and how it was going to sell, and so they were very cautious about the numbers they printed and each time they’ve had to print more. The book has been very, very well received. It was also presented to the International Anglican Liturgical Consultation when we met in Leuven this year, where we were very sorry not to have a single person from the SCLM present.

DK: We were sorry, too.

BJ: It broke our hearts that there were none of you there. There were some American liturgists there, who were there of course because they’re members of *Societas Liturgica*, but the book was very well received, and our publishing house tells me they got orders for several copies and I think it could be useful for people to see what we have done. Perhaps it is easier for us, as it was easier for us to do [speaks Latin] to know what the Gospel message was. It might be easier for us in this revision to understand where we are being called to than it is easy for the American church where things are a little more obscured by the apparent hegemony and dominance of things and so, but I think we have the same task.

What is quite exciting is that the Church in Canada, the Church in New Zealand, the Church in South Africa and the Church in America are all on the same track. The New Zealand, Canadian, and South African Church have been in significant conversation about development of this process. We have not been in the same conversation with the American Church, we do not imagine a common prayer book, but we do think we are about a common task at the time, which is . . . which we share, and at a time when resources and electronic connection like we are having now will make it really possible for us to be more and more in conversation with each other.

One of the guidelines—we set a series of guidelines for all our revision work. Guidelines had been set in much the same way in preparation for 1928, and in preparation for 1989, so we reviewed those. And the guidelines we came up with were something along these lines, that the work needed to be an African book for an African Christian pilgrimage. And that secondly, the book needed to be recognizably in the Anglican tradition and that the book should simultaneously therefore be conservative and innovative. Simultaneously be traditional and

perhaps revolutionary, not choosing among those elements, but trying in the way of sort of a hookah to be comprehensive amongst those apparently disparate elements. We also thought that it was quite critical that the materials that we use conform to a common structure. One of the realities we encountered early on in our conversation was that what we share is actually not the text. What we share is actually not an English cultural heritage. What we share is a common structure and a common shape to the liturgy. And so it's really important to identify and become really familiar with and sustain and undergird the understanding of that shape. Because it's that shape that will make a South African Anglican feel at home when they're worshipping with Filipino Anglicans in the Philippines or in Santiago or in Hong Kong or in Kyoto. It's not the text that binds us. It's not our English heritage in terms of language and culture that binds us. It is the structure of our *lex orandi*. And so we've done a lot of work around that, and in fact *Celebrating Sunday* has, following the good work done by *Common Worship* in the United Kingdom, we have a series of pages that outline the structure in sort of box structures. And the box structures have numbers and letters as references, and so all the elements in *Celebrating Sunday* are referred to by those referring numbers so that you can choose appropriately which elements go into which pockets, so to speak. And that has proved quite useful amongst people who have been using the book.

So that's as far as we are. The book is in trial use at the moment and the online survey reviewing the trial use will be complete by the end of the month. The secretariat will meet in January of next year to review the tabulation and prepare for the next consultation which will be in July of next year. And the next consultation will determine the next steps. Initial responses seem to suggest that some people think we should complete the *Celebrating Sunday* cycle and do the work on the Sundays of Pentecost, having done the four seasons of the year. That seems a very good idea. In addition, another good idea, or in parallel, another good idea seems to be that in order to explore more fully our African voice, it might be a good thing for us to take on something like "Sickness, Dying, Death, and Mourning," because that will give us access to cultural and anthropological realities in a way that *Celebrating Sunday* won't. So at the moment it seems like the consultation is going to have a major conversation about which of these two things are we going to do. Both of them being very important and exciting, however, we can't—we do not have the resources for doing both of them at the same time.

As you may know, I was chair of this SCLM in my younger days, and I suspect it's true for you now as it was true for us then, and as it is true for us in South Africa. Our churches are very, very quick and inclined to say that worship is its primary priority. And it is very lethargic when it comes to allocating funds to enable the work of the liturgical committee. That is true for us at home and I suppose if we had resources we could undertake both of these projects at the same time, and that might actually be good to have the dialectic between the two, but I can't imagine that that will happen, since all of us who participate in this like you are volunteers who have other life earning responsibilities, and so we can't . . . we're not going to do that. But I hope that gives you sort of some idea of what is going on. I think in summary, the principle features are that we want the process to be as widely inclusive as possible, which was not true in the previous revisions. It was almost always projects of a educated, academic, liturgically excited elite, and we wanted the project to be as deeply collegial so that there's not only vast inclusion but there's significant conversation at every level in the life of the church, so that when the

materials come out, we do not have the barrage of “why are you doing this.” The “why are you doing this” must come along the way rather than at the time of publication, which has been the case in the past. I hope that gives you some idea.

DK: Yes, that’s fantastic, thank you very much for that. We have time for a few more questions, if that’s all right with you.

BJ: Perfect.

DK: One of the things that we’re curious about is process. You gave us some sense of the time frame that you did this work in. I’m curious about the number of people that were involved in drafting, the division of labor, and then also communication with the wider Church. How were drafts tried out, how did you sort the feedback, how did you evaluate, that sort of thing.

BJ: Okay, so as I’ve told you, we . . . each of our stages and phases we imagine will always begin with an online survey that will take the temperature, provide a snapshot of the church, it’s practices, in the area that we’re working on. Secondly, as I told you, we set in place a network of animators and catalysts with whom we are in constant touch. Thirdly, we have on our website, and you could even look at these I’m quite sure, on the Anglican Church of Southern Africa website, we have a monthly update on liturgical revision. Sometimes it’s more than monthly, and those are intended to keep the wider church informed about what is going on. Sometimes it’s sort of frequently asked questions about things, sometimes it’s a direct response to what we recognize as a groundswell question. Sometimes it’s just a report on what we’re doing, hopefully told in an interesting and engaging way. These are always about one page, crisp and sharp, using the branding words and images easily accessible, and we’ve persuaded the people who have authority in these things to have the link to all those updates prominent on the first page, first page of the link. And that’s been quite important. Each one of those invites responses and comments, and our . . . and the secretary of the commission does very well in keeping those, and we do respond to them and keep track of them.

The liturgical committee consists of four bishops, four priests, four laypeople. And we have tried to . . . we, in the process of trying to extend the size of the committee, to include musicians as well, because, often the lay people have to double as musicians, which is not really enough representation around the table. Because one of the things we think is quite important is that, along with the work we’re doing, the development of musical resources should proceed apace, and we’re hoping in the near future to begin having some hymn writing workshops, especially text hymn writing workshops, because we don’t have texts that match our “Under Southern Skies and in an African Voice.” There are a few and there have been some written in South America, there have been some written in New Zealand especially, and they work for us, but we need to do that. But I was saying that there are twelve of us on the committee. I was allowed to establish that secretariat, and the secretariat attends all the committee meetings, and they are at all of them with some significant liturgical acumen, training and so on, and so that makes us about twenty people around the table. And then there are people in the church in South Africa who have liturgical and writing skills who we drew into this, and so there were maybe about . . . I don’t think we were more than twenty-five or thirty people who were actually writing.

Those materials were collated by the secretariat, who then spent the—inside of a week—twice in the last two years processing all those materials and editing them and giving them a kind of common rhythm and language. Then they were all sent back to the original writers who make comments, and then they were presented to the committee, and then once they were approved by the committee, we presented them to the Archbishop and we had—since they had called for this, we said to the Archbishop, “we don’t want you to authorize this. We want you to allow us to use it and let us receive feedback about it, then revise it, and then you can authorize it. But we want you to support it, and you have to give us a blank check.” Fortunately, they decided to do that. We have kept the Synod of Bishops really well informed. They get personal copies of the update as soon as we put it on the web. It’s sent to them because we can’t be sure, if you don’t . . . I suppose I mustn’t mind being repeated, but we weren’t sure they were going to read it. So we sent it to them and we sent them copies of the text. And the Archbishop invited me and members of the secretariat to attend each of the Synod of Bishops meetings. They meet twice each year, and to those meetings we were allowed, we were given a full morning each time or a full afternoon to update the bishops on the progress and hear the responses and share some of the developments with them. That was a very important thing. And then of course we made reports to our Standing Committee, the Provincial Standing Committee, which is a little bit like your executive, I think, and to our Synod and, so, there’s been quite a dialectic—a dialogue, between people in the pew, people in local organizations, women’s groups, youth groups, the equivalent of your annual happening youth conference, verger’s guild, I mean, there have been significant conversations with organizations within the church, and the responses have by and large been very positive. Needless to say, there are people who say, “we haven’t even used the last book properly well yet, why are we changing all of this? And when is the real book going to come out?” You know? And of course, we don’t even know if it’s going to be a book, as I’m sure you must be thinking about, too. I don’t know if this answers your question, but there you are.

DK: You bring up another question that we had. If you could tell us something about the conversation about whether or not you do think that you will have a single book moving forward, or multiple small books or digital texts. What sort of things do you imagine for the future?

BJ: *Celebrating Sunday*, the book we produced, was published with a CD included, and for trial use, which was for Eastertide, the texts were available on the web in the four principle languages, not in the six, or the nine, or the fourteen, but the four principle languages. So there is already an operational choice of multiple presentations. Hardcopy, CD, on the web. The anecdotal evidence from the Communion seems to be that the availability of materials on the web and on CD for free does not actually diminish the purchases of the hard copy of the book. People still want a book of some sort, whether the book of some sort is going to be as comprehensive and in one volume as we have now, I think we don’t know that. One of the bishops I think gave a very, very good answer to this question. When we were talking, many of the bishops asked what you just asked me, and the Bishop of Port Elizabeth, whose name is very interesting, his name is Bethlehem, Bethlehem Nopece, but he said, “Oh, don’t ask that question! You’re asking the question as though we’re doing pressure cooking here. We’re not doing pressure cooking, we’re doing slow cooking. We don’t know what’s going to emerge from here, but we do know that the flavor is going to be amazing because it’s going to be quietly infused over a long time.” And so I think we don’t need to have too much concern about what the end is going to look like. We

need to be engaged in making the journey, not thinking about where we will arrive. And that as we make the pilgrimage, we will provide the resources in the ways that seem most inclusive and far-reaching in scope as possible.

DK: That's a very perceptive metaphor, that slow cooker versus pressure cooker. One other question that might take more time to answer, I'm trying to be conscious of the time—it's 3:40, I think, we can go to?

BJ: I think so.

DK: Would that work? This is about translation. You spoke about the many different languages in use in your church, and that in some languages there is not a translation available. Were these translations being developed simultaneously with the texts, were you working in multiple languages from the beginning? Or did you establish a text and then have it translated? As much as you can tell me about translation would be very helpful.

BJ: From the very beginning we knew that translation was a critical and vital piece of the whole project, but we began to think right from the start when we first had this conversation, that we shouldn't be talking about translation, we should be talking about the provision of the materials and the languages people speak. That is not so easy. What has happened for us is that we've had voices around the table from several of the language groups. Not all of them, and that's one of the reasons we're pushing for more voices at the table, but we've had several voices around the table. And we have tried to write in English out of the conversation amongst those voices. So for example, remember, I told you reading poetry and short stories and myths and legends and so on. And that helped. And so for example we were sitting around the table now having a conversation about one of these prayers, and it was an Advent prayer, I think. And the proposed text had something in it about the shroud of night, the shroud of night, and one of them, I think it was an isiZulu speaker said, "how do we translate that? We don't use shrouds, there's no shroud, we don't know what a shroud is, really." And then we are to reiterate our commitment as a community that we don't need a translation of shroud. We need a metaphor, in your language, that talks about the constraining power of the dark, and we said, "I'm sure you have that." And he said, "oh, I've got several." You know, and so . . . and in fact, those conversations have sometimes led to using the idiom from an indigenous language expressed in English, and that has helped somewhat with the African voice. However, that whole project, you know, is a complicated project, and really means that we should have fifty and forty people sitting around the table having these conversations before we get to writing the text. So what we're saying is that there needs to be a kind of multicultural, almost multilingual conversation that is being had in English. And then writers must go from that conversation into developing the texts, which then need to be brought back in English, sort of retranslated for a *lingua franca* conversation, and then decide where we're going. So it's a slow process, it's a costly process, because then you have to bring these people together, and you can't come together for three days. You have to come together for a much, much longer time. And there isn't much money behind our project. But it seems to me that that dynamic is really important.

We're looking actually beyond dynamic translation. We're looking at a conversation about waiting hopefully, and hearing stories and poetry and language from each of the different language groups. Because that's, that experience of waiting hopefully is a universal experience.

It's archetypal. And so we want to hear what are the, you know, the equivalent stories in each of the language groups, and then out of that begin to say, "okay, here are some thoughts, here are some concepts, here are some cadence in the imagery that maybe we should work with in English." And then say, "okay now that text that we've come up with, how would you express that text which hopes to combine the elements of our conversation? How would you express it in Venda or isiXhosa or isiZulu or siSwati?" And that has to be done in the local groups. But then the local groups need to, in a way, paraphrase or retranslate that and bring it back. And when we've done, I mean we've not done that before the languages, but we've done that with some, and when we've come back, we said, "Oh, my word, we must change this line, this line in English is not as good as what is coming to us from one of these other languages."

So I think in America, you know, you certainly have the challenge not so much of resolving the issues of Rite I and Rite II, but how do you have a text that is accessible immediately and easily to a multilingual congregation? In the parish in which I am the rector, our Sunday bulletin, our Sunday leaflet, worship leaflet, is printed in three languages. And we worship in English, Afrikaans, and isiXhosa, which are the three principle languages of the Western Cape. The liturgy, the language of the liturgy is basically English. And that . . . you need something like that to hold it together, but to begin with, all the principal dialogical parts, "The Lord be with you," "Lift up your hearts," "The peace of the Lord be with you," the dialogue at the beginning of the Eucharistic prayer, we would print all of those in all three languages. And so at the beginning of the service, somebody in my position would say "the Lord be with you" and the people would answer, and I would say "[speaks isiXhosa]" in isiXhosa, and I would say "[speaks Afrikaans]," and the people would answer in each of the languages. When we got to "the peace of the Lord be with you," the same thing would happen. Perhaps in the dialogue at the beginning of the Eucharistic prayer, you know, I might say the first pair in one language, the second pair in another language, and the third pair in the other language, and then proceed to English, even though the text in front of them would have the English paragraphs and the two other language paragraphs in sections. So English holds it all together, but there is nobody in the room who feels left out, excluded, or forgotten, because their language is right in front of them.

DK: Thank you very much. One last question, of all the things that you've been learning along the way, is there any one specific advice that you would like to give to the Episcopal Church?

BJ: I think, perhaps it's not so much advice, but the thing that has been most spiritually satisfying and challenging and delightful in all of this is that in the process of engaging our heritage, we are beginning to find the liturgical life in which we are at home, not only the liturgical life that we venerate. And so, the movement from the Tudor patterns of language has been—moving that has taught us the care that Cranmer brought to the shape of the prayers and so on. And in our research we did a lot of work of researching the Latin collects first and then the English ones. And we found that, you know, even if you compare those Latin collects and the early English collects with the collects in 1979, the 1979 collects are very worthy. And we, with all that research after you know, two years of working on these things, we decided that sixty English words were the limit for a collect. This has proved an amazing Occam's razor for us, because we quickly learnt that the collect would not be a compendium of theological teaching about the three readings and psalm patterns. And so it had to be memorable language, it had to be clearly linked to Scripture, it had to be connected to our tradition, and it had to refer to or have

reference to the collects associated with the particular Sundays in our tradition, as they are, which even the consultation on common texts uses those connections. It was a very, very powerful discipline. And you know, we would write up a collect and do the word count and say, "Oh, my word, there's sixty-eight words here, now what do we do?" And we found that discipline really amazing. Of course, we also have to say, these have to be able to be sung. You know? So I think that process whereby we laid hold of what we have inherited, with enthusiasm and respectful engagement, and reached for a powerful spirituality, as powerful for us as it was for these reasons, you know. That has been so exciting. And it's been wonderful to see people respond to this very positively. I don't know if that answers your last question, but there you are.

DK: Well, it was an open-ended question, and I think that was a great, great response to it, thank you very much. I'm incredibly grateful to you for your patience in the process of setting all of this up. Thank you for sharing your story and your insights with us, we really appreciate it.

BJ: And I hope there'll be opportunities for the American Church to join with the Canadians, the New Zealanders, and the South Africans as we proceed to the next steps.

DK: That is my hope as well. I think that conversation is incredibly important.

BJ: Thank you.

DK: All right, thank you very much.

BJ: Bye bye.

DK: Bye.

Interview with Ian Paton

IP=Ian Paton

DK=Drew Keane

DK: We invite you to simply begin by having you tell us the story of your involvement with liturgical revision in the Episcopal Church of Scotland.

IP: I came to serve in the Episcopal Church in 1990 from the Church of England. My family is Scottish, so I was coming home, basically. I was very quickly asked to join the liturgy committee, which is what we call our body that does liturgical revision. And I encountered people there like Gianfranco Tellini and Brian Hardy who had been involved for years and years in the revision of our liturgies. Oh, and Bishop Michael Hare Duke who was also very involved. And at that stage the main thing coming onto the agenda was Christian initiation. After the Toronto IALC meeting in I think 1992 or 3, I think. So as a result of that, that was the main thinking that was going on. The Eucharist had been revised and authorized, the 1982 liturgy, so that was no longer on the cards, but initiation was. So I began a fairly intensive involvement with that. Eventually, in 1994, I think, or 5, I became the convener, that's the chair of the commission. And I then steered our process of revision through with initiation and then into a new project on marriage liturgy, some inclusive language work, all the way through to 2015 when I ceased to be the chair. And I'm no longer even involved in the commission.

DK: Could you talk to us a little bit about the circumstances that necessitated liturgical change?

IP: I don't know whether people there will know much of the history of liturgy in this part of the Anglican Church, but Scotland has always had a slightly chaotic relationship with liturgy to do with our circumstances historically so that, for example, at the end of the 19th century the main liturgical use here would be the Church of England's Book of Common Prayer 1662. The Scottish liturgy and the heritage of all that from the 18th century having been a little bit buried and forgotten because of the Victorian fascination of being involved with all things English in Scotland. A fashion which of course is past its sell by date now. In the late 19th century began the process of reviving interest in the Scottish liturgy and in all that heritage which culminated in the Scottish prayer book of 1912 and then 1929 and the story continues, is continuing now with the revisions that we're making to contemporary liturgies. So it's a long story, the history of revision in this church. It's over a hundred years old at least. If you go back to the 18th century it's arguably even longer than that. So in a sense, part of the reason was that we were just part of a stream of constant revisions to our liturgies. Another factor in that would be that, since 1929 when we produced the Scottish prayer book, there haven't been the resources to devote to creating another prayer book, so that we've focused on producing what we call wee booklets. A wee book is objects like this of which we now have a dozen or more with revised liturgies that have been produced since the 1960s. And we're still producing them. The latest is our pastoral offices for healing and reconciliation and so forth. And that process will continue. So we're constantly trying to keep up with ourselves, this church, and not having the time or the people in terms of full time support, for instance, to kind of devote to it. In any case, culturally we're not into an orderly approach to it. We tend to be rather creative and chaotic.

DK: So rather than a single prayer book you have a series of prayer books that are continuously being revised?

IP: We do, that's correct. So every few years the liturgy committee, instructed by the bishops and the General Synod works on another service to accompany the services in the Scottish prayer book 1929, which is the only prayer book we have. And so gradually working through those, and as I said, the latest one is pastoral offices which accompany those in the prayer book but in modern language. And indeed the theology is different, not just the language. So it's an ongoing project.

DK: Is the 1929—is that what you said?—prayer book in a sense still the authorized . . . ?

IP: Yes, the 1929 prayer book is authorized. But so are all the ones that have been authorized since then to accompany it. So we have not only the 1982 Scottish liturgy for the Eucharist, we also have the 1970, which was a kind of modest revision of the prayer book rite, and the 1929 Scottish prayer book rite. And indeed the 1662 English rite is also authorized here. So we have four forms.

DK: Which are readily available?

IP: They're all available and they're all free to use (enunciation unclear). Yeah.

DK: I wonder if you could talk to us about the process. How is liturgical revision managed, how is it funded, what kinds of authorization does it have to go through?

IP: Yeah. The General Synod and the bishops together are the key part of the process. When there is a perceived need for liturgical revision, the bishops and the General Synod through one of its boards, which is called the Faith and Order Board, so it's a large kind of committee of the General Synod, commission the liturgy committee to work on something, for instance, Christian initiation, which is where I came in. And the liturgy committee, which consists of people appointed by the General Synod because of their expertise then works on it. And the process of working on Christian initiation lasted about ten years. So that was doing basic theology, consulting with our provinces and other denominations and drafting material. It went through various experimental stages. So when the committees produced an experimental draft, the bishops have to authorize that form for experimental use, and that means use throughout the province. Any congregation can use them, any clergy can use these draft experimental rites. After a set period of time, usually four to five years as set by the bishops, the committee is tasked with gathering in responses to the experimental liturgy. And from those responses and their own thinking, producing a revised draft of the liturgy, which then goes to various . . . goes to the bishops, goes through the Faith and Order Board, maybe amended at those stages. And finally goes to the General Synod itself where we treat new liturgies as if they are canonical change, which means a new liturgical text must receive a majority support in the General Synod two years in succession and in between receive support in diocesan synods. So it's quite a high bar for liturgical change as you can imagine. And a long process. So as I said, initiation took ten years to get to the authorized services we now have for that.

DK: Excellent. Can you talk to us about how you navigated disagreements? I'm sure you ran into some disagreements on occasion.

IP: Oh, my heavens. Well, in some instances the liturgy committee would come up with a sort of theologically based critique or suggestion, a draft, maybe. What I think of is that in a very early version of initiation following some of the reformed thinking, because we are in a reformed church country, so we're influenced by that. The thinking was to put the rite of baptism before the profession of faith in the rite of baptism. Now, there's an argument about that, but that was the kind of proposal. To see whether that be acceptable, as a, at least as an option. To emphasize of course the grace, unconditional grace of God. But the bishops at that time completely dug their heels in and said, no, no way that's going to happen. And of course, that meant the committee had to simply accept that verdict. So that was one way of handling dissent. We just gave in. Perhaps a more creative example would be the whole business of admitting children and unconfirmed adults to Holy Communion, which was pretty well a result of the Lambeth conference of '68 and the Toronto IALC statement of the 1990s which had been, as a practice, been gathering pace in our province for, you know, twenty years before the 1990s. But there was and there still remains considerable dissent about it, but it is built into the Christian initiation rites. That this is a rite, baptism is a rite of initiation to communion. And gradually, since the 1990s and since 2006 when the rite was finally authorized in its present form, there have been lots of people, I suppose, beginning to agree with the practice. Partly because of pastoral experience of children and families and congregations, partly because of ecumenical reality and unconfirmed adults in other churches worshipping with us, and partly because things like the anomaly of our canons saying things like, in order to be a church warden or a member of a vestry you had to be confirmed, which ran completely counter to the theology that baptism is complete sacramental initiation. That has now been changed, so that our canon has now been brought into line with initiation rites. A little example of *lex orandi lex credendi*, how the rites led the way, and then gradually people would come round to that thinking. So that's another way of handling dissent, you just kind of wait patiently and allow pastoral and liturgical reality to have its effect. Now, do you mean dissent within the committee itself as well?

DK: We would be interested in that too, yes.

IP: Okay. My experience of that was that it was a totally healthy and respectful process of, you know, as I say, people who were nearly experts in their own right. Because of pastoral experience or because of scholarly experience, or both. Just trying out ideas I remember when we began to work on the marriage liturgy, for instance, we spent three days in conference, in residential conference, thinking about the theology of marriage. And even at that stage, of course, there was some discussion of same-sex marriage and what would be the implication for that. Though that wasn't even on the political horizon at that stage. Now, of course, it's been made legal throughout the United Kingdom, apart from Northern Ireland. And so we had a long theological discussion, I would say a lot of that kind of dissent could be kept kind of discussed, unpacked, looked at carefully, and compromises could be made at that stage and I remember it being a very positive process. One of the problems though is that, our liturgy committee, because we're such a small province, we tend to be not representative of the diversity of opinion. If you get a group of liturgists together and if you got like eight people who are qualified to help you create liturgies in the province like this, then the chances are that they are going to be of a certain kind of theological bend. So our liturgy committee is not intended to be representative, it's just

intended to be a working group. Where you get more dissent would be when it gets in the Faith and Order Board stage or amongst the bishops and of course in the General Synod stage. Then you get people dissenting from the kind of theology being expression or the shape of the liturgy because they're working from different theological backgrounds or different backgrounds of tradition. And those traditions are a result, I suppose, through the process I outlined. The whole process of reception of drafts, work revising drafts and coming to a kind of common mind. I have to say that the 1982 Eucharistic liturgy has never been used by evangelicals, very warmly, in this province. We have a few evangelicals here who are very strong of course in numbers, but they are few in congregations. And they don't like it because it doesn't focus on the atonement sufficiently. So they prefer to use English liturgies because they are often more based on the 1662 version of the atonement. So in that sense dissent has not been resolved at all. People simply opt out. They vote with their feet as we say here. That's a rather rambling answer to your question, but . . .

DK: So would a congregation be able to use, for instance, Common Worship from the Church of England in their service?

IP: Common Worship is not authorized for use here. But there's a pair of let-out clauses in our canons (enunciation unclear), which says that the bishop, the diocesan bishop can authorize things for particular use at a particular congregation at a particular time. So in a sense it could still be canonical if the bishop authorized it. In practice of course, a lot of clergy come to this province from England. Their training and their initial ministry has been in England and they are used to Common Worship. And they don't really understand that we are not simply part of the Church of England and have our own liturgies. Gradually they come to know that. But, so that's one reason why they use Common Worship. Another is that they prefer the style, as I said the theology that is reflected in it. Common Worship and our own liturgies are quite different in character. Kind of language employed, sometimes the theology employed are quite different, and that's deliberate. I mean, that's because Scotland's a different country so we have to have a different contextual theology.

DK: We're also curious about cultural concerns, cultural sensitivity and cultural differences and how those factor into your conversation.

IP: In one way, Scotland's not a very culturally diverse country. We don't have very large immigrant communities, for example. We have, a number of people have made their home here over the last few generations, but not in very large numbers. So there's not that kind of diversity, really. I suppose the diversity would be an intra-British diversity in the sense that there are many English people who have made Scotland their home, Irish people, Welsh people. And some European people, but not many. So the cultural diversity has to be things that go with that intra-British diversity. So Common Worship would be one, as we discussed it, one way that comes in. But another way is this whole business of Celtic spirituality. Now, all the scholarship on so-called Celtic spirituality, especially in the area of liturgy, you know, is very critical of that sort of move. I used to say to my students, if you want to experience Celtic liturgy, just let's go to a Wee Free congregation in the outer isles where everything is ultra-reformed and very severely protestant. That will be more effective of the Celtic spirit than nice, touchy feely nature based poetry. But nevertheless, there is a kind of sense of a Celtic heritage in our liturgies and some of the

language and some of the kind of poetic style of the liturgies does reflect that. One could be critical of it as a modern version of so-called Celtic spirituality, but there is some of it there. I suppose a more . . . another dimension of the cultural diversity is the rural-urban tension. In Scotland, as in all countries with rural-urban realities, I mean in the United States it's the same. Our rural areas are vast in size, geographically vast in size, very sparsely populated, with communities very distant from each other. Different kind of lifestyle, different kind of pressures on everyday life, so different context. And then of course, the urban, what we call the central belt, the Edinburgh Glasgow central belt, which is very heavily populated, very urban, very metropolitan, has completely different needs. And as no doubt you've discovered also in North America with it, serving both of those contexts is pretty hard. So there's . . . the cultural diversity there is very real. I can't think of any more to say on that. We're not a very culturally diverse country, and that's . . . yeah.

DK: This might not be as much of a factor for your province, but we're also curious about translation of liturgies and how that's handled and the difficulties involved in that.

IP: Okay. I think early all our liturgies, from the Scottish prayer book 1929 through to the, certainly the 1982 liturgy, probably, maybe the initiation rites by now, are translated into Gaelic. And that's done by a number of individuals, you know, who have that facility, who are fluent in Gaelic, in the Gaelic language. You may know that there are very, very few communities in Scotland where Gaelic is the first language. Very few. And that's one of the cultural problems of the western part of the country and the islands is the disappearance of Gaelic. And there are attempts of course by the government and others to kind of protect the Gaelic culture. And I suppose our translation into Gaelic is an attempt to support that move to protect Gaelic culture. But the reality is that most of our congregations in that part of the country where Gaelic has in the past been the first language, such as the western isles, are not native to those parts and then there are people who have come to live there from maybe England or America or the lowlands of Scotland. Not very many of them are native. So there are, I don't think, I could be wrong about this, but I don't think there are many native Gaelic speakers within our church. Most of them belong to the Wee Free, the free Presbyterian tradition, which is one of the protestant traditions, which has been a majority tradition in that part of the country for a long time.

DK: And is that the only—

IP: We do have Gaelic, what we don't have, as far as I know, is a version of our liturgies in the Scots language. And the Scots language has also undergone a revival culturally, that's more of a lowlands language. There's a debate of whether it's more of a dialect of English or whether it's a language, so it's a very respectable scholarly debate that goes on. In fact, we have not joined by providing translations of our liturgies so far.

DK: So is Gaelic the only language then that your liturgies are translated into?

IP: Yes, that's right. Though a few years ago—this is an interesting fact you might want as a footnote—a few years ago there was a reprint of the Scottish prayer book 1929. A number of congregations wanted to use it and we had to reprint it, and I think over fifty percent of the copies that were printed were sold in Japan. I don't quite know what on earth was going on there.

DK: Sounds like an interesting research project.

IP: Yeah.

DK: What about music and hymnal issues and the relationship between those and liturgical revision more generally?

IP: The question of music is one that hasn't been addressed very greatly. There is local creativity, of people producing, you know, settings for the Eucharist, for example. One of them we've been using—by a local composer in the west of Scotland—has been used at our General Synod liturgies now for some time, but there's no officially authorized or, you know, commended music. We don't have a hymnal of our own. Our congregations use the ones that they choose. Some of the English hymnals are popular because they're easy to obtain. So is the Church of Scotland's hymnal—the Presbyterian Church of Scotland's hymnal. But we don't have one of our own. There is of course in Scotland, as well as internationally, the Wild Goose worship tradition which comes from the Iona community. They call themselves the Wild Goose Worship Group. And they produce a lot of music including hymnody, modern lyrics to go with traditional folk tunes and these are fairly popular. And so the publications of the Wild Goose Group will be used fairly widely, I think, around the country. But they have a very distinctive kind of folksy, sometimes rather Celtic style. Which people like, some people like.

DK: My next questions are slightly more open-ended. In the ten years that you were involved with revising liturgy for Christian initiation, what were some of the big lessons or takeaways that really stick out for you?

IP: I spent a lot of time on theology. At every stage, I would say. As I said, we spent a lot of time thinking about not only the theology of our marriage, but we had done the same with initiation. And of course we participated in the broader discussions in IALC and WCC contacts, is all . . . but then also trying to do that as experimental drafts proceed through our process. So the bishops tried to do a lot off theological education, trying to encourage them to have a lot of space to read and discuss and think and argue, and engage with other people. And then likewise members of the Faith and Order Board or the General Synod itself and the congregations. So I suppose, what I'm saying is, liturgical formation, you can't spend too much time on liturgical formation. Before you get anyone new, draft texts, I think. So that people know where these texts come from, so they can think of better questions to ask, better critiques to make of what you're writing, of getting them to experiment with. That's the lesson I would certainly take away.

DK: When you have a liturgy in its experimental phase, how does liturgical formation accompany the distribution of that liturgy? Does it come with discussion guide essays, that sort of thing?

IP: Yeah. Christian initiation, both baptism and affirmation, as we called it—we called it Affirmation of Holy Baptism, commonly called confirmation. We produced a commentary in 1998 to go with the first experimental version of those services. The committee produced a commentary, a fairly extensive one, the 1982 Eucharistic liturgy had a commentary written by Gianfranco Tellini, who is a great liturgical scholar, of course, who is one of the authors of that, which is still widely used. So the first thing was, we wrote commentaries to try and encourage individuals and congregations to kind of study the text and understand where they were coming from, so that

was one thing. With initiation and marriage, with which I was closely involved, we set up a series of what we call road shows. So we invited dioceses to set up days in which clergy and lay people to opt to come and, if you like, look at, unpack, rehearse, critique the draft liturgies as they were being presented to them. And then hopefully that they would go back to their congregations and do the same thing within their congregations, that was our intention. I think there was some reasonable take-up of that process. Again because, we're a small enough country we could send four or five people from the committee to the north of Scotland and it would only take a couple of days, I mean, you know. I think those are the main ways in which we try to engage with that, with more or less success, I would say. Yeah.

DK: One of the other issues that we're concerned about, thinking about, is the question of physical books versus digital texts, and I wonder if that's factored into some of your conversations.

IP: I believe it is now. But when I was more closely involved it wasn't yet . . . hadn't become a factor. We had already set up a system whereby all our liturgies were available online, downloadable PDFs for everything. Freely available, that was a decision that was taken before my time, I think. But gradually, you know, as technology's improving, the website is now more interactive, it's easier to use, I think. But we haven't gone down the kind of pathway of what—there's a program in England called visual liturgy, which is a package, a software package that allows people to plan liturgy very easily using Common Worship liturgies, but you know, it's very easy for incumbent for example, to, with a few clicks create liturgy papers for a particular feast or something. We haven't gone down that pathway. There was an option, I think the publisher of that gave us an option to work, to produce one for our liturgical texts, but the expense outweighed the potential value, I think, with our small size. So, so far all we've done is put them online and encourage people to go download them, create their own liturgical sheets and so on. With that of course comes the risk that people change them to suit their . . . what they want to do. So, but I think I indicated at the beginning what is more chaotic about our liturgies. So I think our bishops would be quite tolerant of people making changes, but I wish they were less tolerant sometimes because some of the changes really are horrendous, but . . . even heretical, it might be, but there it is.

DK: Would you say then the norm is for a full service leaflet to be produced for every individual service?

IP: No, that's not all around the country, no. People do try and produce a piece of paper that has, I don't know, that week's headings, hymn numbers, the psalm for the week, references for the readings and so on. I think that's done pretty . . . fairly commonly, even in small congregations. But no, not print out the entire liturgy. No.

DK: So people are still using books in the pew?

IP: Yeah. People use these booklets quite commonly in congregations or they produce their own version of it with their local information, you know, included in the booklet. That happens. And they use of course a hymnal along with that. So it's quite common experience in an Episcopal Church here to be given as a worshipper, kind of a handful of books and bits of paper when you arrive. Some of the larger congregations, the cathedrals for example, will produce a single print off for each week with everything in it.

DK: That's pretty much the norm in the United States now, is the complete booklet.

IP: Okay. That wouldn't be the norm here. No. Partly because of expense, partly because of ecological concerns. Also, I suppose some congregations, particularly the more evangelicals, go for projection. They will project their texts onto screens. Although I'm not an evangelical, I'm quite in favor of that because I'm . . . I think screens have quite an advantage, but I think I'm a lone voice in the non-evangelical world about that.

DK: My last question is, is there any advice you would like to offer us or any questions you think we ought to have asked that we haven't asked?

IP: I suppose . . . I suspect we are quite an interesting province because we're so small. I mean, there are other small provinces in the communion, or provinces with few resources to devote to liturgical revision, or few material resources to devote to it. And that would be interesting to, when you've done your researches, find out what they say. But we're certainly interesting from the point of view that we're small and don't have many material resources for this. But whenever we kind of look at ourselves in various moments at synods and when the Primus writes his reflections, in the provincial nakazeen or something like that, we are aware that the liturgy in our liturgical traditions are really one of our huge strengths for mission. And in a country which is largely Presbyterian and Roman Catholic, we obviously have a great deal to offer from our liturgical tradition, our creative liturgical tradition, which is pastoral and scholarly at the same time and has all those Anglican dimensions. And I think we're increasingly aware of that. And even our evangelical congregations are becoming more liturgical in the sense that they are doing things like Holy Week and that kind of stuff is gaining in popularity. So that makes us interesting again because we're in this kind of reformed context where liturgy is being picked up by everybody now and seen as a tool for mission. And I'll be interested to see what we can contribute to that from our rather creative, chaotic past with this subject. And I know that, in terms of American religion, you are also a small denomination. You're not a . . . you're bigger than us in terms of proportion, I think. But not much bigger if I'm right.

DK: We're small, but we have the memory of having been one of the biggest and it's difficult to get over that memory.

IP: Oh, yeah, and the position of religion's changing in America anyway, I know that. So that's a really interesting time for you to be thinking about mission and liturgical renewal. But I think small is good and chaotic can be quite good as well. And you've had such a strong loyalty to your 1979 prayer book as you consider, you know, what to lay alongside it or instead of it. Perhaps I'd encourage a bit of creative chaos to see where you go.

DK: I've noticed, sort of, a number of parallels between my conversation with you and my conversation with Harold Miller of the Irish Church who also discussed the unique challenges of dealing in a small province with limited resources, with the issues of liturgical revision. And that interview is available if you want to watch it, it's online.

IP: Oh, I know Harold from IALC, and that's an interesting point. I think we're all dealing with it, aren't we? One of the liturgies that's come out of the early 21st century or maybe late 20th century, which I think we've all had to work on are something called the Service of the Word. Do you

have a version of that in North America? The Service of the Word, that's to say a non-Eucharistic liturgy.

DK: Like a non-Eucharistic prayer?

IP: Well, a non-Eucharistic liturgy that actually is a celebration and can be used as a main Sunday liturgy when there's no priest or no sacramental minister available that Sunday. We've had to produce that. Ireland had to produce it. But in Ireland and England, they realized that what they need to produce were very clearly authorized texts, you know, which could be built into a different shape service. And the creativity was about using the building blocks. Whereas in our case, we just want to create a very clear structure. People have a real sense of structure and could use suggested texts but also be very creative within the structure. Because we have a sense that's where our church really is. It's creative about structure. And needs guidelines in terms of text rather than anything fixed. So that's an interesting contrast, I think, with us and the others.

DK: That dynamic between framework and freedom is a very tricky one.

IP: Absolutely.

DK: Well, I appreciate very much your willingness to talk with us and all that you've shared and I know that you have another appointment to get to very soon, so that will be all.

IP: Okay. Thank you very much. I wish you all very well, please say hello to everyone in the American Commission.

DK: Well, Happy Easter to you and thank you again.

IP: Okay, good bye.

DK: Bye.

Interview with Keith Griffiths, a member of the Provincial Liturgical Commission in the Anglican Church of Southern Africa

KG=Keith Griffiths

DA=Devon Anderson

DA: Hi! I'm so glad--

KG: Hi!

DA: Thank you so much for having this conversation with me. We're going to record it and the idea is that we . . . so, just to give you a little background, I'm Devon Anderson, I'm the chair of the Standing Commission on Liturgy and Music, and I'm also a parish priest in the Diocese of Minnesota, so it's ten below here today and we just had five inches of snow last night, so we're cold. We are cold people but we are warm at heart.

KG: (laughs) Okay, thanks.

DA: So what we're doing is, just to kind of give you the background of what we're doing, the General Convention in 2015 sent us a resolution asking for us to come back to the 2018 General Convention with a comprehensive plan for prayer book revision. And as you know our prayer book was last revised and published in 1979. So it's been a while, but the Standing Commission on Liturgy and Music decided to step a little bit back and come to the next General Convention with four possible paths forward. And so, you know, one of them is prayer book revision, and the other one is leave the prayer book alone and build up, you know, a series of resources alongside, kind of like a scaffold alongside the prayer book. Some other options are, you know, just some technical revision to our existing prayer book, and the fourth path is, we are not called to liturgical renewal at this time, but we are called to deepen our relationship with our existing prayer book and its theology. So what we thought we would do is we would spend this triennium really investigating those four paths. What do those mean, what do they look like, what would be the cost, what would be the cost not only financially but of time and effort. What do we hope for, what could each of those paths—where could each of those paths deliver us. And so part of that process of kind of populating the . . . each of these paths and what their implications could be is reaching out to Anglican partners. And so we've reached out to seven provinces in the Anglican Communion that have engaged liturgical renewal or prayer book revision in the last five to ten years and have really kind of walked that path already, with the hopes that we can learn from the experience of our Anglican partners, the other Anglican provinces, and populate those four options with some real experience from throughout the Anglican Communion. And the idea is that we would get to General Convention in 2018 with a lot of information about what those four paths might look like so that we can move the conversation away from personal preference and kind of battling to, you know, to win personal preference to, what are we being called to in our corporate prayer at this time and what are the implications of these various paths and how can we make a decision together. So you're really intricately important to that process in that we, the whole purpose of this call, which we will share with the wider church is what can we learn from you and how can you help us, you know, through your learning and your experience and the narrative of your process. So that's . . . that's

the end of my big speech, but I just wanted to just give you some context of why . . . why we're reaching out and why we want to hear from you, and I just want to thank you on behalf of the SCLM for giving us time and being so generous with scheduling and responding to us and we're just very grateful to you, so thank you.

KG: It is a pleasure, really.

DA: It's wonderful. So, the first thing I just want to do is if you could just kind of start off by telling me a little bit about your province and, you know, what is it and what does it incorporate, and who are you in that mix and what's your relationship to your province. Just kind of give us a little overview about kind of, who are you and where are you from.

KG: All right, who am I? I actually, I'm a retired priest. I don't have a parish at all. I'm actually over 70 and managed to retire and then took up a job with the Church Unity Commission. I'm their secretary general at the moment and also the liturgical convener. The South African . . . the Anglican Church of Southern Africa has . . . we spread over seven different nations. Yes, from Angola and Mozambique, South Africa, Namibia, Lesotho, Swaziland, and an island in the middle off the Atlantic which we're not quite sure about, St. Helena, so that's who we are, and our prayer book at the moment is provided in fourteen different languages.

DA: Oh my gosh, wow.

KG: Yeah, that's where we are and that's who we are and one of the questions you asked is about culture, and we . . . the one thing I want to state right at the beginning is there is no African culture. In our country, we have fourteen different languages because we have fourteen different cultures, really, more than that. That doesn't include the people who've come down from up north and speak French and from francophone Africa, and they're here as well. That's who we are. So when we start talking about revision, we're talking about going into fourteen languages, and that's a major issue trying to do that, but that's who we are. How do we start? The task of developing revision was given to the Provincial Liturgical Committee, which is a group of people who are . . . we have a liaison bishop and four other bishops appointed to us by the Synod of Bishops, and then we have five clergy or laity. That's us, ten people.

DA: Wow.

KG: That's right. And there's a convener who also acts as secretary. And that's the entire group, which is, I'll talk later on about human resources, other resources, because they are a nightmare. What we have established above that, with that, or just under that, is that the liturgical committee has been tasked with the whole process, and then we have a revision committee where we have additional members and is chaired by . . . Bruce Jenneker chairs that, but all the members of the liturgical committee can come along, but we have others where we can get some specialists in that maybe. And then there is a secretariat. Now this is a very interesting and I think a very necessary part of it where our concern is that we don't have sufficient liturgists in the country. I'm 71, Bruce is nearly 70, and that's it. And so the secretariat, the idea of the secretariat was to have three young clergy who are interested in liturgy come on to the secretariat so that they're sitting in on all the meetings and help with the process. Unfortunately, the Episcopal Church has nicked one of them.

DA: Oh no, I'm sorry.

KG: He's a rector in New Jersey at Clementon.

DA: Oh no. That's terrible.

KG: But he had to go I think because his wife has got a doctorate at Princeton, I think, after there, so they've gone across. But that's part of the issue is to actually use the whole process for training liturgists. And my own real concern is that we should be training liturgists who speak vernacular languages, so we don't need any translation at all. That we actually write in the original language, because if we start writing in English and try to translate, we get into all sorts of problems, and we want to hear what the language is that they need to use. So that's one of your background concerns that we're going to be working towards, and I think that's one that anybody should be working towards. We report Synod bishops at every February meeting that they have and then to provincial Synod or provincial Standing Committee in the second half of the year, and so that's our report. But this might shock you, because the original request for us from the archbishop was for us to complete this work in three years, full revision of the prayer book.

DA: So the original request came from the archbishop?

KG: From the archbishop on behalf of the Synod of Bishops, and he said, "can you do it in three years?"

DA: Oh my goodness.

KG: And we went back and said no, ten to twelve years. And that's part of the problem when you look at the ages of the people who are really doing much of the writing, and that is that, I'll be eighty before this is finished.

DA: Yes, oh my goodness. So what year did the archbishop ask for the revision?

KG: Well, there are several reasons, really. I think one of the things is to understand that we're writing a prayer book for the southern hemisphere and for an African, for Africans. And that's been a major issue that too much of our prayer book, and even in the '89 prayer book was written for, really for a west European American context. And then they just tried to do a little bit about it and that's one of the reasons we want to change, is actually to say, we celebrate Christmas in summer, midsummer, not in the bleak midwinter. We do not need an Advent wreath, which is all about this industry and this all sort of . . . we don't need that at all. And how do we then start finding symbols that we introduce into our liturgies that actually reflect where we are as people in the southern hemisphere. I was on the council of Societas Liturgica for a couple of years and at the Synod at the Sydney meeting where we talked about the church year, every time someone from Western Europe got up and started talking about Christmas and the winter solstice, there's a course in back saying it's the summer solstice, and everyone saw and I had a minute while I tried to rearrange the paper very, very quickly. That's part of it, what we need to talk about. And also of course, Easter is at . . . is not in spring, Easter is in autumn. How do you deal with an Easter in autumn? You have no image of spring flowers coming through because there aren't any. And that's one of the things, that's why it's about under African skies and in the southern hemisphere, that's why we're actually looking very carefully at material from New

Zealand and Australia because they're all set in the southern hemisphere. That was one of them, the second thing is language. Our book was developed in the 80s, 70s and 80s, and published in '89, and gender sensitivity just wasn't an issue then. And then the third issue was ILC work on baptism, Eucharist, and ministry, which is very relevant. That all developed in the 90s and early 2000s, was the ministry one. And that means it was all published after the book had been published. That was all that material came out then. How do we now bring that into our thinking? Pastoral services are well outside pastoral reality. You know, if you take a wedding service which is modelled in much the same way as you would have a wedding service and England would have a marriage service. Marriage here, in some African sites, takes four days. That's a marriage service. Where there are feasts of introduction, how do we introduce, how do we draw people in, how do . . . and these were all discussed in Canterbury at the ILC meeting. Funerals are very different to funerals in other places, and that's something. I act as a consultant to the Presbyterian church's prayer book or worship committee, and we finished the work on funerals with the Presbyterians, and the chair said this is a great service, it's a pity seventy-five percent of our clergy will not use it.

DA: Why?

KG: That's not how we bury people in the Black communities. Now you better start thinking and saying, how do we engage with that community and it's not just evenly spread. Lesotho will not bury in the same way as Zulu does, as of course a different person does, and so you suddenly are faced with all of these issues which have to be somehow incorporated in a book which allows them to have options within the book. There needs to be a flexibility, and those are some of the issues that we were facing, that we are still facing. And it was a great shock to us when we had our first consultation. We have a spread of the hope of the work. We have link persons in each diocese, that which have been appointed, and they have five people, four or five people around them, and then they work in clusters as we try and get material out to them for use and to enter feedback. When we had the first meeting with the diocesan link people, the consultation with them, this is where they said there is no African culture. There is a Zulu culture, there is a Xhosa culture, we have to actually start recognizing that. That's the kind of area in which we are working, six of us working. I thought . . . not on full time. But it's fun, it's great fun. We keep laughing a lot.

DA: That's good.

KG: We keep fighting, we keep fighting a lot, too. That's all right. And here's the first book.

DA: Oh, my goodness!

KG: Yes!

DA: What's it called?

KG: It's called *Celebrating Sunday under Southern Skies and in an African Voice*. And that's been . . . that was published in September last year. And we didn't have enough money to publish it. We could only print five hundred, and they were gone straightaway. Though that now we can get some more money in, and such, we're doing reprints. Because human resources aren't the only

problem, financial resources are also a problem, which is a real, real issue. Cultural issues are a real problem, as I've mentioned.

DA: What's in that book?

KG: All right. One of the things that we identified as being missing is that there is not much . . . it goes right back to the Book of Common Prayer. And that is that there is very little difference between the service in Lent and the service in Easter, it's just the readings that might be a bit different. And so, this has actually done a Eucharist for Advent, Christmas, and Epiphany, Lent, and Eastertide. And that's been used to develop some material that way. It also has what is based on a cathedral evening prayer, also seasonal, so we're trying to encourage people to start thinking seasonally. And that's in the . . . there's also a service of the word, which is one of those very flexible services for which you need good liturgists in the parishes. And there is a lot of material for everything. Almost too much material, and that's an issue which you're going to face as well.

DA: What do you mean by that? Can you say more about that?

KG: Too directive, it's much too directive. Here are the prayers of people and they're in this format, or this format, or this format, and instead of thinking of, why don't we train intercessors to be able to lead the intercessions, rather than that. One of the things that we really need to use at least to educate people, educate clergy, educate congregations and help them to understand that they have responsibility in preparing worship every week. Those are some of the things, I don't know if I've seen anything else. Oh yes, also in here are some thought pieces, we actually stuck in some thought pieces. What is laments, why is lament missing from our worship, what is structure and shape, how does that impact on that. Mothering Sunday, how do you keep Lent under southern skies, what's the difference between Lent here and Lent anywhere else in the world? So we wrote stimulating questions there that we put into this first book, which I'm bringing one copy across with me. I'm trying to find someone to give it to and say here, I'll get it to you.

DA: I'll volunteer.

KG: (laughs) I'm actually having, I'm going to Church of the Ascension I think in Grand Rapids.

DA: Oh, really?

KG: On Sunday, and I can give it to the Rector then and say, you've got to give this to Devon.

DA: That's right.

KG: It comes with a CD at the back.

DA: Okay.

KG: And just so you get some idea, it comes to . . . this is being sold at ten dollars.

DA: Okay.

KG: That's on today's exchange rate because I was getting my money sorted out. But I'll drop it off there and so then you can find what's in it here.

DA: That's great. The Standing Commission on Liturgy will be all over that. They will definitely want to see that. Have you thought about, has there been discussion about putting that resource online?

KG: That's an ongoing discussion. Our prayer book is not online. The bishops have to organize the copyright and where they want to go, which is an issue that has got to be discussed. And they delicately kept putting it away, keep putting it on one side, because they don't want to talk about it.

DA: Why not?

KG: The thing is, if we're going to print books, we need to make sure that we have sufficient people buying them. Otherwise we can't, we can't live really, as a church. If you put it online, the fear is that people would just not buy the books.

DA: Okay.

KG: How many books can you provide and how do you provide it and that sort of thing. It's a debate that's got to be held about the present prayer book, and then we go as we go forward. It will then pick up and that's where we are on that side.

DA: Can I ask about the *Celebrating Sundays*?

KG: Yes.

DA: *Celebrating Sunday under African Skies*? So, is the idea that you're . . . so you are looking at a ten to twelve year revision of the Book of Common Prayer process, is that right?

KG: That's right, yes.

DA: And so this first edition--

KG: But don't say that too loud near our archbishop. Because it's not going to get any quicker!

DA: Okay. Three years? He's a very optimistic person. Well, that's good. So my question is, just procedurally, so the call is for revision of your Book of Common Prayer, which was, you said it was 1989, is that what you said?

KG: 1989, that's right.

DA: Yeah? So, is the idea that you are creating new liturgies for trial use and then when they're kind of coming out as volumes and then when they're all ready you'll gather them up and put them into a . . . is that the right . . . ?

KG: That's the way to do it. That's the way we did it, that's the way we did '89.

DA: Okay.

KG: There are a lot of, there was a lot of stuff, material sent out . . . the prayer book of Africa, the liturgy '75, and those sort of things were distributed. The other people to think of are the colleges, the theological colleges, to actually get them involved in the process, too. I can remember when I was at college—I'm a second career, I was an engineer for 17 years designing hospitals and then

went on to seminary. My wife is still worrying about that, she doesn't quite know how it ends. But while I was there, that was in the mid 80s, we were actually looking at the stuff that was coming out and being looked at to go into the APB. It was a process which was engaged with a whole lot of different groups. We actually are looking to have designated parishes who will use the material and come back formally with a response, but any parish can pick it up and use it and respond.

DA: And how long is the trial period for this first volume, did you set that?

KG: We're hoping by the end of, in the middle of 2018 to have a consultation again where we get the link people in with reports and then we can actually engage with that, but at the same time we will be looking ahead. We will meet in May. We'll be looking ahead to what's the next stage we are going to do of development.

DA: What's the next, what's the next bite?

KG: (cuts out) . . . because that's, those are the things that really touch people where they are.

DA: Yes.

KG: The weddings, and the funerals, and services like that, that actually engage with them.

DA: Yes, yes. You know, I just want to make a comment. A couple years ago we had a meeting here in my province, I live in the Upper Midwest, and the indigenous communities here had a gathering at Abbey, Blue Cloud Abbey in North Dakota, and it was to look at the pastoral offices to the funeral offices that are our authorized liturgy, and to look at them in the context of indigenous practice around death and dying and burial. And it was . . . it sounds very similar to some of the issues that you brought up earlier, about, you know, that there's a certain methodology for how, in different indigenous communities, for how that happens, you know, with the wake and in Ojibwe culture it's the hymn singing, and how does the kind of Anglo funeral service, how do we actually, how do these two things live together, and how do they support each other and integrate each other into an indigenous context, and it was a very, very interesting conversation, and it sounds related to what you were talking about earlier about how the, you know, theme of the cultures that are incorporated in your province, that the funeral service lasts four days, right? But that's not necessarily what it is in your prayer book.

KG: The wedding service lasts four days.

DA: The what? Yes. What's in your prayer book, right?

KG: But the thing about funerals, of course, is that often the place where the people are living and working is not the place where they're going to be buried. They go back to where their home was.

DA: Yes.

KG: And so often that happens, you have to have a service here where they were working, and then the body leaves and goes and drives three days down the coast. And then there's another service up there. But in Kenya it works the other way around because they don't have any morgues there, and so you'll find that families are often told in the rural areas that your husband died last week

and was buried last Saturday and now we've found you to come in and sort of engage with you now that you have these . . . that's Africa.

DA: Yeah. That's very interesting. We have some similar considerations there. So getting a little bit more to a wider question, who . . . backing up into polity, I'm not sure but, who gets to decide? When you finalize liturgies and you know, when you're making choices at key choice points, who has access to that decision and how have you figured out a way to make significant decisions about your corporate prayer?

KG: Well, I think one of the things to understand is that in the Anglican Church of Southern Africa, the bishops make the decision. It doesn't go to a General Convention or to a Provincial Synod. It is decided by the bishops, they will say, "this is what we're doing." And so it will go to them. In the process it comes through, there are four bishops that sit on the committee. They just changed three of them, which is not a great help at the moment. But that's what they're doing. And then there'll be a discussion there and it's quite interesting because there is a range within the liturgical committee of people who come from middle of the road from an evangelical perspective and some people who come from a very rigid, this is you know, it's . . . we've got to get all the words in, and then you have to say all these words. Whereas we come from a different kind of approach where we infected those decisions, some of those decisions must be made at the local level, to say this is who we are as a community. But eventually what is written down needs to be written down in a way that gives scope for both of us, I think. And so you'll find even in our APB there is, "you may use these words," "you may use these," or similar words. It's that kind of approach, and I think that's the better approach, myself. Because it . . . one of the other sides of this is that the whole process needs to be used as part of training of clergy and congregation. In fact, as we roll the material out, we need to go in and actually have training sessions. That's how you use it. It's those kind of . . . those kinds of issues are very important. And I think we're all suffering the fact that we haven't got enough liturgists in training, actually.

DA: Yes. Yeah, well. So have you started that process? I mean, that's a huge project to figure out how do you train people to use the trial material, right? And then also a process for giving feedback. That's enormous work.

KG: Right, it is. It is an enormous work, and I think that's why I think it's realistic to leave it for 10 to 12 years, to say it's going to be a process. Some of us may not survive the process, but somebody's got to pick up and carry it forward, so that's part of our training of the core and the training of people to use the material.

DA: Did your province ever . . . was it always focused on prayer book revision, or did it ever consider kind of a Church of England model where you kind of leave the prayer book alone and build up around it alternative services and embellishments to or augmentation to the prayer book? Did you ever, did they ever think about that or was that just not part of the conversation?

KG: I think part of it is that people want a book. You know, you get your prayer book at your confirmation and that's part of it. That's a gift I can give you, so it's all right. But I think that it's the way you word that book and the way you present that book that is really important. How many . . . how much option do you get? What is core and what is not? And our prayer book is very interesting, it does have a whole number of . . . all the paragraphs are numbered. Many of

them are numbered in brackets. And they are optional. Those are optional ones and can be replaced by other words. Now, in many parishes they will just go straight through and use them. In other parishes, they will stop and say, we need to change this service a little bit because it is going to be presented when the school year is opening. How do we make this service useful? To have all the children in school uniforms, and you know, encourage them and start the year in that way. Well, that kind of approach, to say that is a core, but there are ways of feeding material in, and then you could have an extra section where you've got some suggestions of material for that.

DA: That's so interesting.

KG: I think Common Worship does a lot of that; they call it a resource book. It's a Sunday resource book, and you have to build your service on that, but then you need to retrain the clergy to pick that up.

DA: Well, that's right and it raises really interesting issues about . . . you know, in my parish we give our prayer books to our newcomers when we welcome them to the church and to our confirmands after their confirmation, and, you know, the prayer book is . . . it has personal practice resources in there for daily office and our prayer for night time, our Compline. And you know, one argument is if you kind of dislodge the book, then it . . . the resource or the prayer book then becomes just kind of the property of church professionals who are using that to plan services. Whereas our prayer book has both . . . it's for personal use and it's for corporate prayer in public, in a congregation. So, some people are worried, you know, if you move our liturgical life online, as you know, for church professionals to develop services, we lose the gift of the book. And you know, private, personal piety and spiritual practice. Or you know, prayer book liturgy and the words of the prayer book as a way of life and a way of framing our life. And so I think that's really interesting and I think it's interesting that you chose the path about keeping the book as something that's available to everybody.

KG: You see, many people ask and say, "can't we have it online or have it on disks so that we can actually project?" Now, we have a significant percentage of our churches that do not have electricity.

DA: Right, right, or don't have WiFi. Right?

KG: Well, you're right. And that's . . . that's part of it. How do you move with that?

DA: That's so interesting. Well, what about . . . would you just kind of characterize for me, now I would like you, to the extent that you're comfortable, to air your dirty laundry for us about kind of what we're . . . I'm interested about conflict and how you manage conflict and differing opinions that are passionately held. (laughs) Or not! You know, managing conflict both within your leadership group but also out in the wider church that has a stake in what you're doing. And just kind of telling me, what are things that you wish you would have done differently.

KG: Oh, I think that part of it is to make sure that at the core you've got a representative group of people. And to ensure that you don't allow the core group who are driving the process to somehow be manipulated sort of by any one kind of person in it. And that's key. It's absolutely key. So then right at the heart you have these different opinions coming in. And I think that's

key. Secondly is to really start having a range of worship at your conventions. A range of worship where you can actually have different services presented in different ways. To say, “this is what we have got, and this is acceptable.” We had some rows about that at the last Provincial Synod, where they launched the book and I think they launched it badly and I told them so.

DA: What were the mistakes that were made? I want to learn. What were the mistakes that were made in launching new material?

KG: They allowed one person, told one person to plan all the services. And whenever anybody else tried to put input, he said, “no, I’m the Synod liturgist, and I will do it the way that I’ve agreed to do it with the archbishop.” I think the archbishop’s name was used a number times I think without his knowing. But that’s a different story. I think that core needs to be seen to be representative of the range of worship within the church. And if you lose that, then you’re going to have an imbalance of what’s coming out.

DA: Okay, so, Keith, I was asking you about—I’m taking notes as you’re talking—and I was asking you about the you know, mistakes not to make and also how you manage conflict. And so you said about the kind of having a range of worship at our conventions and kind of where we gather so that people have access and that the representative group of people that are leading the renewal process are diverse from the start, so right at the heart you have differing opinions. And you were talking about, kind of, a lesson learned in rolling out new liturgies, where you know, again it was kind of one person that was planning everything and so, the people who were at the heart weren’t diverse in their opinion and in their approaches. So that’s where I lost you after that.

KG: Well, I think that’s where it is, it is to make sure that we have that diversity. And the other side of it I think is, that it’s not an either/or situation, really it’s a both/and. Because if we came to an either/or situation, then we’re going to lose something in the end. It’s going to be a battle and someone’s going to win and someone’s going to lose.

DA: Right.

KG: How does one create space for people to really have a clear framework into which . . . because, I mean, parishes in the same town can have very different approaches. And to try and say you’ve all got to become the same is ridiculous. So I think that’s part of it, is how do you get that balance right, and how do you get that across properly.

DA: Okay. Okay, now tell me about when you argue.

KG: (laughs) Well, we don’t fight. We don’t go to fisticuffs. No one says who will be the troublesome priest.

DA: Yes, yes. (laughs)

KG: I think it’s quite interesting, we had just written a new set of collects. And there was some very intense discussion there as to weddings and things and somewhere or other you’ve just got to actually keep going through it until you’ve got it sorted out. And even then you’d . . . one needs to be very careful. I think one of the things that damages the whole process is if someone takes things away from a meeting and fiddles with it. You know, when we’ve come to a conclusion,

we've come to a conclusion. And that's it. But there are too many fiddlers around, I think, and that's where we get into trouble, when you suddenly have three versions of the same thing going out in different ways. And that's something one needs to be very careful about.

DA: Okay. What . . . if you were, you know, the archbishop of the world, how would you . . . is there anything that you would have done differently, either from your process or the way it started or people at the table or . . . you know, is there anything you would have done differently so far in your pro—how many years are you in your process? When did the archbishop first ask?

KG: I think it's about three years in. Two to three years.

DA: Okay. Okay.

KG: And I would've made sure first of all that the bishops were aware of how much it was going to cost to do it properly. Also to realize that there are a lot of peripheral things that have to happen at the same time.

DA: Like what?

KG: I mean, we're still . . . in particular in our case in translation. To actually say, who's writing, who's taking these people and training them so that they can actually write in the vernacular languages, so that we can actually look at them later. Those kind of things. I think the thing . . . I also think, I mean if I can say that at the moment the International Anglican Liturgical Network is trying to arrange a meeting near Leuven in Belgium for this year. A regional meeting which is not going to be a normal consultation which has now been kind of divorced from being held at the same time, the same venue as Societas. But one of the issues on the table is, we have two issues, one is membership, but the second one is there are so many provinces talking about prayer book revision that can we not have at least a day of discussion on prayer book revision at that meeting. I'll be going, I mean, there's been some emails backwards and forwards, but after this I will actually go back to Lizette and to say, "this is really something we need to talk about." I mean, there's yourselves, there's us, there is New Zealand, they're all—and Canada—they're all in different stages of writing, and I've just heard from Hong Kong because they had a regional meeting up there in November. But they too are talking about, in the Asian provinces, about prayer book revision, how do we go about it. I think there's a discussion there that needs to be held, and I think we could all feed into it from different perspectives in different stages, and let's talk seriously about how we can engage, how we can move forward.

DA: Yeah, how we can help each other. What kind of advice do you have for us?

KG: (laughs) I'm very careful about advice with anybody.

DA: (laughs) We want advice and counsel.

KG: It's like counseling, you know, you don't want to tell the person, "go home and do this."

DA: Yes.

KG: I think it's to get people to engage with the process, and not with the conclusion. I think that's . . . people need to recognize that you're not going to produce a new prayer book in ten years. It's going to be a process, and the process can be enriched by people from all different traditions

actually being together and talking about it and treating each one with the respect that's due. I mean, I'm not a high Anglo-Catholic, but that's fine, I can quite comfortably recognize that you can do it like that, and that's fine, I wouldn't worry too much about it. I'm about to set up a training course for ordinands in worship, and I'm using the Scottish, starting off with the Scottish experience. There, the first year of liturgical studies there is they're given a list of twelve churches to go and observe the worship and reflect upon it, that's all. And then meet for a weekend where they actually talk about their experience, what they've learned. Because most people come to . . . ordinands come to college, to wherever, their seminary, thinking that they have known all about Anglican worship, but have only seen a narrow band of it. Now, you need to actually experience it in other places in different styles and then go on. I think if you can move the Commission around and send people to obvious mismatches to go and experience what's happening and acknowledge. I have a job at the moment as secretary general of the Church Unity Commission, so I go to seven different Synods, I went to seven different Synods last year, and experienced that breadth of worship, which was an exciting experience.

DA: Yeah, just learning.

KG: They announced the hymn in the Lutheran service, the main service, and I stood up to sing and no one else did because they sit to sing. (laughs) So you have to slide back into your seat again quietly.

DA: (laughs) That's right, that's right. Well, what about your hymnal? We also had a resolution asking for a revision of, or a process of revising our hymnal, which we are putting on the shelf until the church makes a decision about our corporate worship and what path it would like to take. Mostly because there isn't any historical precedence in the Episcopal Church of revising a hymnal before a prayer book.

KG: We don't have a hymnal.

DA: You don't have a hymnal? Interesting.

KG: No, we don't have one, we have several.

DA: Okay.

KG: We have several, some use *Ancient and Modern Hymns*, ancient and modern, others use *Songs of Fellowship*. Worship has such a different style and if you start translating hymns, you're into a nightmare.

DA: Yeah, yeah.

KG: There's a parish in Soweto in Johannes . . . in Gauteng, where they announce the hymn number from four different books. We're singing number 275 in the Zulu and 283 in the EC Xhosa and then in Sichuan it's this number. They play the same tune and they all sing in their own language together.

DA: Wow, that's fantastic. I love that.

KG: And you can't print a book like that. And of course it's in the music that we have great differences in style and approach and what people are looking for. There have been lots of suggestions, but I

don't think we will ever come up with a hymn book. But they still may write the Zulu hymn book and they have just published a new copy of it and I don't know many people are buying it and how many people are using it. And some words are in star notation and others in, what do you call it, tonic sol fa. What the difference is, I have no idea. Because my musical ability and musical approach is . . . I have a daughter who once said to me in the sanctuary, "Oh Dad, please, you preach, I'll sing." (laughs)

DA: (laughs) Leave the singing to me.

KG: (laughs) That's right. But I—

DA: What about—oh, go ahead.

KG: I mean, there's . . . I mean, some of the hymn books that I'm coming across actually to go (A) to Disney with my wife, because we've been married 50 years, and (B) to go to the Calvin Institute Worship Symposium in Grand Rapids.

DA: Yeah.

KG: For the fourth time, for the fourth time. And I got some marvelous hymn books from them. But at the same time, I think that when you publish something like that, you're trapping it in a time. How many of these are going to stand the test of time? And again you're back into, if you're projecting, you're projecting. It's going to be changed. I'm also seeing in England I'm going to see John Leach, who was a Baptist, and John is also a liturgist. And he comes from a Baptist background and he's on the Anglican and Liturgical Commission. So he's a marvelous chap to talk to, I'm going to spend the day with him. And hear from him what's happening over there. He wrote a very good book on worship . . . what's it . . .

DA: (laughs) You consult your library.

KG: Yes, it's right here. I don't have an office, I have a desk. *Encountering Vineyard Worship* on what the music is doing in that service, how they use it for a particular moment, and how, and what's lacking once you've done that. Now, musically, worship leaders who picked these songs up and just, "well, that sounds good, I'll put it in there," without any theological understanding of how the flow of worship operates. So I tried to put the way in music.

DA: Yes. (laughs) One of my last questions for you is just about poetry and beauty. Just a personal question, but, I would love you to describe for me a few pieces of the new liturgy created about which you are securely moved, because of their beauty and something that means something to you and proud of.

KG: The part of it I wrote. (laughs)

DA: (laughs) It can be what anybody wrote.

KG: Yeah. Well, it's so recent that we had . . . (audio cuts out)

DA: I'm putting you a little bit on the spot, I didn't tell you I'm asking this question.

KG: I'm very . . . I have a very eclectic kind of approach, and so often I make use of the space, you know, these or other words, and I was asked yesterday for a funeral prayer which I used, and I had to

try to find it quickly. Because it isn't in the prayer book, and yet it fits with so many funerals, so I use it often, and I use a lot of Kennedy's work, Kennedy "Woodbine Willie." They're marvelous as a way of writing, but I don't have it here because my library's not here. It had to stay in the previous parish, and I can't, on faith. Oh, here we are. Somebody's handing me this, where did we start . . . "we give them back to you, oh Lord, who first gave them to us. Because you did not lose them in the giving so we don't lose them in their return." And it's right at the . . . it's part of a funeral service, which has impact on a lot of lives.

DA: Yes.

KG: It's that kind of thing which one finds, and I can't remember who . . . Charles Bent.

DA: Bent.

KG: Brent, Brent, sorry, Brent, I think it is. Charles Brent is one . . . that's not in our book. We haven't got to the funeral part, yet. (laughs)

DA: Yeah, that's your next chunk. That's your next Mount Everest, right?

KG: But some of us are getting so old, we want to get the funeral service done so they can use it when we die. (laughs)

DA: That's right, hurry up. Hope we don't need it for a long time. So my last question for you is about, is there any . . . are there any articles or published pieces about your process or your experience in this first part of revising your prayer book that you think would be beneficial for us?

KG: I don't know, I'd have to look.

DA: Okay.

KG: At the moment it's in very formal minutes, and that sort of thing, but you'll get the book.

DA: Okay, we'll pull something from the book.

KG: Yeah. Grand Rapids, it's a Lutheran, an Anglican Lutheran church in Grand Rapids.

DA: Okay.

KG: And I forgot the guy's name . . . Mike Wernick, Mike Wernick.

DA: Okay.

KG: W-E-R-N-I-C-K. And I'll be with him on the 29th of January before I fly back into London.

DA: Okay. Well, I'm kind of at the end of my questions here, Keith. And I took six pages of notes, so thank you so much, and I just am so interested. I can't wait to see the book and you have a lot of very challenging and life-giving work around this process, and I would imagine it's put you in relationship with some really, truly amazing and faithful people.

KG: It has. Particularly contacts around the world in the Anglican world from the International Anglican Liturgical Network it is now. I'm on the steering committee, there. And also ecumenically, that's been the fascinating part as to how much we borrow from each other and how to read, I mean

I've got a worship resource book that is put out by . . . I got through Calvin. It's an amazing book that one can delve into and find affirmations and things like that, so, it's to train people to say, "get yourself a library and use it." Such services are not just, start at page, you know the first word, and end at the last word and that's how you do it every weekend. Use that form in the book because it's shorter for the prayers. Instead of, saying, someone who's a good intercessor lead the intercessions. When I was in a parish I used to have people finding me on a Tuesday saying, "what's the theme of your sermon for Sunday? Because I'm doing intercessions." And that's . . . Ian Paul and his wife who write . . . Ian edits the growth books, they were in the service one evening, and I didn't know who they were until they came afterwards, and his wife came to me and said, "where is the young lady who led the intercessions? Because I wanted to apologize to her, since I said . . . I understand she's probably gone home now, she didn't stay for coffee." So she said, "I wanted to apologize because I was cross with her right away through your sermon because she was doing her homework." She had an essay that she was correcting until you finished and she got up and led the intercessions, so there were her set intercessions that she had actually prepared. But edit throughout the sermon.

DA: Oh, wow.

KG: Spot on. No, I can't put that in a book. I can aid someone and help them to do it, but that's what I think we need to be doing.

DA: Yes.

KG: Because the one goes with the other.

DA: That's right.

KG: If they need resources but allow them that space to create what is needed for this service, for this sermon, on this night, even if there are 30 people there, that's what I want people to do.

DA: Yes. Well, thank you very, very much, and I'm very excited to share your words with my people, with my tribe, and with the wider church, so thank you so much for being a friend to us and a consultant and a real guide for our work, and I hope to stay in touch with you.

KG: Please do. And I will speak with the steering committee, and if we do get something set up for June or July in England with the people from the Communion who are all involved in prayer book revision, I think that would be a time, you know, a couple of people there would be . . . there would be really a time where we can grapple for a full day.

DA: That's right.

KG: I'm enthused to go back to Lizette and say, "this is something we need to be doing."

DA: That's right, that's right. Well, she's coming to our meeting in March, so I will talk to her about that.

KG: She will know about it by then. (laughs)

DA: That's good, but we can just, we can emphasize it. (laughs)

KG: Great.

DA: All right, well, peace to you, God's peace to you, and thank you for all you're doing, and for our Communion, and thank you so much for supporting our work and our ministry here, we really deeply appreciate you.

KG: Not at all, it's been very good for me and very interesting.

DA: Thank you.

KG: Thank you for inviting me.

DA: Absolutely. Okay, thank you, God's peace.

Interview with Lizette Larson-Miller (1 of 2)

LLM=Lizette Larson-Miller

DA=Devon Anderson

LLM: I teach liturgical studies at Huron University College, which is a college of the University of Western Ontario. Eastern Canada still has almost an English arrangement in that the university, which is about thirty-five thousand students is actually made up of colleges. Huron—it's a "public university"—Huron is an Anglican college and it's actually the founding college of the whole university. There are three Roman Catholic institutions also and the rest are colleges by their field, not by their religious foundation. The colleges are small, it's intended to give students both the intimacy of a tutorial and everything that a big university offers, so we have about eleven hundred students. Embedded within that is what we call the faculty of theology, and the faculty of theology offers an MA, an MDiv, so there's a seminary embedded in it, a Bachelor's of Theology, and what the Canadian Anglicans call a licentiate, which is actually a non-credit, or continuing-ed program for lay people in parishes or for the permanent diaconate. So I do that, I'm also the liturgical officer for the diocese where I'm living right now. We have a new bishop, Linda Nicholls, who is absolutely wonderful, and she's a joy to work with, so that. And then I also do some work for the National Church of Canada, which I'll talk a little bit more about in the second presentation today. I'm born in California, which is how I know a number of people here, and spent time in the diocese of—ordained for the diocese of Los Angeles originally and spent time in the diocese of California, which as you know is not the whole state of California. I think that's sufficient to the day. My PhD is in liturgical studies, I have a double degree, double PhD in liturgical history and sacramental theology from the Graduate Theological Union, MA in liturgical studies from St. John's, Collegeville, Minnesota, and two degrees in music before that because I thought I was going to do music and then changed my mind.

So my first assignment was to talk about the member churches of the Anglican Communion and some of the liturgical renewal. What you have in front of you is an outline, and if you've glanced at it you can see it's quite uneven. I'm not doing every member church in the Anglican Communion. Some of them I'm spending a fair amount of time on, others just a little bit of brief information. And I should say a little bit about why in the world I know anything about this. I'm the just immediate past president of Societas Liturgica, which is the international ecumenical liturgy gathering. I'm actually still on the board because of some problems that arose the past couple years, but I'm also the chair of IALC, International Anglican Liturgical Conference. We just have a brand new webpage up. It's been a lot of work sort of getting IALC into the 21st century and I think we're very, very close. But in that capacity, I have been engaged in some conversations around the Anglican Communion. I suspect looking at the esteemed gathering here that many of you know a lot of this already, and I know your chair Devon and many of you are also doing the survey, the questions for which I saw. And I just have to say thank you for the process that you're doing, I think, you know, looking at what other member churches of the Anglican Communion have been doing, their experiences, what went well, what did not go well, what they might suggest to you is really an essential process, so thank you.

So I'm going to start with the Asian Anglican Liturgical Group. And that is the name they have given to themselves. This is a group that has been forming over the past eight months. It is co-

sponsored by IALC, but it is also regional. We gathered twice, sort of a sequential conference last November, first in Seoul, and then in Hong Kong. I'll put . . . the details are under the Hong Kong conference because that was longer and more of an intense conversation. So first in Seoul we met under the auspices, and that means also financially supported by, the Cathedral of St. Mary the Virgin and St. Nicholas, which is the Anglican cathedral in Seoul, as part of its 125th anniversary. There were three primary presentations: "What Makes a Liturgy Anglican," by the Rev. Dr. John Kater, who is retired I think several times now from CDSP, the graduate theological union, but John also teaches every year for at least half the year at Ming Hua Seminary in Hong Kong. There was a response by Tomas Maddela of St. Andrew's Theological Seminary in Manila. I talked about the future of baptism, ecclesiology, and eschatology, and there was a response by Shintaro Ichihara, of the Japanese Anglican Church, and then an overview of Korean, Japanese, and Filipino liturgical renewal. It was an extraordinary gathering. I was amazed at the numbers of Anglican religious. The cathedral is in a compound, it's right in the heart of Seoul, and if you remember the political news last November, there were massive protests against the president who has now resigned. And that happened right on the doorstep of the cathedral. But it is a compound with the British embassy on one side, and fronts on that main street. And within the compound is a substantial convent, and we stayed at the convent. So it was really interesting. It was a gathering primarily of religious and clergy in the Korean Anglican Church for several really lovely conversations that continued after the three presentations that I've listed here.

The Hong Kong conference, which we move to next, was hosted by the several dioceses of Hong Kong, particularly the diocese of West Kowloon, and by Ming Hua Seminary, so it was a joint sponsorship. And there I'm going to just give an overview of some of the things that are going on in each of the churches that see themselves as part of the Asian Anglican Liturgical Group. So first the Hong Kong province. The liturgical work is being produced in booklet form, which is an interim step for them towards a new prayer book, which they are hoping will come out in 2019. And there's a number of seasonal things, they were particularly quite excited about their work on new Advent liturgical resources. And I think there's some cultural reasons for that. In other words, there's sort of a push back against, it's all Christmas all the time from the end of September. So they were quite excited about that. They've developed a marriage rite, and again this is in a booklet form, which for them is trial use. For a mixed marriage, meaning between a Christian and a non-Christian, which has not been officially observed. They are expanding, and they spent some time talking about the expansion of the funeral service to include rites and actual texts for children. For the first time for them for deaths through suicide and finding resources there in the Roman Catholic Order of Christian Funerals, which in its fifth section has specific prayers for funerals for those who die by suicide. And for non-Christian catechumens—yes, there was a debate, are catechumens Christian, but it's very interesting that there are large numbers of catechumens because if someone has converted to Christianity, it is not acceptable in their culture if their parents are still alive, that they do that kind of rejection. So there's a lot of adults who will wait to be baptized until their parents have died. The ordination service has not so much an overall change, but a shift in elements to be inclusive of family and friends, and they talked for quite a while about the sort of clerical club that happens at ordination liturgies and finally questions directed toward the whole congregation, the invitation to family and friends to be part of the vesting and part of the other individual ritual moments, which for them again is new. And a series of new Eucharist prayers which are being written, not just prefaces,

not just seasonal prefaces but actual Eucharistic prayers, including one I think was really interesting, the hope of including an early Syriac Eucharistic prayer which will link Chinese Anglicanism to the earliest Christian presence in China. So really seeing for them their deep roots which are not solely Western and from colonial mission era. Hong Kong of course is also, the University of Hong Kong, is also the art museum, which is quite small, but it's where all the Nestorian crosses and other statues, remnants of that, are kept, and so that history visually is right there in Hong Kong for them. Revisions to the sanctoral cycle, which seems to be going on all over the Anglican Communion to include more local saints and trying to imagine a cycle based not on the birthday into eternal life, the death date, but somehow attentive to the lunar cycle by which people live their lives in the larger cultures of Hong Kong, so that'll be interesting. There's work on a hymnal with theological texts more in line with Anglicanism, and that was sort of left hanging and I thought, I'm clearly missing something. So when I asked, a lot of the new music in Hong Kong is really coming out of evangelical and Pentecostal churches, and they were concerned about some of the theology expressed in those musical texts. So responding to that. And the initiation rites have been, the work on it thus far, is primarily influenced by the 1991 IALC gathering in Toronto about patterns of initiation. The catechesis for training and cultural recognition of Anglican identity was a really interesting conversation, and probably mentioned it more than once because it comes up more than once, but there's a type of double enculturation, and I'll come back to this. An enculturation into the contemporary cultures and a re-enculturation into Anglican identity. I'll say more about that towards the end. And I mentioned Chun Wai Lam because of his organization. Chun Wai teaches liturgy at Ming Hua, he was actually one of my students in Berkeley and really did a wonderful job of organizing the information and the group that was representing the province and the diocese of Hong Kong.

Second, the Anglican Church of Korea, which produced a prayer book, a new prayer book in 2004, is in the process of being corrected. This is another theme I've heard more than once. In other words, it was done so quickly that it is, from their perspective, riddled with typos and errors, a lot of editorial errors, which actually impact how it is used in some places. So that's a primary focus. As well as expansions to the current texts, and they have decided rather than the supplemental approach to the prayer book that they would like to actually produce a new prayer book in 2020. The issue here of enculturation comes up again, and as I mentioned already this sort of double enculturation, but it's particularly pronounced in the Korean presentations, so Korean Anglicans in reflecting on their own tradition. This is a quote from Nak-Hyon Joo who said, "the issue of enculturation is tricky. Korea is a very Westernized culture. Much of the past cultural heritage is not the focus or the desire to raise up in the liturgy. And much of the past is also a colonial and politically charged past." So in other words, when people say, why aren't you doing more to enculturate the liturgy, their response is, to what culture and to what past is it to be enculturated? So here's that double enculturation: local cultures, and another to shape and retain Anglican identity. So both Hong Kong and Korea saying similar things. Another issue, and this comes--I'll talk a little more about this at the end--related to enculturation, is the localization of globalization. I'll come back to that. Of these many histories for Korean Anglicanism, what provides the tradition? And I think that's what the Chinese of Hong Kong are asking and looking at in that Syriac Eucharistic prayer. When did Anglicanism start for us? When English missionaries came? Or when Christianity came to China? Which is the history? Korean Anglicans also, continuing work on Eucharistic prayers, expanding prefaces

seasonally, writing new prayers, and voicing what a couple other groups said is the hope for a common Asian Eucharistic prayer. When I asked what that might look like, it was a little unclear, but it's interesting that they're thinking across a number of provinces. Proper collects and other resources for particular days of commemoration, and here this goes hand in hand with the expansion of the sanctoral cycle to include local saints. For Korea, as with other Asian communities, the need to address the reality of cremation and the common cultural practice and underlying that sort of to remove the ecclesial message that a cremation is a second class Christian funeral as opposed to a burial. If you--Seoul is a city of ten million--if you've been to Hong Kong you know it's a vertical city—there's not room to bury people nor is that the broader cultural practice, but there's been almost a stigma against it within Christian circles. It's interesting in Seoul, the cathedral which has I think four floors underground, one of them is a beautiful new columbarium which seems to be really an important catechetical event. And it's . . . a lot of the newer columbaria you have a glass front slot, and it is not locked, it's not bolted shut, it's not permanent. So people were constantly going down there and adding flowers within the box in which the urn sat. So cards and engagements and, you know, just some really touching things going on of exchange with that, rather than, what I've seen in North America more is where, once that urn's in there you never see it again and you never engage with it. So I think what I saw in Seoul was really, really effective. The message of civic and church at the death of a Christian must involve, according to them, a way to acknowledge and work with common placement at the funeral homes and the hospitals where people die. So the funeral home is in the hospital. And the crematoria are city owned. So how does the church engage in that? They were particularly fascinated with the order of Christian funerals, which is becoming a fairly standard ecumenical pattern, with its emphasis on processions. How does the stationary nature of funerals change when everything's in one building and it's primarily state owned? The arrival of a 2015 hymnal—so this is Korea, a step ahead of the Hong Kong church—has broadened ecumenical and cultural resources for congregational, liturgical music, and they were quite excited to have that ecumenical breadth. And the Koreans in particular were very proud of their new prayer app and its impact on shaping daily prayer in the calendar, they said, “this means the church is always with each Christian.” And for a really high tech media savvy world like Korea, that makes a lot of sense, you know, people are walking around praying morning prayer with their app. So particularly thanks to Nak-Hyon Joo, who also studied in Berkeley, California, is the sub-dean of the cathedral and works a great deal with liturgy.

The Episcopal Church in the Philippines produced a 2001 prayer book and the current work has been both corrections to the prayer book, so here we go, another one that was written perhaps a little too quickly, as well as reconstituting their liturgy committee. Compared to the energy of the Hong Kong committee and engaged members and the Korean group, the Philippines has struggled, financially, in gathering people together. I'm sure there are some other issues that I did not understand that were sort of a subtext, but it was clear that they were struggling to reform this liturgy committee. Their primary concerns that they shared with us was the need for simpler pew additions of books. They said very few parishes have any books to put in the hands of lay people. Part of this is financial, part of this is literacy, part of this is a gazillion different languages. There's a need for hymnals and music books that can be developed in spite of copyright and other restrictions. In other words, how do we develop music resources in very simple versions that can be put into the hands of lay people where we're not bumping into the

expenses of copyright and other restrictions. So we talked about raising up local composers, and again linguistics is part of the issue, but they had set up sort of a sub-committee of one person who was going to explore probably . . . cultures which are really musically engaged but seems to stop at the door of the church, sadly enough. The hope was of course, shared music resources among different Anglican churches as well as between churches in the Philippines, so maybe as these different . . . if they're not in Korean and not in Chinese, perhaps those issues could be shared. The enculturation issues of course, for liturgical reform, is really a question of, what is Filipino cultural identity. Again, there's so many different cultures and languages. It's interesting they had just three representatives at this gathering in November from the Philippines, and each of them spoke a different language. So on the bus there were . . . on the phone there were three different languages going on. So what happens then is that the common language becomes English for many Filipinos. But, of course, that carries lots of baggage, so there's cultural issues with that. The multiple languages of worship of course puts pressure on liturgical renewal as first and foremost being the work of translation. So one of the things that they're exploring is a proposal to suggest an outline or basic structure of the essential, or if you prefer, immutable elements of liturgy with a secondary list of suggestions of elements that should change from place to place. Of course, this is not new to many of us, but in their thinking it was new. I sort of reminded them of the Anglican document "Down to Earth Worship" which already had that double approach and its clear roots in Sacrosanctum Concilium of Vatican II, the elements which must change and those which do not change. How do you decide that, what goes in the first column, what goes in the second column, and how does that change in each of the cultural groups in the Philippines. One aspect of the both/and part of enculturation is again to develop the sanctoral cycle to include both local saints for each area as well as expand the universal sanctoral understanding of Philippines-wide sanctoral as something that would bind together these different groups. Funeral rites again, and I don't think this is a coincidence that a lot of Anglican member churches are dealing with funerals because it's that meeting point of culture and church, and a lot of them had not been updated in quite a while. Funeral rites were receiving particular attention from the scattered committee members, some of them, two of them quite rural, because of culture and language, but it was interesting, the primary concern was adapting the funeral rites because of climate and geography. The roads often wash out so bodies cannot be moved to the centralized cemeteries. In other words, the coffin can only go as far as they can be carried. So all sorts of other arrangements need to be made for local cemeteries and authorization for lay led burials. Particular thanks to Tomas Maddela who led that group.

The Anglican Church of Japan, Nippon Sei Ko Kai, has a new prayer book as of 2014, but is already at work on the next prayer book. This is a very small church, particularly compared to the Korean church and especially the Hong Kong Church. But it's been very organized and active, and the preparation's moving toward a new prayer book. The groundwork for that has included a careful and challenging look at the complications to liturgical reform brought about by the four different sources of missionary activity. And what they meant by that was the different "churchmanship," for lack of another word, that was carried with those different missionary groups that then continues to affect current theological and liturgical conversations in the revision that's underway now. One of the ongoing issues related to the founding of Anglican churches in Japan and this sort of multiple groundwork is extended communion. So with

different theologies, the attempts to regularize reserved sacramental practices have been difficult. We've got, still have Japanese Anglican churches which do not have the reserved sacrament, and others that have always had it. But it becomes an issue now when there is a growing need for lay led and diaconally led liturgies to have the reserved sacrament. So two different traditions and a new pastoral reality are sort of bumping into each other, so ongoing explorations about extended communion. The first sort of finished or final draft work for this new prayer book has actually dealt with Biblical translations and lectionary issues, which are completely connected, even though they might not always be in our mind, because the different translations have different versification, which affects the lectionary pericopes. So the Biblical translation and lectionary issues go hand in hand, and they've done a great deal of work on that. Effective in June 2016, the order of the rites of initiation were changed, with first communion coming before confirmation. There's been a tremendous amount of work gone into catechesis for first communion, which is now to be used in all parishes. I'm very sorry in the sort of rushing around—it was just yesterday—rushing around yesterday, I did not bring the resource with me, because it's . . . there's beautiful booklets for both parents and children, that they have clearly put a lot of energy and a lot of money and a lot of love into. Particular liturgies for specific events, such as the 2011 earthquake and tsunami, are also an ongoing concern. I just received an email yesterday that John Kato is stepping down as the bishop, and it's been his diocese in which all of this has happened. But, sort of just keeping up with the basics means that they, when they have these disasters unfortunately, there's been a series of them in Japan, they don't have the alternative text, they don't have that set up, so that's what they're hoping for. Both ones that are specific and ones that can be more general for urgent situations. They're doing an updated marriage rite, that's particularly for them, contemporary Japanese language, and the imagery, which I think had to do, from their conversation, with a great deal of gender equality rather than some more traditional Japanese views of women. The secretary of the prayer book revision group concluded by saying there were six particular foci that is really guiding prayer book revision. First, to take into consideration the five marks of mission, second to expand lay led liturgies—sorry—third to develop a more coherent initiation theology, fourth to respond to contemporary issues, fifth to recognize the ecumenical reality where Christians are a small minority, and this is particularly cooperation between Roman Catholic, Lutheran, and Anglican. And lastly to take into consideration the Asian perspective and some hope for the common Asian Anglican prayers. And with thanks to Shintaro Ichihara, who is that secretary.

In addition to those presentations, there was talk about those who were not at the table. The Church in Southeast Asia and their hoping in the next gathering that more will be included. I had a phone conversation with the steering committee of IALC around the world last week too, and it came up in that conversation. This includes Singapore, West Malaysia, dependent deaneries, and it was interesting to hear a little bit about what was going on there, too. Singapore includes the deanery of Nepal, and they had really large numbers of baptisms and confirmations in December, January, and February, of just the past few months. Thailand has seen a number of new church plants and both movements said they are really in need of accurately translated liturgical materials, because somebody's doing it in their living room on their computer. And also culturally sensitive materials was their second emphasis. So we hope the next time the Asian Anglican liturgy group gathers that these other voices will be heard. Devon, what time would you like me to go to? Keep going?

DA: Yeah.

LLM: Okay. Good. I can do that, just throw something this way.

DA: Yeah. Okay.

LLM: Alright, moving to a different part of the world, the Anglican Church New Zealand and Polynesia. Again, probably a lot of this is known. The prayer book, which is famous, 1989. A lot of work went into comparing the final updates on liturgical renewal for New Zealand in time for the 2009 hosting of IALC in Auckland, they were sort of rushing to get things ready for that meeting. And then there was another sort of round or flurry of work post-2012. None of these are actually at the moment intended to be parts of a new prayer book, but rather supplemental to the existing prayer book. There's an updated revised common lectionary along with collects, which is actually numbered. The pagination are supplemental pages that are stuck into the existing prayer book, so they actually have those page numbers. There's rewriting of collects to have consistent endings, which member of the Trinity are we praying to and therefore who ends up at the end. It's another one of those very quick things that you maybe need to go back to. Those were partially published in 2000 and continue. Working on a common certificate of baptism, which is really interesting, that would be a . . . this person was baptized in the name of the Trinity and in water and will be same form between Roman Catholic and Anglicans. A new 2012 resource, for them new, for the Easter cycle titled "From Ashes to Fire" and the CLLC, the Common Life Liturgical Commission, from 2014 to 2016 works on, it's ongoing, a proper collect project. Translating Eucharistic liturgies into Hindi, Fijian, Tongan, and Samoan. Developing a complete prayer book online, and apparently it's more than half done now. The revision of initiation rites with an adoption of the US theological statement about baptism: "Holy Baptism is full initiation by water and the Holy Spirit." Which means then they had to do something with confirmation. So they say a setting aside of confirmation. What is added is liturgy for the laying on of hands for affirmation, renewal, and reception, which is in their words is not confirmation, is pastoral, is repeatable, could be either a return or a welcome, is not a rite of education, is hand-laying and optional anointing, and is an Episcopal rite. Also, the development of proper prayers, rites, and resources for the 2014 bicentenary, also of Anzac and World War I observations, particularly last year. And the focus on returning to authorized services, setting aside experimental liturgies. It's interesting, that could mean one of two things depending on who you're talking to, does indeed mean a couple things. It could mean that what was once experimental is now official, so we don't need that, but it also seems to me a tightening of what is allowed. Optional forms of liturgies of the word and blessings for those entering into civil marriage. So a civil marriage celebrated and then followed by a church blessing. This is New Zealand and Polynesia.

The Anglican Church of Australia, since the publication of the 1995 prayer book, liturgical renewal has continued by expanding the repertoire of the liturgies and options as additions to the prayer book, again not so much a new prayer book, but additions. The liturgy commission, which was reordered in 2001, so it's been underway for 16 years now, liturgical resources for Lent, Holy Week, and Easter, particularly the Triduum, for baptism, including alternative baptismal services. How does a baptismal service sound different, feel different, look different, be different in morning and evening prayer? Liturgical resources for Holy Communion,

particularly with children. Resources for second order and for particular occasions, Eucharistic prayers for particular occasions. So again, not just a variable preface, but a prayer with a particular focus. A set of Holy Communion third order where the themes are drawn from the prophet Joel. A lot of liturgical resources with environmental themes, including lament for drought, deforestation, flood. Resources around the theme of food which really comes under that title. Resources around the theme of stewardship of creation, again quite extensive, some general, some specific. Occasional prayers that were not there prior to this, parish events, reconciliation, election—national elections they mean, or local elections—caregivers, missionaries, aboriginal Christians, prayer for an end to violence against women. Several things in that category. And liturgical resources for various pastoral situations, blessing of a civil marriage, but actually an extensive section on prayers after sexual abuse. Liturgical resources for the Anzac centenary as I mentioned, pattern of scripture readings, office and Eucharistic lectionaries and the differences between the lectionaries, the older Australian and the newer Australian. Guidelines for clergy and musicians, and this is related to one of the bullet points above, the emergence of advice on private confessions related to child sexual abuse. There's a number of cases which have come to light in the last decade, really.

And now for something completely different, Europe. Now, I know including a category of European Anglicans technically makes no sense because there is no such thing, right? There are parishes and communities of the dioceses in Europe, which is Church of England, and parishes and communities of the Convocation of Episcopal Churches in Europe, which is the US. But I've included them here because I think there are some very interesting things happening. The communities are often composed of a distinctly minority group. In other words, their flavor of Christianity is not the majority. And that results in some interesting qualities. Particularly in the diocese of Europe parishes, the identity as Anglicans is clearer than US and certainly in Canada. Again and again, and I spent time running through a number of these different communities in the past couple years—we are not Roman Catholics, we are not Protestants, we are Anglicans. And that's something I don't hear much in Canada, maybe you hear it more here. Ecumenism is an essential in European-Anglican circles, and it is in ecumenism, in many places, specifically linked to both the differences and similarities with Roman Catholicism, or in some other geographical centers with old Catholics. The worshipping communities are multicultural, multilingual, and multid denominational. So it may seem like these pieces don't fit together, but oddly enough they do. So the identity on the ground is almost of post-denominationalism, which is part of the expression of "we are not Roman Catholics, we not Protestants, we are Anglicans." This is what Anglicans are. The interest in Anglican liturgy has risen immensely since the Anglican evensong in St. Peter's this month. It's made a huge effect, as well as the other evensong that didn't get advertised in North America, and that was the Duomo in Florence. So for the first time in history that we know of, Anglican evensong was sung by the choir of Merton College Oxford at St. Peter's in the Vatican. And the same thing in Florence. The presence of official prayer books for the Episcopal churches, in particular, and their translations, their very fluid translations, and here I think the Italian, the Spain-Spanish, French, and German, as well as the unofficial, Dutch and others, really kind of changes the liturgical boundaries, so it brings us back to the multicultural, multilingual, multid denominational as one of the ways that people say, "we're Anglican." One of the things I . . . was interesting, just an example, last month I was at the parish of St. Mary and St. Martha in Leuven in Belgium, and . . . meets in a Roman Catholic

parish, and there's a tree carving right next to where we sit, and the tree has slots carved into it, and each slot holds a Bible in a different translation. So depending on who's there, the first reading, you can take—if you're the lector, and you're just sort of pointed out when you walk in, you find the Bible that is your language, carry it up and read from there. It's really interesting. One of the things that I'm doing this summer coming in Leuven for IALC is to acknowledge that Anglicans in Europe are among . . . live in the midst of the worst refugee crisis ever known as well as untold opportunities for Muslim and Christian interfaith prayers, it's going to be . . . one part of our gathering in Leuven for IALC is to learn from European Anglicans. What the rituals are, what the liturgies are, and what they're doing. So we just have been gathering that material, just have begun this past month.

England. Sometimes it's good to go back away. Especially in a very long process that's been meticulously documented when it comes to liturgical renewal in England. You know really this goes back to the 1928 English prayer book, well, you could go back to the Oxford and Cambridge movements, you could just keep going back. The English, the option of the continental liturgy movement in projects all the way back to the parish communion movement at the beginning of the 20th century. There's just been an almost unbroken evolution that have led to two experimental or temporary resource books and have led to the services and resources that comprise common worship, and now I'm quoting from their own documents, "represent the latest stage of a process of liturgical revision, they were originally drafted by the liturgical commission, then the materials passed on to the house of bishops, which amends the material, there's a representative at General Synod," and you know this, but I found it really helpful to go back and read to begin, forms of services that were alternative to equivalents in the Book of Common Prayer were debated by Synod and revised by synodical committee in the light of comments made by synod members in the wider public. The house of bishops then reconsidered them, put them into their final form and submitted them to the General Synod for final approval as authorized services. But additional material, so alternative and additional are two different categories, additional material which had no equivalent in the Book of Common Prayer, was debated by the General Synod and then put in its final form and commended by the house of bishops. You notice how one is a much more conflicts process than the other. The sixteen volumes that comprise Common Worship, what they call a family of liturgical books, and its ancillary publications continue. The current experimental volume, if you will, 2015, is on accessible baptismal texts. And one of the questions that Chris Irvine of Canterbury Cathedral asked last week is, how do we talk about how is the complexity a mystery, and the evocative and symbolic language of liturgy and Scripture, how does that become accessible? And just one example there, the introduction to the sacrament of baptism in this 2015 volume, "our Lord Jesus Christ has told us that to enter the kingdom of Heaven we must be born again of water and spirit and has given us baptism as the sign and seal of this new birth. Here we are washed by the Holy Spirit and made clean, here we are clothed with Christ, dying to sin that we may live his risen life. As children of God we have a new dignity, and God calls us to fullness of life." Is that accessible? It doesn't seem dumbing down, but that is the debate that's going on in a number of circles right now, along with a few other debates occupying the Church of England in liturgical theology and liturgical practice. Another issue that I'm very conscious of because of working in Canada at the moment, is the double strand of liturgical books. In other words, the very different expressions of theology between the 1662 prayer book in its particularity, and

Common Worship, which of course is a product of the ecumenical liturgical movement, would seem to propose a ritually divided church, and so this is me asking them, rather than them volunteering, “so, does this propose a ritually divided church?” What was interesting was one of the things that they had highlighted was, the Daily Office is often in both forms in parishes and cathedrals in particular, and in many cathedrals morning prayer is used through common prayer, and evensong, of course, 1662 BCP. So there’s a whole generation now primarily shaped by Common Worship. But in spite of that, and perhaps because of the centrality of cathedrals and because they are an awful lot closer together than cathedrals are in North America, along with, as I’m sure you are aware, their startling increase in numbers of attendance and baptisms at cathedrals, the sort of very presence of the BCP and Common Worship really keeps both present and practiced better than in other member churches in the Communion. A crucial role the cathedrals are playing in holding together two different liturgical and sometimes theological presentations.

The Church of Ireland, new prayer book in 2004. It was meant to, in their own words, both preserve services of the church handed down through the centuries, and create alternative contemporary language services. Since then it’s been updated and in online versions of several services that had been the focus of liturgical renewal supplementing that 2004 prayer book. And a number of translations from English to Gaelic, that is the word that they use, Gaelic, not Celtic. The primary foci. The two marriage services, traditional and contemporary languages received several changes in 2009, a hymnal supplement was approved in 2015, a compendium of different expressions of worship was gathered together in 2015, and what this means is really everything from messy church to new monasticism, so it’s quite a broad collection. Proper prayers and resources developed for the centenary observances of World War I in the Easter, I put uprising, but it’s actually Easter Rising in their language, of 1916. A Eucharistic prayer developed for gatherings primarily composed of children, schools in mind here, and here we go, in common with their Korean neighbors, an easy app for accessing daily prayer is in the works. And all of these again are supplements and translations, not at least outwardly expressed as the bones of a new prayer book.

In the Church in Wales, it’s a two volume Book of Common Prayer, one in English, one volume in English, one in Welsh, 1984. All sorts of supplements continue. For example, an order for Christian funerals, which picks up the ecumenical turn or return to the three primary funeral liturgies, an alternative ordinal order, revised marriage rites that contain additional texts in 2013. And it’s interesting that here they went back to their own traditional Welsh prayers and started to include those, so there’s a sort of fundamental enculturation going on there. Bilingual booklets produced for seasons, and this was done by ordinands. Gosh, I wish I’d thought of that. They’re getting credit for this. An interesting 2015 collection of prayers for a child which is everything for prayers of thanksgiving for adoption, prayers for children being sent off to school, just all sorts of different categories within the same collection. And of course, background theological work continuing on same-sex partnerships as well as what’s probably quite an issue for the Church in Wales of confirmation as admission to communion.

In the church in the province of Southern Africa, which I know I think Devon’s had a chance to talk to Keith Griffiths, who I’m quoting here, so I won’t spend a lot of time on this, you can read this yourself. They are moving towards, begun in 2014, a Prayer Book for Southern Africa Today,

which is what they're called their new work, but I was really . . . going back to the 1989 prayer book, I was really touched by what I had forgotten, is one of the most thoughtful general prefaces I've read. Developed at the same time as political and humanitarian crises in their country, the committee asked if liturgical revision was an offensive luxury at such a time as this. "The answer is an emphatic 'no,' because the church's worship of God and prayer and sacrament is a priority in every circumstance and very particularly in times of crisis and change." Isn't that amazing? I mean, to think what they have gone through and to put that out there. It's very thoughtful. Bruce Jenneker is now heading the liturgical renewal consultation. Keith Griffiths has been part of it for a very long time. One of the things that I had a conversation with about Keith Griffiths was, I said, what do you think would be the most important thing last week. He's quite taken, again, with the sanctoral cycle, and the tension, the healthy tension, between universality and local theology and issues. He said, "we work with ten different nations, and what saints are shared that bind the province together but how also are local and often immediately connected saints, connected to people both presented." And it was . . . we had a very interesting conversation about this living example of what's known as tribal versus Catholic, which was very much in the air of liturgical scholarship. I think of Katherine McCunya's article of almost two decades ago now, of the constant tension between tribal and Catholic or local and universal. Also, the same thing with a recent publication on Easter which of course has to come out in multiple languages and then changes some of the nuances of theology because they're not literal translations, they're dynamic equivalents. But its primarily a common teaching on the great fifty days.

The church of the province of West Africa may surprise you, why in the world I included it there. It's interesting, the province is seventeen dioceses in eight countries. The province is mixed in its relationships with Gafton as much of Africa is. Some of the dioceses ordain women, some remain adamantly in communion with the US Episcopal Church, Liberia in case. Cameroon, bilingual, centered in Douala without stations of Bafoussam. One issue, interesting in the Cameroon gathering, was the church declaring that it was at war, it will fight against Boko Haram and not allow anyone to use the church to hide to join groups which are terrorizing others. I include it for two reasons. I'm on my way to Cameroon in ten days, my daughter is in the Peace Corps in Cameroon, along with all the Peace Corps kids, they are increasingly being pulled south for their own protection as Boko Haram sweeps from Nigeria across northern Cameroon. But I think it's a really important reminder that some of the things we deal with in North America are so different. That the Anglican Church with a lot of divisions right now, it's been in the news recently, an impoverished church, without resources, borrowing a few helpful texts and translating, knowing being Christian is a matter of life or death. And seeing its own church used as a hiding place for terrorists. And, you know, we say, oh, well that's such harsh language to come out: we're at war with terrorism. But the church is being used, so it's not particularly about liturgical renewal, but about the life of a liturgical church.

How might I summarize some of these brief presentations? A lot of it is about supplementing existing prayer books more than it is about preparations for new prayer books, which is probably closer to the mark on your immediate concerns. Several categories that just . . . I've already mentioned and I'll just summarize here. Where there are limited resources for liturgical developments, texts and follow-up take longer. And that means committees change and the

trajectory can get lost. Where things need to be in multiple languages, everything gets a lot more complicated. Where there are first revisions and feedback, there is often not a process that allows comparison, or a helpful sense, if you will, of the *sensus fidelium*. So, what is intended to be broad-based consultation doesn't always carry through. And, of course, budget constraints often put liturgical commissions and liturgical renewal at the top of the expendable list. Second, what came out of a lot of my conversations is theology. How are new rites presented? What is the catechesis? Does the committee or the committees understand the need to link these liturgical ritual changes to theology, to ritual, to culture, and above all that they have some kind of systematic integrity. One thing is the lack of theological introduction to *praenotanda*, which is so evident in the 1979 Book of Common Prayer in the United States. Rubrics are not the same as theology. How do we do theology in both poetry and prose? Third, culture. The profound differences in some of the cases above that I was just presenting to and the upcoming conversation for Canada. The differences between first-world church issues of language updates, inclusivity, linguistic concerns and people concerns, and many options that are not shared by all the member churches. Therefore, some of the ongoing work is very different. Some of these are financial, some are cultural, some are linguistic, some are theological, and even the ease of access to internet resources matters. Fourth, the multicultural reality, of course related to the cultural context, but what about the minority religious status that makes a difference either ecumenically or interfaith, within their context? And the necessary focus again for member churches on issuing every revision in multiple languages, which means multiculturally. And fifth, enculturation. The issue of enculturation versus globalization, articulated particularly in the Asian Anglican conversation is complex. It's not this or that. There is enculturation from colonialism. The difference is in how the faith community worshipping members actually understood themselves to be rooted in prayer shaped by that colonialism. It was particularly evident in Hong Kong, where older Anglicans said, don't change the English language, even though it's my second language. Because this is the identity of what it is to be Anglican in Hong Kong in a minority religion in this world. That's a type of enculturation. There is anti-enculturation from a materialistic and consumerist culture, the Korean Church said, we don't want to be enculturated into this. There is anti-enculturation based on the theology of time. In other words, it's not just a spatial enculturation, but also a temporal enculturation. The culture has no historical rooting, tradition is important because it roots us not just spatially but temporally through the centuries. Again, the Asian interest in the Syriac Eucharistic prayer with its deep links in China. There is a desire among many member churches that I talked with to be global, to be part of a global church, which is a primary form of identification ritually and liturgically, against many of the free church traditions. Pentecostals, evangelistic groups in some of these places. And then there is "glocalization," both against and for. The rising problem of identity versus this phenomenon. Globalization is always also localization, because most of us live in a local context which is shaped globally through firsthand experience as well as access to constant global information. So, the same things are going on in places where there is an in access, where there is this access, so that local practice can be completely unanchored from actual place, culture, and people. I'm going to go design a liturgy, and I'm going to draw one thing from each continent because I can. It's all online. So, the umbrella of enculturation can take many different forms.

Interview with Lizette Larson-Miller (2 of 2)

LLM=Lizette Larson-Miller

DK=Drew Keane

DA=Devon Anderson

SCLM=Standing Commission on Liturgy and Music

DK: Well, good evening, it's good to see you again.

LLM: Thank you.

DA: Do you have handouts?

LLM: Yes, I do, I have three. And they'll come sequentially.

DA: Okay, I'll deal with that.

LLM: One.

(time skip)

DA: All right, it's starting.

DK: So as you know, the Standing Commission on Liturgy and Music is doing a series of interviews with people across the Anglican Communion who have been involved with liturgical renewal in their provinces, and you're here to talk with us about the Church of Canada, so we'd like to hear your story.

LLM: Great. So you have a handout coming around that's titled "Liturgical Renewal in the Anglican Church of Canada." There's a couple ancillary handouts that will come, one is just in case somebody needs a little primer on the Eucharistic prayer in the BCP. That would be *the* BCP. And then one that will come a little bit later in the conversation on the last topic. Somebody asked me this afternoon sometime how different—oh, I think maybe they actually worded it, the Canadian church is pretty much like the U.S. church, isn't it? And I said, no. And I think one of the interesting things about eastern Canada, I'm really at the western edge of eastern Canada, which is the dominion of Canada, which is celebrating its 150th anniversary, is . . . one of the surprises was how beholden it is and how frequently it looks to the Church of England for its resources and its ethos. I was sitting at morning prayer on Tuesday morning with the students, and of course they're all on a rota, and so you hear all the different voices. And it was really interesting to hear the first reading at morning prayer read by a student from Glasgow with a thick Scottish accent, and the second one from a student from Liverpool, with a (laughs) . . . and it was just an interesting reminder of . . . that's fairly frequent, a lot of the students actually have parents from England or direct connections, but also the sort of identity crosses over into that.

So I'm going to start here just a little bit differently than I did with the round the world trip that we did a few hours ago by asking you, having been in the midst of a lot of teaching this week, imagine you are training for ordination in the Anglican Church of Canada. And one of the things that has struck me is the first thing you will have to learn are three completely different

Eucharistic rites. So not variations, Rite I and Rite II, but three completely different rites. So there is the Book of Common Prayer, the official prayer book of Canada, it's 1962, it's . . . historically the Canadians say the 1662 prayer book was understood to be sufficient for what was known as the Church of England in Canada, and that was its official name until 1955. And then in 1922 there was a new prayer book without much change, and Clarke said of that one and actually says almost the same thing about 1662, "to some observers, the new book will seem an opportunity missed. And a perpetuation of features of the 1662 book which the 20th century with its fuller liturgical knowledge might rightly wish to change." But the eventual Canadian Book of Common Prayer, the 1962 version actually has more options than 1662, so that's different, including a Eucharistic prayer which Paul Gibson says "begins on a doxological note and includes a memorial as well as a cautious epiclesis." Well, I would say "cautious" being the primary word there. Looking at the 1962 Eucharistic prayer now, in light of the extensive Anglican liturgical reforms around the globe in the second half of the 20th century, in particularly in the 21st century, most of us see an unreformed reformed prayer. If you don't know what that looks like, the students have been using this—it's very sloppy—but there is—I know a lot of you don't need this but I'll just pass around a few. If you're wondering, what in the world does that actually look like, this is sort of a cut and paste job that just gives you a sense of how very different that is. So ordinands must learn this, of course. They need to know its ethos and its pattern, and above all, the Eucharistic theology that's represented by that, because this is still used in many, many, many parishes. But in addition to learning that, they also have to know what is affectionately called the "BCP Lite," which is the BAS-ified, Book of Alternative Services version of the BCP, which tries to bring the theology of a BAS structure while retaining the BCP language, so it's honestly named the Holy Eucharist, a form in the language of the Book of Common Prayer 1962. But it's not just about the words, and I was thinking of a couple things that Juan brought up earlier, it's not just about the words. Because before that liturgy is laid out in the Book of Alternative Services, there's a crucial rubric that makes all the difference in the world, and the rubric says, "the celebrant should pick up and hold the bread and cup at appropriate points in the institution narrative, but the bread should be broken after the Lord's Prayer," which of course in the traditional BCP language, what you have in the middle of the Eucharistic prayer in the rubrics on the side, "take eat, this is my body which is given for you, do this in remembrance to me," and here, "he" to lay his hands upon all the bread, here he is to take the cup into his hand but also before that to break the bread in the middle of the Eucharistic prayer, or at least that part of the Eucharistic prayer. Because again, as you probably are aware, and if you want to look at the copy there's some more up here, it's a very unusual prayer by our modern standards. In addition in the BAS, unlike the BCP, the sermon actually follows the Gospel, which is followed by the creed on festal days, and the prayers of the people follow the creed. So it's not just words, it's structure. But of course, the BCP retains the old catechetical. Liturgy is a classroom, "Our Father who art in Heaven," you say "Our Father who art in Heaven."

SCLM: Our Father who art in Heaven.

LLM: "Hallowed be thy name."

SCLM: Hallowed be thy name.

LLM: This comes right from a time when you are teaching people in their own vernacular language, these prayers, built right in. Very different. The two Eucharistic prayers in the BAS-ified version of the BCP actually follow the West Syrian anaphoral structure, which most of us are familiar with. “The Lamb of God” may be used as a fraction anthem as opposed to the communion anthem, the Book of Common Prayer. And a dismissal is actually added to the optional blessing. So in other words, the second version that ordinands must learn probably sounds a lot like Rite I in the United States BCP. But there’s a third pattern. There’s BAS with its six Eucharistic prayer options and some other ones now online, a greatly abbreviated gathering in dismissal rites, heavy borrowing from the 1979 BCP, scanty rubrics, multiple editorial errors, lots of words, not much in the way of instructions. The joke is, it’s a good thing it’s not called the Common Book of Alternative Services, because there’s not much in common. There’s those who have the secret Gnosticism, and those who have the book. So three Eucharistic rites to learn, one of the great insights working in Canada, I’ve just been stunned, is the complete lack of catechesis for many parish priests in the 1980s, poor liturgical teaching in a number of the seminaries, not all, resulting in continued confusion, so that really what’s going on is there seems to be a common fourth Eucharistic rite, which is the BAS, the BCP, and multiple online trends with the ethos, the theology, the ritual, and the patterns completely mixed up one with another. And the result is pretty chaotic in a lot of parishes. It’s been very interesting experience in trying to work with this. Paul Gibson says of this, “a lack of liturgical knowledge and skill among those responsible for worship planning results in the greatest threat to uniformity, not being artistic creativity or importation of material from other sources, but innocence of a sense of liturgical shape.”

Member of SCLM: What a wonderful phrase.

LLM: “Innocence of a sense of liturgical shape.” And I might add what people do with their bodies has been a very interesting series of observations. And I think here’s really a good starting place for the Anglican Church of Canada in its liturgical reform because it is extensive, it is well-intentioned, it is ongoing, and it is poorly budgeted. So, I suspect you have heard a number of the things going on in Canada. There’s a few things that are . . . I’m not talking about here. I’m not talking about same-sex blessings or same-sex marriage, you know it’s taken a lot of energy and I’m sure you all know the stories of the mechanics of voting at the Synod. So I want to talk about a few other things that you may not have heard of. Canada is a very large country with few people and even fewer trained liturgists. Canada has a worship desk, and while the future of this is a bit uncertain and its occupant is currently on sabbatical for four months, Eileen Scully has been the point person for the office of Faith, Worship, and Ministry. Many dioceses still have a diocesan liturgical officer. I’m one of them. But as with any member church, there is an inconsistency with the teaching and oversight of liturgy through the bishop’s offices from place to place. The centrality of discussing and returning to what’s known as “Principles for the Revision of Texts,” which is in turn heavily beholden to IALC work, really is at the heart, or is supposed to be at the heart of a lot of liturgical renewal work. I think the IALC Canadian link is because there were a number of Canadians who were actually paid to coordinate IALC. The Anglican Church of Canada actually footed the bill for a lot of the International Anglican Liturgical Conferences for quite a while. This is a quote from “Principles for the Revision of Texts”: “Principles for the revision of texts emerge from reflection on the church’s experience of worship, through the ages and across culture, and from an engagement with Scripture and the

call of discipleship. It takes place in communion with the church in every age and in all places in the world. In order to work on revision, we have to ask some fundamental questions about who we are called to be as the Body of Christ and what the gifts and tasks of Christian worship are about. Liturgy at its heart, *laeturgia*, a public work voluntarily taken on by the few for the common good of all”—please note the correct definition of the word *laeturgia*—“and so Christian liturgy serves God’s good purposes for us and for all of creation.” So what a lovely sense, you know, that we don’t just go off and—

Member of SCLM: Is that Paul’s? Paul Gibson?

LLM: It’s a committee, but I’m thinking the actual pen was held in the hand of Paul. So in 2010, emerging, this sort of guideline emerging from the ongoing General Synod conversation about transitions in the Anglican Church of Canada really, I think, tries to keep rerouting, tries to keep bringing back whatever conversations are going on and whatever products of those conversations are emerging in liturgical renewal. So, as with a lot of churches we looked briefly at earlier, and Sam Dessórdi giving us insight into the changes in prayer books in Brazil, there are many supplementary texts which have been created and presented, all are, almost all are online for accessibility, and they’re actually online because of a huge lack of funding. Some of these resources went through a trial use, being tried in select parishes, being open to a broader field, then reevaluated, retooled, published online through the national office but juried by the liturgical task force developed in 2010, often together with earlier publications. And there has not been a consistent time frame. This is going to be in trial use for one year, for three years, until we remember that it’s still out there and we haven’t dealt with it. There’s a number of different schemes going on as far as timelines. So, some examples. The 2001 supplement to the BAS, which is of course understood to be a supplement already to the Book of Common Prayer, contains three additional Eucharistic prayers and they have a particular thematic focus. They have their new musical settings, also. Two examples of liturgies of the word, compline or night prayer, and ancillary texts including some hymn suggestions. Now, the Services of the Word were quite necessary because of the plethora of parishes, missions, chapels of ease, which do not have a priest, and the common pattern of seminarians doing summer placement. So often in their second summer, some in their third summer, for different reasons, are sent to one of these summer parishes. A lot of them are holiday communities, so the parish isn’t open during the year, it’s, you know, under ten feet of snow. Or it’s on a beach location or it’s in a national park or something like that. And the seminarians hold that down the fort almost singlehandedly with very little training. And some very unusual liturgical experiments come out of that. So, these liturgies of the Word in their different shapings were intended to address that. Interesting stories come back from those summer events. Another example, 2007 revised sanctoral, so we’ve seen this again and again. *For All The Saints*, intended to balance the universal and the local as well as expand the cultural names, the cultural faces, the cultural experiences. Again, very much like Sam Dessórdi was telling us.

In 2016, there was a flurry of trial texts that emerged. Morning and evening prayer in a sort of hybrid cathedral and monastic style. So BCP clearly has the sort of particularity of Anglican office which is quite monastic. BAS has some options but is still fairly monastic. 2016, an interesting sort of hybridity between cathedral and monastic style that comes with seasonal prayers, additional collects and sentences for the seasons, and in addition the proper prayer over the

gifts and the post communion prayer. So it's very common in Canada that there is actually a prayer over the gifts. And that's a proper prayer appointed for each Sunday and often most of the feasts, and also the post communion prayer has several options, probably the most common is to use the proper post communion prayer for that Sunday or that feast. There is also a trial-use Psalter with appointed psalms for chanting and inclusive language which is not just human-human but also extended to God, which acknowledges the presence of many such psalters already, and actually the Saint Helena psalter is fairly widely used as a common option.

There's a supplement to the hymnal, *Common Praise*, pretty much completed in 2015 and I think there's some publishing opportunities perhaps for that, and again their work has been severely curtailed by budget. And it's interesting, there's a number of bishops who have gotten quite directive about using only official music resources at the same time, so the supplement will, hopefully when it is published, that will help. I think the . . . I think what's going on from bishops' offices and diocesan offices is . . . is a real acknowledgement of how much theology is sung. And that it is very important that we not just pay attention to the texts of collects, but we also pay attention to the music that is sung and how that shapes people's understandings of particular rites. I work in a diocese, for example, where only approved music may be used.

Online resources are found in three different places on the webpage, it's a little confusing to some, I think it's actually confusing to just about everybody, as well as mixed with a series of essays on why we should do these things, which is really good. The overall sense, though, is it's a little hard to separate the actual rites from the background information on them. I think some of the things on the website, these newer liturgical resources, are Nouwen (enunciation unclear), and you can access those, just go to Anglican Church of Canada, and look under three different places. And I think particularly the ones that are barred from the US are Nouwen (enunciation unclear). A couple EOW now, the really stellar alternative confession in the EOW 1 has just made its way into one of these newer morning prayers, for example. But also a number of elements borrowed from *Common Worship*, and a third category is fairly idiosyncratic, we're not sure where they're borrowed from. One large project that you may very well be aware of, but I think it's worth mentioning, is the project called "Making Disciples: the Catechumenate in the Anglican Church." It's an unusual project, unusual in shape, that developed from John Hills' book of the same name, *Making Disciples*, and it's coordinated by John. And there's a small task force of Canadian Anglicans working with John to develop three different things. So it's written, but it's constantly being updated. First, the rationale, why do we need a catechumenate, why would we need a catechumenate. The explanations, this is what it has been, this is what it is, this is what it could be, and the liturgical resources. And there's a pretty substantial, considering these are small numbers, there's a pretty considerable buy-in of Canadian Anglicans involved with NAAC. Now, NAAC just—North American Association for the Catechumenate—so the North American form on the catechumenate died Roman Catholic, then became ecumenical, pretty much gone under. NAAC is the ecumenical gathering, I think actually perhaps begun by American Lutherans and now quite ecumenical. I went—I spoke at their conference last June in Albuquerque. It was a fantastic conference, absolutely fantastic. But Canadian Anglicans are quite heavily involved with that, so the "Making Disciples" has a direct link to NAAC. And there are a number of functioning catechumenal projects, there are a number of functioning catechumenates in parishes, mostly gathered around Toronto. What's good about it, there's

great ideas and good theology, but it's presented in such a mixed manner that separating the musings about the catechumenate from the rites themselves is a bit complex. What's really good about it in its most recent update is that it represents both the reality that liturgy does not stand alone, but is always woven together with catechetics, with issues of hospitality, and it's also welcoming Anglicans home, which of course they're not catechumens because they're baptized, but also making new Christians. It's about mission, it's about evangelization, and if I had to guess, I think it's about to take off again. I think it's gone through several cycles and I think this will become much more common. I'm teaching one of the licentiate, the non-credit classes on rites of initiation in the catechumenate in May, and there's been a lot of people signing up, so I think there's things going on on the parish level. Then of course one last point in this sort of category of what's been going on since . . . as supplements to the BAS itself, is the ongoing work of translating all the liturgical resources into French--Canada is officially a bilingual country--with adaptations, not just translations for French-speaking Anglicans, and that continues. Of course, the primary resources have been bilingual for years, the supplemental material moves at a slower pace, and sometimes unofficially. I was mentioning to Devon that having Sam Dessórdi talking to us by face and audio and having another voice in the background and him having to translate from Portuguese to English and back again was an absolutely perfect example of what I was talking about in the earlier talk of how much more work it is to do things multilingually. It takes a long time, it takes a lot of back and forth, it takes a lot of down time as somebody else is translating and figuring out the right words. And so the French-English situation is one part of that. So that's a little bit about some of the things that are going on right now.

The next story was sort of prefaced by Devon's comments earlier, and that's the legacy of Anglican-indigenous relations and liturgical hope. I actually asked someone, statistically, because I had no idea about numbers, what percentage of Canadian citizens are First Nations, and it turns out to be five percent. I thought it was going to be more than that. And that's not counting Métis, who are mixed. That would have been certainly a phenomenon in Western Canada of Europeans and indigenous people, but also particularly in Quebec with the French voyageurs and the sort of reality of how life was lived in the north there. The ongoing inheritance of Anglican run residential schools, the stories of a lost generation, the stories of sexual abuse, the ongoing presence and work of the Truth and Reconciliation Commission, the reality of near bankruptcy of the Anglican Church of Canada, related directly to this. All of these impact liturgical renewal in the entire Anglican Church of Canada, but particularly of course in indigenous or First Nations groups. One of the things that is heartening is to see virtually every diocesan liturgy begin with a smudging and a verbal recognition of whose land this was. It's very, very common. At the enthronement of the bishop last fall there were offerings of sage and smudging and welcome from several different tribes, and it's just, it's nice to see it there, put before us, even if it's primarily a community that is not First Nations.

So officially, or better nationally, the work itself out of the liturgy desk centers on translations. So for and by First Nation Anglicans, and of course with so many different tribal linguistic groups there are official bodies of liturgical texts for the larger groups, the ones that have both numerically larger tribes but also numerically more Anglicans. And that would be Cree, but of course Cree isn't a single language, so it has to be both Western Cree and Swamp Cree. And many

unofficial translations. So what we have nationally are psalms, hymns, and family prayers that have been published in Cree. We have unofficial Eucharistic liturgies, both translated and adapted, and the adapted ones, lots of people know they are happening, but they are happening on reserves. So there's sort of a separate world in which those prayers are official and outside the reserve they are not. There's a full Eucharistic liturgy in Oneida, in southern Ontario would be pretty common, and in multiple texts in Algonquian, Inuktitut, and other texts, and again various dialects, too. So a lot of translation work going on.

There are also texts about indigenous Anglicans. From 2001, *Worship and the Vision of a New Agape: Indigenous Prayers for Healing and Reconciliation* that came out of a dialogue with the Truth and Reconciliation Committee. National Aboriginal Day prayer, which is annually on June 21st, with propers in English, French, western Cree, and Inuktitut, which has just started in 2015 officially, but it had been taking place before that. Updated in 2017 last month, prayers and ceremony resources at vigils for missing and murdered indigenous women and girls. This has been a scourge, really horrific. And that's annually observed on October 4th but more frequently in local settings, depending on what's going on. For Lent 2017, so this Lent that we're in the midst of, there's been a number of rituals, prayers, catechesis for southern parishes. And remember often in Canada southern would be, of course north of here, but southern is kind of mixed ethnically and culturally, and then there's the north which is not very mixed, that's First Nations. So this is really rituals, prayers, and catechesis for southern parishes, a lot of it designed by indigenous people themselves, so a lot of parishes are doing blanket ceremonies and other things in Lent. A lot of it is catechesis more than it is ritual.

But there's this other part, there's this other conversation that's going on or should be going on, and that's the liturgies that are actually needed. Not the ones that the national office says they need, but the ones that are needed. So last week I had an extended conversation with the Bishop of Brandon, Manitoba, so he has the typical north-south. It's . . . the geographical boundaries of the diocese are sort of long and skinny, so he has the southern half and then he has the northern half. And there's, you know, four people in the north and a lot more in the south. The north is primarily Cree-speaking, Swampy Cree in this case, sparsely populated, brutally poor, not under the Council of the North which makes a difference as far as money, but it shares a boundary with that. Just like some of the issues in Africa and some of the issues that we were talking about in the conversations after the earlier presentation, the issues are not BAS versus BCP, but simply having understandable English for people who are not well-educated. Hence the BAS bilingually in Cree and English. It has . . . it carries no political baggage, it's just simpler language. The issues that dominate are, first, suicide, and teenage suicide is rampant. Racism, poverty, addiction. Bill Cliff, who is the Bishop of Brandon, said, "Grace is the essential dimension, it's understood as truly saving against the powers of the issues listed above. And the primary prayer, the central prayer of each morning is simply survival." Unlike much of the church language of the concerns of many Anglican Churches of getting young people into church and creating liturgies that appeal to them, there's a very different dynamic in a lot of the Canadian Anglican indigenous communities. We have three generations. We have grandparents, who in this diocese, the diocese of Brandon, are primarily Cree-speaking, their children, who were taken away and do not know the language of their culture, and the children of this residential school generation, the grandchildren. The grandchildren speak only English, not Cree,

the grandparents speak only Cree not English, and the generation in between is lost. So what happens, liturgically, is there's a unity of two generations in praying who are united in praying for the missing middle, and that's the heart of the community. In other words, grandparents and grandchildren are praying together bilingually for the missing generation. And that becomes a primary source of unity for these different generations. It's not about creating things to get teenagers to come. They have this common bond with their grandparents. Otherwise, the rupture in cultural continuity that happened to the parents will not be bridged. And Bill was talking about going up for a confirmation and asking if one of the young men could do the Nicene Creed, and the kid just went "bleh" and just started a mile a minute in Cree and, you know, Bill doesn't know enough Cree to know what he was saying, so he finally asked and he said, yeah, he knows the whole thing in Cree. His grandmother taught him. So the catechists, so the grandparents teaching non-Cree-speaking grandchildren the essentials of confirmation preparation, but teaching them in a foreign language, which is Cree. Very interesting.

One of the things that's not present in official conversations are the kinds of things that modern Anglicans don't often like to talk about. Prayers and rituals that deal with evil. Blessings, exorcisms, cleansings. Bill says these are the tools that a bishop is expected to bring on visitations. It's not unlike what's going on in a lot of Anglican African communities. It's not about inclusive language psalters. It's not. It's a different concern. I mentioned in the morning conversation then the differences between first world—actually . . . yeah it was still morning, we can still say morning—the differences between first world liturgical concerns and other issues for other communities. And I think here is a really clear example, but this is actually within what is politically defined as a single nation. Thirdly, the key importance of rites of passage for these grandchildren. Hence, first communion at about the age of seven or eight, and confirmation, sometimes mixed with first communion, sometimes done at eight years old with first communion at ten. It's very interesting. Theologically, I'm much more comfortable with the return of—with my eyes firmly fixed on the fourth century—and the return to unified rites of initiation. If you're going to baptize them, then chrismate them, then give them their first communion. The sort of language that comes out ecumenically and from Anglican perspective in the IALC of Toronto of 1991. This is something else. This community needs something different. For these very impoverished people to gather from all sorts of areas, for the bishop to actually take about thirteen, fourteen hours of traveling to get to these parish communities and then have these kids, and I've seen the pictures, it's just amazing, you know you can see it. It looks like most Latino parishes with the girls in their long white dresses and the boys in their very first suit. It's really important. They are community occasions and culturally appropriate markers. And they are culturally appropriate markers in the intense preparation: learning the Nicene Creed in Swampy Cree; in its ritual, in its outward attire, in its admittance to a new status and in the visitation of the bishop. And again, sounds very common with some of the Mexican-American parish communities that I knew particularly in Los Angeles. So, different nations with different liturgical needs and different energies.

And lastly, before we all talk together, I want to talk about one—there's a number of things that got . . . have been set aside again and again, particularly because of the ongoing discussion on same-sex blessings and also marriage. And one of them is about dying, and dying in the Lord. So as those are coming around, these are particularly some of the things that I'm working on

because one of the fields that I write in and research in and teach in are rites with the sick and the dying and the dead. So, with regard to expanding the rites for the sick, there is not officially a public rite of healing like there is in the BOS and in EOW 2 in the United States, but people are doing it, so we're working on that. There's a lot of ministerial imitations on who may anoint or even touch on the head, but not a lot of actual why. Why does that matter? In other words, sort of articulating the theology. Working on more clarity on the Eucharist or the reception of Holy Communion as the primary sacrament of healing. EOW 2 is quite clear on that that one does the healing rites, the anointing, or the laying on of hands, before the peace, and that leads in and finds its summation in the reception of Eucharist, so again following on that. And a ritual clarity for the shift from prayers for healing to prayers for a good death. It's a very difficult thing to do. When do you stop doing this and start doing this. What I've called elsewhere, developing a palliative spirituality. Second then, continuing, so that's rites with the sick and then into the dying, expanding the rites with the dying to first recall and return to the central sacramental heart which is viaticum, one's last communion. Borrowing some of the work of EOW 2 and actually, 3 is more about funerals, it's really centered in 2, as well as *Common Worship* here, here's where *Common Worship* kicks in to expand the textual and ritual options. Restoring the centrality, or if you prefer the uniformity, or if you prefer the essential texts and rituals from all the options and really returning to a focus on the *pro vita serae*, "Depart, O Christian Soul," and the *combinatio* of those prayers as sort of the . . . if we go back to what some other Anglican member churches are talking about, what are the primary essential dimensions of rites with the dying, and what are the secondary, and it has to be variable because all these dyings are different. Perhaps the *pro vita serae* and the *combinatio* belong in that first column. A restoration of the centrality and the rites with the dying on the dying person rather than on the mourners, which has often taken the form, pastoral care and ritually, of talking about the dying person rather than talking to the dying person. And a commendation of music-thanatology, which of course is reborn in its modern shape in the United States with Theresa Schroeder Sheker and the project of the Chalice of Repose and her work on medieval Ploony traditions. But particularly to think about maybe some musical assistance in setting, restoring the tradition of the Passion being read or chanted as a Christian is dying. That ancient practice that theologically says our dying becomes one with the Passion of Christ. And then moving on to funerals and clarifying on a somewhat muddled funeral rite in the BAS, the *praenotanda*, the theological introduction, is more sociology than theology. Committee . . . you know, written by committee. The reception of the body or rather the baptismal focus is absent, needs to be brought in. It's there in EOW 3 and particularly in *Common Worship* as well as some of the customs from First Nations, which should be listed at least. And the balance of the threefold purpose of all funerals. So theology leading to ritual, that funerals are first, like every liturgy, the worship of God. They are second commendation of the dead to God. And third, they are comfort to the mourners. To balance out what is often perceived and actually practiced by some priests, as seeing only the comfort of the mourners as the purpose of a funeral. So again, it's continuing that mandate . . . principles of liturgical revision, of this balance. Why are we doing this, what do we believe, what does it look like, how is what we're doing expressive and creative of that faith? *Lex orandi, lex credendi*.

But particularly there is a real issue in Canada. Last June, 2016, medically assisted dying, or assisted suicide, was voted in. It seems to have quite frankly caught the Christian churches off

guard. It's like, oh, guess we better deal with this. In the Anglican Church of Canada, there's been a very strange progression from a lovely document called "Care and Dying" in the year 2000 to, "In Sure and Certain Hope: Resources to Assist Pastoral and Theological Approaches to Physician Assisted Dying." In other words, the first document, "Care and Dying," argues against suicide from Scriptural, theological, and traditional stances. The second gives over to the legal legislation and suggests ways to assist people as pastoral caregivers. What I passed around second, it's a talk, I'm not going to talk about all of this, this is just for your own reflection—I gave this talk to a group of clergy in December of just this past year, so a few months ago. I started by talking about the documents themselves, the two I just mentioned, "Care and Dying," which sometimes is listed as 1998 and other places in 1999 and other places in 2000, so I'm just going to call it 2000. And then "In Sure and Certain Hope," which is a 2016 document and has two appendices that go with it. They do very, very different things. I was a little surprised, I was a little disappointed that of the seventy or so folks that were gathered this night, some of whom were lay people who were palliative care workers, the only people who raised their hand when I said, "I'm sure all of you know 'Care and Dying' and 'In Sure and Certain Hope' and 'MAID,'" "Medical Assistance in Dying," which is the government of Canada document, the only three people who raised their hand were the lay people who were working in palliative care. None of the clergy had had the time or the invitation to read the official documents of their church. One of the things that is so important, and again I don't want to read this all to you, but I just want to highlight a couple things. If you flip to the second page, there are six—in the second document, the 2016 one—there are six issues around which the document is written. And they cannot be . . . they are apples and oranges in comparing these documents, because the second one, 2016, that has said, well, now that we have assisted dying how are we going to develop rituals for it? It's not a complete document. In other words, it keeps referencing back to the first document. So it's ancillary, it's supplemental to the first document. But number three is particularly chilling. When you read something that talks about vulnerability and justice, many of us think the first thing, you know, what about the people on whom this might fall, what about involuntary assisted suicide? That's not what it's talking about. "It's based rather in the complexity of how constitutional protections work and the experience of other jurisdictions, where the initially narrow grounds for physician assisted dying become widened out of legitimate concern that some who might benefit were excluded under the initial definitions." It's the opposite of what many conversations are. When you go to the, what's called MAID, "Medical Assistance in Dying," this is not a church document, this is the government of Canada, it lays out who's eligible, and it says towards the bottom of the first section, "you do not need to have a fatal or terminal condition to be eligible for medical assistance in dying." Mental illness does qualify. Developments for those under the age of 18 are being worked on. It snuck up on the churches, I really do think.

So one of the things, and I'll leave this for you to work at, or look at, one of the things I just want to propose because it's actually what I'm writing, is what starts there on page three and then lops over a little bit to page four. A missing theological argument, I think, that will be . . . my initial presentation will be published in the ecumenical journal called "Liturgy" out of Washington, D.C., out of the liturgical conference, is that . . . what about the link? We keep talking about baptismal ecclesiology. What is baptismal—what are the ramifications of baptismal ecclesiology in dying in the Lord, in the death of a Christian? What of our baptismal

faith? From a Christian perspective, this means that I'm attempting to understand how an individual life participates in and reflects the life of Christ, into which my life has been incorporated at baptism. That's in that first document and brought into the second one. But if we look at all the Scripture references and our own baptismal liturgies, we have already died in the Lord. But if . . . "so if anyone is in Christ there is a new creation, in Christ Jesus you are all children of God, as many of you are baptized into Christ have closed yourselves, it is no longer I who live but Christ who lives in me." And then a couple quotes from Richard Hooker, just to, you know, get the Anglican hook in there. How does that come into dialogue with the true compassion and the real concern about suffering? How can we talk about that and honor, in Canada, that constant return to, what are the principles by which these rituals, these liturgies are presented? What if we don't have a theology of suffering? It's not here, but I spend some time arguing on that. So I think . . . I think there's some theological work that needs to be done pretty quickly in Canada to deal with a legal situation that is already in place. Practically, I think the Canadian Church, certainly the primate has spoken about this, is that only perhaps 30-35% of Canadians have access to quality palliative care. Canadians should be given options that ensure the effective medical control of pain, and more importantly, loving accompaniment as they approach their final days. How can we do that, how can we talk about writing rituals for assisted dying if we have not yet really supported and explored and lifted up palliative care.

So I think these are just a few of the many issues going on in the Anglican Church of Canada. Some of them are government driven, some of them are First Nations concerns in particular, which become the concerns of the whole Anglican Church of Canada. Some of them are very consistent with what we've seen around the Anglican Communion in the same sorts of issues and the same kinds of questions and the same kind of supplemental liturgies that we've already bumped into again and again. But I hope that gives you a little bit of the flavor going on, just north of the border.

DK: Thank you very, very much.

LLM: You're welcome.

Interview with The Rev. Sam Dessórdi Leite of the Igreja Episcopal Anglicana do Brasil

SDL=Sam Dessórdi Leite

DMB=Deã Marinez Bassotto

DA=Devon Anderson

DK=Drew Keane

DA: Hi, Sam.

SDL: Hi, how are you?

DA: Can you see me?

SDL: Yes, I can see you.

DA: Hi. I'm Devon Anderson, and I'm the chair of this committee. It's been nice to see you on Facebook. So, what I want to do is just ask you questions that I can remember, the questions that I sent you a couple weeks ago, and if you don't remember those I will try and recreate those for you. But what we'd like to do is learn a little bit from you about the Anglican Church in Brazil and about your process of revising the prayer book there.

SDL: Okay.

DA: So what we'll do is I'll just kind of ask you questions and if you could talk to us a little bit about that and tell us what you know, and then we'll have some question and answers from some of the people that are here from the Standing Commission on Liturgy.

SDL: Okay. I also want to say that Reverend Marinez from Brazil who is the current custodian of the BCP, she just texted me saying she's arriving home and she's going to come talk with us on Skype. So if she shows up on Skype, you guys know who she is.

DA: So, why don't we start by, why don't you tell us a little bit about yourself, and you served . . . you were in Brazil, and what was your role there and what committee did you serve on and if you could just give us a little feedback about that and some little information about yourself and your role in that province in the Anglican Communion, let's just start there.

SDL: Okay. Dessórdi Leite, that's my name. People call me by Sam. I came from a Roman Catholic family, but when I was a teenager I decided to be part of the Episcopal Church when I was thirteen years old. It happened because I went to a church and I fell in love with the liturgy and the community. So very early in life I made the decision to become Episcopal because the church was making some profound significance for me in my context. That had to do with the love the community had for liturgy. Most of my period as a young person I did work with youth ministry in liturgy and spirituality. When I was 18 I went to theological seminary, and that was also the period Reverend Marinez went to as well, so she and I we are from the same period of the Episcopal Church in Brazil for ten years, the theological seminary was closed, so when we are ordained, I was 23 years old, she was probably 25, and we had a gap between our generation . . . was a generation of young clergy, and a gap of ten years for the older generation, who was a generation who grew up with the Book of Common Prayer from 1930. Actually, I had also when I

was a teenager we used the book from 1930, which probably is the translation from your book 1928, I think. So one of the major differences for us was the fact that Reverend Marinez and I were living during the liberation theology period, which was a strong invitation to be more . . . to pay more attention to enculturation. And the way we did the liturgy in theological seminary was using worship daily as a laboratory and experience the traditional liturgy on the parishes on the weekend. So both of us were very connected to liturgy. We had four years of theological studies. I was ordained while I was 23 years old, and I was a member of the National Liturgical Committee for probably twelve or thirteen years. In 2003, if I'm not wrong, I was called by the House of the Bishops to be the custodian of the Brazilian BCP, and I was the custodian for probably seven years. So in that period, what we did on the committee was to look what is missing in the book that we were using during 80s and 90s and try to fulfill those needs creating like a . . . we had booklets, we had two booklets, that was . . . what is the word . . . like alternative liturgies and rites, but actually the new Book of Common Prayer during 80s was a really bad reproduction of the BCP in the United States, so that book was missing the morning prayer, evening prayer, was missing all the rites, the special liturgies for Holy Week. We didn't have Ash Wednesday, so a chunk of the original book was missing.

DA: Can I just stop you for a minute and make sure that I'm following what you're saying?

SDL: Yes.

DA: So, you said that the Anglican Church in Brazil had a Book of Common Prayer in 1930 and that it was patterned on the 1928 Book of Common Prayer in the Episcopal Church, is that right?

SDL: That's correct.

DA: Okay, and then there was no revision until the 1980s?

SDL: That's correct.

DA: Okay, so when was that prayer book finalized?

SDL: So, we had one in 1930 which was the population of Europe, and then we had another one in 1984 which was a translation from the . . .

DA: '79 prayer book?

SDL: Perfect. And then we had the recent one from 2014, if I'm not wrong, which is the one where I participate in the beginning of the process and then Marinez, she's the one who currently helped.

DA: Okay, great. So I'm clear on that. So the 1984 Brazil prayer book was the translation of the 1979 one in the Episcopal Church, is that correct?

SDL: That's correct.

DA: Okay. And then, you also mentioned an alternative services book?

SDL: We had in the end of the 90s 'til 2006 two short booklets with some liturgical resources. So one was actually some of those rites that were missing, they removed from the book, from the 1979. In the second booklet was like a selection of alternative rituals that sometimes were necessary,

the clergy had no idea where to find, things like which ritual for a graduation. I think we had some popular religiosity rites on that one, but those two books was mostly in the hands of the Liturgical Committee, and of some bishops and people didn't think much of that, so unfortunately.

DA: You mean it wasn't widely used?

SDL: Not widely.

DA: Okay. So focusing on the book that was finished in 2014, so . . . I have some questions about it.

SDL: Yes, okay.

DA: So, my first question is, when did that start and why? Why was there the sense of call that there needed to be a new prayer book?

SDL: The conversation on revising the book was going on for a while. When I was nearly ordained in my twenties, which was during the 90s, people would make comments that we need to make changes. One of the major things were the gender language. But it's interesting that people would be more comfortable changing the words of the Bible than changing the words of the BCP. Especially when they talk about the Eucharistic prayer, everything else was kind of . . . we could imagine, but touching the Eucharistic prayer was sacred. In 2003 when I was appointed for the . . . to be the custodian, I remember that some of the bishops coming to me and saying, now we can move on with the revision. So that first committee was kind of collecting what we have out there. We talked about the need, mostly on the morning prayer and evening prayer, because during 80s, before 80s we had a lot of use of the Daily Office, and then I think when the new book came, and the morning prayer and evening prayer was combined, was just one prayer, we lost the strength on that, and also in 80s had the switch in the Brazilian church of putting much more attention on having Eucharist, Eucharistic liturgies weekly, than having Daily Office. The second thing was the need for the Holy Week liturgies. I remember the first conversation, people were resistant and saying, we're going to look like Roman Catholics, but then the generation that's my generation, Marinez' generation, we were keen to use much of the material that is actually from the BCP, from the Book of Common Prayer, and actually that's one of the reasons why I came to the United States. It's because in the Brazilian context I wouldn't have any way to go deeper on my studies on rituals and liturgy, so that's why I ended coming to California. But had a profound need for the Holy Week liturgies, Ash Wednesday. Ash Wednesday the church was using the ritual from the Portuguese book from Portugal.

DA: So it wasn't because the 1984 book was the translation of the Episcopal Church book, and there is an Ash Wednesday service in there.

SDL: Yeah, let me tell about the 1984 book.

DA: Okay.

SDL: The book in '84, they . . . I would say the House of the Bishops, they say the Synod at General Convention, they agreed of doing the translation but they said we don't have enough money, so if you're going to publish a book, we need to remove rituals that are less important and keep the

Eucharist and the prayer. So several things were removed from the 1984 book, and that's why for this one we have now, we went back and brought it back to life.

DA: Can you talk to us a little bit about . . . so the Book of Common Prayer that was finalized in 2014, when did that process start and how did it start, who started it, and could you tell us a little bit about the process that you followed to develop liturgies?

SDL: So that's why . . . that's a piece I was kind of waiting for Martinez to . . .

DA: Okay.

SDL: . . . talk about on Skype, because she has the most recent . . .

DMB: Hello, I am here.

SDL: Okay, she's there. (laughs) So would you mind repeating the question?

DA: Welcome. My question is about the 2014 Book of Common Prayer in your province in Brazil. Would you tell us about when that process happened and how that started? And then describe for us what is the process that you developed that liturgy?

(SDL and DMB speaking Portuguese)

SDL: So she says the process in her opinion started thirty years ago in the moment that the 1984 book was published.

DA: Okay. (laughs)

SDL: People were saying, this is not good.

DMB: (speaking in Portuguese)

SDL: Yeah, so the General Convention elects the members of the liturgical committee and that committee should have been working in some of these changes continuously.

DA: Sam, I believe that you were still there at that time, so if you were the custodian of the prayer book from 2003 to 2010, maybe you could give us . . . maybe you could comment on that. Do you know how they began the process and what they began with?

SDL: One of the main things was, we had what we call the regular meetings, which was actually twice a year, and we called the diocese and asked for them to send to us all the liturgies they've been using and whatever adaptation they made for certain rituals that we considered important. So in Brazil the adaptation didn't happen necessarily in local places, didn't necessarily happen in the text, but happened in the way people did things and the symbols they brought in so they kind of start enculturating with the text they have. We had a couple, one or two diocese, which were more brave and created rites like the Diocese of Recife that was a little bit controversial had . . . they created a rite for divorce. If a couple would . . . agreed in ending their relationship in peace, they would have a ritual for that. So we've got things like that as well. What I can tell you that wasn't observed from the very beginning was the importance of keeping the next book with ecumenical sense. When I did my masters in CDSP with Ruth Meyers in Lizette it looks . . . that was one of the things that I spoke about. So currently in the new book, for example, we have

the Our Father prayer is not the traditional Our Father that was brought from the Episcopal tradition, but is the Our Father that's use in the ecumenical level in Latin . . . in Brazil, among the national what we call the council, the National Council of Christian Churches. So that was one of the things—is Marinez back?

DMB: Yes.

(SDL and DMB converse in Portuguese)

SDL: So, they chose some main lines to work in the revision. One of those main lines is the emphasis on getting closer, or approximation with churches that are open to ecumenism. So the Our Father was one . . .

(SDL and DMB converse in Portuguese)

SDL: So the second thing they did, so the Our Father wasn't the only change. The second thing was, following the recommendation the ACC—

(SDL and DMB converse in Portuguese)

SDL: --our recommendation that came from ACC, Anglican Consultative Council of the observance of the Nicene Creed and perhaps removing the filioque quote—I'm not sure how to say that in English, but you probably guys know, had a recommendation recently as a . . . to get closer to our sister church and apparently they removed the filioque.

(SDL and DMB converse in Portuguese)

SDL: Okay. So they did for the new book . . . the Nicene Creed doesn't have the filioque, and the intention is to a proximity with the Orthodox Church.

(SDL and DMB converse in Portuguese)

SDL: Okay. So the third thing they did based on that line of ecumenism was the adoption of the ecumenical lectionary.

DMB: (speaks in Portuguese)

SDL: They adopted the full lectionary for Sundays, Eucharistic Sundays, as well for the feasts, and also Daily Office.

DA: Sam, is the ecumenical lectionary the revised common lectionary or is it different from that?

SDL: When you say common revised lectionary, is that the one that is in use here?

DA: The one that's new there? Is it the same thing? We use that here in the United States, the revised common lectionary. So our question is, is that the same thing that you're talking about that's the ecumenical lectionary that they're using now in Brazil?

SDL: Let me check.

(SDL converses with DMB in Portuguese)

SDL: Well, the translation we're using is in international use, apparently the first church to use it, the first church in the Anglican Communion to use that lectionary was Ireland, and is probably the same but I can't guarantee. I can ask her to send me the resources, if it's helpful.

DA: So the three . . . what you've been itemizing or what you've been listing are the major changes or thematic changes in the 2014 Book of Common Prayer, is that right?

SDL: Yes, that's correct.

DA: Okay, so it was the Our Father, the Nicene Creed, and the ecumenical liturgical calendar.

SDL: Yes. These three under the umbrella of ecumenism. There are other changes in the book.

DA: Okay. Can you speak a little bit about that? What was the need for . . . the cultural situation or the national situation that made the need for more ecumenically focused liturgical resources needed? Why was that needed?

(SDL and DMB converse in Portuguese)

SDL: So the first thing is, Martinez just said, is part of a ethos, America-Latina, we had during the end of 60s in the . . . to 70s. Several countries live under dictatorship, which led us to more shared liberation theological experiences and that period in Brazil an organization was formed, became stronger and wider during 80s, we call CONIC, which is the National Council of . . .

(SDL and DMB converse in Portuguese)

SDL: . . . the National Council of Christian Churches. And . . .

(SDL and DMB converse in Portuguese)

SDL: So when I was in Brazil, it used to be seven churches, including one of the churches was the Orthodox Church, one of the other churches. But mostly Lutherans, Methodists, Roman Catholics, Anglicans . . .

(SDL and DMB converse in Portuguese)

SDL: Yeah. So the Syriac Church, and for about 25 years for sure we've been producing events and religious stuff--when I say religious stuff, like rituals—workshops where we bring people together, so it's very strong, their ecumenical relationship in Brazil. We had some damage when the German Pope became the Pope because he was against liberation theology, so they made some major changes in the Roman Catholic Church that affected the way ecumenism was going on in Brazil. But even though it's still very strong, it's something that I miss a lot. And every time we had celebrations together, the Our Father would be one of the things that had no discussion about, we would say the ecumenical. So it was already in the body of the church the experience of choosing, are we going to do the Episcopal version or the ecumenical, so it's going to be the ecumenical. So that was kind of a natural move. The filioque situation was something new that came from the top down, came from the Anglican . . . consult?

DA: Consultative Council?

SDL: Yes. And the other thing, I forgot, what is the other thing? Oh, the lectionary. The lectionary actually we've been using for a while, but was never, we never made formal until this book came out.

DA: Okay. Were there, in addition to these ecumenically focused changes in the lectionary, how else did this prayer book depart from your previous prayer book?

SDL: Oh, so many ways.

DA: All right.

SDL: It was a dream coming true.

DA: Oh, good, why don't you tell us about some of them?

SDL: I think the major concern of the clergy, the clergy from my generation, was we are basically using the US book in our language, so there is nothing in this book that would make a difference of being down here or in the United States. So the concern was to make it more relevant for the people there, which is one of the major fundamentals of the Book of Common Prayer is to be relevant for the local people. So some of the changes that we did was the language, and that discussion was always there from the very beginning to make it gender inclusive. And Reverend Martinez was saying today, you know how difficult it was, it was not an easy task. Words that in English is just like if you say, saints, whereas we have two words for that. And then on and on we have more. So one of the changes was, the ancient forms like the Gloria Patri we would keep as it is, but prayers that can be considered more contemporary or not so from the early church would be adapted to be gender inclusive.

(SDL and DMB converse in Portuguese)

SDL: So, when they did the revision, considering the gender, everything was, so it was a full revision. That means including the Psalms.

DA: Oh, okay. Okay, what else do you want to tell us about?

SDL: So the other thing about inclusion and that was something that I mentioned in my work in CDSP was inclusion of national martyrs or people who we consider important in the history of the church. So the current, the new book came out not with the collects, but in the Calendar of the Saints brings names of local martyrs. Some from Brazil, some from the United States. So like Mary Packard, she was one of the missionaries who came from VTS in the very beginning of the church, and she wasn't ordained but she basically had much of the diaconal ministry in Brazil. So she is on the calendar, there is a date for her. Dorothy Stang, the nun that was murdered in the rainforest who was very outspoken about the environment, she is also in that calendar. So we had also care to create a balance between men and women to be on that revised calendar.

DA: Okay. I think we have about ten more minutes and then I'm going to ask my group if they have questions for you.

SDL: I do have a list of things.

DA: Yeah, I want to hear as many as you can tell me.

SDL: Okay, let me tell you what works.

DA: Yeah, we're interested.

SDL: I'm going to tell what works. So one of the first concerns was during our generation the Book of Common Prayer was in church all the time. Before 80s, people would use the book in home. And that's because it had much more resources. One of the concerns we had is to be used in church but also to motivate people to start using among the laity in church homes. The second thing was bringing back the morning prayer and evening prayer in separate bodies. Because the 1984 prayer book melded the two in one and you lost the richness of the Daily Office. So the current book has now morning prayer and evening prayer. And we do have new, four new Eucharistic prayers. Aside of the old ones from 1979. Four Brazilian theologians wrote four Eucharistic prayers. Two of those prayers was done by Reverend Marinez. A third one was done by . . .

(SDL and DMB converse in Portuguese)

SDL: A third one was done by Luiz Coelho, and the fourth one was done by . . .

(SDL and DMB converse in Portuguese)

SDL: Okay, the fourth one was done between two people, Bruno is a priest from the church in Bahia and Steven Taylor, who is a missionary from England, was working in Bahia. So those are four prayers.

DA: Can you talk to us a little bit about cultural and ethnic diversity within your province of the Anglican Communion and how those considerations were folded into your conversations and your writing and your development of the new prayer book?

(SDL and DMB converse in Portuguese)

SDL: Okay. Do you mind if, before I answer that question, there are three things that I forgot to mention. Okay, so the ritual for matrimony, the ritual for matrimony was revised and the language is all neutral gender, or gender neutral. So whoever is leading the liturgy into Hamadan, is gender neutral.

(SDL and DMB converse in Portuguese)

SDL: They designed that to be sure in the future, in the moment that becomes formal, we can also use as a same-sex . . .

DMB: Marriage.

SDL: The second thing is . . .

(SDL and DMB converse in Portuguese)

SDL: So the baptismal covenant was redesigned to include the five marks of mission.

(SDL and DMB converse in Portuguese)

SDL: For the third thing that was revised and is new is the litany for ordinations. It includes people in language that fights injustice.

DA: Oh, that's lovely.

(SDL and DMB converse in Portuguese)

SDL: Okay, so back to you.

DA: Well, thanks, I'm glad you added those, those are very interesting additions.

SDL: Do you have a copy of the Brazilian book? The commission has a copy of the new book? No.

DA: No. No, is it online?

SDL: I don't think so.

(SDL and DMB converse in Portuguese)

SDL: No, it's not, but if you need she can provide it.

DA: Okay. Would I be able to read it? (laughs) My Portuguese isn't very good. So just shifting gears, I do want to ask you about cultural and racial diversity in your church and how those, how that was addressed in your process of developing the new prayer book and, kind of, where are points of diversity in your community and, you know, how did you work your way through that?

SDL: So, first I want to say, Brazil is very mixed ethnically. It's a country that initially had a large native Brazilian population and was invaded by Europeans and then later had all Africans brought to the country as slaves, so the country's a melted pot. I used to say one of the major differences between us and the United States is we are very proud of being mixed. And I grew up knowing or listening people saying that more mixed we are, stronger we get. So that piece wasn't much a concern. I would say that the major, the two major concerns that you can see in the book is the gender issue, the church became very outspoken about empowering women from the very beginning. And the second thing is social injustice. And that has a lot to do with the liberation theology movement during 70s and 80s. For example, if you look in the calendar, names that were chosen, one of the names is Zumbi dos Palmares. He was one of the Afro-Brazilians who led the revolutions to set free the slaves. The other name that shows in the calendar is Sepé Tiaraju which was an indigenous leader, so some of these names has more to do with social justice and liberation than ethnic, or not necessarily ethnic, background. What else were you asking? I forgot.

DA: Well, that's what I was asking, and . . .

SDL: Oh, and the diversity in the church.

DA: Yes.

SDL: So basically we are all mixed. It's true that . . . so the problem is the concept of what is Black and what is White in Brazil. So many of us it just makes it hard to say if there is a larger presence of Afro-Brazilians. I remember when I was in CDSP we had a panel and the bishop from Panama was sitting next to me while we are doing a presentation, and he turns to me and says, "you guys don't have any Blacks as bishops." And I said, "Actually, we do have two, since we have just nine bishops in the country." So it's a good number. But that's because the understanding of what Black and White means up here, and in Brazil some of the indigenous . . . one of the

bishops, he is Afro-Brazilian and indigenous, so it's just the understanding is different of racial issues.

DA: So was that a dynamic when you were developing the liturgies? Were there different needs that came from different cultural perspectives?

SDL: I would say no, but I can ask Marinez since she was in the years that they finished the book.

(SDL and DMB converse in Portuguese)

SDL: So a slight change has to do with the language. So to avoid words or expressions in the book that would lead to racism or prejudice, and that has a lot to do with the language. Like in Portuguese if you use the word "clarear" which means to clarify, it means to turn something that was dark or black in white. So in Portuguese that can be a racist expression. So any language or word that would lead to a double understanding they tried to remove from the book.

DA: Thank you. I'm going to ask my colleagues for questions in a moment, but my last question to both of you is, what advice do you have for us and what I mean by that is what do you wish that you had done differently early on.

(SDL and DMB converse in Portuguese)

SDL: So the first thing I want to say, it's very brave, and I'm so proud of you. It's much, much in need. The gender language is one of the things that we always care about. Something that I . . . in my period that I missed and I wish we have done more was to give back to the communities. Some . . . enough time to try the new language. So we didn't . . . the window of trial was very short. We didn't have the chance to listen back from the communities to say this is working or not. So most of what was done is based in the materials that we asked them to send to us. So based in the way those liturgies and those rites were done, we recreated the language in the revision. So from my point of view, from the period that I was working there, I really miss the fact of sending back for trials.

(SDL and DMB converse in Portuguese)

SDL: I'm just going to explain quickly so she doesn't need to say the same thing I said.

DA: Okay. (laughs)

(SDL and DMB converse in Portuguese)

SDL: So she agrees with what I said and . . .

(SDL and DMB converse in Portuguese)

SDL: So because they didn't have the chance to do the back and forth or rituals, some rituals were left out. And now what's happening is certain communities are writing back to the liturgical committee and requesting if they can access to those rites. She mentioned some rites for Advent, Epiphany, and Christmas.

DA: Thank you. Questions? Yes, Drew.

DK: I wonder if you could say more about how long the trial period was, how the trial rites were distributed and how feedback was solicited.

DA: So the question is if you could say, if the two of you could say a little bit more about the trial use period and how long—how did you distribute to everybody and how long was the trial period and did you get feedback that you could use back?

(SDL and DMB converse in Portuguese)

SDL: So first thing first, it was actually the book's 2015. I said 2014, it's 2015. I forgot we are already in 2017. So answering Drew's question, the more formal period was one year. But she said it took a little bit longer than that because people keep exchanging documents in the half of the following year, so it's approximately between one to one and a half years. Until the conclusion that was six months later after they collected everything.

(SDL and DMB converse in Portuguese)

SDL: Okay, so they created a site as a main resource so people would go, the diocese would go to that website and collected the liturgy they needed or they want to use, so that was the way they distributed the material.

(SDL and DMB converse in Portuguese)

SDL: Okay. So the website was open for everybody and they had clergy and laity writing back their perceptions, their comments, and after they got that, the commission—the liturgical committee took one year to go through all the revision based on the comments they did.

DA: And then how did they distribute? Was it online, or . . . ?

SDL: It was online, they had a website and their website contained all the resources. So if your parish wanted to use it, they would download and experiment and write back saying how did it go.

DA: Did that answer your question? Okay. Another question?

(SDL and DMB converse in Portuguese)

SDL: She mentioned something that I said in the very beginning, which was through these past years, which was about thirty years, members of the liturgical committee collected and produced liturgy that they also used in their communities and somehow part of those liturgies are also present in the new book, the new revised book. Considering language, that's the main thing. Yes.

DA: Okay. All right, Drew? Thanks. So Sam, how did you manage conflict, particularly with disagreements around theological approach?

(SDL and DMB converse in Portuguese)

SDL: So yes, we had a conflict. The major one was the fact that the current book today brings—refers to God as a father and a mother, so that was the major conflict that some parts of the church had a hard time to accept or embrace that image of God as mother. So one thing is changing the language to be gender inclusive, but when changed it . . . the changing God. So the solution for

that piece or the response for that piece was first go back to the Bible and work with the church at a national level themes where the motherhood of God, so working on the motherhood of God. And the second thing was also going back to the roots in the Celtic church and bringing some theology from the Celtic church where God is presented as a mother. She also mentioned Julian of Norwich. So providing a space for discussion and nurturing with theology that's not necessarily new, it's actually ancient theology.

DA: Thank you so much for all this information, and if you think of something, Sam, if you think of something you know how to find me.

SDL: Okay, yeah. I'm sorry I couldn't be . . . I wasn't able to be there today.

DA: That's fine, we understand and we really appreciate that you could set some time aside for us today to answer all our questions. And thank you for interpreting.

SDL: Thank you for having us. And it's great, great work you're doing. I'm so proud of you.

DA: Thank you. Well, hopefully we benefit from these conversations so they help us a lot. So really grateful for your time.

SDL: Thank you.

DA: Okay?

SDL: Have a good evening. Good work.

DA: Okay, thank you.

SDL: Bye.

DA: Bye, thanks.

Interview with the Rev. Shintaro David Ichihara of the Diocese of Tokyo, Nippon Sei Ko Kai

SDI=Rev. Shintaro David Ichihara

DA=Devon Anderson

DA: Thank you so much for doing this interview and for all of your emails and all of the effort to schedule this talk, I really deeply appreciate it. We had a meeting last night of the Standing Commission on Liturgy. And then we're going to meet in person at the end of this month, and they're very excited to see this conversation between the two of us. So, I speak on behalf of everybody just telling you how appreciative we are and how grateful we are that you give us this time, so thank you.

SDI: My pleasure and honor.

DA: Thank you. So I'm going to . . . I'll just ask you the questions, but just from the sheet that I sent you. And what we're doing is, at our last General Convention there was a resolution that was passed and it asked our Standing Commission to come to the next General Convention with a plan for prayer book revision. So it's not starting on the plan, but it's to create a plan. And we decided that we wanted to make sure that the church really wanted that, and so we're doing . . . we're using this time before the next General Convention to research and to talk to our Anglican brothers and sisters and learn from them from their experience so that we have a lot of information to consider when we come together. So kind of what we're doing right now is gathering information, and a large part of that is talking to Anglican provinces that have either revised their prayer book or created a prayer book or have had some season of renewal around liturgy. So that's why we're talking to you because we want to learn from you and we want to know your story and what your project looks like and, you know, what you've learned along the way so that we can learn from you. So we'd like to benefit from everybody else's learning. So, can you describe for me your province of the Anglican Communion and give me a little description about, kind of, what does your province look like . . .

SDI: Okay.

DA: . . . and then what's your role in all of that as far as the liturgy.

SDI: Okay. One of the characteristics of the province of Japan is that the four different missionary societies worked together to establish the province. So, you know, both the CMS and SPG work together.

DA: Okay.

SDI: I think this is a very extraordinary history because that's, you know, very easily something else.

DA: Yes.

SDI: They have been competing at their original country, but of course we had a missionary from America, Texas, and my own diocese, the Diocese of Chubu was established by a Canadian missionary. So we have eleven dioceses, which is obviously too many for one small province. You know, Taiwan is just three dioceses, and they're part of the Episcopal Church, and Korea

three, and Hong Kong three. So eleven is too many, but that depends on the history, how we were made. So it's—

DA: So it's Korea and Taiwan?

SDI: No, no, no, no. Each of them are independent provinces, but just to explain to you how the number of eleven is big comparing with other Asian provinces.

DA: Okay.

SDI: And we are a quite small province. Maybe the active member is less than 20,000.

DA: Okay.

SDI: And maybe around 200 clergy, so you know, choosing eleven bishops among 200 is another difficulty we're facing every time we have a bishop election. Each diocese has a strong inheritance of something, including liturgical inheritance. For example, the Diocese of Yokohama and Kobe are established by SPG missionaries, while Hokkaido and Kyushu are CMS dioceses. And Tokyo is a mixture. So historically those dioceses have a very, very different atmosphere. And you know, some dioceses, Yokohama and Kobe for example, still do not accept ordination of women to the priesthood. So even in a small province there . . . I don't call it diversity because it can be a positive word, but in many cases what we are facing is differences, which cannot be always positive. We need to manage that. And since such different missionary societies worked together, especially both English and American missionaries worked together so there was a possibility of having two different prayer books for both missionaries. You know, for example the Eucharistic prayer of the English prayer book and the American prayer book are different. And that was a very, very debatable issue when they started working together. And English missionaries are under the umbrella of the Bishop of Hong Kong, while Bishop Williams was a missionary Bishop of the Episcopal Church. So while there was a possibility--mm hm?

DA: So—no, go ahead.

SDI: Okay. While there was the possibility of having two different prayer books, they decided to make one unified prayer book. So the Bishop Williams, an American Bishop, said it was okay to use an English Eucharistic prayer. And they incorporated some portions from American prayer books, so we just made a one prayer book from the beginning.

DA: What year was that?

SDI: Hold on. It was in 1879.

DA: Oh, wow. So that was the first Book of Common Prayer for your province. Okay. So—thank you, I wanted to know that, so thank you. Can you talk about what your role is and specifically as it relates to your prayer book and your liturgy life in your province?

SDI: My role is a specialized staff of the prayer book revision committee as well as a priest in charge of the cathedral of Tokyo. I'm not a parish priest now. I had been a school chaplain for last twelve years. So that's me.

DA: Okay. And so there's a prayer book revision committee?

SDI: Yes, as well as a liturgical commission.

DA: Okay. For the province?

SDI: Yes.

DA: Okay, okay.

SDI: I belong to the Diocese of Chubu, which is a quite small both rural and urban diocese, but I live in Tokyo now.

DA: Okay, so the revision committee is the province committee and the liturgical commission is the diocese committee?

SDI: No, the liturgical commission is the provincial standing committee, and the prayer book revision—or I would say liturgical commission, because it's a standing commission—which has a special role in the province. And also a prayer book revision committee was established by the last General Convention in 2016 just for the purpose of revising the current prayer book. So it's also a provincial committee, but it's sort of a task force.

DA: Okay. Thank you, I understand that. That makes sense. Okay, good. What about, are there lay people that serve on the revision committee or on the standing liturgical commission?

SDI: Mm hm.

DA: Okay. How did they get there, how did they become members?

SDI: Okay. All the members of the commission or committee are named by the . . . technically the general secretary of the provincial office. That's practically the priest in charge and the secretary, general secretary, work together to pick out people. And at this moment all members of the liturgical commission are clerical.

DA: Okay.

SDI: Three male, two female. And we have thirty members of the prayer book revision committee and there are four lay people.

DA: Oh, great. Okay.

SDI: The main reason why we choose just the clergy for the commission is that, you know, most of Japanese people are too busy during the daytime.

DA: Right.

SDI: So it's a sort of a maintenance and quite a theological work, which they are in charge of. So I think a . . . not always very necessary to incorporate laypeople. We thought it is very necessary to have lay people in the group because a . . . it's a prayer book for everybody. I think this is the first time to have lay people in the revision committee in our history. The last revision was completed in 1990 and I think just one or two members were laity but they were scholars of the Old or New Testament.

DA: Yes.

SDI: So I think all members of the committee were clergy.

DA: So your last revision was completed in 1990.

SDI: That's right, that's our current prayer book.

DA: That's your current prayer book. So what were the reasons for calling for a new prayer book this time?

SDI: Okay. We had a poll, Uncade, two years ago in the process of preparation for the revision. If you're interested, I can explain a bit about the process.

DA: Yeah, I'm interested.

SDI: Okay. Before we organized the revision committee, the General Convention decided to make a preparation committee for prayer book revision.

DA: Okay.

SDI: So it was established in 2014 General Convention. In summer of the year 2015, we made a poll about the prayer book revision through both parishes and individuals. And the interesting thing is that the more than the half of the independent parishioners are quite satisfied with the current one. But I don't think it's a positive value, they just didn't say "I have a strong opinion against it" or "I can't find anything lacking" because they don't know. For example, our prayer book was the first one which had some alternative in some portions like Eucharistic prayers but there was a strong opposition for having, you know, two Eucharistic prayers, because some people said there must be only one thing which is the best. Only the best should be in the prayer book.

DA: Right. Okay.

SDI: You know, of course our understanding is that that's right, but the best can depend on the situation or background.

DA: Or the season.

SDI: Mm hm. So as a compromise, the current one has just two Eucharistic prayers. I don't think it's a good number. And we do not have any options for intercessions. We have just one specific form. And also our current lectionary is based on the 1979 prayer book.

DA: Yes.

SDI: You have already switched to RCL, right?

DA: Yes, the lectionary? The revised common lectionary? Yes.

SDI: So maybe we would incorporate that to our prayer book, too. And the . . . another power to push us for the revision is that there's a new common translation going on at the Japan Bible Society.

DA: A new Bible translation?

SDI: Yes. And the current translation is by both a Catholic and Protestant. I think Japan is one of the countries where common translation is working very, very nicely. But the current prayer book has a . . . not a common translation . . . it is so-called a colloquial translation which was made just after the World War 2. So the change of the Bible translation is another reason for the revision. And also we realized that there are many new issues in the society which we would look at in the prayer book. For example, we do not have any special liturgy or even a prayer for the anniversary of atomic bombs as well as the end of World War 2. There has been discussion over the responsibility of the war as well as a remembering the victims of the atomic bombs. And these things were a little bit too early to be discussed in the church because it's a, you know, very difficult issue for some people to talk about. But I think it's time and also, we for example, we had a Asian gathering of the Asian liturgical conference last November in Hong Kong. Did you hear about that?

DA: I . . . you know, Lynnette told me about that. She told me about that, yeah.

SDI: Yeah. It's a sub conference of the International Anglican Liturgical Consultation, IALC, and one of the things we discussed together was the possibility of building a common Eucharistic prayer over Asian countries. So the regionality is, the new thing which has been coming up, and also we had a mission conference in 2012.

DA: Your province?

SDI: Yes. And the liturgical issue was one of the things they put in the resolution.

DA: What was it?

SDI: So as a church which lives in the 21st century, we need to have a new liturgy for a new society and new generations.

DA: Okay.

SDI: Yeah, I can list up so many, but maybe I think that is enough.

DA: Yeah. Okay. Maybe you can email, because I'm interested, we're interested, in you know, the reasons why. Because it's so much work, and it's . . . you know, it costs money and it's hard work and it's a huge process. And so the reasons have to be very compelling, so we're real interested in that.

SDI: We're listed at a, you know, ten items for the reasons.

DA: Oh, really?

SDI: Mm hm.

DA: Okay. Can you . . . would you email those to me?

SDI: Yeah.

DA: Just list them out, you don't have to do the whole document.

SDI: It's written in Japanese, so it will take me some time.

DA: (laughs) No, don't write the whole document, just like a sentence. Okay?

SDI: Sure.

DA: I don't want to add to your work list. Okay? But we're very interested in that. We're very interested in that. Can you talk a little bit about, you know, what you're talking about is creating some liturgies that are relevant and that are needed at this time in your common history and also to create more resources for Sunday morning or, you know, more Eucharistic prayers and maybe some more intercessory prayers. How do you make decisions about how big the project is?

SDI: That's exactly what we have been discussing.

DA: Yeah?

SDI: We just started our work last June. Not June, June is the time of the General Convention. It took a few more months to organize the work, so yeah, it's just a several months since we've started. And also we need to define how, and before how, what we are doing. So I think your question is too early to answer.

DA: Too early, yeah.

SDI: But basically the minimum is just to incorporate the work of the past few decades which was done by the liturgical commission. But I don't think that's enough. This is my personal perspective, but the current prayer book is already 27 years old, and still it will survive in the next decade or so until the new prayer book will come up. So if we just, you know, make a maintenance revision at this moment, the prayer book would be too old.

DA: Quickly, yeah.

SDI: Yeah. I think we need to make a totally brand new prayer book. Which is a lot of work for us.

DA: So you're at the very beginning of this process.

SDI: Right.

DA: Okay. When you have defined your scope and then you start developing the work, who decides? Are you set up like the Episcopal Church, with the . . . you have General Convention with the deputies and the bishops, or who gets to decide about your liturgy ultimately?

SDI: So there are some layers of decision making. The final decision must be made in the General Convention.

DA: Okay.

SDI: Our rule is that two sequential General Conventions must approve the new, or you know, any change in our prayer book.

DA: We do that too.

SDI: But before that, of course the consensus of a House of Bishops must be made. The chair of the committee and commission and the House of Bishops work together. So in many cases the chair goes to the House of Bishops Synod to report what we are doing. And of course we need to have

a consensus among the commission and the committee, so I think that's the technically minimum.

DA: Yes.

SDI: But of course we need to incorporate some opinions of the church members by someplace. For example, having lay people in the committee is one of the ways to communicate with parishioners around them. So our province is not a very big province, so communicating with each other mustn't be so hard.

DA: Yes.

SDI: We will make another poll in the next year or so or a little bit later than that. Officially have the opinions.

DA: Yes, you get feedback from people.

SDI: But, you know, to get a feedback we need to show them something.

DA: Yes. Did you ever consider kind of what the Church of England has done where they kind of leave the prayer book alone and then kind of build up around it? Did your province talk about that or consider that, or was it always prayer book revision is what you want to do?

SDI: Right. One question is, how shall we publish the new prayer book? Well, another interesting result of the poll was, I mean survey, was almost a 60 or 70 people who answered the questionnaire are over 60.

DA: Oh, they want the book.

SDI: So that's a reality of the church, so they do need to have one prayer book.

DA: Yes.

SDI: And quite many of them answered that they choose a big one prayer book rather than having, you know, small booklets. And another thing we noticed was, you know, being Christians in Japan is sometimes quite hard. So they need to have something they can use daily for . . . to help them. So the new prayer book should cover the private sphere as well as the common prayers. So the committee would decide to make one prayer book while some additional resources can be delivered via Internet or something. And I think a younger generation would prefer a, for example, smartphone version. So the daily prayers can be delivered to them via, you know, smartphones or things like those. But that's just an idea at this moment.

DA: Okay. Yeah, we have been talking about that. About—can you hear me? Can you hear me?

SDI: Mm hm.

DA: Okay. Just about how if you move all of the resources online, there's benefits to that, there's good things about that, but it also has the effect of moving the prayer book to kind of church professionals, you know, people that have to plan services or that are priests in charge at cathedrals, right? That would become a resource not for people in the pew or lay people. So, you know, that's something that the church will have to struggle with because the delivery

system is so much more accessible if it's online and at the same time it does have some impact with access and private devotion and, you know, who's using it, right? So we've been kind of struggling with that.

SDI: My personal frustration as a priest is that people very often look at their prayer book rather than me when we celebrate the Eucharist.

DA: (laughs) They have their face buried like this, right? Yes, I know that well. So at this early part of your process, if the Episcopal Church decides that it wants to revise its Book of Common Prayer, instead of these other options, would there be some advice that you have for us or things that you think it's important for us to consider at the very beginning?

SDI: Can you give me a few minutes to answer that?

DA: Yes, yes.

SDI: I'm from, originally from Tokyo, but I moved to a rural area of Japan when I had a job there. So I was a member of a parish where regular Sunday service attending was just five or so. So there was a deanery, and quite many parishes of the deanery were something like that. And at that moment I was at the beginning of 30, and we had an idea of having a deanery gathering of young people. Not technically young people, but you know, church is a very special community where the average age is quite high, but you know. Just my wife and I were the younger generations at that time in my parish, so that doesn't make sense to have such a gathering only at my parish. So we extended to the deanery wide. They recruited some other Christians from other denominations like Lutherans or some Evangelicals, and that became a gathering of 20 or 30. So it was a very nice meeting. My wife is a Roman Catholic woman, and you know, her parish is quite big, considering the you know, just five.

DA: (laughs) Yeah.

SDI: Never has a such an idea for having a gathering not just in one parish. So she said how good it is to be poor.

DA: Yes, right. (laughs)

SDI: I have the same feeling with the Episcopal Church. Your 1979 prayer book is a very, very important resource, not just for you, that's a very big contribution to the whole Anglican Communion. But on the other hand, you're too rich sometimes.

DA: Yes, yes.

SDI: Especially in the human resource side, so you can recruit everybody only within your province or even within one diocese to do something. So I sometimes have a feeling that would eliminate the possibility of widening the idea of the church. For example, I just said we had a Asian gathering of liturgy by three or four provinces. That wasn't a big gathering, but that was a very, very good time for knowing each other and creating an atmosphere of doing something together. At the IALC conference, there's a custom at this moment to celebrate the Eucharist not only by one province, but also by several provinces. I think that happened when three Asian provinces worked together for a noon time Eucharist in 2009 in New Zealand. So I experience

the power of doing together and you know, you claim yourself as the Episcopal Church because your idea is that you're not bound to the northern American continent, right?

DA: (laughs) Well, I don't know about that.

SDI: Yeah, but I'm not sure how closely you work together with the Anglican Church of Canada, for example. I know their BAS and your BCP have a . . . much commonality. But for me the Canadian prayer book is more regional and local. But I feel the Episcopal Church resources are in many cases more universal. I think at first in the beginning it must be the local and regional issue rather than widening it to universal because it's an issue related to your parishioners, your church members. So rather than starting the universal discussion, I would prefer to start from the very local place. When we do something, you know. (holds up the Japanese Anglican prayer book) You can't read the book, you know, this is our prayer book which you can't read.

DA: I can't. I can see the characters, but I can't read it.

SDI: Right. So this is what we are doing. We are making our prayer book, which a quite . . . in the last few prayer book revision committee meetings, we discussed what does it mean. So using Japanese language is just a part of that. While it's an important issue for most of Japanese people.

DA: So can you say a little bit more—I want to make sure I understand what you're saying. So Lizette, she's coming to our meeting in March, and so we've asked her to present about the Anglican Communion in general, you know kind of what's going on out in the Anglican Communion, and then the Church of Canada, specifically. And so what I want to do is I want to ask her about this issue that you're bringing up, and I want to ask her about this point about rather than starting with kind of the universal to . . . it's better to start with kind of the local. But I want you to . . . if you could just say a little bit more about that or give it . . . by local you mean like local communities?

SDI: Mm hm.

DA: Or groups of people or ethnicities or cultures or what, what do you mean by that?

SDI: Okay. For example, there are big debates going on about Okinawa and the US bases in Okinawa. You know, Okinawa was not a part of Japan until 1972. And when Okinawa was returned to Japan and the diocese of Okinawa was established, which was a part of the Episcopal Church before that. And still the Okinawan people have been feeling that they're excluded from the mainland. This is a very local issue, but it doesn't mean it relates to Okinawan people only, it's an issue of a whole Japan. So I don't . . . yeah, there have been some prayers or special liturgies for remembering the Okinawan War, but they're not a part of, they have not been a part of our prayer book. While the new hymnal, which was issued in 2006 has two or three Okinawan hymns.

DA: Oh, okay.

SDI: And also we just started a communion before confirmation from the January 1st of this year. From your perspective, it may seem to be too late or too slow in moving forward, because theologically it shouldn't be justified that the only, you know, confirmed people receive communion. I agree with that theologically, but on the other hand, that was the reality of the

church. For example, I now live in a small parish of Tokyo. I just live in the parish rectory, I'm not a rector of the parish, but my family goes to the services of the parish where they live. And there's a small Sunday school which consists of just a few girls. But my daughter, who is nine years old, loves to join the Sunday school service with her friends. But she is the only member of the Sunday school who is baptized. All others are technically non-Christians, but a quite many of them are pupils of Christian schools and they're interested in Christianity, you know. Can you believe that a ten-year-old girl reads Bible in train when she goes to school?

DA: It's great.

SDI: Yeah. If we just apply the theological issue to a practical situation without considering that background, that can send another sign of, choose your parents when you want to receive communion. I don't think that's any good implementation of baptismal theology. So what we have been discussing is that we need to develop our own baptismal and sacramental theology from our own perspective. So that may not be universal, because the, you know, I know some churches in America, and you know, receiving communion by all people present is working there. You know, St. Gregory of Nyssa.

DA: Yes. Well, the rector there serves on our Standing Commission.

SDI: Oh, really?

DA: Yeah. Paul Fromberg.

SDI: Oh, Paul.

DA: Yes, but I'm a parish priest as well and we practice that open table communion. So this is very interesting, that gives me something to think about. Yeah.

SDI: Do you have any practical schedule for your revision?

DA: Well, what we're going to do is we're going to come back to General Convention with four options. And then we're going to give them a lot of information about each of the options. And so we're using a whole variety of things including interviews, we're doing eight interviews, and what we learn from that we're dropping down into these four options, so you know, make sure you consider this. And the options are, the first one is prayer book revision, just straight up prayer book revision. The other one is kind of like a Common Worship, you know, leave the prayer book alone and build something up alongside of it. Another option is spend another three years talking about it, about what we want, and the fourth is to not engage in a time of revision but deepen the practice of the baptismal theology in our existing prayer book and figure out ways to make that deeper. And, as you're suggesting, you know, how to apply the theology of baptism into practical situations like the one that you articulated. So it would be a deepening, it would be a deepening. And so we'll go back and the next General Convention is in 2018, and we'll go back with all of these options and then ask the General Convention to choose. And the idea is that they would set the scope of our work for the next ten years, you know. And then in addition to that is what are they willing to fund. So you know, kind of picking an option that is connected to how much resources they want to put into that. Because there's other issues in the church that we're dealing with right now that need our attention, a lot around racial reconciliation and

now we have issues around immigration and refugee resettlement here. And there's a lot of things to which the church is being called. And when you kind of put it all out, where would you like to focus the efforts, and do you want to focus that on prayer book revision or something else. And so they need to kind of make a decision about that. So what we're doing this year, these years, is to just help make, help the General Convention make a very good decision that has a lot of information and conversation and research behind it, so they're making a decision about not so much what's best for me as an individual, but to what is our community—what are we being called to as a community. And so we want to help. So all of our work is trying to help the church make a good decision for itself about that. So I don't think any of us are tied to a particular outcome, but I know there's a lot of interest in taking advantage of the opportunity to deepen our theology. Maybe kind of going back to that comment that you made about, you know, sometimes the being too rich is . . . becomes a problem of, kind of, off to the next thing and really not deepening our practice in our common life. So we have a lot of things to talk about, but we won't be making any decisions until 2018 about that.

SDI: Yeah. I just had a story in my morning devotion that the knowing something or . . . and the feeling something are close but different.

DA: Different, yeah. I think you're right. Yeah.

SDI: So when Ruth was in charge of the . . . SCLM?

DA: Yes.

SDI: She was very quick in moving, I felt. Yeah, I know she's a very, very good scholar.

DA: She's wonderful.

SDI: Yeah. But I also had a feeling that at least her way doesn't work in my country because moving too fast would put everybody else in behind. So we ourselves need to learn to walk at the appropriate pace with the church members of Japan while we need to go forward a little bit.

DA: Yes.

SDI: We have a too long time to bring out the result because for example, this is the first time to hire a staff like me, even not the full-time days, because this is very, very exceptional. So, you know, there are many things to be taken care of provincial wide. But the General Convention decided to hire me as a staff in charge because the task is so big and it's important for the whole province. But you know, that gives a big financial issue to the province. Our province is a very poor province, so even hiring one person is a big, big issue. So at this moment my salary is shared by the diocese of Tokyo and the province. The province can't afford everything.

DA: Yes.

SDI: So half province, half diocese. But essentially the generosity of the diocese, so I spend maybe seventy percent of my time for the prayer book.

DA: Okay. That's a lot.

SDI: Yeah.

DA: Yeah. I think the pace is . . . so by giving them an opportunity to make a decision it will be you know kind of about to what are we being called, the financial, and then also, you know, what the pace is. What kind of pace do we want and we can decide on that. I think when Ruth was the chair they had a very specific mandate around marriage equality and they had to kind of get that done, and so they were very focused on one thing and what happened was is that there was a lot of projects that grew up around it. So by the time that had been resolved, the issue of marriage equality had been resolved, when we came out of the last General Convention we had, you know, prayer book revision, hymnal revision, revise our book of occasional services and you know, forty other things which were too big, you know, the project's just too big. But they had just kind of grown up around the main focus that the Standing Commission here had been focused on for a while. So I think we're kind of in a transition time, and we're getting ready to make a decision that will kind of set our course for the next many years. In your province, are there . . . and when you're working on liturgy and trying to figure out the scope and size of your project and kind of how you're going to organize things, is there an issue about, or sensitivity about, different cultures within your province or, you know, even different regional cultures that you have to . . . I think you gave me an example about the Okinawa people. That there's . . . you know, we're called to common prayer, but we are different in our communities in different cultures and different needs and different histories in some ways. So what can you tell me about that? I know that your province is different from ours and those conversations will be different than ours, but I think there is some commonality in trying to figure out how do we make good decisions for common prayer across a lot of different cultural expressions.

SDI: In that sense, making a one prayer book in our province is much easier than in your province. Because Japanese society is a very homogenized society, which is not always good, because that character very easily excludes some people like immigrants, for example. But as for the liturgical culture, both SPG and CMS worked together, so quite . . . some of the parishes celebrate the same prayer book liturgy in different ways, but still they don't hesitate to use the same one. But on the other hand, because of this, we have not paid enough attention to the style of celebration in the past. For example, you know, five church members can't celebrate the Eucharist in the same way with the parish of a hundred or two hundred people.

DA: Yes.

SDI: But I think that part has not been paid enough attention to.

DA: So the size of the congregation have different needs? Yes.

SDI: Mm hm. And what we're quite seriously discussing is if we should include the so-called Service of the Word. A Sunday service celebrated by laity or deacons.

DA: Oh, okay. So we call it Ministry of the Word, so it's the scripture and preaching that comes before.

SDI: Right. Same one. But it really depends on the community where it is used. So one idea is just incorporate the order of the service as a clue to start with, and then the resources can be delivered in other ways, like online or small booklets.

DA: Okay.

SDI: This may not be a part of the culture you mentioned, but it really depends on the situation of dioceses. Even in Tokyo the priest shortage is starting to happen, and in my parish almost a half of the parishes can't celebrate the Eucharist on Sunday.

DA: Because they don't have a priest?

SDI: That's right.

DA: Yeah. Okay.

SDI: And we just released a first English translated text of the Holy Communion of our prayer book. I will give you the URL later.

DA: Oh yeah, I want that, yeah.

SDI: And I think that should be covered by the next generation's prayer book, because while I'm not sure there are many parishes where Eucharist is celebrated in English, it's a sign that our church is open to anyone.

DA: That's right, yeah.

SDI: Even English is helpful for, for example, Spanish-speaking travelers. And also some people want to have a traditional language version, so they prefer to use the old prayer book because of the language. I want to stop this.

DA: Yeah. Right.

SDI: You know, you have a 1928 prayer book.

DA: Yes. I have a wedding, or a funeral, on Thursday, and we use Rite I. And I always have to refresh my memory because I forget the . . . you know. Yeah. My last question for you, and then we can wrap up, is about generations and if you are anticipating in your work, I know you're right at the very beginning, but at your work that's ahead, are you anticipating having conversations about, do you think that the liturgical and worship needs are different in different generations or maybe even it's the delivery of those or how they receive them, but what do you, regarding a generation issue, what do you think about that?

SDI: You just mentioned the Rite I and Rite II.

DA: Yes.

SDI: I think that was a good compromise at that moment to accommodate both kinds of people. But probably it's time to move on to a Rite II only prayer book, while some styles can be provided for all generations and young generations. As I said, our Uncade survey shows our church community is very, very biased in their generation. But you know, our prayer book would take at least the next eight years to be completed, so I'm not sure if the fair chance is to say something to be given to everybody. You know, at some point, a younger generation should have a priority or privilege to say something in louder voices.

DA: Okay, that's helpful.

SDI: And more than half of the church members do not complain about the current prayer book. So the first complaint we will receive is the, “why are you changing it?”

DA: Yes. (laughs)

SDI: So the younger generations must feel it attractive.

DA: Yes.

SDI: So anyway, the direction would be like something like that.

DA: They did a poll . . . the church pension group did a poll about if we were ready for a new hymnal, and it was kind of overwhelming. The response was no, we’re . . . but the one small part that wanted change were the people that wanted us to go back to the old hymnal. They were the change agents in that. That was what change was, was to go back to the old one, which I just thought was very funny. So, thank you. I just can’t thank you enough for all of your time and all of your hard work and being able to share so much with us, it’s just going to help us so much to have had this conversation.

SDI: My pleasure.

DA: We’re very, very grateful to you. So just before we stop I wonder if you would just say a prayer for us. Yeah.

SDI: Okay, sure. The Lord be with you.

DA: And also with you.

SDI: Let us pray. Lord, we thank you for this happy gathering of two people at the opposite side of the Pacific Ocean to discuss the same thing which is to praise you, our Lord. Bless us in our daily life, especially in the work we take for you to make the liturgy of the church which you established on earth. Connect us, with your grace, to all people on earth through our prayers and liturgies so that everybody can worship you and praise you. In the name of our Lord Jesus Christ, amen.

DA: Amen.

Interview with the Rt. Rev. Dr. David Stancliffe of the Diocese of Salisbury

DS=Rt. Rev. Dr. David Stancliffe

DNK=Drew Nathaniel Keane

DNK: So what we had envisioned beginning with is simply you sharing the story of your involvement with recent liturgical revisions in the Church of England and then after that I can follow up with some questions. Does that sound all right?

DS: Yes, shall I just chatter at you?

DNK: That's perfect.

DS: Well, I was appointed to be a member of our liturgical commission in 1986 after I had been provost at Portsmouth, that is, the dean of our cathedral in Portsmouth for about four years, and I'd been, I think appointed to the commission because I was a hands-on person rather than an archaeologist. I had a reputation for putting stuff on, I'd done big kind of liturgies in public spaces and with moving from place to place with the West African bishops beginning, you know, with harps playing in the parish church in Portsmouth and going into the Civic Center and proclaiming the gospel to people and walking then to the cathedral and celebrating the Eucharist, that kind of thing. And I think it was known that I could do that and help people take part in it, so I got put on the commission.

Probably the first thing that I found myself doing for the commission was to write a piece on the diaconate, on the independent diaconate, and then I think probably the second thing I did for them was to edit. You may think that this is a joke. In the very early days of computers—or, not-computers on an old Amstrad with all those funny discs, I was editing up a book called *The Promise of His Glory* which was the kind of Christmas incarnation season equivalent of Lent, Holy Week, and Easter. I mean, that had been our services for Ash Wednesday and Lent and Holy Week and Eastertide that was I think published in 1986 or so, and then *The Promise of His Glory* as it was called the incarnation lot which was Advent, Christmas, Epiphany and Candlemas seasons with stuff about the baptism of the Lord as well came out in the late 1980s.

So that was what I got myself engaged in first, and second thing was that I drew together a group of people from different traditions in the church who wanted to do something about revising the Daily Office. I mean we hadn't had anything very much in England in the alternative services book of 1980. It was just a translation of Cranmer into sort of modern jargon and had done nothing about the structure of the Office or any exploration of what had gone on in the development of archaeological understanding and interest in the Daily Office, but people like George Guiver from the community of the resurrection had written stuff called *Company of Voices*. Do you know that? That's a book on the Daily Office and contrasting cathedral worship with the monastic tradition. I mean, by cathedral I don't mean, you know, what goes on in English cathedrals in the 20th century, I mean the early tradition of people assembling with their bishop in the 2nd, 3rd, 4th centuries, singing a lot of things they knew well by heart, not very much like the monastic thing of reciting the whole Psalter in a week, let alone in a month as Cranmer wanted, but only just choosing a few Psalms was suitable for the season of the year, you know,

in Lent you might do all the penitential Psalms round and round again. And in Advent there's the relating to the coming of the kingdom and in Ascensiontide psalms like 47.

So that was . . . it was a much more kind of repetitive pattern and I was interested by that but I was more interested by the fact that in England people were not obeying the injunction to the clergy, which is still a mandatory requirement for clergy here, to say morning and evening prayer every day. So why weren't they doing it and they thought it was boring or they came from a much more evangelical or Protestant tradition which read the Bible seriously but didn't actually do much praying out of it except, you know, this is me and my favorite bits that I like reading kind of way. So there's no sense of that being the prayer of the church. So I managed to convene a group of people together with brother Tristan, a Franciscan, who were themselves trying to revise an office book that would be loyal to the mainstream tradition but would give some more alternatives and things like that. So that's how we got going really with that. And I managed to draw a group of people from the quiet time tradition and the various evangelical patterns of Bible reading and we managed to come out with a common mind about, we should try and make the Daily Office in the Church of England something more seasonal, so that, you know, season emphases were respected, and that it would be Psalmody chosen largely by what was suitable for the season and that there should be canticles that were repeated daily in that season so that people might actually learn them off by heart. George Guiver had done a thing with a parish in where he's been a curate in Lancashire doing just a sheet with, you know, people reading things and people learning refrains and it was a parish in which people weren't very literate or, you know, given to large quantities of books with 43 different markers in and all that kind of stuff. So it was very different from the kind of Roman Office tradition.

Well, we got an agreement on that and published that in about 1992 under the heading of Celebrating Common Prayer, and the publisher thought that she'd take a risk and run five thousand copies, and actually within a few months we sold forty thousand, so it was clear that there was an appetite for this kind of thing. And again I suppose I was getting some kind of reputation for being able to draw people from different traditions in the church together, help them find a material that they could use in common.

So those are two bits of background, and I find myself being asked then by the Archbishop of York in the beginning of 1993 if I'd chair the commission in its next period, and I said no, I can't do that, you must have somebody who's in the House of Bishops, because if we're to be serious about getting this stuff through, you know, I must have the to and fro with the bishops. We have a hugely complicated system of authorizing anything that's an alternative to what's in the Book of Common Prayer. If you want to begin again with something like Lent, Holy Week, and Easter that's not in the Book of Common Prayer, that's fine, you can go ahead and do it and get the House of Bishops to commend it but if it's in any sense an alternative, it has to go through a large number of stages being commissioned by the House of Bishops, being laid before the Synod for a general notice, whether they like it or not and then being committed to various revision processes being brought back to the Synod up to two or three times and then finally a much more detailed public revision stage that's not done by the liturgical commission of the House of Bishops but that's done by the whole Synod in a committee and anybody can do that and the person from the liturgical commission doesn't chair that, somebody else does. So I was always trying to find people who knew what they were doing enough to be able to chair that. A

bishop or a dean or something, and somebody who could keep the balance between the scholars and the archaeologists and the practical putters-on and the people who didn't think that liturgy was of any use anyway because it only got in the way of them saying their prayers or having a good sing-along or whatever they wanted next.

So there was the entertainment model on one side and there was the kind of archaeological model in the other extreme, and I was trying to navigate a way between these, so I said no, you can't do that unless you remember the House of Bishops. Oh, he said, I wouldn't worry about that, I expect we can make sure you have access to the House. And then in a couple of months of course I got the letter saying would I go and be the bishop of Salisbury from the prime minister. Landed on my desk on April the 1st which in England is celebrated as All Fools Day when people play these practical jokes, and I assumed that this was one of my colleagues who managed to get hold of the right note paper from 10 Downing Street and things and was spoofing the thing. So I wasn't disposed to take it very seriously, and I ran my finger through the signature of the then prime minister, and lo and behold the ink actually did run, so I thought, perhaps it is genuine, and rang up the prime minister's secretary for appointments and discovered, yes, indeed it was and would I please go and all the rest of it.

So I asked him when I went to see him, I said, so what have the diocese of Salisbury asked for? And they said, somebody steeped in rural ministry who wouldn't have too many bright ideas, so I said, oh that's splendid, I can say no straightaway. Oh no, you can't do that, he said. This was all going on in Holy Week, for Heaven's sake, and so I was persuaded to ring up the Archbishop of Canterbury down in Canterbury for the week, and in the end was persuaded to go and do it. I really wanted to go and do another cathedral, I think, you know, the kind of skills I have and interests I have as a musician and as an artist and so forth are better suited to doing that, so I found myself lumbering around this large area of rural southern England, which where having a bright idea and seeing if anybody else would share it took about a year and a half to get off the ground. Whereas in Portsmouth, which is a very compact diocese, I could have a bright idea in church, try it on my colleagues at the end of the Eucharist, if they agreed, ring up the bishop of course at nine and the letters were going out by half past nine from the diocesan office which was just next door to the cathedral.

So that's how I came to be kind of engaged in it and given the responsibility of chairing this process. So that's the way of making appointments in those days in the Church of England, and I don't think it's become like this these days. And I thought to myself, if there's going to be any chance of a revision getting underway, which is both more elegant than the kind of pioneering book of the 1980s, the first thing we must do is not present it as an alternative. You know, *The Alternative Service Book* was the 1980 title, and I thought, you know, that's bound to push people in a polarized direction, and indeed a number of the members of the commission of that stage had been very clear, that you know, modern was right and old was wrong. And as a result, with a lot of powerful and influential people rather liking a lot the old, you know, we headed into a collision really, and people took up polarized positions.

So the first thing to do was to . . . how to devise a strategy not for that lot to happen. And that's when we hit upon the title of *Common Worship*, borrowing "common" from the Book of Common Prayer and "worship" because it was going to be more about how you did things or at

least that was going to be as much important about which words you use. I mean, I myself am one of those who think that the crucial heart of worship is what you do and the way in which you do it, not what words you say and whether they're authorized or, you know, can bear all the different theological quirks of people who believe wildly different things but yet have to worship off the same order. So although I spent a good deal of my time doing the wordsmith kind of stuff, I think a lot of what I was doing in the 1990s and 2000s was trying to hold together people of very different theological and linguistic habits by taking them both to something deeper below that, which is about what the worship of the church is for, what it does, and how it might be celebrated.

So I mean, my own formation in the whole business of worship was to think that I didn't really notice very much all the time, I wasn't asking theological questions, saying, you know, is this the right way of expressing the doctrine of the atonement in this particular relative clause in the Eucharistic prayer number 42. It was much more about, you know, how do we do this in a way that feels like the worship of the Church in England. And you know, I'd been very much at home in Benedictine abbeys in France, with a rather kind of restrained but elegant way of doing the things. I'd been seeing the Gregorian chant in those kind of places for some time, but I'd also been part of English Cathedral tradition, I'd been in the Cathedral of England since 1977, and admired the literary and musical and linguistic kind of tradition that we stood in. But then, you know, the celebrating the Eucharist or celebrating a baptism or whatever, it was very important it seemed to me to engage the communities that were there and not just put on something that they looked at but they weren't drawn into. And if as a priest in that community were presiding at the celebration, it needed to be clear to them that they were the celebrants and that you won't be the one that presided but that they would be standing with you around the altar or whatever.

So how you do these things was as much a concern of mine as I think just what the words said. Though, you know, our system when people of the General Synod in the church are looking for any possible reason to think that you might be, you know, wildly off key in some extreme theological way or another, you know, is that a dangerous Calvinistic looking bit creeping in or you know, what is something that quotes one of the Orthodox traditions got to do with us, and you know, a bit of George Herbert with an elusive line with ringing some bells with George Herbert. Well, I mean that's much too highbrow, isn't it, you know, that's not what they speak in Sunderland.

So we've got all that kind of stuff. And probably more so than you, you know, with the way that the Episcopal Church in the States has become, you know, a much more kind of generic sort of body of worshippers. You know, it's not kind of like the parish church in the locality here, where you have to cope with all sorts of people. The Episcopal churches that I know well in the United States have got people driving in their motor cars to them. Well, many parishes in England, people like that don't come to church, don't have motor cars. So you know, that's not the kind of income bracket class way of education, and I think probably in that sense, you know, the Roman Catholic church in America is much more in my experience akin to what the Church of England is doing here, it's kind of operating in all sorts of places. So some of these things won't be applying to you in kind of the way that they were to us.

I think second what I was really concerned to do was to make sure that, because there are no kind of doctrinal formularies in the Church of England, except for very kind of sketchy things referred to when you install a priest, you know, according to the formulas of the Church of England, the doctrines of the church are expressed in the Book of Common Prayer in the order of the bishops, priests, and deacons, and in the scriptures. So you know, there aren't kind of articles which actually laid out how the doctrine's expressed, and if you want to know what somebody in the Church of England believes, we would say, well, come to church with us. Because it is the liturgical formula that hold the thing. So the theology of baptism that's expressed in the baptism rites tell you what you need to know about how the Church of England believes people belong and are embedded in the divine life and how do they continue in it and are fed by it, that's what the theology of the Eucharist will tell you. How do they relate what they believe to what they do, those sort of missional aspects, all that is or should be there in the *missio* parts of the rites and in what we do, what about, what we believe about Holy Orders, that should be there in the ordination rites.

So I took on the job really because I was concerned that the Church of England, at a time when people were pulling in wildly different directions and some in no liturgical directions all, wouldn't be left with any doctrinal basis for what we believed or how we believed it, so that's a prime concern, I think, of mine to ensure. So it's the question about how you do things, it's the question about the doctrinal basis for it all, because that's what's expressed in the worship, and even it's a concern for unity in the church and how you hold very different points of view together. And it was those kind of rather more theological questions that persuaded me to say yes to chairing the commission. Which I did, and which we then got all this stuff through the Synod and it's what is now authorized synodiae without any kind of end term to it unless anybody wants to go through this huge great thing all over again. I think that's it for at least my lifetime. At least, I hope. That doesn't mean that people don't find that some of the ways in which we did things for a total of 15 or 20 years ago don't want some revision or some supplementary material or what, that's certainly all there.

I think the next thing that we decided at a very early stage in it all was that we would . . . this wasn't going to go into a single book. The idea that you know, Cranmer had, that out of all the medieval books you could just put one simple book down, and everything you really needed was going to be there. Not all, I mean that we were already aware by the early 1990s of the difference that stuff online and on the web was going to make. But people like me who really wouldn't have minded two hoots if we hadn't published a single book but had just published a series of references to what was held essentially, and of course that's turned out in a way to be the case and that's what lots of people do. They quarry around amongst the authorized material and make up for the Eucharist on Sundays, you know, series of little pamphlets with options for different seasons of the year, though it was not everybody who does that among the parish priests of the Church of England has the slightest clue about what they might put into any bit. So you know, I remember having to explain to people why on the whole it was better not to sing the Gloria in Lent or you know, might it be nice to save it for Eastertide. Oh, that's a very novel idea, you know, so all this kind of stuff is part of course how people get an education. And actually the people who design the software and help people to make choices needed to be

pretty savvy in producing tunes to help educate people and not just say, you know, there's a complete open table of anything, you can have anything.

It's like people who go to a buffet supper, you know, and put a little bit of absolutely everything on their plate together. And because they can't bear to miss out on anything, and that of course is the way in which the liturgies, when you prune them and order them and cut them into different shapes, and alternatives and perhaps for seasonal shapes, people mess them up in the General Synod, because they add back in all the bits that they like, regardless of whether they fit or not with that strand. But the hope is of doing the liturgy publicly in the Synod was of course my major chance to educate the Church of England in how to do it. And not just in, you know, all right so we'll publish 40,000 of everything and you can pick your own and it doesn't matter, you know, if you wear orange socks with a pea green suit, and under a black shirt and think that you're beautifully dressed. Because all these kind of ways of helping people make choices and helping material develop in response to people's commonly expressed needs does require a big educational exercise, and I mean, I'm not skilled in doing that at all, I've got what the technique says [enunciation unclear], and you all know perfectly well how I make this machinery work. And there are people who can do that, but working with them was clearly going to be very important. I mean, now the Daily Office is published every day on an online feed, you know, and you can press the thing that just says Wednesday the 13th of September, or whatever today is, Wednesday the 15th of March, and up come all the things with occasional options but essential, correct, you know, all the right things that we all wanted them to do is steered in that direction. Well, that's a great advance.

Another great advance of course was working with other churches on a common calendar and lectionary. I mean other Western churches, you know, the Eastern churches clearly had a completely different scheme of doing things. But the Western churches now almost entirely use the same lectionary. And the same Gospels, and you know, the revised common lectionary basis which was . . . which is drawn up with the Roman Catholic three-year lectionary, and allows us at any rate to be reading the same Gospels in church pretty well all round the world in the English-speaking world without . . . and that's whether you're a Methodist or an Episcopalian or whether you're a Catholic or whether you're the Churches of Christ or a Lutheran or whatnot, I mean it's pretty common. And there was a lot of behind the scenes work to try and make that happen. And for example in the last three years I published three volumes of, you now, a picture, a track of music on streamed and a poem or piece of prose and a little thing with the Gospel of the day for each of the years A, B, and C, which is used by Roman Catholics, Lutherans, Presbyterians, Methodists, Anglicans alike and one of things that's I think been oddest to me about watching the Episcopal Church in the States is the way that, you know, for so long you have gone on with the lectionary that virtually nobody else in the world is using, so one of things that I do hope that you will do is not just because I want to sell you my book, which is only available as an e-book, you know, you can't do it, you can't put all those pictures and music and things into an actual beautiful bound volume where there would be 500 pounds a volume. If you did because of the costs of, you know, buying the tracks from the records, but streaming it does make it all possible.

So you know, you can put things together, and that's all about of course how you enlarge people's imagination rather than just get them to understand the correct things all the time.

And I suppose that would be a particularly Anglican contribution to want to make. You know, can Germans read and understand the poetry of George Herbert? Well, of course, a lot of them can on one level, but I mean, can Americans understand George Herbert because of that extraordinary sense of it belonging in, you know, English countryside and English social life and having that kind of elusive quality where an image rings a lot of bells in a rather oblique way. And you know, how local in that sense is local for the way we do our worship and how does that play into the questions of universality, which are very important for us to hold together because you need to be able to recognize each other and be in communion with each other across the world and not in any, you know, within denominational areas too, but increasingly of course across all those boundaries. So the lectionary and how we understand it, and how we are prepared to be oblique in our references and explanations about the lectionary seems to me to be a really important thing that revisers need to be aware of these days.

And then there's the question of performance. And I think most interestingly in that I'm interested in questions like, you know, why don't people sing any longer. I mean they do in certain traditions sing. Indeed, they don't do much else but sing. But mostly those are the traditions that sing the successors of the kind of folk song stuff, and there are some very good exponents of this in people like John Bell from the Iona community, and there have been people in the sort of post folk idiom in the States in particular produce some good songwriting. When I was working a lot with the church in Sudan, they had some wonderful hymn writers, but they still wanted really to use the music from hymns, ancient to modern, completely unrevised. You know, there's a curious kind of culture clash because that's where the religion we know they've learnt it from, from CMS missionaries in the 1890s who are very conservative and were very, very strict about what you should and shouldn't do, and so they all know that you know, you must go to communion fasting and things like that, but it hadn't made much impact on the culture where you know, having more than one wife was part of the indigenous culture. So whereas the people make a whole lot of fuss in that culture about same-sex relations, they are quite happy to go on having three or four wives.

Well, these are the kind of cultural clashes that go across the boundaries in our own communities and indeed worldwide as well, and I think you know, at least being aware of that and of the fact that we have to try and work with chloroform communities because they don't all exist now safely in Africa or in, you know, other parts of the distant British Empire, but are actually happening in our own communities and around now. And so the questions about enculturation and the pace at which enculturation moves seem to me to be very important. I mean, my mate in the Roman Catholic Church, the liturgist Keith Pecklers in Rome, has written very interesting things on--he's an East Coast Jesuit, but he's been teaching liturgy at the Greg for thirty years or so--and he's written very interestingly on enculturation, I think, and they're probably ahead of us, I think, in those kind of worlds and understanding what it means, even though of course the English is every now and then even further bowdlerized by some ex-Anglicans in Rome who are trying to turn back all those particular clocks. I mean, that's what happened to the hijacking of the last set of the Roman Missal translations, but I think they show it [enunciation unclear] besides being impatient with those after only five or six years, so that may get sorted.

So what about the register of language, and the questions then about, you know, the inclusiveness of language when you have to say God and God's self instead of himself all the time because, you know, otherwise somebody's going to be offended. Well, you are going to offend people in this because it will not be far enough for some and too far for others. I think all the languages can only go as far as most people have got at the time. I don't think you can do something that's going to work for all time. We may want to change our language entirely. I mean, like the Jewish tradition of writing G-d because you're not allowed to pronounce the divine name. Well, I mean, we may be in one of those bizarre things where we have a . . . you know, a little spoof in the machinery when we come to pronouncing the divine name because nobody quite likes to say it or indeed spell it or write it because somebody will always say, but it's not feminine enough, or others, it's too feminine, and all the rest of it. So there are areas I think that are proper to explore in the future in this kind of way. And one can't expect to get it right forever. But yet you don't need to have to revise the whole of the liturgical work just because you want to, you know, go a step further in terms of inclusive language.

That was an issue for us, but not a major one I think because we were doing our best to be sensible, you know, and take the right step forward. I don't know what you use as your major biblical texts, but although, I mean, we use the new RSV, the NRSV, as our basic text in the Anglicized rather than the Americanized form. When I'm, for example, making a text of a Gospel, of a canticle, from the Old Testament, from Isaiah or somewhere, I very often go back to the RSV, simply because it sounds to most people used to hearing the authorized version, the King James Version, for certain lections at well-known feasts like the prologue of the Gospel of John or the resurrection appearances to Mary Magdalene in the garden or something, or the passion narratives, you know, these are still the language of resonance for them, even though if they try and read some Paul from the King James Version they haven't the faintest idea what's going on as nor indeed often do I. I mean, that terrible business wasn't Paul arguing with himself all the time that makes him so difficult to follow. Because he says one thing and so corrects it to himself and then shifts it around, which sometimes means that the best way of reading some Paul is to put the whole thing into dialogue voices and add two voices reading it. I mean, that kind of thing is always worth putting in an appendix, showing people how to do a few things like that.

And I think anybody who says we must have it all out at one Gospel translation, you know, you can understand why somebody who's going to use a Gospel book, for example, or just a series of lectionary passages will do that. But I think people have to use the sense about where the congregations are comfortable and find the resonance is going on. Certainly, in this part of the world you can't trust any longer the people who come to church to have heard any of the Bible before. Certainly, they won't know it at school and therefore have questions about versions. Probably are going to be less complicated in the future than they were in the past, but still there are iconic bits where people will, you know, like the chariot wheels, so they drove them heavily. I mean, we don't talk about it in those kind of registers these days but I read that bit out of Exodus 14 the other day in the NRSV, and so they didn't even say so that they got bogged down, which is what the vernacular for it is these days. It had something rather curiously artificial sounding that wasn't anything you know, any kind of language, but it was a kind of, you know, fit for use in church bit of language. Well, I think that's a bit peculiar, really.

So those are some of the things behind what we did and why we did it. The doctrinal holding of things in the church and that's particularly why I spent a lot of time on baptism and ordination. I mean, in baptism because in the 1980s there had been a great move to say, you know, what we need to do in baptizing is to make sure that, we will baptize infants, but only really on sufferance, but the real thing is baptizing adults. And now if we baptize infants we must make sure that the parents are all signed up and believing and all the rest of it. I mean, you have to ask the parents all these questions, which is a classic way in for a parish priest of a very particular evangelical persuasion who didn't believe in infant baptism to say, but the parents don't understand what they're doing, therefore I can't baptize the child. And we got a lot of people doing that and, you know, it came to be a thought in the Church of England that if you asked if you could have your baby baptized or if you could be married or whatever in church, the answer, you didn't bother to ask after it because you knew the answer would be no. So the idea that, you know, that the answer should always be yes because you trusted God to look after it rather than you to make the right decision, had to be undone really in baptism rites because what had happened was that the Church of England was becoming more and more of a kind of closed sect, I mean, with very high walls and a very firm doctrinal kind of core. And if you weren't signing up to it you should stay out. Which wasn't historically at any rate where the church would have been, and certainly wasn't where the baptismal formularies were originally.

So I had to undo quite a lot of what was done in the 1980s without saying I don't want people to believe and without saying I don't want to take adult converts to the faith very seriously on their own terms. But certainly what had happened meant that the ecclesiology had shifted, really. The Church of England, instead of being a church with a firm center and very fluid boundaries had become a church with very rigid boundaries. And what does that do for the mission of the church? You know, it made it very hard for people to step towards the church and be accompanied in a journey, you know, all the time we were being asked to make, usually before any rite started, a decision. So rites didn't any longer rehearse a kind of pathway with a moment of decision towards the end maybe rather than the very start, but have become narrow, more narrow and exclusive. And you can see why that happened and it went with a kind of Pauline theology of Romans 6, you know, if you're going to die with Christ and also rise with him, well that means death to the old and so you've stepped from darkness to light and the things are very sharp and you know whether you are in the dark or the light and you can make a decision and step out of the boundaries.

And I remember a debate on the catechumenate, really in ways of people coming to faith in the General Synod. And I suppose sort of 1989, 1990 when Gavin Reid was in charge of the London mission, and him following me in a debate in the General Synod and saying, I entirely agree with Bishop Stancliffe, because my experience of people coming to faith is that it takes on average about four years. And that was very different from the, you know, 1980s ASB picture of people coming to faith and then preferably at, you know, dawn on Easter day, you put them under the water and they popped out again and they were all bright and shiny and new and never looked back again. Well, it's not like that. And that won't do for people who are growing in the faith, and it's as bad as all that stuff uncovered by Dominic Serra. Do you know Dominic? Dominic has an article in . . . it's a very good article, about 1993, I thought, in the journal of worship, which is a shortened version of his thesis. Dominic explored the new Roman Catholic rites of Holy Week

and in particular the blessing of the waters at the Easter Vigil and found it in 1952 when they were revising it, you know, they had to prune away a lot of the gothic excesses and all the rest of it and had gone back to the basic, basic text which was the death and resurrection of Jesus.

Except that it wasn't. You know, when he actually did the homework on the stuff, that wasn't actually the lowest level archaeologically of the prayer. The basic level of the prayer was a Johannine new creation. Old creation, new creation, and a rebirth out of the . . . from the old to the new, and onto which the Romans 6 stuff had been grafted at a later stage. So actually, the Romans had gone into it with a preconceived notion of what must be old, because we all know that this is Easter and therefore darkness to light is the great thing, but it isn't. Not in the early tradition. And this business about how you reinvent and superimpose on what you're listening to or discovering your own pre-convictions without making sure they are properly founded is wonderfully exposed by Dominic in this thing. Look—I ought to send you a link to the article because it's great fun to read. And he's an East Coast, what is he, a Cistercian or something, I can't remember what it was, he belongs to one of those complicated Roman Catholic orders with lots of initials after it. But he's a great character. But that's just about baptism, you know, how do you uncover beneath baptism what the modern trends are doing and we all want people to believe more, and therefore in the 1980s it was thought that one good way to do a bit to really put the screws on parents and godparents at a baptism service. It had exactly the reverse effect that was desired. The result being that you know, lots of people stopped coming to church to ask for baptism because they knew that the answer they were going to get was no, you're not good enough, which is how people would have heard it, to be baptized.

The Christians are the people who think that they're good you know, and everybody else isn't, so what are the ecclesiological implications of any text to revise of any prayer you write *de novo*, you know, how do you stop it not only being wet and all sweet Jesus stuff, and all that kind of, you know, mindless gaff. And at the same time, make sure that it does do the right ecclesiological theological things that you're needing it to do at that stage in the liturgy. Because you know, liturgies take people, or ought to take people, through various stages of theological development if people are to feel welcomed, comfortable, and accompanied, challenged by Scripture, reshaped, given an idea of what things could be in a homily and intercession, and then given an opportunity of jumping across like the spark in the Eucharistic action. Do we expect people who come to church to actually go away from it different? You know, how do we get those two great fundamental things that the church is always trying to do for people in Christ to actually work in the liturgy.

God in Christ does two things for his people: first, he shares their life, then he changes it. That's the pattern that God gives to his church and asks them to embody in their life and continue. First, God shares our life, for which the long, grand Latin word is incarnation, but beware of long, grand Latin words, you know, because you think that, because you've got a word for it, it exists. But of course, what it is is a pattern of changing and developing relationships and you can't pin it down like the marriage, you know, the marriage was invented by lawyers in order to find a moment when property changed hands or the woman changed hands and belonged to different man than the one she belonged to before. That's why you have a thing called the marriage, but actually you and I know that there's no such thing. There are only people in a degree of relationship with one another, and unless the relationship is nurtured, continues,

strengthened, goes through its periods of risk and challenge and growth and where is there going to be growth without development and change, you know. How does the marriage as a nice, neat square box with an abstract word in Latin form, which makes you think that there's something that actually exists, when of course it isn't, it's only a question of how the people are relating. So the adverbs are the important thing and not the substantives. Well, that's probably enough. If your lot want to digest any more than that I'd be very surprised.

DNK: Your last observation about Latin words reminded me of a quick story. One of my teachers was Julia Griffin whose father is Jasper Griffin at Oxford, and she went to the dentist once as a young girl, and the dentist said well, the problem is you have edentia. And her parents responded, well, that's not an answer, that doesn't tell us what's wrong or what caused it, you know, that's just the Latin way of saying that she lacks a tooth. That's exactly what you're talking about there.

DS: Yeah, it is. And I mean, I think that the questions about the language you do your thinking in are really much more important than we give people credit. I mean, all my conversations with my Roman Catholic brothers and sisters, many of them are bedeviled by the fact that they were brought up, if not consciously, but to think in Latin. Which is a wonderful language for precision in temporal affairs. When I was a schoolboy I used to have to write a Latin version of an English bit of prose every week for years and years and years. And in Greek and verses and all the rest of it, too. But Latin prose is that they would give you a great chunk of Gibbon and old speak by Winston Churchill or whatever it was and turn it into Latin prose. And the art was to turn this great paragraph into just one sentence with everything being made . . . you had to decide after reading through several times what was going to be the main verb and then everything else was going to be a subordinate clause, either a temporal one, when something had happened, or an ordinate, something should happen, or conditions, if the conditions were right, if the sun had been shining, or if it's not been, you know. So you put in all the conditional things and you put in all the consequential things, and you try and link all these things together in a logical order with the right kind of clause substructures, and in the end, right at the end of the sentence you put your main verb and it locks the whole thing into place, likely. And that's of course the language and the discipline that trains (A) lawyers, I mean attorneys, because they get paid their megabucks for asking an innocent question to somebody. Can you remember, Mrs. Jones, when you came in on that Wednesday night with your shoes all wet? And she doesn't realize where it's going, but 43 points down the line, he knows that that admission that the shoes were wet will have led her to say this and that and the other will have pinned her to the one whose galosh's imprint was found on the doorstep of the newly laid concrete. So, you know, that's how an attorney makes their money, but so is of course the people who write detective stories, you know, the Agatha Christies of this world, they haven't got that all worked out too, and that's what they use in order to give us a good read.

So it's deeply embedded in the kind of consciousness of the Western world that we should treat our kind of records of what goes on and happened like that. But of course, it's deeply damaging to the much more kind of, I mean, in Russian or in Greek you can't do it like that because there are different shades of words for, you know, how events take place, and the way in which, and not just the logical time order in which it plays, but the sort of things they wear. They kept on being like this and the different ways you can look at the future. The sun will shine tomorrow,

the sun bloody well will shine tomorrow. I would awfully like it if the sun were to shine tomorrow. I do hope that it might, it might just might shine. You know, there are hundreds of different shades of ways of saying that, but in Greek or Russian that's all contained in the verb. And so, much more weight is put on the verbs and adverbs there for the way in which things happen, the way in which life progresses. Enough, enough, enough.

DNK: Well, I have about four minutes for one last question, and you really did cover everything in my list as we went down, so I know you must have studied it before our conversation. Do you have any piece of advice that you would like to give us in four minutes?

DS: Advice? I don't have any advice for you at all. I mean, well, I do have one bit of advice.

DNK: I know you do.

DS: And that is always, always to try singing the texts. You know, sing along stuff. I tried to get an evangelical church who was very polite but bored when I did the liturgy with them, and then we got to it where they all sang and they all came alive. I said, for Heaven's sake, you know, I'll do the actions, you turn these words into one of those songs. You sing them and get engaged in it, and I'll make the sign of a cross over the font or what, pour oil around or something like that, you know. Let's get these things locked into each other. But I never persuaded them to do it. It's very interesting. I mean, I always sing the Eucharistic prayer completely, simply because you need a register to heighten the thing. Some people will be happier speaking it with, you know, gong beats and things like that in it. But I think whatever you do you have to think, how do we get this bit of prose, this bit of text, to work. And it's not just about lining it out, it's about seeing where the lines and stresses go. I'd give all that you write to, you know, a real top-notch poet and say, you know, what doesn't work. Just write something for us that does. So I hope that, you know, it's not left just earnest past us [enunciation unclear] worthy theologians and good archaeologists to write.

DNK: Include the poets. Very good advice.

DS: The poets. But sing it! You know, because that'll give . . . you don't have to have lots of poets at every meeting. You can send the stuff to them in the mean time, but you have to go and say, come on, let's speak this together, will it work? You know. Does it feel like, the Cranmer things about that Mrs. Cranmer always added in, you know, peace and justice. You know the duplicates things, because so much of what we write, we read. And we think, oh, this makes sense. But actually in church, you hear it, and if it all goes too quick, people don't take it in. So that's one little bit of advice, I think. What else?

DNK: I think that'll do us, I said I would keep you for an hour and we've taken an hour of your time now and we're very grateful to you for speaking with us and for sharing your story.

DS: Yes, well that's good. Okay.

DNK: All right. It was a pleasure to meet you and chat with you.

DS: Nice to see you. Farewell, you two!

DNK: Thank you very much. Bye.

DS: Bye.

Interview with the Rt. Rev. Harold Miller, bishop of Down and Dromore in Northern Ireland

BHM=Bishop Harold Miller

DK=Drew Keane

BHM: Good morning, everyone.

SCLM: Good morning.

DK: Wonderful. And we can hear you very well. Everyone in the room can.

BHM: Good. Okay, now you tell me how you want to handle this. Do you want to go through the questions or just enter into general conversation first of all and then see which questions you want answered?

DK: Why don't we start with you just making a general statement and briefly sharing your story with us, and then we'll dive into the questions that you haven't addressed after that.

BHM: Yes. Okay. I think the first thing I'd want to tell you a little bit about is the . . . what the Church of Ireland is, the kind of essence of the kind of church that it is and therefore the kind of church for which we're providing worship materials. So the Church of Ireland was, at one time, part of the United Church of England and Ireland, and it was an established church, so therefore all the old, ancient buildings that go back to the time of Saint Patrick and his followers for example are all in the hands of the Church of Ireland, but it was an established church which never had the majority of the population. Perhaps the only one in the world, and there may be others but I can't think of them. Where it was only a minority church, but nevertheless the establishment. And it was disestablished from the Church of England, and separated from the Church of England in 1869 to 1870. So it then, from that point onwards, was able to run its own affairs, and it ran its own affairs really through the medium of a General Synod, and the General Synod would be a group of one-third clergy, two-thirds lay people on the House of Representatives, so there are two lay people for every clergy person at the House of Bishops, which functions to a degree separately but actually meets with the House of Representatives. Liturgical revision for the Church of Ireland was part of its early instinct because it was disestablished at the height of ritualism in the Church of England, and it did not wish to go in that direction, at least generally didn't wish to go in that direction, so it established itself very much as probably a low church to middle-of-the-road kind of Protestant church. Even now in the Republic of Ireland when you say "Protestant" people assume that what you're talking about is Church of Ireland. The others would have been called dissenters in the other churches. So the Church of Ireland now is a church which is only fifteen percent of the population in northern Ireland, which as you probably know is part of the United Kingdom, and about three percent or three and a half percent of the population in the Republic. Today, it would have a slightly different profile in the sense that quite a lot of the churches in the Republic would probably be more defined as kind of liberal or Catholic, and the largest proportion of the population which is in the north would probably be defined as low church evangelical. That's not true across the board, but it's the kind of context in which we're working. And tell me when you get tired of listening to me by the way, just wave and I'll stop. In 1870, one of the first tasks of the new General Synod was actually to revise the Book of Common Prayer. It had to be revised in a new context, but it was also revised

through many agreements and disagreements, some of which were to do with the traditional issues of, as it were, “high church” and “low church.” So there were many debates, for example, on things like baptismal regeneration and what that meant and how it should be expressed or not expressed liturgically. There were debates on prayers for the departed, eucharistic doctrine, and so forth. And the other thing that you probably need to know from a perspective of listening from the States is that the roots therefore of the Church of Ireland were in the tradition of the 1662 Book of Common Prayer, not the 1637 Book of Common Prayer, which you inherited of course through Scotland. So those were the liturgical roots that were there, though interestingly, legally the 1552 Book of Common Prayer was never legal currency in Ireland, just through a political quirk, but our roots were 1662. The Church of England was not able to change the 1662 Book of Common Prayer because it was part of . . . it was law. And they still aren’t able to change the 1662 Book of Common Prayer, unless by an act of Parliament. But once the Church of Ireland was disestablished in 1869, 70, it was free to amend the Book of Common Prayer in any ways that it wished, and it only did in the most minor of ways, really, and created a new Book of Common Prayer in 1878. Now, what happened then was that another set of changes came in in 1926, and they came in because—largely because—of the political rearrangements in the country. So you couldn’t pray “oh God, save the king” anymore because they didn’t have the king anymore in the southern part of the country. You had to create rubrics and responses and prayers that were suitable for a new political environment. And that happened in, really in 1926. And then other services were added in the 1930s like compline and things like that. So really, we had a Book of Common Prayer that was incrementally changing, but in a very small kind of way through its history from 1878 onwards. So it wasn’t unusual for the General Synod to be dealing with prayer book revision. That had been part of its instinct and part of its job from the very beginning. Because the prayer book revision was so sensitive, with the prayer book being the carrier of doctrine, along with the 39 articles obviously, but because it was so sensitive, the legislation for prayer book revision in the Synod was more like doctrinal legislation. We have a General Synod every year. That’s a very different thing to your situation with the General Convention. So what has to happen in our context is that a resolution is brought to the Synod in the first year, which lays before the Synod the text, basically, that it’s intended to bring as a bill the next year, it’s a parliamentary procedure that we have. So the resolution goes one year and people can speak to that, comment on it, they can send in potential resolutions, they send them in through the liturgical advisory committee. It decides whether to back the resolution, the amendments rather, or not, and then comes back to the next year’s Synod with a bill, and then people go through stages of a bill or three stages of the bill. So it’s scrutinized in a lot of different ways before it actually becomes legislation. And that’s the process that had to happen with the revision of the Book of Common Prayer. For all the services it had to go as a resolution, with potential amendments, it had to go through three stages as a bill and it comes out the other end probably very highly scrutinized, though sometimes there are things that are missed as well. So that will probably be different to your legislation. Now, the other aspect of the revision that you had shown an interest in was hymnody and the church hymnal. Because the Episcopal Church and the Church of Ireland are similar in that they have authorized hymnody. The Church of England for example, does not have authorized hymnody. Everybody just creates their own hymn books for different strands in the church. Nor does I think the Episcopal Church in Scotland or the Church of Wales have

authorized hymnody, but we do. It doesn't mean we're lid to that, but it provides a base point. And since the, really since the middle of the 19th century when hymnody was taking off in churches, we have had church hymnals, and the one that we have at the moment is the fifth edition of the church hymnal, and the general process through which, or the stages through which that goes usually is that you have a church hymnal in use for a number of years. In the case of the present one, it was thirty years, it was written in . . . and there's one before the last one rather written in 1960. In 1990 a supplement was brought out that was only intended to be for a short period to test the waters, and that supplement made people aware of the large amount of new hymn writing that had taken place since the 1970s, and people began to say, "well, our hymn book has become a bit dated, it's a bit kind of classical rather than popular, as it were, and we need to look at that and change it." So in the year 2000 by a separate process through a hymn book committee . . . but in the year 2000 the fifth edition of the church hymnal came out, and now just this past year a supplement to that called *Thanks & Praise*, in 2015, was brought out with two hundred and seventeen, I think it is, 2 to 27 items, and to supplement it, and it's already feeling as though we're going through the same general process. Again, a hymn book that provides the foundation, other new writing trying to guess which of those things will become classics, and which are only temporary. And where we needed to supplement the material in the church hymnal. And then that probably will lead to another process in ten or so years' time where people will say, "Well, let's update it all again." So those are the two strands. The liturgical material has been very, very much checked and supervised because of its doctrinal component and its doctrinal role in Anglicanism of the Book of Common Prayer. The hymn book material this time was not as much scrutinized, people were given a list of hymns and printouts, as it were, to look at to keep in check. It was anything . . . nothing untoward in it, or whatever, they were happy with it. It's not as highly scrutinized as the liturgical material. Are you bored listening to me, or do you want me to continue?

SCLM: Not at all.

DK: Not at all. I want you to keep going.

Okay. Okay, I'll keep on then and you can ask questions. Okay, so, I've been involved in both these processes. The church hymnal was developed by a hymnal committee set up by the General Synod in the year 1993 I think it is, and came in to be in the year 2000. It was a separate strand. And you ask why did it come first, just because it came to people's attention first, that it was necessary, it wasn't really planned, and came out in the year 2000. The prayer book process, that was not done through the liturgical advisory committee, but the supplement was, because it was remitted to the liturgical advisory committee by the Synod, the role of keeping an eye on the development of hymnody as well, rather than keeping in place the hymn book committee. So this hymn book took about seven years to come to fruition. I don't know how long it takes in the States, but that's the length of time it took here and the Book of Common Prayer, 2004, also took about seven years to come to fruition. And I would plan to tell you about the background of it, if that would be okay. Is that okay? Yeah? Okay, so the liturgical advisory committee was set up I think in 1965 at the time of liturgical renewal. Up to 1965 in my own experience in the Church of Ireland, and I think it was a ubiquitous experience. You didn't have anything used in worship and churches except what was in the Book of Common Prayer which is essentially the revised version of 1662. Nobody really thought of doing anything different to that. The liturgical

renewal movement had not really permeated here, or indeed England either, until that time. And at the same kind of time in England and Ireland there became particular interest in liturgical renewal. And I suppose most of that initially was related to eucharistic renewal. The structure of the eucharistic rite and Dom Gregory Dix and all the rest of it in the shape of the liturgy and realizing that the rite that we had in 1662 was, let's put it like this, slightly quirky in comparison to ecumenical rites. So in 1965, the liturgical advisory committee was set up. It was set up with a careful balance of different views and churchmanships and things like that. And the first thing that it issued was in 1969, a new rite for holy communion, which was in a booklet. I think this happened in many places. And the rite for communion at that time was what I would call a revised standard version rite, because God was still called "thee" and "thou," and people were called "you." And the shape of it changed and the peace was introduced into it, but it was introduced as a kind of Cheshire cat piece, if you know what I mean by that. You didn't shake anybody's hands, you just said the words, "the peace of the Lord be always with you," and then went on with things as though nobody else was there, really. And so, that was in 1969. Then in 1972, another eucharistic rite came out which was all "you" form liturgy and developed things like sharing the peace, things like that. And then there was another important development in 1969, actually, it was the first service in "you" language in relation to God in the Church of Ireland was a service for baptism. And at that time that meant infant baptism largely, and that was issued as the first service that ever had God addressed as "you." It became extremely popular. In fact, the old baptismal service was hardly seen from that point onwards because the new one was so much more accessible for people. And then, out of all of that came eventually in 1984, the alternative prayer book. I don't know if you have a copy of that there, but the alternative prayer book was modeled to some degree on the Church of England *Alternative Services Book*, which had come out four years earlier. And I think if I'm being honest about the division in the Church of Ireland, what we have generally done is taken liturgical revision in the Church of England just across the water and slightly conservatized it. That has been the model we have had for most of our liturgical revision. To take the hard work that's done by the much larger kind of, you know, mother church almost, even though we go back longer with Saint Patrick, don't forget that. But that we've taken the work done by the larger church with all its expert liturgists and theologians and modified it and simplified it generally, and that was what happened in the alternative prayer book. And the alternative prayer book was essentially a Sunday service book. It didn't really provide for things like marriages and ordinations and occasional services and things like that, funerals. It was essentially a Sunday service book which had within it a rather strange lectionary that came from the joint liturgical group in England with themes in it at that time and it was received in a variety of different ways. It was very popular where it was popular and very unpopular where they didn't like it. So that you had the alternative service book, a prayer book with "you" form services, everything new structures and so forth for Sunday services, but there would have been people for example in this part of the country which would have seen it as a kind of Romanizing trend and did not accept it very warmly at all. In fact, the Orange Order would have denounced it and all sorts of things as being absolutely the wrong direction. So what the alternative prayer book did in 1984 was created a certain amount of division in the Church. You became known as a church that used the Book of Common Prayer or the alternative prayer book. And the move then, well, and an alternative, occasional services book was brought out as well to cover the other liturgies, and the move in

the middle of the 1990s was to coordinate these things. To bring them together under one cover so that they would be, in the kind of way in the way that you have in your church, so that there would be one book with traditional and contemporary language services. That was the move. There were very interesting times in the Synod. We, the idea was mooted first of all of a Sunday service book, and the Sunday service book failed to get through the Synod, I think, because people wanted everything together under one cover. So that the direction we began to take in 1997 when the liturgical advisory committee was asked to progress towards a revised book of common prayer, the direction we took then was really a direction of unifying things, so our idea was really that everything in the book should be useable by everybody. We didn't want contentious things that were going to divide the church in the book, we wanted a unifying Book of Common Prayer, and we also chose the model, again, as you have chosen up to this point, we also chose the model of a book that wasn't just there for Sundays, but a book that was there to form people's spirituality and to form their lives in the way in which the old Book of Common Prayer hopefully did by taking the key things, the key points in life, and providing lectionaries for every day of the year and so forth. It was meant to be a book that was there, that held together the devotional, the public, the private and so forth, under one cover in a simple kind of way. The Church of England at that point went entirely in the opposite direction and produced *Common Worship*, which has got so many books that you'd be hard-pressed to find what you're looking for. And they said at the time of the Reformation at the time of Cranmer with the old pie, that it sometimes took people longer to find the service than actually to pray it, and the Church of England has generally gone in that direction, and we have generally gone in the other direction and that probably is one of the questions that you'll be asking yourselves. So is that, do you want to fire some other questions just to stop me talking for a little while?

DK: That was very helpful, thank you. I'm looking through our questions now . . . let's see the ones we haven't touched on yet . . . we do have some questions about the process in terms of managing the work and actually managing liturgies, drafting the work and revising drafts and all of that.

BHM: Yes. Yes, okay. Well, let me come at it again slightly taking a step back. Two of the things that were givens for us were essentially the work of the International Anglican Liturgical Commission which had been working on the Lima document, BEM, on baptism, Eucharist, and ministry, and indeed maybe I've met some of you at some of those liturgical commissions. And those commissions set out, essentially, a shape for liturgy, a shape for the baptismal liturgy, a shape for the Eucharistic liturgy, a shape for ordination liturgies. So from a very early stage, we took the essential principles of the liturgical commissions, for example it meant that the Eucharistic liturgy was essentially the gathering of God's people, followed by the proclaiming and receiving of the Word, followed by the prayers of the people, followed by celebrating at the Lord's table, followed by going out to serve the Lord and so forth. So we took those as starting points for the key liturgies, and people would have gone away, different groups of people would have gone away and done a first draft, and the first draft was then mulled over. I did the first draft of the ordination liturgies, and I think it would be true to say, unless anyone can correct me, that the Church of Ireland was the first church in the communion to take the IALC structure and apply it in a reasonably thoroughgoing way to ordination liturgy. So, and again with baptismal liturgy, we tried to ensure that baptism is baptism is baptism, and that there is not one doctrine for infant baptism and another doctrine for adult baptism or whatever. So that was one starting point that

was a given. The second starting point that was a given was the ELC texts. So that the liturgical advisory committee made a call that the English Language Consultation texts, liturgical consultation texts, that were at that stage had become more ecumenically agreed, though that has all fallen apart since, that we would basically use, in what is an ecumenical environment, we would use the same words for the Sanctus as the Catholic Church was using at that time and so forth which were the ecumenically agreed texts. And in most cases that was applied in a thoroughgoing way. In one case it wasn't, in at least one case, and the one case was the Lord's Prayer, where the Synod of the Church of Ireland could not cope with being saved from the time of trial and were concerned to be, like the Church of England, led into temptation or not, so that was voted down at the General Synod, even with all the best theological arguments in the world they wanted to keep with the Church of England on that one and did. So those were two starting points and then obviously the list of services that had to go into the book were gathered together. The Psalter was taken from the new Church of England, the common worship Psalter. Before that we had been using the David Frost Psalter and it was not very popular, so we decided on one Psalter for both traditional and contemporary services, though people can still, if they wish, use the old one. But this was so resonant of the words in the old one anyway that people probably haven't noticed a great deal of difference and it seems to have worked well. And then the other decision that had been made in the 1990s was to run with the revised common lectionary. So those things were all in place. Groups went away, devised services, and we had lots of overnight meetings and so forth, and then we kind of worked on them and presented them as resolutions and bills to the Synod and they were, you know, some battles and things like that, but not major ones. With the hymn book—I don't know, are you interested in the hymn book as well?

DK: Yes.

BHM: Yeah? With the hymn book, we did first of all, we surveyed the church to find out which hymns in the old book were being used and which hymns were not being used. That was a starting point for us, it wasn't an end point, because some of the ones that weren't being used we might have considered classical hymns that needed to be in any good hymnody even if they're only rarely used. And then we surveyed people for hymns that they would like to see in the hymn book, and very interestingly the two top ones, if I remember correctly, were, symbolized the Gulf that grown up. The first, the most popular one was "The Old Rugged Cross." And the second most popular one was "Because He Lives I Can Face Tomorrow." I think what it said was that we had had a very classic kind of hymnody, which people liked but it didn't always have the hymns that really were in people's memories or touched their hearts, and the church had somehow, a distinction had grown up. So we looked at those, and we eventually worked through a process of whittling things down and agreeing what other new text would go in. We had an issue which you have had as well in North America, and it's the issue of whether to use in hymnody and in liturgy what would have been called inclusive language. And our decision in the hymn book was that if a hymn was very fixed in people's memory, we would generally not change it. But if it wasn't, if it was in the second category of well-known but not absolutely fixed—can you hear me? I'm not moving on the screen all of a sudden, but it's okay.

DK: We can still hear you fine.

BHM: If it wasn't—that's okay—so if it was well-known but not fixed and we could easily and seamlessly change to inclusive language about people, we would do that, but we decided both in the hymnody and in the liturgy not to change language about God unless it was an ELC text, basically. And in that case, we did. And I have to say that still 15, 16 years after the hymn book coming out, we are still getting many complaints about the hymns that we tinkered with, like "Be Thou My Vision," for example is a very popular one, the hymn I'm most sick of singing to be quite honest with you, but "thou my true air" instead of some, you know, and that really great with some people after 16 years, it hasn't even, hasn't died down, and Christmas carols with words changed great with people after 16 years as well, so in *Thanks & Praise* in the new one and the supplement we decided not to tinker with old hymns in terms of making them inclusive again unless it was very easily done, almost not noticed. Now I don't know, keep firing questions, Drew.

DK: We have—we were curious if you did any surveying with regards to the prayer book revision like you did with the hymnal revision.

BHM: Yes. No, I don't think we, I've no memory of us doing that kind of surveying with the prayer book because in a sense from 1969 when the first service was issued in a booklet form, to 1993 when alternative occasional services were issued, those were all part of testing the water. But there's another side to it as well. We have the possibility of experimental liturgical material which is agreed by the House of Bishops, usually for a period of seven years, with the intention of people experimenting to see how it goes and then gathering information about it so that one of the things we're doing that with at the moment reviewing is to do with Holy Communion by extension, so the bishops can issue services with experimental legislation for a period of time where everyone is free to experiment with those services. I mean, one of the things we're doing at this moment in time is creating what we're calling morning prayer three, which would be a kind of, largely based actually on *Common Worship*, it would be a morning prayer for Sunday mornings, because most of our churches do not have a weekly Eucharist, so the general service is either morning prayer or a service of the Word, so what we're doing is creating kind of benedictions, responsories, things like that, enriched with more poetic language, probably seasonal material for morning prayer and that may well be the case that would be, the bishop would say, "well, we will issue that as an experimental service," but it can only be issued with the agreement that it comes to the Synod, usually after seven years.

DK: We're curious about navigating disagreements, in particular where there are discussions about doctrinal disagreements.

BHM: Yes. Well, it's very difficult to navigate doctrinal disagreements. I mean, when you read the Church of Ireland Book of Common Prayer, from the perspective of a church that was rooted in 1637, you will probably say, "well, there isn't really an epiclesis on the bread and wine." That's true, there isn't. The epiclesis is on the people through the receiving of the bread and wine. With language, I mean, the doctrinal disagreements in our context would be largely the traditional ones that are kind of Catholic, evangelical disagreements, but we did find a way through it in the sense that everyone seems happy to use what we've got. The question is whether you're trying to create a liturgy that's a unifying thing or whether you're trying to create different liturgies for different groups of people. And we found that that wasn't, even

though it was . . . we didn't intend it, that was what happened in the period, and it wasn't a very healthy place to be, really.

DK: Do you have a sense for how many of your parishes use the 1662 style rite one and the contemporary language services?

BHM: Yes, I would, yes. The use of rite, of the traditional rite, Morning Prayer One, would be very limited. Very limited, and Holy Communion One very limited. Usually in the case of Morning or Evening Prayer One, churches that have a choral tradition, and they want to do choral evensong or choral matins or whatever it may be, but I mean in my own diocese I was got rather sad for an old man in his 90s who told me that his church had stopped using it and where could he find it. And I thought . . . was really stretched to think of anywhere that he could find it. Now, there are one or two places, but really it would be very, very uncommon. Holy Communion One would not be as uncommon because it would often be the preferred rite for early communions or mid-week communions where most of the people are older people who are present. So you get Holy Communion One more often than you'd get Morning or Evening Prayer One, and you would hardly ever get Holy Baptism One, and you would never find Ordination One. So they are there in the book, and they are there probably for largely doctrinal reasons and historical and missionary reasons, but they are not actually really very widely used.

DK: I think we just have another question about doctrine again, were there any significant changes in doctrine in the shift from the old to the new books, and if so, how did that happen?

BHM: Well, that depends on how you look at it. I think it would be true to say that any change in liturgy is automatically to some degree a change in doctrine in the sense that, for example, if you take Cranmer's communion service. Cranmer's communion service is really essentially focused in a rather individualistic kind of way, but a very helpful way, on being an exposition probably of the doctrine of justification by grace through faith. It's not a very corporate kind of service, whereas the new communion service invites you to see holy communion as a more corporate kind of union, and that's where things like the peace come in, and also a more eucharistic kind of event rather than as penitential a communion service as Cranmer's one is. So you do change maybe the weighting of different aspects of doctrine unwittingly when you move away from the old general confession, you actually can mix and seem formulistic rather than emotional or rather than something that you, when you speak out the old general confession, you're aware of the depth of sin and how you, maybe, you should be feeling about it. In the new services, you go through it as a kind of formulistic kind of way, and maybe lacking in poetry in some cases and therefore the weight can be different, but it was . . . when the prayer book was a book of doctrine and a book used to show improvement as well, there would have been concern that we didn't move away from any essential doctrinal understanding.

DK: We're interested also about translation issues and multiculturalism, especially with regards to the English language.

BHM: Yes, yes. Sorry you're having to look at just a frozen picture of myself, but talk away. Okay, there are--

DK: It's a good picture, a good picture.

BHM: Mm? It's a good picture, yes. There is, there's a group in Ireland called—you don't have to write this down—common Gaelic “no hog lisha,” which is the Irish, an Irish church group promoting the use of the Irish language in liturgy, so there is an Irish language version of the Book of Common Prayer. And there are Irish language hymns in the hymn book and in the supplement as well. Now, as you may know, Irish is not a very commonly spoken language in Ireland in the way that Welsh is in Wales. But nevertheless, especially in the Republic, there are a lot of people who learn Irish from childhood and who like to be able to say certain prayers in Irish, or occasionally go to . . . go to a service in Irish, and therefore the essential services, not the whole book, but the essential services, have been translated into the English language as well. In Northern Ireland that wouldn't be used very often, though the Irish language book was actually launched in my own cathedral, which is Down Cathedral where Saint Patrick is buried.

DK: Was the translation handled by the standing liturgical commission, or was it done by another group?

BHM: No. No, we wouldn't have been capable of handling a translation into Irish. But . . . no, it was handled by a particular group of Irish speakers and one or two key people. And we've always had one or two Archbishops who have been fluent in Irish up until now. So George Simms who the Archbishop of Armagh was fluent in Irish in his day, Donald Caird who was the Archbishop of Dublin was fluent in Irish, so we do have some fluent Irish speakers, but no, the actual translation was handled by others. And it was really in all honesty essentially a translation from the English language into the Irish language, whereas some of the hymns in the church hymnal are not like that, they're specifically Irish hymns written in the Irish language and in their own rite, as it were.

DK: We have a question here. Can you word it . . . ?

BHM: If you're asking it, Drew, can I just say, you are asking a different kind of question when you ask about enculturation and one of the issues that—you okay?

DK: I'm trying to get clarification on how to ask a question.

BHM: Okay. One of the issues that we have—okay. Well, that may not have answered everything about enculturation. I would observe in the states that most worship forms are quite similar, quite rigidly following liturgical form. In England and Ireland we have a much wider range of practice than would be evident from looking at the prayer book. So there is in the Book of Common Prayer for example a service of the Word, and the service of the Word is simply a structure for worship and into which different things can be slotted in an imaginative, creative kind of way, and in some working-class areas, for example, of my own diocese, the worship would be much more like that, less bookish. Because you need worship here anyway for people who do not read very many books, you know? And I often say to them, when Cranmer was developing the Book of Common Prayer, never forget that printing had just been invented. And he was at the cutting edge of technology when he was creating a prayer book. But nowadays if Cranmer was here, he'd be using PowerPoint or something like that, so I think we have to, you know, get deep into our culture as well, you know?

SCLM: (formulating a question about cultural and racial needs)

BHM: Can you repeat it, Drew?

DK: Were there cultural groups or racial groups that were part of the process in terms of considering their experiences and their culture when you were designing the new prayer book that might not be as much part of your context?

BHM: Yes, well it is now, but it wasn't then. It is now but it wasn't then, and in truth just like the Church of England before us, we have not been very good at relating in any kind of meaningful way into new people from new cultures coming to live among us, so at that particular time in the 1990s, that was . . . just didn't exist very much in Ireland, but it's becoming much more the case now and I think it would need to be part of any future work.

DK: Thank you. We have a question here about evangelism and what your experience is of the new prayer book as an evangelistic tool. Do you think that it draws people to the church?

BHM: Oh dear, you're getting me on a pet subject when you ask that question. And, excuse me just a moment, somebody's got—somebody's left their phone here. I just met—the technician has left his phone, that's . . . just let that ring off for a moment. It's getting worse. Okay. Oh? It's gone. In terms of evangelism, you could say "preach it, brother," you know, I don't—I'm not sure that it really matters whether a church is highly liturgical, not highly liturgical, high church, low church, middle church or whatever in terms of evangelism, so long as the worship is first of all real for the people who are there. I think to me that's the key thing in evangelism. And also so long as it is to some degree accessible. It doesn't have to be all accessible I don't think, but I think it does have to be to a degree accessible, so using a lot of very complex liturgical language with no accessibility I don't think is very helpful in evangelism, though people will work through it, if there's a reality of faith and experience of God in the community. So I kind of . . . I'm not sure how much liturgical shape relates to evangelism, but I can tell you this: that our experience would be that the places where there are most young people or young adults are probably the least liturgical of places, though I find it hard to say. I always tell them that they are liturgical—may not be good liturgy, but there's liturgy there. We don't really get a lot of young people that are tickled by traditional Anglican liturgy. And the ones who are are unkindly older than their years or slightly odd.

DK: That was very diplomatic.

BHM: I can sense that you're agreeing. You know, let's be honest, most of our traditional churches are in decline. Thankfully—we'll discover this year whether we're in decline or not—but most of them are in decline, and most of us have the capability of creating older congregations who have always known the liturgy and like the liturgy and wonder why everybody else hasn't come to their way of doing it. You know, and they don't see themselves as having become clubs for old people, but that's actually what's happening. And I'm just talking about in our context, so we're having to create experimental liturgies alongside the traditional ones if we're going to win a new generation.

SCLM: (inaudible question posed)

DK: Were you able to hear that or do you want me to repeat it?

BHM: Yes, I know, I heard that. I heard that. Okay, I mean you know, we're beginning to get anecdotal at the moment, but we have some very interesting fresh expressions of church in the diocese and

that's probably what I can easiest—most easily—talk about. The diocese I'm in is half of the city of Belfast and the surrounding county basically of Down. It has got about eighty parochial units and now has about five new church plants and several fresh expressions of church. One of the fresh expressions is in an area called the Titanic Quarter, where the Titanic was built, where we have an honesty box café in a building with a . . . what's called a mean wide lease. It meant that nobody really wanted the building when it was built, and it's given free to a charity. We have a café there and today or any other day of the week, 500 people will go through that café with a prayer garden in it. It's all very low key. It's not pushy evangelism or anything like that. But I also did a confirmation two weeks ago in an area which is very much inner-city, Protestant, loyalist, working-class Belfast. And it was in a church which I had deconsecrated. See, do you understand what I mean by that? Taken away the consecration. And it was the best thing that I ever did, because the community has taken over the church under new leadership and owned the church, and I confirmed nine people in that little place where they're meeting, and they have to pretend they're not being church, you know, but there are more people there than when the church was the church, you understand? And in that confirmation, our Republican paramilitary was presented for confirmation by a loyalist paramilitary. That's the kind of thing that's happening in fresh expressions. So church planting, fresh expressions, are not multitudinous, but actually working quite well in the context of my own diocese. Can I just tell you Drew, can I do a bit of liturgy with you? At this confirmation, what happened was, on the screen at the front, everybody said why they wanted to be confirmed, and they'd recorded that. And then, they stood at the front beside the fire, they gathered around the fire, and the person presenting them for confirmation, their prayer partner, said to them where they saw God at work in their lives, right? So the liturgy was on one level very informal, but on another level actually much purer and better than a lot of the formal stuff, you know? It was real.

DK: So, a final question. What lessons did you learn through this process and what specific advice would you like to offer us as we consider entering into a possible process of revision?

BHM: Yes. Yes, the first lesson that you learn in a church of our size—now you have a larger church—but the first lesson you learn is that it's an awful lot of very, very hard work. It's incredibly difficult work for a small group of people to do, especially, we have no employees or anything like that in relation to it. I think I would say that our call to create one book and a book where everything could be owned by everybody has been a call that has paid off. I think it's...the prayer book is a popular book. You'll notice in it that morning and evening prayer are one service. It's a very interesting thing, most people don't know the back stories to these things. When the hymn book was created in the year 2000 and published by Oxford University Press, they said they were going to publish it in Bible paper, which would have made it quite a slim and tidy volume. But they didn't publish it in Bible paper, it appeared in other, thicker, heavier paper, which was a great disappointment to us and made the selling of the hymn book quite difficult, because people find it very heavy. The reason why we have morning and evening prayer as one service is we were so exercised by the heaviness of the hymn book that we didn't want the prayer book to be heavy, and we trimmed it at every possible point, but I don't think we would create morning and evening prayer as one service. Now, if we were doing it I think the other thing that is clear about it is that any prayer book or any liturgy, without the power of the Holy Spirit and the centrality of Christ and the Gospel of Christ, it's a bare-bones thing, you know, it doesn't . . . it

will not create evangelism, it will not create vibrant churches in and of itself, and sometimes I think we thought if we change things to “you” form or if you modernize it a little bit it’ll make a lot of difference. I don’t think that the creation of a new prayer book has made, in that sense, a great deal of difference in terms of growing churches or vitalizing churches or revitalizing churches, but I think it has provided an anchor point for the Church of Ireland, and I think the new hymnody, again, hymnody . . . hymn books do not really affect churches that are very go-ahead, because they will have whatever hymns they want on bulletins or in screens or whatever it is and they will be up to date, but the value of the hymn books to us has been really getting a wider and more creative repertoire of music into the more traditional type churches, who, once they see that something is an official hymn book of the church, they engage with it. I’m going to say something that you probably can just go on to disagree with, but I observe that in most of the hymn books that have been created in North America, and that doesn’t include yours because yours is around for a while. The, most of the hymn books that have been created of late in North America take and mangle hymns that were perfectly good. If you look at the Canadian ones, both the Anglican one and the United Church of Canada one, they mangle hymns that were perfectly good and kind of ruin the resonances and the memories of them. And then a certain number of authors arise, some of which are good but most of which are not, who create things that sound like hymns to fit the metrical tunes that people associate with hymns, but it becomes like moving wallpaper. There is not the link between the tune and the words that touch people’s hearts.

DK: Thank you for that explanation, I didn’t quite understand, but I was going to agree with you anyway.

BHM: Is that a good starter for ten? Sorry, that’s what they say in a quiz show here, a starter for ten. Ten points, right?

DK: Well, we thank you very much for the time that you’ve given us this morning. Thank you for talking with us and sharing your insights.

BHM: Divided by a common language.

DK: We’re very grateful to you for speaking with us today.

BHM: It’s a pleasure. I’ve lost you, yes? Oh, yes. Well, I thank you for ending a little bit early, for having this earlier than expected by some. Kevin has an art exhibition in the Royal Hibernian Academy in Dublin, so I have to set off for Dublin for his art exhibition now, so thank you and God bless you in your work. Good bye!

DK: Thank you, thank you very much.

The Once and Future Prayer Book Conference

Part 1 Summary

On June 1-2, 2017, the Center for Liturgy and Music hosted a conference at The Virginia Theological Seminary entitled “The Once and Future Prayer Book.” This conference was co-hosted with Sewanee Theological Seminary, host of Part II which was held on October 9-10, 2017. The Rt. Rev. J. Neil Alexander, Dean of the School of Theology at Sewanee, and Ellen Johnston, Director of the Center for Liturgy and Music, co-organized this conference. In his opening remarks, Dean Alexander described the genesis for the conference. He, Ellen Johnston, and Dr. James Farwell, Professor of Theology and Liturgy at VTS, recognized a need for a gathering of liturgical scholars to discuss issues surrounding the possibility of prayer book revision. [Resolution A169](#) of the 2015 General Convention directed the SCLM “to prepare a plan for the comprehensive revision of the current Book of Common Prayer and present that plan to the 79th General Convention.” While prayer book revision is an important endeavor which must engage the entire church, it will also benefit from the gifts that liturgical scholars bring to it. Thus, the idea for the conference was born.

The first plenary address was given by the Most Reverend Frank Griswold. He opened his address by stating his belief that through his experience as a baptized member, a priest, a bishop and eventually a former presiding bishop of the Episcopal Church has led him to believe that the Church is not yet ready for prayer book revision. He does not believe that the ethos, particularly the strong emphasis on baptismal ecclesiology, of the 1979 Book of Common Prayer has yet permeated the Church. After discussing the history of prayer book revision in the Episcopal Church, he concluded with his concern that the practice of communion without baptism has overshadowed the baptismal ecclesiology of the 1979 BCP.

The Rev. Dr. Lizette Larson-Miller gave the second plenary address in which she discussed the general differences ecclesially and culturally between the contexts of the 1979 BCP revision process and now. First, she recognized a significant drop in church attendance, the schisms between the Episcopal Church and the Anglican Church of North America, and the drop of ordinands attending seminary as having an important impact on the Episcopal Church. In addition, many new voices including women, Latino/a, and LGBT folk are a much more vital part of the conversation in the Church today than in 1979. Dr. Larson-Miller has also observed a change in ritual practice as liturgy has become more about entertainment than giving glory to God, giving rise to an almost obsession with new liturgical expressions. She also noted the increase in violence in society, as well as the growth of religious pluralism. Then, she gave three specific examples of issues she feels have had a direct impact on the ecclesial and cultural contexts of the Church today: First, the decline in energy for ecumenical relationships in preference for an increase in interreligious dialogue. Second, the tendency among Anglicans and other post-Reformation Christian groups to see the liturgy as pedagogical rather than doxological. Finally, the habitus of human ritual and divine initiative.

The second half of day one of the conference offered a panel discussion with ecumenical partners discussing recent liturgical revisions to the Roman Missal, *Evangelical Lutheran Worship*, and *Common Worship* for the Church of England. The Rev. John Baldovin, S.J. began with a short presentation on the

Roman Catholic Church's own issues with liturgical reform *vis a vis* translation. He outlined the challenges that the International Commission on English in the Liturgy faced as it sought to provide a translation based on the principles of dynamic equivalence as outlined in the Vatican document *Comme le prévoit*. Those principles were suddenly changed with the promulgation of *Liturgiam authenticam*, which emphasized a more literal translation.

Then, the Rev. Martin Seltz discussed liturgical revision in the Evangelical Lutheran Church in America. In their process of liturgical renewal, he recognized four important components: consultations, editorial teams, review, and proposal. These components led to seven features highlighted in their latest liturgical revision of *Evangelical Lutheran Worship*. First, the worship patterns are transparent, often being printed as bold headings in ELW. The rubrics were softened from more directive rubrics to more descriptive rubrics, e.g. from "stand" to "The assembly stands." Liturgical choices expanded significantly as the Eucharistic Prayers increased from four to eleven with five thanksgivings at the font and ten service music settings. Their revisions continued their focus on the importance of baptism. Greater efforts were made to accommodate the theological and liturgical diversity of ELCA. Language revisions attempted to balance ecumenical convergence with expansive language. Finally, there was an emphasis on the missional character of the liturgy.

Finally, the Rev. Dr. Bryan Spinks discussed his work on the Liturgical Commission of the Church of England from 1988 to 2000 during the formation of *Common Worship*. This liturgical revision was quite extensive as it sought to update the *Alternative Service Book*, which had been primarily in use. (The 1662 BCP remains the only authorized prayer book of the Church of England. These alternatives are additional liturgical resources.) The scope of *Common Worship's* revision was extensive including the liturgical calendar, baptism, the Eucharistic Prayers, marriage, etc. The final product of *Common Worship* was not a single book but rather a library of books providing multiple options for use.

The second day of the conference involved three panel discussions. The first panel discussion focused on the contextual conditions of language and culture needed for revision. The Rev. Dr. Juan Oliver began by discussing the importance of recognizing "the other" in liturgical revision. He suggested that much previous liturgical revision has been dominated by an Anglo cultural bias. He advocated for utilizing true principles of liturgical inculturation rather than simply "dressing up" the liturgy with cultural accouterment. However, a real commitment to liturgical inculturation requires time and resources as it must come from the ground up.

The Rev. Anthony Guillen, Missioner for Hispanic Ministries and Director of Ethnic Ministries for the Episcopal Church, spoke particularly of the challenges involved in translation work. He suggested that the current translation of the prayer book into Spanish is problematic. He suggested that the differing cultures among Latinos/as must be taken into consideration when translating the prayer book. He also advocated for native speakers with knowledge of both cultures to be involved in the process.

The second panel discussion involved the contextual conditions of aesthetics, music, and language needed for revision. Mr. Terry Eason, a leading church architect, who has worked with numerous churches along the east coast and Texas, gave the first presentation. He discussed several topics as related to architecture. First, he recognized that Episcopalians have been very slow to alter their spaces to

accommodate a more robust baptismal theology. In addition, he recognized the need for a prominent place for the proclamation of the Word, which may not necessarily be two separate spaces. He also discussed the interchangeability of Holy Altar and Holy Table and the need for appropriate space to preside. Musical leadership and acoustics play an important role in how the architecture impacts the liturgy. He encouraged having a special place for the Daily Office beside the Nave and the use of side chapels for more intimate gatherings. Finally, the arrangement of the room can have a profound impact on the liturgy.

Ms. Marilyn Haskel, a lifelong church musician and presently on staff at Trinity Wall Street, discussed prayer book revision and music. She recognized that the prayer book has very few directives for music, leaving church musicians with little guidance. Even though the House of Bishops has called for greater discussion on theological principles for music, these discussions have not yet taken place. Ms. Haskel reminded the conference that the Psalter is meant to be chanted and that any revision of it should take that into account. She also hoped that greater attention would be given to the next phase of American idiom rather than English style so predominant in Anglican hymnody. Finally, she called for greater resources to help train liturgical musicians for the ministry in the Church.

Finally, the Rev. Martin Seltz spoke again, focusing this time on three areas of consultation in the ELCA revision process. The first area involved language. The Lutheran World Federation's Nairobi Statement recognized that worship is transcultural, cross-cultural, contextual, and at times countercultural. The music consultation recognized that music is important for liturgy because it involves the whole person and the whole community. Finally, the worship space consultation referenced the need for aesthetics in liturgical space.

The final panel for the conference gathered together four ecumenical partners. The Rev. David Gambrell spoke about the process of liturgical revision in the Presbyterian Church, USA. The Rev. Dr. Karen Westerfield Tucker informed the conference that the United Methodist Church is on the cusp of forming a committee to revise its Book of Worship and Hymnal. The Rev. Martin Seltz reiterated his gratitude for being a part of the conference and his inspiration for the strong ecumenical ties that continued to be forged. Finally, the Rev. John Baldovin emphasized that liturgical revision must not forget the utter centrality of the paschal mystery of Christ in the liturgy.

This summary of the plenary speakers and panels that comprised this conference does not do justice to the energy, enthusiasm, and effort put into making this conference a success. All attendees recognized the hard work that Ellen Johnston, Neil Alexander, and Jim Farwell accomplished in orchestrating this conference. Dean Alexander reminded the attendees that the second part of the conference would occur at Sewanee on October 9-10, 2017. This next portion of the conference would emphasize individual rites and discuss both the gifts and challenges with them.

Part 2 Summary

On October 9-10, 2017, the School of Theology at The University of the South, Sewanee hosted the second portion of the Once and Future Prayer Book Conference. Dean Neil Alexander welcomed the attendees to the second portion of the conference. He explained that the first part of the conference held at Virginia Theological Seminary on June 1-2, 2017 provided the necessary background for a scholarly discussion of the possibility of prayer book revision. This second part of the conference would delve into specific rites in the prayer book and discuss the gifts and challenges they present considering possible prayer book revision. The first presentation was on the Eucharist and was given by The Rev. Dr. Patrick Malloy. He began by providing some historical background leading to the revisions of the Eucharist in the 1979 prayer book and discussed certain assumptions that the revisers of the 1979 prayer book held. Then, Dr. Malloy discussed how the centrality of the Eucharist in the Episcopal Church since 1979 had altered its view of common prayer. He suggested that most Episcopalians only conceive of the church in Eucharistic terms today, which was not the case before 1979. Dr. Malloy concluded by posing six questions to consider for revision of the 1979 prayer book. First is the question of what to do about inclusive/expansive language. Second, he wondered about the use of Rite I. Third, he raised the question of creation motifs in the Eucharistic Prayer. The fourth question involved communion of the unbaptized. Fifth, he wondered how the Eucharistic hegemony would impact parishes unable to engage priests every Sunday. Finally, he asked about the “so-called Rite III,” referring to An Order for Celebrating the Holy Eucharist, especially considering General Convention’s recent authorization of locally composed Eucharistic Prayers with episcopal authorization and its impact on the very notion of a book of common prayer versus a collection of digital resources.

The Rev. Dr. James Turrell provided the second presentation on initiation. He began by recognizing the revolutionary change of the 1979 prayer book in moving toward a unitive initiatory rite. However, he wondered if that ethos has been fully received by the church even today. On the one hand, baptisms are now typically done in the principle liturgy, chrism is often used, and the Baptismal Covenant has become central to Episcopal thought. On the other hand, though, confirmation remains a rite with a confused theology, and adult baptisms are rare. Some criticisms of the initiation rite in the 1979 prayer book involve the position of the Baptismal Covenant in relation to the bath, the view that baptism should be a full initiation, and the idea that confirmation is a “mature public affirmation” of faith. Dr. Turrell provided three questions for future consideration. First, is baptism just partial initiation after all? Second, is baptism something that follows initiation in the case of communion to the unbaptized? Finally, what implications for confirmation would baptism as full initiation have?

The third presentation featured the proper liturgies of Ash Wednesday, Palm/Passion Sunday, Maundy Thursday, Good Friday, and the Easter Vigil by The Rev. Dr. James Farwell. He began by noting how well these liturgies have been received by the Episcopal Church. They have provided opportunities for deepening the catechumenate and for inter-parochial cooperation. Nonetheless, they do raise some important questions. For example, are they scalable such that small, medium and large parishes can use the same rites? Is more ceremonial guidance needed considering the intricacy of these liturgies? Also, how do these liturgies address issues such as anti-Semitism, inclusive/expansive language, creation, and sacral violence? After raising issues with each of the liturgies, he then concluded by recognizing that the Church no longer operates in a Christianized society and is undergoing an identity crisis as it seeks to adapt to this new environment.

For the fourth presentation, The Rev. Dr. Ruth Meyers discussed the pastoral offices. Beginning with the marriage rite, she reminded the conference that the Episcopal Church extends beyond the boundaries of the United States, and thus the recent legalization of same-sex marriage in the U.S. does not apply to every Episcopalian. She discussed the supplemental rite “The Witnessing and Blessing of a Marriage,” noting that in her experience it has been received enthusiastically by many heterosexual couples, while same-sex couples often wish to use the BCP rite. Moving to the Rite of a Thanksgiving of the Birth or Adoption of a Child, she noted that it does not appear to be used often in most parochial contexts. Regarding the Burial of the Dead, she raised questions about staged liturgies, the presence of the body, interring ashes versus scattering them, and the burial of a child. For the Rites Ministration of the Sick and at the Time of Death, she wondered if the church’s rites need to be expanded to address issues ranging from terrorist attacks to neonatal deaths. Finally, she discussed confirmation, acknowledging that it is a rite of reaffirmation and not initiation and wondering if additional rites to address different scenarios, as well as repeatable rites, would be more helpful.

The first day of the conference concluded with The Rev. Marcus Halley speaking on “Thoughts from the Parish.” He began by posing the question, “How can poetry invite us to excavate the depths of our tradition to provide more transforming and expansive scaffolding to support our journey to and with God?” He reflected on how poetry extends language beyond the flat and prosaic. He suggested that the church’s tradition includes the prayer book but extends beyond it as well. He suggested that striving to be inclusive is not enough. The church needs to be transformative. Finally, he recalled that the prayer book is a scaffolding for liturgy, not its entirety. He then posed four possible answers to his initial question including the utter insufficiency of language to express the depths of God, the revelation of God in the incarnation, the impermanence of ritual words and actions, and the iconicity of liturgy as it points beyond itself.

The second day of the conference involved only a morning session and began with Dr. Gail Ramshaw’s presentation on liturgical language. She began with the suggestion that liturgical language can fill one of two needs: to comfort people in the tradition or to motivate people toward action. She posed the question, “Is Rite I a comfort in tradition, EOW motivation to action, and Rite II a nod to both?” She suggested that consistently choosing against revision could seem to be a choice in favor of comfort in tradition. She then proposed that liturgical language should be loaded with metaphors from the Psalms because they are non-creedal, multivalent, and doxological. She continued affirming that because language changes, the language of the liturgy must also change, noting that many Christians continue to use grammatical gender as a fundamental marker of identity. She then encouraged the use of doublets in liturgical language as a means of expressing the complexities of language. Finally, she urged the Episcopal Church to pursue prayer book revision.

The final presentation of the conference was “Future Hopes and Anticipation” by The Rev. Dr. Stephen Shaver. He had conducted a research project in which he gathered the responses of twenty-five Millennials that form a wide range of racial, ethnic, gender, and sexual diversities who are active in the church. From these responses and his own experience, he offered several concluding thoughts from the perspective of a Millennial/GenXer. First, he articulated that the current prayer book has never been “new” for him as he grew up with it. He believed that prayer book revision would need to happen soon but did not feel it needed to be a radical revision. He did feel that the issue of expansive language was paramount and must be addressed in the next revision. He also urged that translations of the prayer book be done by native

speakers. He concluded by emphasizing the need for a process that emphasizes both technology and full participation.

Abstracts of “The Once and Future Prayer Book” Conference

The Ecclesial and Cultural Conditions of the 1979 BCP by The Most Reverend Frank Griswold – June 1, 2017

The Most Reverend Frank Griswold opened his address by stating his belief that his experience as a baptized member, a priest, a bishop and eventually a former presiding bishop of the Episcopal Church has led him to believe that the Church is not yet ready for prayer book revision. He does not believe that the ethos, particularly the strong emphasis on baptismal ecclesiology, of the 1979 Book of Common Prayer has yet permeated the Church. He provided a summary of the history of the Liturgical Movement with its intersections in Anglicanism through Dom Gregory Dix, the Parish Communion Movement, and the series of prayer book revisions from the 1549 Book of Common Prayer to the 1979 Book of Common Prayer. After discussing the history of prayer book revision in the Episcopal Church, he concluded with his concern that the practice of communion without baptism has overshadowed the baptismal ecclesiology of the 1979 BCP.

The Ecclesial and Cultural Conditions of the Episcopal Church Today by The Rev. Dr. Lizette Larson-Miller – June 1, 2017

The Rev. Dr. Lizette Larson-Miller discussed the general differences ecclesially and culturally between the contexts of the 1979 BCP revision process and now. First, she recognized a significant drop in church attendance, the breaches in fellowship, and the drop of ordinands attending seminary as having an important impact on the Episcopal Church. In addition, many new voices, including women, Latino/a, and LGBT persons, are a more vital part of the conversation in the Church today than in 1979. Dr. Larson-Miller also has observed a change in ritual practice as liturgy has become more about entertainment than giving glory to God, giving rise to an almost obsession with new liturgical expressions. She also noted the increase in violence in society, as well as the growth of religious pluralism. She concluded by giving three examples of issues she feels have had a direct impact on the ecclesial and cultural contexts of the church today. First is the decline in energy for ecumenical relationships in preference for an increase in interreligious dialogue. Second is the tendency among Anglicans and other post-Reformation Christian groups to see the liturgy as pedagogical rather than doxological. Finally, she discussed the habitus of human ritual and divine initiative.

The Eucharist by The Rev. Dr. Patrick Malloy – October 9, 2017

The Rev. Dr. Patrick Malloy provided historical background leading to the revisions of the Eucharist in the 1979 prayer book and discussed certain assumptions that the revisers of the 1979 prayer book held. Then, Dr. Malloy discussed how the centrality of the Eucharist in the Episcopal Church since 1979 had altered its view of common prayer in that most Episcopalians only conceive of the church in Eucharistic terms today. Dr. Malloy concluded by posing six questions to consider for revision of the 1979 prayer book. First is the question of inclusive/expansive language. Second, he wondered about the use of Rite I. Third, he raised the question of creation motifs in the Eucharistic Prayer. The fourth question involved communion of the unbaptized. Fifth, he wondered how the Eucharistic hegemony would impact parishes unable to engage

priests every Sunday. Finally, he asked about the “so-called Rite III” and its impact on the very notion of a book of common prayer versus a collection of digital resources.

Initiation by The Rev. Dr. James Turrell – October 9, 2017

The Rev. Dr. James Turrell recognized the revolutionary change of the 1979 prayer book in moving toward a unitive initiatory rite. However, he wondered if that ethos has been fully received by the church today. On the one hand, baptisms are now typically done in the principle liturgy, chrism is often used, and the Baptismal Covenant has become central to Episcopal thought. On the other hand, though, confirmation remains a rite with a confused theology, and adult baptisms are rare. Some criticisms of the initiation rite in the 1979 prayer book involve the position of the Baptismal Covenant in relation to the bath, the view that baptism should be a full initiation, and the idea that confirmation is a “mature public affirmation” of faith. Dr. Turrell provided three questions for future consideration. First, is baptism just partial initiation after all? Second, is baptism something that follows initiation in the case of communion to the unbaptized? Finally, what implications for confirmation would baptism as full initiation have?

The Proper Liturgies by The Rev. Dr. James Farwell – October 9, 2017

The Rev. Dr. James Farwell discussed the proper liturgies of Ash Wednesday, Palm/Passion Sunday, Maundy Thursday, Good Friday, and the Easter Vigil. He began by noting how well these liturgies have been received by the Episcopal Church. They have provided opportunities for deepening the catechumenate and for inter-parochial cooperation. Nonetheless, they do raise some important questions. For example, are they scalable such that small, medium and large parishes can use the same rites? Is more ceremonial guidance needed considering the intricacy of these liturgies? Also, how do these liturgies address issues such as anti-Semitism, inclusive/expansive language, creation, and sacril violence? After raising issues with each of the liturgies, he then concluded by recognizing that the Church no longer operates in a Christianized society and is undergoing an identity crisis as it seeks to adapt to this new environment.

The Pastoral Offices by The Rev. Dr. Ruth Meyers – October 9, 2017

The Rev. Dr. Ruth Meyers discussed the pastoral offices. Beginning with the marriage rite, she reminded the conference that the Episcopal Church extends beyond the boundaries of the United States, and thus the recent legalization of same-sex marriage in the U.S. does not apply to every Episcopalian. She discussed the supplemental rite “The Witnessing and Blessing of a Marriage,” noting that in her experience it has been received enthusiastically by many heterosexual couples, while same-sex couples often wish to use the BCP rite. Moving to the Rite of a Thanksgiving of the Birth or Adoption of a Child, she noted that it does not appear to be used often in most parochial contexts. Regarding the Burial of the Dead, she raised questions about staged liturgies, the presence of the body, interring ashes versus scattering them, and the burial of a child. For the Rites Ministration of the Sick and at the Time of Death, she wondered if the church’s rites need to be expanded to address issues ranging from terrorist attacks to neonatal deaths. Finally, she discussed confirmation, acknowledging that it is a rite of reaffirmation and not initiation and wondering if additional rites to address different scenarios, as well as repeatable rites, would be more helpful.

Thoughts from the Parish by The Rev. Marcus Halley – October 9, 2017

The Rev. Marcus Halley began by posing the question, “How can poetry invite us to excavate the depths of our tradition to provide more transforming and expansive scaffolding to support our journey to and with

God?” He reflected on how poetry extends language beyond the flat and prosaic. He suggested that the church’s tradition includes the prayer book but extends beyond it as well. He suggested that striving to be inclusive is not enough. The church needs to be transformative. Finally, he recalled that the prayer book is a scaffolding for liturgy, not its entirety. He then posed four possible answers to his initial question including the utter insufficiency of language to express the depths of God, the revelation of God in the incarnation, the impermanence of ritual words and actions, and the iconicity of liturgy as it points beyond itself.

Liturgical Language by Dr. Gail Ramshaw – October 10, 2017

Dr. Gail Ramshaw’s began with the suggestion that liturgical language can fill one of two needs: to comfort people in the tradition or to motivate people toward action. She posed the question, “Is Rite I a comfort in tradition, EOW motivation to action, and Rite II a nod to both?” She suggested that consistently choosing against revision could seem to be a choice in favor of comfort in tradition. She then proposed that liturgical language should be loaded with metaphors from the Psalms because they are non-creedal, multivalent, and doxological. She continued affirming that because language changes, the language of the liturgy must also change, noting that many Christians continue to use grammatical gender as a fundamental marker of identity. She then encouraged the use of doublets in liturgical language as a means of expressing the complexities of language. Finally, she urged the Episcopal Church to pursue prayer book revision.

Future Hopes and Anticipations by The Rev. Dr. Stephen Shaver – October 10, 2017

The Rev. Dr. Stephen Shaver had conducted a research project in which he gathered the responses of twenty-five Millennials that form a wide range of racial, ethnic, gender, and sexual diversities who are active in the church. From these responses and his own experience, he offered several concluding thoughts from the perspective of a Millennial/GenXer. First, he articulated that the current prayer book has never been “new” for him as he grew up with it. He believed that prayer book revision would need to happen soon but did not feel it needed to be a radical revision. He did feel that the issue of expansive language was paramount and must be addressed in the next revision. He also urged that translations of the prayer book be done by native speakers. He concluded by emphasizing the need for a process that emphasizes both technology and full participation.

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be schism, which many an ancient Christian believed to be a state far worse than heresy or ignorance.

RECOMMENDATIONS FOR THE RESOLUTION OF ISSUES

Resolution A065 Resolution on Issues Related to Committed Same-Sex Relationships

1 Resolved, the House of ____ concurring, That the 73rd General Con-
2 vention urge congregations, dioceses and every other church group and organization
3 to facilitate genuine and respectful encounter between heterosexual and homo-
4 sexual parishioners, recognizing that they live different life-styles, hold differ-
5 ent opinions but share one Lord, one faith, one baptism, and using the materials
6 in the Response to C003s Report to enable a dialog that is comprehensive and
7 transforming; and be it further

8 Resolved, That each Diocese, under the spiritual and pastoral direction of its
9 bishop, shall determine the resolution of issues related to same-sex relationships,
10 including the blessing of such relationships, and the ordination of homosexual
11 Christians.

Explanation

The 65th General Convention of this church, meeting in 1976 in Minneapolis affirmed “that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the church.” The Baptismal Covenant establishes us all as members of Christ and of one another, incorporating and transcending our differences, calling us to seek and serve Christ in all persons, loving our neighbors as we love ourselves, respecting the dignity of every human being. Because the continuing debate within the church on questions of human sexuality has led to a variety of responses on the part of dioceses and congregations, dialog and pastoral action in dioceses leading toward the resolution of these differences is essential.

THE REVISION, RENEWAL, AND ENRICHMENT OF THE COMMON
WORSHIP OF THE CHURCH

Prepared in response to Resolution C021s of the 72nd General Convention meeting in Philadelphia in 1997 for discussion at the 73rd General Convention meeting in Denver in 2000

Resolution C021s of the 72nd General Convention Of the Renewal and Enrichment of the Common Worship of this Church

Resolved, That the 72nd General Convention direct the Standing Liturgical Commission and the Standing Commission on Constitution and Canons to submit to the 73rd General Convention for first reading an amendment to the Constitution of this church to add to Article X an authorization for preparation and use of additional liturgical materials, and be it further

Resolved, That the Standing Liturgical Commission be directed to prepare a plan for liturgical Revision and Enrichment of the common worship of this church to be presented to the 73rd General Convention, and be it further

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Resolved, That this plan include forms of worship reflective of our multi-cultural, multi-ethnic, multi-lingual and multi-generational church while providing rites and structures that ensure the unity of Common Prayer, and be it further

Resolved, That any new or revised rites when authorized be available for distribution in a variety of forms, including multi-media and electronic options, and be it further

Resolved, That the Standing Liturgical Commission be directed to prepare for publication and use alternative liturgical materials to be presented to the 74th General Convention, and be it further

Resolved, That the Standing Liturgical Commission present the necessary budget required for this process of liturgical Revision and Enrichment to the 73rd General Convention.

Brief history of the 1979 revision process

There was never anything by the wit of man (sic) so well devised, or so sure established, which in continuance of time hath not been corrupted: as among other things, it may plainly appear by the common prayers of the church, commonly called Divine Service...

Preface to the First Book of Common Prayer

Since, in the human condition, and with the passage of time, corruption of things Divine is to be expected, the need for the ongoing revision and reordering of our Common Prayer has been evident from the beginning, not only due to the creaturely nature of worship, but due to the dynamic nature of cultures as well. For in order to present the unchanging truths and realities of the Divine life in worship, the church must of necessity use those ever-changing agencies found in the human cultures in which it incarnates, employing outward and visible human means and structures, passing and mutable, to reveal inner, invisible and unchanging Divine realities, eternal and holy. In this way the church imitates the Incarnation of the Word, at all times and in all places, giving birth to Christ in every culture, from generation to generation.

However, a sudden and drastic revision of our Common Prayer has often proven traumatic to the People of God: it is therefore desirable conscientiously to attend to the gradual and ongoing revision and reordering of our worship.

The rise of the liturgical movement in the Roman Church in Europe

In the early years of this century there was a flourishing of biblical theology, patristics, and ecumenism in Europe. After World War I this renewal led to the rise of a liturgical movement in Germany, France, Belgium, Austria, and Holland. This movement gathered its energy from the growing awareness of the anthropological, sociological, psychological, and pastoral dimensions of worship. Increased lay participation in worship and ministry was a driving force in the movement.

The Anglican Communion

The involvement of the Anglican Communion in the liturgical movement did not really take place until the 1930s. The 1928 revision of the Book of Common Prayer did

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not reflect the work of the liturgical movement. Hippolytus, an important text for future liturgical development, was only identified in 1916. The text was published nearly twenty years later by Burton Scott Easton (General Seminary) in 1933 and by Dom Gregory Dix (England) in 1934

Some of the early pioneers were Father A. G. Hebert in England, Dean William Palmer Ladd and Walter Lowrie in the United States. Their early work included the development of “parish communions”, the restoration of public baptisms, and the full and active participation of the congregation, especially in the parts of the rites formerly reserved to choirs and clergy.

Many of the recent discoveries of liturgical scholarship were included in The Oxford American Prayer Book Commentary written by Massey Shepherd, Jr. (1950). The 1958 Lambeth Conference recognized that the time for Prayer Book revision had arrived and set forth guidelines which were more fully developed by the Anglican Congress of 1963.

The Episcopal Church in the United States

The General Convention of 1928 approved the establishment of a Standing Liturgical Commission. Included in its charge was the task of preparing for the revision of the American Prayer Book. In 1949 the church celebrated the 400th anniversary of the 1549 Book of Common Prayer, and under the vital influence of Associated Parishes for Liturgy and Mission the Episcopal Church entered the liturgical movement. The Standing Liturgical Commission was reconstituted and required to educate the church towards Prayer Book revision. In 1950 the first in the series of Prayer Book Studies was published.

The religious communities, especially the Society of St. John the Evangelist, pioneered the restoration of the rites of Holy Week, The Triduum and the Easter Season. The liturgical witness of monasteries and convents has had a lasting impact on the Episcopal Church, first in giving these rites to Episcopalians, but also in facilitating the entry of many clergy and parishes into the liturgical movement.

In 1964 The General Convention charged the Standing Liturgical Commission to present to the 1967 Convention concrete proposals for revision. The Liturgy of the Lord's Supper was presented and approved for trial use. The principle of trial use included gathering and examining responses to the content and form of the rites. Services for Trial Use was authorized by the Convention of 1970, additional rites being authorized in 1973. These, including the revised rites of initiation, the eucharistic rites, the daily office, and a revised Psalter, were published as Authorized Services 1973. In 1975 additional texts were made available to the church in small booklets containing alternative texts for certain rites, including revisions of the rites for baptism, confirmation and marriage.

From 1964 the process of revision included the work of several drafting committees, gathering responses and suggestions from several hundred consultants appointed in various dioceses and from the church abroad. Some of the drafting committees included ecumenical participation, and many of the consultants were drawn from other denominations. The Rev. Leo Malania served as coordinator for Prayer Book revision and Captain Howard Galley as assistant.

The 1928 book was not used uniformly in the same way. A wide range of interpretation in the style and ceremonial it called for and permitted was understood and applied. The tradition of the 1928 Book was in fact a diversity of application of a common use in the

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worship of the church. The 1979 revision continued and expanded this tradition, explicitly offering a range of choices, calling for local liturgical decisions which would enable the liturgy truly to be spoken and sung in the voice of the worshipping community.

The full report of the Commission, known as the Draft Proposed Book of Common Prayer was approved, with some amendments, in 1976 when it became the Proposed Book of Common Prayer which was approved in 1979 and became the Standard Book.

It is important to note—even if only briefly in summary—some of the gains achieved by the 1979 revision. It participated in a major shift in the liturgical self-understanding of the church that took place as a result of the rediscovery of the roots of Christian worship:

- balancing a personal with a corporate piety; reclaiming the vision of the church; (baptismal concerns, ecclesiological concerns, soteriological concerns)
- complementing a penitential spirituality with one grounded in baptism
- a penitential piety with one confident of forgiveness;
- an emphasis on contrition with an emphasis on celebration; from “I am not worthy,” to “made worthy to stand before you;” the primacy of place given to the “Alleluia.” (soteriological concerns)
- balancing “humble access” with “no more a stranger or a guest, but like a child at home;” (eucharistic/ecclesiological concerns)
- complementing “Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving,” with “The Gifts of God for the People of God;” (eucharistic/ecclesiological concerns)
- balancing a priestly prerogative or duty with the identity of an assembly at prayer; (theology of priest and people/priest among the people concerns; priesthood of all believers)
- developing a series of discrete observances into a cycle of celebration with a central focus and a ritual climax; (concerns of the liturgical year; structures of liturgy and structures of redemption: Paschal Mystery and Baptism as the central features of the entire church year)
- complementing the worship of God in God’s transcendent otherliness as “Almighty God” with encountering God as the One whom Jesus called “Father.” (Even though this reclaiming of a personal relationship with God came before our recognition of the extent of sexism in the language of worship, the shift in the preferred form of address from a remote form to a familiar one remains significant.)
- from taking Tudor English for granted to a turn to primacy in worship for contemporary English. (vernacular concerns)

This list is not complete, nor is it offered as the final word on the 1979 revision. It stands here as a reminder of its contribution to the Common Worship of this church, without denying the tasks it left undone or diminishing the challenges which still lie before us.

As a result of the 1979 revision our church moved beyond the polarizing divisions of high/low, evangelical/catholic, charismatic churchmanship to the broad possibilities the new Book offered. It is important to note that for some this shift to what was intended to be a more centrist, inclusive way represented losses too costly to bear.

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The future work of revision, renewal, and enrichment must begin with the acknowledgement of the disruption and division that accompanied the achievement of the 1979 Book of Common Prayer. For some Episcopalians this experience left them feeling so disenfranchised and alienated that they were eventually compelled to choose various forms of separation from ECUSA.

The 1979 Book of Common Prayer has shaped a church for whom the Eucharist is the principal service of worship, their identity of the gathered people as the Body of Christ its primary self-description, and the Paschal Mystery the central metaphor of the faith it shares in Jesus Christ.

Assumptions

The overarching assumption behind the Commission's proposal is that the Revision, Renewal, and Enrichment of our Common Worship consist of four phases:

- a data collecting phase involving as many Episcopalians as possible from as many aspects of our life as possible, leading to the formulation of the scope of the revision (to be completed in time for the 74th General Convention, 2003)
- a writing and composing phase during which liturgical materials are revised, created, tested, interpreted, etc., in preparation for a first reading in 2009
- work in preparation for the second reading in 2012
- ongoing liturgical catechesis to support the revision, renewal, and enrichment of the Common Worship of this church.

At every stage of this work the Commission will facilitate the involvement and participation of

- Parishes
- Dioceses
- Provinces
- Church organizations
- Other Commissions
- Episcopal Seminaries, especially Departments of Liturgical Studies
- Other Provinces of the Anglican Communion
- Ecumenical partners

The following is a list of assumptions to guide our thinking as we begin to develop a plan for the process of Revision and Enrichment of our Common Worship:

- That the Common Worship of this church will continue in faithful adherence to the historic rites of the ancient church as they have been interpreted by our tradition, faithful to the pattern, heritage, and spirit of Anglican worship.
- That we will capitalize on what we learned from the 1979 revision.
- That recognition, integration, and celebration of the rich cultural diversity of our church will shape the intentions, planning, and execution of the revision process as well as the nature of the "product(s)".
- That the planning process will include significant attempts at involving a large portion of the church on national, diocesan, and local level(s) in identifying the goals of the revision process, its manner of its execution, and the nature of its "product(s)".

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- That this process will issue in more than a book: a compendium of resources for our Common Worship, a standard and symbol of our unity, a program and resources for liturgical catechesis to develop and support the Common Worship of this church, a set of tools that enable us to take advantage of computer and electronic potential.
- That the process will issue in the production and approval of a Book of Common Prayer: What the shape of the “Book” will be needs to be determined especially in terms of computer technology, but the end product will be a book of some kind and con guration.
- That the process of the revision, renewal, and enrichment of the common worship of this church will be based on the essential and fundamental connection between baptism, eucharist, and ministry; further, the relationship between liturgy and mission should be recognized as organic and brought to liturgical expression as such. In the liturgy, participants do not prepare to engage themselves in mission once the liturgy is concluded, rather in the liturgical action itself they enact their lives as they would be if they were lived in the power and scope of the gospel. In this connection the relationship between liturgy, mission, and stewardship becomes clear and should also be brought to liturgical expression in the same way.
- That speci c work on the 1979 text, both substantive and editorial, will be included, e.g., addressing expansive language concerns.
- That the process of revision will be careful to discern and separate what is ethnically English from what is fundamentally Episcopalian/Anglican in our Anglican Identity. Much of the debate about Anglican Identity becomes problematic for the minorities in our church if it is perceived to be a concern to emulate an English (in the sense of “exclusively white, upper-middle class”) way of life rather than about patterns of belonging that bind a worldwide communion in a life of Common Worship, witness, and service.
- That missiological and evangelical imperatives will shape the Common Worship of this church, encouraging and allowing the greatest diversity in development, style, and practice in order to welcome and include all whom God draws into our life.
- That a parallel pattern of re ection and authorization will be involved in the process of revision and beyond it. Sometimes re ection and/or authorization will begin at the local and move to the national or global level, sometimes from the global to the local.
- That music is an intrinsic element of the liturgical experience and is to be included in the process from the very beginning. That musical elements of the process of renewal and enrichment of our Common Worship will be developed simultaneously, in an integrated way and be published in a form that integrates text and song. The question of the signi cance and purpose of authorized hymnody will need to be considered.
- That the process of facilitating the discovery of a community’s song is critical in the process of renewing and enriching its worship. This complex and chal-

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lenging process is not achieved by the provision of hymnals and supplements alone. The development of a renewed and enriched Common Worship in this church requires engagement in this process of discovery and the facilitation of it with programs and resources. Service music that is accessible, varied, and engaging must underscore the primary importance of the congregational music that is proper to the Eucharist. Aesthetic quality, diversity, and theological integrity together are to serve as criteria for musical composition and selection.

- That thanksgiving for and stewardship of creation will feature more prominently in the Common Worship of this church.
- That the process of Revision and Enrichment of our Common Worship will not be one project but many projects. Respect for the many languages that are used in our Common Worship and the desire to integrate and celebrate the diversity they represent require that resources for Worship be developed simultaneously in the different languages—as directed by the General Convention or by the Commission’s own initiative, in ways and at a pace appropriate to the language and its culture.
- That, pending approval by the General Convention, the Revised Common Lectionary will be used.
- That the continuing work of the Expansive Language Committee will be considered as part of the plan.
- That the language used in the Common Worship of this church be evocative, rich in imagery, worthy of a people’s Common Prayer, and able to inspire prayer that is authentic.
- That the other liturgical resources—Lesser Feasts and Fasts, Book of Occasional Services, etc.—be included in the plan.
- That the question of one or two Rites (one in contemporary English and the other in traditional language) needs to be addressed.
- That a program of liturgical catechesis will be considered an essential aspect of the process of revision and renewal.
- That educational and catechetical resources will be developed and used during the period of the revision.
- That a program of education and training will support the continuing development of our Common Worship after the new book is completed, authorized, and in use.
- That the revision will take account of trends and developments in the Anglican Communion and the wider church and will use the services of consultants from the ecumenical community.
- That our liturgical ties with the wider church—both of official and informal—will be nurtured by the revision and its “product(s)”.

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- That the Constitutional and Canonical issues involved in the various aspects and stages of Prayer Book revision will be resolved in consultation with the Commission on Constitution and Canons.

SCOPE AND STRUCTURE

SCOPE

To include in all the languages the church uses:

- The Calendar
- The Daily Office
- The Great Litany
- The Collects
- Proper Liturgies for Special Days
- Holy Baptism
- The Holy Eucharist
- The Pastoral Offices
 - Confirmation
 - A Form of Commitment to Christian Service
 - Celebration and Blessing of a Marriage
 - Thanksgiving for the Birth or Adoption of a Child
 - Reconciliation of a Penitent
 - Ministration to the Sick
 - Ministration at the Time of Death
 - Burial of the Dead
- Episcopal Services
 - Ordination of a Bishop
 - Ordination of a Priest
 - Ordination of a Deacon
 - Litany for Ordinations
 - Celebration of a New Ministry
 - Consecration of a Church or Chapel
- The Psalter
- Prayers and Thanksgivings
- An Outline of the Faith, or Catechism
- Historical Documents of the Church
- Tables for finding the Date of Easter and other Holy Days
- The Lectionary
 - Sunday Eucharistic Lectionary
 - Weekday Eucharistic Lectionary
 - Daily Office Lectionary
- Lesser Feasts and Fasts (and related resources)
- The Book of Occasional Services
- Enriching our Worship
- Musical resources
 - The Hymnal 1982

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- Lift Every Voice
- Wonder, Love, and Praise
- Songs of Celebration, etc.
- Expansive Language
 - Integrating the work of the Expansive Language Committee
 - Planning the continuing work of the Committee
 - Sacramental integrity: of the whole book with inter-relatedness of baptism, eucharist, and ministry as the core activity of Common Worship: especially the theology and ecclesiology of Baptism and Eucharist in relation to the theology and ecclesiology of ordination and ministry.
 - The Daily Office and the Cathedral Office
 - daily prayer that is occasional, corporate and public (and choral)
 - daily prayer that is regular, corporate, and public
 - daily prayer that is regular and private
 - Collects
 - Educational resources
 - Lesser Feasts and Fasts
 - Format
 - Collects
 - Lectionary
 - Biographies
 - Additional resources—prayers, litanies, blessings, writings by or about the person being commemorated
 - Educational resources
 - Book of Occasional Services
 - Format
 - What is “occasional”? What is the rationale for Table of Contents
 - What is the relation of BOS to BCP
 - Providing materials for the Catechumenate—what should they include, where should they reside (BCP or BOS?)
 - Educational resources
 - Enriching Our Worship
 - What is the function of Enriching our Worship in the continuing process of Revision, Renewal, and Enrichment of our Common Worship?
- Structure
 - How will the Book of Common Prayer be structured?
 - Will it follow the Cranmerian ideal of a single book containing all the resources for Common Worship between the bindings of one book?
 - What does the potential of the electronic media hold?
 - How will those possibilities (and the actualities they will have become in 12 years) shape the materials to be used for the renewed and enriched Common Worship of this church?
 - Will the structure be the same for all languages?

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What will constitute the uniformity in our diversity?
 Will there be a series of books?
 What will they be? Each separate? Or grouped in some series?

Daily Prayer
 for individuals?
 for communities that worship daily?
 for parishes that worship occasionally?

Rites of Christian Initiation
 Catechumenate
 Baptism
 Confirmation

The Holy Eucharist
 Proper Liturgies for Special Days
 Pastoral Offices

 all together? in series? in separate bindings by rite?

Episcopal Services
 all together? in series? in separate bindings by rite?

Catechism
 What will be the relationship among electronic resources and any books that are printed? Bilingual or multi-lingual publications in parallel format?

Methodology

- The following functions will have to be provided
- Data gathering and interpretation in the different communities and languages engaged in the Common Worship of this church
 - Sensitive and thoughtful support of the diverse and multi-cultural nature of the process
 - Drafting and revising (recruiting, developing, maintaining, drafting committees, consultants, etc.)
 - Developing educational and catechetical materials to support the enrichment of our Common Worship - during the revision process and beyond
 - Coordination, maintenance, and support
 - Testing the texts and rites; collating and interpreting responses and suggestions
 - Editorial
 - Theological consistency, sacramental integrity
 - Relating to the Anglican Communion and the wider church

We will need to develop a culturally sensitive model for defining needs in the context of our diversity, conceiving the end product in relation to a series of goals, drafting, and editing texts, developing resources (both educational and liturgical), supporting and coordinating the entire process while the regular life of the church (with its needs and demands) continues apace. This project will make significant demands on people, time and funds.

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Funding

The process of revision and enrichment will be an expensive project requiring the services of some full-time professionals (at least two were appointed to support the 1979 revision), several consultants as well as many volunteers working sometimes alone and sometimes in drafting committees. Several hundred people were involved in the many years of work that resulted in the 1979 Book.

Funding of salaries, meetings, communication and consultant services will have to be estimated.

The funding of the process of revision and renewal should be a separate line item in the Budget. The process should not be—and should certainly not be seen to be—in competition with the on-going program life of the church.

The decision to fund the process of the renewal and enrichment of our Common Worship will be a critical one, as indeed will be the amount of funding allocated to the project. This work will be hard work demanding significant financial backing. While a host of faithful people will volunteer countless hours, it will still be a very expensive project.

BEYOND THE PROVISION OF A BOOK

Towards the Renewal and Enrichment of Our Common Worship

If this is genuinely to be a process of revision and enrichment, then we are concerned with more than the provision of texts but with developing and supporting the whole experience of the Common Worship of the church. This will require the creation of educational programs and materials to increase liturgical understanding and improve liturgical skills. These resources must be produced alongside the drafting process and be shaped by the worship it hopes to enable. The provision of these resources of training and catechesis will continue to be essential after the book is authorized.

What shape will this take? Some ideas include diverse training opportunities in multiple settings, creative use of print and electronic media, a program comparable to the Leadership Program for Musicians in Small Congregations, etc. There will be significant costs attached to such a program.

To achieve a renewed and enriched Common Worship is not a task that can be achieved by a deadline. It is the vocation and aspiration of a living church. The timetable we propose will launch a new way for the church to be faithful to its responsibility for its Common Worship. Each language group will work at its own pace. Its work will be influenced by and in turn influence the work of other groups.

Local traditions will be established and then taken on by others until they become widely used. Diocesan and national groupings will initiate experiments that local groups will test and evaluate.

What the Commission envisions as fulfilling Resolution C021s is the ongoing enrichment of the Common Worship of this church: expressed in the faithful and transforming worship it offers, enabled by the creation of the rites that are the vehicles for its prayers, and supported by educational programs and resources that shape, inform, develop, and nurture its liturgical spirituality.

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Resolution A066 Of the Revision, Renewal and Enrichment of the Common Worship of this Church

1 Resolved, the House of _____ concurring, That the 73rd General Con-
 2 vention direct the Standing Commission on Liturgy and Music to prepare and pres-
 3 ent to the 74th General Convention a plan for liturgical Revision, Renewal, and
 4 Enrichment of the Common Worship of this Church based on a thoroughgoing
 5 process of data-collection involving parishes, dioceses, provinces, and the orga-
 6 nizations of this church; and be it further

7 Resolved, That this plan include forms of worship re ective of our
 8 multi-cultural, multi-ethnic, multi-lingual, and multi-generational church while
 9 providing rites and structures that ensure the unity of Common Prayer; and be it
 10 further

11 Resolved, That any new or revised rites when authorized be available for
 12 distribution in a variety of forms, including multi-media and electronic options;
 13 and be it further

14 Resolved, That the Standing Liturgical Commission be directed to prepare
 15 for publication and use alternative liturgical materials to be presented to the 74th
 16 General Convention; and be it further

17 Resolved, That the sum of \$750,000.00 be appropriated for support of this
 18 program; this appropriation to be administered by the Of ce for Liturgy and
 19 Music.

Resolution A067 Inclusions in the Calendar of the Church Year

1 Resolved, the House of _____ concurring, That the General Con-
 2 vention propose additional commemorations for inclusion in the Calendar of the
 3 Church Year and authorize trial use thereof for the triennium 2000 —2003, as
 4 follows

5 August 13—Florence Nightingale, Nurse, Social Reformer, 1910

6 June 12—Enmegahbowh, Priest and Missionary, 1902

7 October 11—Philip the Deacon

Resolution A068 Authorization of Trial Use of Commemorations

1 Resolved, the House of _____ concurring, That this 73rd General Con-
 2 vention authorize, for trial use until the General Convention of 2003, the com-
 3 memorations proposed by this Convention, with the following propers:

4 August 13

5 Florence Nightingale

6 Nurse, Social Reformer, 1910

7 I. A Rite I version of the collect will be provided.

8 II. Life-giving God, you alone have power over life and death, over health
 9 and sickness, Give power, wisdom, and gentleness to those who follow the lead
 10 of Florence Nightingale, that they, bearing with them your presence, may not
 11 only heal but bless, and shine as lanterns of hope in the darkest hours of pain and
 12 fear; through Jesus Christ, the healer of body and soul, who lives and reigns with
 13 you and the Holy Spirit, one God, now and forever. Amen.

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- 14 Psalm - 73:23-29
 15 Lesson – Isaiah 58:6-11
 16 Gospel - Matthew 25:31-46
 17 Preface of a Saint
 18 Post Communion Prayer
 19 God of eternal compassion, you fill our lives with your plenteousness and
 20 gladden our hearts with the new wine of your kingdom. Grant us so to behold
 21 your Son in every friend and stranger, that we may minister to him as he first
 22 ministered to us; for his sake, who is Lord now and for ever. Amen.
 23 June 12
 24 Enmegahbowh
 25 Priest and Missionary, 1902
 26 I. Almighty God, thou didst lead thy pilgrim people of old with fire and
 27 cloud; grant that the ministers of thy church, following the example of blessed
 28 Enmegahbowh, may stand before thy holy people, leading them with every zeal
 29 and gentle humility. This we ask through Jesus, the Christ, who liveth and
 30 reigneth with thee in the unity of the Holy Spirit, one God now and forever.
 31 Amen.
 32 II. Almighty God, you led your pilgrim people of old with fire and cloud;
 33 grant that the ministers of your church, following the example of blessed Enmega-
 34 hbowh, may stand before your holy people, leading them with every zeal and
 35 gentle humility. This we ask through Jesus, the Christ, who lives and reigns with
 36 you in the unity of the Holy Spirit, one God now and forever. Amen.
 37 Psalm - 129
 38 Lesson - Isaiah 52:7-10
 39 Lesson - 1 Peter 5:1-4
 40 Gospel - Luke 6:17-23
 41 Preface
 42 October 11
 43 Philip the Deacon
 44 I. A Rite I version of the collect will be provided.
 45 II. Holy God, your Spirit guided Philip the Deacon to show how ancient
 46 prophecies are fulfilled in Jesus, the Messiah: open our minds to understand the
 47 Scriptures and deepen our faith in Christ; who is alive and reigns with you and
 48 the Holy Spirit one God, for ever and ever. Amen.
 49 Psalm - 67
 50 Lesson - Isaiah 53:7-11
 51 Lesson - Acts 8:26-40
 52 Gospel - Matthew 28:18-20
 53 Preface

Church of England Common Worship

Description of the Common Worship Editorial Process

During the 2015-18 triennium, the Standing Commission on Liturgy and Music reached out to our counterparts throughout the Anglican Communion asking for guidance and insight regarding Prayer Book revision. Those conversations are included in the Supplemental Material section of our Blue Book report in the form of transcripts.

Because the Church of England's Common Worship project was so vast, we circled back after our interview to ask follow-up questions that might assist General Convention in understanding the writing and editorial process for a new Prayer Book. The questions were posed to Dr. Colin Podmore of the Church of England by Drew Keane, member of the Standing Commission on Liturgy and Music. The answers were received on August 14, 2017.

Question: I wonder if it would be possible for you to provide me with some details about how editors were involved in the creation of Common Worship.

Response: SEE BELOW

Question: How many editors were involved?

Response: AN EDITOR AND A COPY EDITOR

Question: How was their role defined?

Response: THE PARAMETERS WERE SET BY THE LITURGICAL PUBLISHING GROUP – which brought together representatives of the stateholders at member and/or staff level (notably Liturgical Commission and Synod, Church House Publishing, Communications, Finance) and was chaired by a diocesan bishop who wasn't a liturgist.

Question: Did they attend meetings of the drafting committees?

Response: SEE BELOW. The Senior Liturgy Editor did attend Liturgical Commissions between 1997 and 2000, but I am not sure to what extent. I think the role was more watching than interventionist, but I may be wrong.

Question: Were they on salary or paid by the hour?

Response: ALL SALARIED

Question: Any information you can give me about the role, responsibilities, and budget for editors for Common Worship would be very helpful.

Response: THEY WOULD HAVE BEEN PAID THE APPROPRIATE CHURCH HOUSE SALARY (All Church House posts are benchmarked to a particular band of the National Church Institutions' salary scales. Some posts in Church House attract 'market additions' but these would not have been among them.)

The Liturgical Publishing Group

The fact that the General Synod meets twice or even three times a year means that it can, and expects to, exercise a closer supervision over the work that is done on its behalf than I imagine is possible in the American context. In 1994 it debated a Liturgical Commission report entitled *One Book or a Series of Volumes in 2000* (GS 1114). Following the debate, the Synod's Standing Committee (one of the predecessors of the present Archbishops' Council) set up a small Liturgical Publishing Group (comprising representatives of the Liturgical Commission, the finance board, and the group overseeing Church House Publishing) to advise on publishing arrangements. This group produced a *First Progress Report* to the Synod in 1997 (GS 1268).

A significant process was engaged in by the Liturgical Publishing Group to decide whether the liturgy should be published by a commercial publisher or by the in-house publisher Church House Publishing (CHP). On the LPG's advice the new Archbishops' Council decided in January 1999 that CHP should be the official publisher. CHP's liturgical work resulted in a significant expansion of the staffing of CHP in order for it to cope with this massive project. Among those employed were a Senior Liturgical Editor (appointed in 1997) and a copy editor. There were also staff working on marketing and electronic publishing, and I believe that part of the rationale for their employment was similarly the great increase in CHP's publishing activity which publishing Common Worship would involve. The Senior Liturgical Editor, Rachel Boulding (co-incidentally a longstanding friend of mine – we had lived in the same house in Oxford), died tragically young just after Easter this year, and much of the memory of her precise role and activity will have died with her.

In November 1997 the General Synod had endorsed the following recommendation of the LPG in GS 1268:

‘That the Group should be responsible for making minor changes to the texts of forms of service as authorized by the Synod. Such changes would be in respect of matters such as: punctuation; the use of capitals; consistency of spelling; use or omission (usually the latter) of paragraph and section numbers; use or omission of definite and indefinite articles in headings; type size (provided that distinctions indicated by different type sizes in Synod documents are preserved); the printing out of text signalled by headings in tables and notes; and other minor changes of this nature.’

I became Secretary of the Liturgical Publishing Group in January 1999 and continued as such until it was wound up in 2002, when I became Secretary of the Liturgical Commission itself. The Group reported on its work in its reports entitled *Publishing Common Worship* (GS 1355: October 1999; and a further report, GS Misc 595: January 2000). (GS reports are for debate in the General Synod; GS Misc reports are for information and not debated.)

The GS and GS Misc reports mentioned above are not available online, but if you are interested in reading them, perhaps the Commission’s current Administrative Secretary, Sue Moore, would be willing to send you copies electronically. I am copying her in so that you can be in touch with her if you would like to pursue this.

The Editor and the Editorial Process

The Secretary of the Liturgical Commission, the Senior Liturgy Editor (and other relevant members of CHP staff), the Director of Communications and I as Secretary of the Liturgical Publishing Group attended meetings of the Liturgical Publishing Group and (as needed) its sub-groups – with significant voice, but not as voting members. We were all full-time employees (though most of us were not working full-time on liturgical matters). It was the LPG that had responsibility for determining the content of the books – as distinct from the content of the individual liturgies, which was determined by the Synod or (in the case of material that did not require synodical authorization) the House of Bishops. The Senior Liturgy Editor did have significant input on questions such of both what the contents of each book should be and the order in which those contents should appear. My view was that notes and tables should appear close to the liturgical material to which they related. Hers was that things that laypeople would find boring should be buried in remote parts of the book. For the most part, she won on that point.

As Bishop David has described, the Liturgical Commission presented each draft liturgy or set of liturgical material to the General Synod. Each was then revised in a synodical process overseen in each case by a dedicated steering committee and involving a revision committee.

At the end of the process (as we are an episcopal church!), the House of Bishops was free to make any changes it wished to the liturgical text. The final stage was that the Synod could either approve (or not) the text submitted to it by the House of Bishops for Final Approval. It needs to be remembered that in the case of the first volumes, which were published in 2000, much of the work by the Liturgical Commission would have been done before the Senior Liturgy Editor was appointed in 1997. I think she attended Liturgical Commission meetings from time to time for particular items of business. I doubt if she attended meetings of the Steering and Revision Committees. I also don't think that she would have had any editorial involvement in the gestation of individual texts prior to Final Approval, or that they received any significant copy-editing before Final Approval, but I wasn't involved and may be wrong. Sue Moore or my predecessor as Secretary of the Commission, David Hebblethwaite (who doesn't have email) may recall this.

Rachel left Church House after the publication of the initial volumes in 2000 and after that her liturgical role was taken over by another CHP Commissioning Editor alongside her other responsibilities. In my time as Secretary of the Commission (2000-2009) no professional copy-editing was done before Final Approval.

The texts as handed over after Final Approval (or Commendation by the House of Bishops, as the case may be) required a great deal of intervention. The first stage was for the in-house copy-editor to produce a clean text copy-edited according to house style. This went to a number of people. I guess (from memory – it's a long time ago) they were:

- the Chairman of the relevant Steering Committee(s), who would be a senior member of the Commission who was a member of the General Synod
- the lead member of the Commission for that liturgy (if not the same person)
- one or two Commission members or liturgical 'anoraks' (as we disparagingly called them) who had an eye for liturgical detail that might elude those Commission members who were more 'big picture' people
- the Senior Liturgy Editor, the Secretary of the Commission and the Secretary of the Liturgical Publishing Group (after 2002 this was just two people – the CHP Editor and me)

The four staff members (CHP Liturgy Editor, CHP copy editor, Commission Secretary and LPG Secretary) met for frequent and lengthy editorial meetings in which we reviewed the copy-edited text in the light of the comments from those to whom it had been sent, and our own comments. We found that a great deal of intervention was needed, going far beyond mere matters of typos and punctuation (and, in truth, far beyond what the Synod had envisaged in its 1997 resolution). There were inconsistencies of text and approach within and especially between the different bundles of liturgical material. The amount of attention given to the

different liturgies by their respective steering and revision committees, and by the Synod and the House, varied considerably. In some cases, it was difficult to imagine that anyone had given some more obscure parts much attention at any stage. Anyone comparing the Final Approval texts with the published texts will find that in some places we made textual changes, not just copy-editing changes. The Secretary of the Commission was the guardian of the synodical process. An obvious golden rule was that no change that we made could overturn a (positive or negative) decision of the Synod, the House, a revision committee, or the Commission. It was the Commission Secretary's role to decide whether a proposed change was merely editorial or substantive. If it was substantive, he sought the permission of the Chairman of the relevant Steering Committee for it (orally or in writing). This was mostly given but sometimes not (we did push the boundaries!). Where permission was given, it would be because the proposed change was uncontroversial, or in line with otherwise general policy, or where the member concerned was confident that, had the revision committee been invited to consider the point, it would have agreed. The Secretary of the Commission always had to consider what could be authorized at staff level and what needed member-level approval.

Once we had a revised copy-edited text, it was sent for typesetting. Proofs were sent out for comment to most of the people mentioned above, but at subsequent proof stages the number of people who got the proofs was reduced, as the task became one of checking that what we had asked for had been done. (As publication came nearer, questions were more questions of layout than of detailed work on texts.) Of course, the initial proof stages in particular threw up new questions. Issues become much clearer when you have a text that's typeset and laid out than when you are merely dealing with continuous pages of copy-edited material. Each set of proofs was considered in a staff-level editorial meeting, as described above.

Those meetings were frequent and long, but we were (or became) friends, and we had quite a lot of fun. I remember one meeting at which we decided that it would be more user-friendly for each of the 29 (!) numbered notes to the CW Holy Communion rites to have a title. I think we just put them in on our own authority. My tongue-in-cheek suggestion that Note 27 (page 335) should be headed 'Interim Rite' prompted some mirth. David, as Secretary of the Commission, agreed that that was a precise and succinct description of the content of the note, but (as so often in the Church of England) 'We can't say that!' When I became Secretary of the Commission, the poacher became the gamekeeper.

Bibliography

Some things have been published about the Liturgical Publishing exercise, which may be of interest. I did a chapter on the design in Paul Bradshaw's *Companion to Common Worship*, vol. 1. You are probably familiar with that book and also with David Hebblethwaite's *Alcuin/Grow* booklet, which focuses more on the Liturgical Commission side of things. The 32-page account by John Morgan, initially the junior of the two typographers, approaches it from the other end of things, but will give more insight into the post-Synod stage:

http://www.morganstudio.co.uk/downloads/bibliography/7/jm_2003_typographypapers_commonworship-lores.pdf. It has a bibliography attached.

Proposed Resolutions

The text of each resolution can be found in the report of the subcommittee that proposed the resolution. In digital versions of this document the following titles are hyperlinked to the text of that resolution.

[RESOLUTION A062 AMEND CANON II.3](#)

[RESOLUTION A063 AMEND ARTICLE X OF THE CONSTITUTION OF THE EPISCOPAL CHURCH](#)

[RESOLUTION A064 AUTHORIZE THE BOOK OF OCCASIONAL SERVICES, 2018](#)

[RESOLUTION A065 AUTHORIZE LESSER FEASTS AND FASTS 2018](#)

[RESOLUTION A066 ADD THURGOOD MARSHALL, PAULI MURRAY, AND FLORENCE LI TIM-OI TO LESSER FEASTS AND FASTS, 2018](#)

[RESOLUTION A067 PROPOSE ADDITIONAL OPTIONAL FAST DAYS FOR LESSER FEASTS AND FASTS](#)

[RESOLUTION A068 PLAN FOR THE REVISION OF THE BOOK OF COMMON PRAYER](#)

[RESOLUTION A069 ENGAGEMENT WITH THE BOOK OF COMMON PRAYER](#)

[RESOLUTION A070 TRANSLATION OF THE BOOK OF COMMON PRAYER](#)

Supplementary Materials

The supplementary materials provided by each subcommittee were appended to their own report except in the case of the revised *Book of Occasional Services* and the revised *Lesser Feasts and Fasts*. These two items they were too large to insert at the end of the relevant subcommittee report. They have been published separately.

STANDING COMMISSION ON STRUCTURE, GOVERNANCE, CONSTITUTION & CANONS

Membership

Ms. Pauline Getz, Esq., <i>Chair</i>	San Diego, VIII	2018
The Rt. Rev. Wendell Gibbs, <i>Vice-Chair</i>	Michigan, V	2021
The Rev. Dr. Molly James, <i>Secretary</i>	Connecticut, I	2021
The Rev. Sharon Alexander	Louisiana, IV	2021
Canon Annette Buchanan	New Jersey, II	2021
The Rev. Megan L. Castellan	West Missouri, VII	2018
The Rt. Rev. Francisco Duque	Colombia, IX	2018
Mr. Michael Glass, Esq.	San Joaquin, VIII	2021
Mr. Christopher Hayes, Esq.	California, VIII	2018
Ms. Sally Johnson, Esq.	Minnesota, VI	2021
The Rt. Rev. William Klusmeyer	West Virginia, III	2021
Ms. Louisa McKellaston	Chicago, V	2018
The Rt. Rev. Jake Owensby	Western Louisiana, VII	2021
Mr. Scott Remington	Central Gulf Coast, IV	2018
Mr. James Simon, Esq.	Ohio, V	2018
Mr. Jamal Smith, Esq.	The Virgin Islands, II	2021
The Rev. Canon Rosemari Sullivan	Virginia, III	2018
The Rev. Canon Bradley Wirth	Montana, VI	2018
Ms. Jane Cislucyis, <i>Liaison with Executive Council</i>	Northern Michigan, V	2018
The Rev. Adam Trambley, <i>Representative of</i>	NW Pennsylvania, III	2018
<i>The President of the House of Deputies</i>		
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	

CHANGES IN MEMBERSHIP

During the triennium, the Commission accepted the resignations of The Rt. Rev. Laura Ahrens, Mr. Jack Finlaw, Dr. Victor Feliberty-Ruberte, and Dr. Luisa Bonillas. Bishop Ahrens's vacancy was not filled. Initially, the Staff Liaison was Mary Kostel, Esq. She was replaced with Paul Nix, Esq. Mr. Nix was replaced with the new Chief Legal Officer, Doug Anning, Esq. Initially, the Representative of the President of the House of Deputies was Christopher Hayes, Esq. Mr. Hayes appointed to fill the vacancy created by Mr. Finlaw's resignation, and The Rev. Adam Trambley was appointed to fill that vacancy. Mr. Scott Remington was appointed to fill Dr. Feliberty-Ruberte's vacancy.

Representatives of the Commission at General Convention: Pauline Getz and Molly James are authorized to receive non-substantive amendments to this report at General Convention.

Mandate

Review of Canonical Mandate

The canonical mandate of the Commission is as follows:

Canon I.1.2(n)(1)

(i) Review such proposed amendments to the Constitution and Canons as may be submitted to the Commission, placing each such proposed amendment in proper Constitutional or Canonical form, including all amendments necessary to effect the proposed change. For amendments not in proper form, the Standing Commission on Constitution and Canons may direct the submitting Commission to the Canonical and Rules of Order requirements for amendments to the Constitution and Canons so the submitting Commission may revise its amendment to proper form. The Commission shall express its views with respect to the substance of any such proposal only to the proponent thereof; *provided, however*, that no member of the Commission shall, by reason of membership, be deemed to be disabled from expressing, before a Legislative Committee or on the floor of the General Convention, personal views with respect to the substance of any such proposed amendment.

(ii) Conduct a continuing comprehensive review of the Constitution and Canons with respect to their internal consistency and clarity, and on the basis of such a review, propose to the General Convention such technical amendments to the Constitution and Canons as in the opinion of the Commission are necessary or desirable in order to achieve such consistency and clarity without altering the substance of any Constitutional and Canonical provisions; *provided, however*, that the Commission shall propose, for the consideration of the appropriate Legislative Committees of the General Convention, such amendments to the Constitution and Canons as in the opinion of the Commission are technically desirable but involve a substantive alteration of a Constitutional or Canonical provision.

(iii) On the basis of such review, suggest to the Domestic and Foreign Missionary Society [DFMS] such amendments to its By-laws as in the opinion of the Commission are necessary or desirable in order to conform the same to the Constitution and Canons.

(iv) Conduct a continuing and comprehensive review and update of the authorized “Annotated Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America otherwise known as The Episcopal Church” to reflect actions of General Convention which amend the Constitution and Canons and, in the discretion of the Commission, develop other materials which are appropriate to the purpose of the “Annotated Constitution and Canons,” and facilitate the publication of this document and related materials. The

Commission may provide or support forums to promote commentary, discussion, and understanding of the Constitution and Canons.

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

(vi) Study and make recommendations concerning the structure of the General Convention and of The Episcopal Church. It shall, from time to time, review the operation of the several Committees, Commissions, and Boards to determine the necessity for their continuance and the effectiveness of their functions and to bring about a coordination of their efforts. Whenever a proposal is made for the creation of a new Committee, Commission, Board or Agency, it shall, wherever feasible, be referred to this Standing Commission for its consideration and advice.

Summary of Work

Meetings

At the 78th General of Convention of the Episcopal Church, meeting in Salt Lake City, Utah, the Convention passed a Resolution which amended the Canons to eliminate twelve (12) of the fourteen (14) Standing Commissions of the General Convention, and reconstituted the Standing Commission on Constitution and Canons and the Standing Commission on the Structure of the Church into the Standing Commission on Structure, Governance, Constitution and Canons [Standing Commission].

The Standing Commission met in person four (4) times during the triennium: twice at the Maritime Institute in Linthicum, Maryland, once at the American Airlines Training and Conference Center at the Dallas/Fort Worth Airport in Texas, and once at the Wasatch Retreat and Conference Center in Salt Lake City, Utah.

In addition, the Commission met via Zoom video conference call eight (8) times, courtesy of the Episcopal Church in Connecticut.

At its organizational meeting, the Commission elected Pauline (Polly) Getz as its Chair; the Rt. Rev. Wendell Gibbs as its Vice-Chair; and the Rev. Dr. Molly James as its Secretary. At its initial and subsequent meetings, the Commission received comments and took action as reflected in this report. For detailed accounts of the Commission's proceedings, readers are referred to the minutes of the Commission's meetings, available at the Commission's web page on the General Convention website.

Specific Areas of Work

In light of the increased volume of topics coming to the Commission due to the consolidation of work and elimination of other Commissions, this Commission chose to divide its work into four (4) categories:

1. Canonical Changes;
2. General Convention and the Structure of the Church;
3. Provinces, Bishops and Diocesan Vitality; and
4. Title IV.

The Commission also addressed other aspects of its Canonical mandate, including a review of the Committees, Commissions, Agencies, Boards and other Interim Bodies.

1. CANONICAL CHANGES

Referred Resolutions

Resolution 2015-D037 Amending Names in Church Records, Registries, and Certificates

Resolution 2015-D037 requested the then Standing Commission on Constitution and Canons, now the Standing Commission on Structure, Governance, Constitution and Canons to study and make recommendations to the 79th General Convention regarding requests to amend church records and registries and reissue church certificates to match the legal name changes of members of The Episcopal Church. The policy below was developed through consultation of the Standing Commission with The Archives of the Episcopal Church, primarily, as well as consultation with the National Episcopal Historians and Archivists, the Church Pension Fund [CPG] and members of the Church's transgender community. The goal of this policy is to fulfill our baptismal promise to respect the dignity of every human being while also ensuring that records are maintained in accordance with canonical and ethical standards. The policy addresses changing names at a congregational level. Additional work needs to be done by the Standing Commission in the next triennium to develop a policy for name changes at the church wide level.

Resolution A088: Proposed Guidelines for Amending Church Records

Resolved, the House of _____ concurring, That the 79th General Convention urge all dioceses to adopt a policy regarding amending names in church records. The guidelines below are commended to all dioceses as a model.

Guidelines for Amending Church Records

Introduction:

The following Guidelines for amending church records are recommended for use across The Episcopal Church, particularly in congregations, regarding name changes in Church records. These guidelines seek to honor and respect the dignity of every human being while also complying with necessary canonical and ethical standards. In carrying out this policy all those with pastoral authority are urged to exercise pastoral sensitivity and discretion, noting that in many instances name changes offer an opportunity for a restoration of dignity after trauma.

Diocesan and parish staff are custodians of records that are vital to understanding the state of the Church and supporting its members. Custodians of the records have the responsibility to maintain authentic records, provide appropriate access and protect the privacy of individuals. As society is coming to recognize the rights of people to legally change their names in ways that maintain their privacy, these guidelines and standards allow the Church to honor requests while maintaining the canonical, ethical and historical trustworthiness of the record. The following proposal offers an overview of major areas of consideration for maintaining and amending trustworthy church records. It is based on standard principles for maintaining vital records, current practices in federal, state and local government of the United States and practices of other religious organizations.

Those affected by these guidelines include transgender people, adoptees, parents and guardians of minors with name and gender changes, divorcees, family members, ordained clergy in parishes and other administrative personnel. Congregations, dioceses, the general church offices, agencies of The Episcopal Church (e.g., the Archives, the Church Pension Fund) and other Episcopal institutions all have records that could also come under these guidelines.

About records and data generally

- A record may include many different data elements, including multiple people's names (e.g., parents' names). The Church recognizes the prevailing societal understanding that individuals have an ownership interest in their name and other personal data, including the right to amend that information if it is inaccurate.
- Data elements subject to amendment are the name and gender fields. An individual's ownership interest is limited to name and gender, and does not extend to one's secondary participation in an event. The names of secondary participants (e.g., priests, parents, sponsors), places, and dates are not subject to amendment, unless they are the individual whose name was changed.

1.0 Records and data affected by 2015-D037

1.1 Sacramental records (baptismal, confirmation, marriage, death/burial)

- Some sacramental records such as the baptismal certificate are accepted in lieu of state and municipal vital records and therefore require a degree of authenticity. Ordination certificates are also required by many states to permit clergy to officiate at weddings.
- The Episcopal Church and its records custodians have an ethical and canonical duty to ensure that no doubt can be cast on the authenticity of the baptismal certificate or the historical trustworthiness of the original records for marriage, confirmation, and burials. As defined in I.5.2 of the Constitution and Canons, records are "all fixed evidential information, regardless of method, media, format, or characteristics of the recording process, which have been created, received or gathered by the Church, its officers, agents or employees in pursuance of the legal, business and administrative function and the programmatic mission of the Church. Records include all original materials used to capture information, notwithstanding the place or conditions of creation, or the formality or informality of the characteristics of the record. The

records and archives of the Church are not limited by the medium in which they are kept and include such formats as paper records, electronic records, printed records and publications, photo-reproduced images, and machine-readable tapes, film and disks."

- Certificates of baptism or other sacramental records are copies derived from the Parish Register. In other words, when a Church member receives a certificate, what is received is a certified (signed) copy. It is important that name and gender changes are made in the official register, from which any new certificate may be rendered upon request.

1.2 *Congregational communicant lists and church membership rolls*

- Records custodians should be conscious of any corresponding changes that should be made in non-sacramental membership lists or rolls when changes are made to sacramental records.

2.0 Requesting an amendment to a record

2.1 *Who has the right to request an amendment?*

- Persons may request an amendment to their own personal data in Church records.
- Parents/legal guardians may request an amendment on a minor's behalf.

2.2 *Circumstances for amending a record*

2.2.1 *Name changes after a legal change in status*

- An individual who has made a legal name change may make a formal request (see below) to amend sacramental records (i.e., Parish Registers).
- Marriage, divorce, and remarriage warrant routine name changes.
- Adoptees and their parents may request a name change.

2.2.2 *Other name change requests*

- Name changes to administrative records permit more flexibility. Church personnel may recognize a priority need for honoring new identity or protecting personal safety. Flexibility should be balanced with discretion as to avoid name changes for fraudulent purposes.
- Parish Registers and administrative records (e.g., personnel records) could be amended to add a "preferred name" field, if a name has not been legally changed.

2.2.3 *Gender change*

An individual may make a formal request (see below) to amend the gender assigned to the person in sacramental and administrative records.

2.2.4 *Corrections*

Corrections to the Parish Register or other original record are permissible when *bona fide* evidence of an error is identified.

2.3 A Valid Request

- A record should not be changed without the receipt of a formal request in writing directed to the priest in charge of the congregation or a delegated authority (e.g., recorder, archivist).
- Name change requests must be accompanied by a legal instrument from civil authorities, which may include a court order, driver's license, passport or other legal document.
- Gender change requests must be accompanied by supporting documentation, as described below.

3.0 Procedure for making name and identity changes to sacramental records

3.1 Evidence should accompany requests for a name or gender change:

- Original records (documents that verify an individual's original identity)
- Changed records (documents that verify an individual's new/changed identity)
- Pastoral care (evidence satisfactory to the priest that the individual freely and fully understands the changes to be made to the records and the privacy expectations)

3.2 Original Name/Gender: Verifying documents/declarations:

- Original signed, government issued identification with photograph (e.g., passport), or original birth certificate, or driver's license.
- Evidence from a member of the clergy of a continuing pastoral relationship in the individual's home parish or the person's agency relationship (e.g., chaplain).
- Special hardship cases (e.g., refugees, undocumented immigrants) for which the priest may consider other forms of evidence, such as student identification, refugee documentation or baptismal record.

3.3 New Identity: Verifying documents/declarations:

3.3.1 Name only, or Name and Gender (one of the following)

- Government-issued identification document with changes
- Court order
- Divorce papers
- Marriage certificate
- Proof of adoption

3.3.2 Gender only

- Signed statements by a healthcare/mental health professional certifying that the new gender is the requester's stated gender (or that of a minor when the request is made by the person's parent or guardian).
- Congregations may consider accepting other types of verification, for example, an affidavit from a family member or member of the clergy.

3.4 Who is authorized to amend a Congregation record?

- Priest (or Bishop) in charge of the congregation (or designee) Officiating member of the clergy
- Administrative records: Priest (or Bishop) in charge of the congregation, official

recorder or custodian

3.5 *Best practices for amending a record*

- Never write over, obliterate or remove any original information.
- Draw a single line through the original information. Keep the previous entry legible.
- Sign or initial and date the line-through. Add the new information adjacent to the original entry, in the margin, or other available space, including the current date.
- Change the index entry, if one exists, in the same manner as above and add a cross reference under the new name.
- Correction of electronic records should follow the same principles as paper. Keep the original entry legible in some form allowed by the software (i.e., edit/save new record). Use the software's note field to date and initial the record as an amended record and refer to the new record if necessary.
- A paper copy with signature should be generated for the Parish Register.
- In lieu of a paper copy, an e-signature must be affixed to meet canonical requirements. The importance of archiving electronic records cannot be overstated.

3.6 *Retention and disposition of supporting documentation*

- Supporting documentation is needed for changes to the Parish Register and personnel-type records, but once approved, supporting documentation that has personal information should be returned to the individual as retention places an undue security burden on the congregation.
- The recommended approach is to keep the formal request (letter or email) requesting amendments, which the priest or custodian initials as approved or declined. Duplicate copies of supporting documentation should be securely destroyed.

4.0 **Privacy, Confidentiality and Access to Records**

4.1 *The right to view or receive a copy of sacramental or personnel-type records is restricted to:*

- Principal individual
- Parents and legal guardians of minors
- Notarized designated delegate of the principal (such as family members or attorney)
- Priest in charge of the congregation or a Priest's delegated administrator
- Civil authorities (e.g., law enforcement or court official) upon referral from the Church attorney or chancellor or in response to a valid subpoena.
- Pre-screened individuals seeking biological parent identity
- *Due diligence:*

Verification of identity and proof of intent of the principal or other parties listed above are recommended prior to releasing personal information. Privacy concerns envelop issues of identity theft, the protection of the personal safety of transgender individuals, victims of domestic violence, unauthorized intrusion of family members and the safety of persons at risk. The need to be diligent should not be used, however, as an obstacle to honoring a straightforward, legitimate request.

4.2 *Church bodies are obliged to protect the privacy of the record. The following standards are*

recommended.

- An individual’s privacy extends across their personal history, including pre-amended and amended data.
- Records with personal information should not be open to browsing by anyone but the authorized delegate or custodian.
- Parish Registers and other records containing personally identifiable information should be held under secure lock.
- Information systems (databases, spreadsheets) should be password protected with strong passwords, and accessed only on a need-to-know basis.

4.3 *When records become historical and open to the public.*

- State laws may make some records open to the public upon the passage of a certain number of years or the death of a person. You must verify your state’s laws before allowing access to records because they are alleged to be “public.” Any inquiry for historical records should have a legitimate purpose: such as genealogical research and legal inquiries regarding inheritance and scholarly inquiries.
- Parish Registers should not be opened to external persons for browsing.
- Church records belong to the congregation and are not to be exploited for commercial or personal gain for third-parties.

EXPLANATION

This resolution seeks to provide a policy to address an issue of privacy as it impacts access to full membership and ministry in this Church among those who have legally changed their name(s) and wish to keep that change private. People who take on a new legal name have often undergone profound life transitions of various sorts, including divorce and/or remarriage, adoption, and as part of the fuller claiming of a gender identity by members of the transgender community. While many people may not find it necessary to request a change in church records after they have legally changed their name, others may consider the potential disclosure of a previous name via church records a matter of privacy and even personal safety. The proposed policy is offered to dioceses as a way to honor the dignity of any person who has changed their name.

Substantive Matters Received From Various Sources

Use of “In Communion” and “In Full Communion”

The terms “in communion” and “in full communion” have not been used consistently in the Constitution and Canons. The Standing Commission reviewed the Constitution and Canons, as well as several of The Episcopal Church’s documents forming the basis for ecumenical relationships to determine when “in communion” should be used and when “in full communion” should be used. The Standing Commission also sought the counsel and guidance of several of our past and present ecumenical officers. The ecumenical officers referred the Standing Commission to the following excerpt from paragraph two (2)

of “Called to Common Mission,” the Concordat of Agreement between The Episcopal Church and the Evangelical Lutheran Church in America approved by General Convention in 2000:

“We therefore understand full communion to be a relation between distinct churches in which each recognizes the other as a catholic and apostolic church holding all the essentials of the Christian faith. Within this new relation, churches become interdependent while remaining autonomous. Full communion includes the establishment of locally and nationally recognized organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and to enable common witness, life, and service. Diversity is preserved, but this diversity is not static. Neither church seeks to remake the other in its own image, but each is open to the gifts of the other as it seeks to be faithful to Christ and His mission. They are together committed to a visible unity in the church's mission to proclaim the Word and administer the Sacraments.” [Called to Common Mission, paragraph two (2)]

After review and consultation, the Standing Commission concluded that, utilizing the definition set forth above, references to “in communion” in the Constitution and Canons are better understood to mean “in full communion.” Therefore, the Standing Commission recommends that, with a few exceptions, references be amended so that all references are to “in full communion.” The only reference not recommended for amendment is in the Preamble to the Constitution, which refers to being in communion with the See of Canterbury:

The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church (which name is hereby recognized as also designating the Church), is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer. This Constitution, adopted in General Convention in Philadelphia in October, 1789, as amended in subsequent General Conventions, sets forth the basic Articles for the government of this Church, and of its overseas missionary jurisdictions.

Proposed Constitution and Canonical Amendments regarding Full Communion

Resolution A089: Amend Articles VI and VIII of the Constitution regarding Full Communion

Resolved, the House of _____ concurring, That the 79th General Convention amend Articles VI and VIII of the Constitution to read as follows:

ARTICLE VI

Sec. 1. The House of Bishops may establish a Mission in any area not included within the boundaries of any Diocese of this Church or of any Church in *full* communion with this Church, and elect or appoint a Bishop therefor.

ARTICLE VIII

No person shall be ordered Priest or Deacon to minister in this Church until the person shall have been examined by the Bishop and two (2) Priests and shall have exhibited such testimonials and other requisites as the Canons in that case provided may direct. No person shall be ordained and consecrated Bishop, or ordered Priest or Deacon to minister in this Church, unless at the time, in the presence of the ordaining Bishop or Bishops, the person shall subscribe and make the following declaration:

I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Episcopal Church.

Provided, however, that any person consecrated a Bishop to minister in any Diocese of an autonomous Church or Province of a Church in *full* communion with this Church may, instead of the foregoing declaration, make the promises of Conformity required by the Church in which the Bishop is to minister.

If any Bishop ordains a Priest or Deacon to minister elsewhere than in this Church, or confers ordination as Priest or Deacon upon a Christian minister who has not received Episcopal Ordination, the Bishop shall do so only in accordance with such provisions as shall be set forth in the Canons of this Church.

No person ordained by a foreign Bishop, or by a Bishop not in *full* communion with this Church, shall be permitted to officiate as a Minister of this Church until the person shall have complied with the Canon or Canons in that case provided and also shall have subscribed the aforesaid declaration.

A Bishop may permit an ordained minister in good standing in a church with which this Church is in *full* communion as specified by the Canons who has made the foregoing declaration, or a minister ordained in the Evangelical Lutheran Church in America or its predecessor bodies who has made the promise of conformity required by that Church in place of the foregoing declaration to officiate on a temporary basis as an ordained minister of this church. No minister of such a Church ordained by other than a Bishop, apart from any such ministers designated as part of the Covenant or Instrument by which full communion was established, shall be eligible to officiate under this Article.

EXPLANATION

These changes are proposed to reflect being in full communion rather than communion to remain consistent throughout our Constitution and Canons.

Resolution A090: Canonical Amendments regarding Full Communion

Resolved, the House of _____ concurring, That the 79th General Convention amend the following identified Canons to read as follows:

Canon 1.4.9(a) Ordained Ministers and Lay Communicants of this Church, or of some church in *full* communion with this Church, in good standing, who qualify in accordance with the standards and

procedures adopted from time to time by the Executive Council, shall be eligible for appointment as Missionaries of this Church.

(b) Members in good standing of Churches not in *full* communion with this Church, but otherwise qualified as above, may, at the request of the Ecclesiastical Authority of the jurisdiction in which the requirement exists, be employed and assigned to positions for which they are professionally prepared; and may receive the same stipends and other allowances as appointed Missionaries. The Ecclesiastical Authority of a jurisdiction may employ any qualified person for work in the jurisdiction.

Canon I.11.2(a) The House of Bishops may establish a Mission in any Area not included within the boundaries of a Diocese of this Church, or of a Church in *full* communion with this Church, under such conditions and agreements, not inconsistent with the Constitution and Canons of this Church, as shall be approved by the House of Bishops from time to time.

Canon I.11.2(c) For every such Area Mission, a Bishop of this Church, or of a church in *full* communion with this Church, shall be assigned by the House of Bishops to give episcopal oversight. The person so assigned, if a Bishop of this Church, shall, for the duration of such assignment, exercise jurisdiction as a Missionary Bishop under these Canons, so far as they are applicable to the Area Mission; and should occasion arise for the function of a Standing Committee or a Commission on Ministry, the Bishop shall appoint a board or boards of Clergy and Lay Persons resident in the area, to fulfill such functions as may be required.

Canon 1.11.2(e) An Area Mission may be terminated by the House of Bishops as a mission of this Church; or it may be transferred by them to become a mission of another church, or to become a constituent part of an autonomous Province in *full* communion with this Church; or it may organize itself as an extra-provincial Diocese.

Canon I.11.3(a) An Area not previously organized as a Diocese, and not under the permanent jurisdiction of a Bishop in *full* communion with this Church, may, upon application for admission, in accordance with the procedures of Article V, Section 1, be admitted as a Diocese, and may be accepted as a Missionary Diocese within the meaning of Sec. 1 of this Canon. Such Missionary Diocese, and every present Missionary Diocese organized by the House of Bishops under previously existing Canons and admitted into union with the General Convention, shall be governed by a Constitution and Canons, adopted by the Convention of the said Diocese, which acknowledge the authority of the Constitution and Canons of the General Convention, and incorporate the provisions set forth in the subsequent paragraphs of this section.

Canon I.11.3(b) In the event a Missionary Diocese beyond the territory of the United States of America is incapable of functioning as a jurisdiction in union with the Episcopal Church, and the Bishop, or if there be none the Ecclesiastical Authority, of such Diocese, after consultation with appropriate diocesan authorities and the Presiding Bishop agree that continuation in union with this Church is no longer feasible, the Presiding Bishop is authorized, after consultation with the appropriate authorities in the Anglican Communion, to take such action as needed for such Diocese to become a constituent part of another Province or Regional Council in *full* communion with this Church.

Canon I.11.4. Notice shall be sent to all Archbishops and Metropolitans, and all Presiding Bishops, of Churches in *full* communion with this Church, of the establishment of any Area Mission, or of the organization or change of status of any Missionary Diocese outside the United States; and of the

consecration, or assignment, of a Missionary Bishop therefor. It is hereby declared as the judgment of this Church that no two (2) Bishops of Churches in *full* communion with each other should exercise jurisdiction in the same place; except as may be defined by a concordat adopted jointly by the competent authority of each of the said Churches, after consultation with the appropriate inter-Anglican body.

Canon I.15.7 The Presiding Bishop may, from time to time, by written commission under the episcopal signature and seal, assign to a Bishop or Bishops of this Church, or of a Church in *full* communion with this Church, the care of, and responsibility for, one (1) or more of such Congregations and the Clergy officiating therein, for such period of time as the Presiding Bishop may deem expedient; *provided* that, should such term expire in a year during which a General Convention is to be held, prior to said Convention, the commission may be extended until the adjournment of the Convention.

Canon I.16.3 A Member of the Clergy of such Congregation who shall have been ordained by a Bishop not in *full* communion with this Church, but the regularity of whose ordination is approved by the Presiding Bishop, shall be admitted in the appropriate Order under the provision of Canon III.10.3.

Canon I.17.1(c) It is expected that all adult members of this Church, after appropriate instruction, will have made a mature public affirmation of their faith and commitment to the responsibilities of their Baptism and will have been confirmed or received by the laying on of hands by a Bishop of this Church or by a Bishop of a Church in *full* communion with this Church. Those who have previously made a mature public commitment in another Church may be received by the laying on of hands by a Bishop of this Church, rather than confirmed.

Canon I.17.1(d): Any person who is baptized in this Church as an adult and receives the laying on of hands by the Bishop at Baptism is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; also,

Any person who is baptized in this Church as an adult and at some time after the Baptism receives the laying on of hands by the Bishop in Reaffirmation of Baptismal Vows is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; also,

Any baptized person who received the laying on of hands at Confirmation (by any Bishop in ~~apostolic~~ *historic* succession) and is received into the Episcopal Church by a Bishop of this Church is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; and also,

Any baptized person who received the laying on of hands by a Bishop of this Church at Confirmation or Reception is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed.

Canon I.17.4(a) A member of this Church removing from the congregation in which that person's membership is recorded shall procure a certificate of membership indicating that that person is recorded as a member (or adult member) of this Church and whether or not such a member:

- (1) is a communicant;
- (2) is recorded as being in good standing;
- (3) has been confirmed or received by a Bishop of this Church or a Bishop in *full* communion with this Church.

Canon I.17.4(d) Any communicant of any Church in *full* communion with this Church shall be entitled to the benefit of this section so far as the same can be made applicable.

Canon I.20: Of Churches in Full Communion

Sec. 1. The Episcopal Church, a member of the Anglican Communion, has a relationship of full communion with those Churches in the historic episcopal succession, *including those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury*, and those Churches in the historic episcopal succession with whom it has entered into covenant agreements including:

- (a) the Old Catholic Churches of the Union of Utrecht,
- (b) la Iglesia Filipina Independiente/the Philippine Independent Church, and
- (c) the Mar Thoma Syrian Church of Malabar.

Sec. 2. The Episcopal Church has a relationship of full communion with the Evangelical Lutheran Church in America under the terms of *and as defined by* "Called to Common Mission," which was adopted by the 73rd General Convention of ~~the~~The Episcopal Church as Resolution 2000-A040.

Sec. 3. The Episcopal Church has a relationship of full communion with the Northern and Southern Provinces of the Moravian Church in America under the terms of *and as defined by* the "Finding Our Delight in the Lord: A Proposal for Full Communion Between The Episcopal Church; the Moravian Church-Northern Province; and the Moravian Church-Southern Province", which was adopted by the 76th General Convention of The Episcopal Church as Resolution 2009-A073.

Canon III.9.5. Transfer to Churches in *Full* Communion with This Church

- (a) A Priest desiring to become canonically resident within a Diocese or equivalent jurisdiction of a Church in ~~Full Communion~~ *full communion with The Episcopal Church* (as identified in Canon I.20) ~~or Church in Communion with This Church (as identified by Canon III.10.2.(a)(3))~~ shall request a testimonial from the Ecclesiastical Authority of the Diocese of current canonical residence, which testimonial shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent to the Ecclesiastical Authority of the Diocese or equivalent jurisdiction to which transfer is proposed. The testimonial may include a portfolio of training, continuing education, and exercise of ministries. The testimonial shall be in the following form or in the form specified by the receiving Diocese or equivalent jurisdiction:

I hereby certify that A.B., who has signified to me the desire to be transferred to the Ecclesiastical Authority of _____, is a Priest of the Diocese of _____ of the Episcopal Church in good standing, and has not, so far as I know or believe, been justly liable to evil report, for error in religion or for viciousness of life, for the last three (3) years.

(Date) _____ (Signed) _____

Canon III.9.5(b) If the Ecclesiastical Authority of the Diocese or equivalent jurisdiction of the Church in *full communion* ~~Full Communion or Church in Communion~~ with ~~this~~ The Episcopal Church accepts the testimonial, the canonical residence of the Priest transferred shall date from such acceptance, and notice of acceptance shall be promptly forwarded by the Priest to the Ecclesiastical Authority in the sending Diocese. Such notification from the receiving Ecclesiastical Authority may be in the following form:

I hereby certify that A.B. has been canonically transferred to my jurisdiction and is a Priest in good standing.

(Date) _____ (Signed) _____

Upon receipt of said acceptance, the Ecclesiastical Authority of the sending Diocese shall notify the Church Pension Fund and the Recorder of Ordinations of the priest's departure from the Episcopal Church.

Canon III.9.5(c) This provision shall not be used for Priests who seek to enter churches ~~Not in Communion~~ *not in full communion* with ~~This~~ *The Episcopal* Church or for those who seek transfer to another Province of the Anglican Communion while remaining geographically within the boundaries of The Episcopal Church. In such cases the provisions of Canon III.8.6 shall be followed.

Canon III.9.7(c) No Rector or Priest-in-Charge of any congregation of this Church, or if there be none, no Wardens, Members of the Vestry, or Trustees of any congregation, shall permit any person to officiate in the congregation without sufficient evidence that such person is duly licensed and ordained and in good standing in this Church; provided, nothing in these Canons shall prevent:

- (1) The General Convention, by Canon or otherwise, from authorizing persons to officiate in congregations in accordance with such terms as it deems appropriate;
- (2) The Bishop of any Diocese from giving permission
 - (i) To a Member of the Clergy of this Church, to invite Clergy of another church to assist in the Book of Common Prayer Offices of Holy Matrimony or of the Burial of the Dead, or to or read Morning or Evening Prayer, in the manner specified in Canon III.9.5; or
 - (ii) To Clergy of any other church to preach the Gospel, or in ecumenical settings to assist in the administration of the sacraments; or
 - (iii) To godly persons who are not Clergy of this Church to address the Church on special occasions; or
 - (iv) To the Member of the Clergy or Priest-in-Charge of a congregation or if there be none, to the Wardens, to invite Clergy ordained in another church in *full* communion with this Church to officiate on an occasional basis, provided that such clergy are instructed to teach and act in a manner consistent with the Doctrine, Discipline, and Worship of this Church.

Canon III.9.7(e) Any Priest desiring to officiate temporarily outside the jurisdiction of this Church but in a church in *full* communion with this Church, shall obtain from the Ecclesiastical Authority of the Diocese in which the person is canonically resident, a testimonial which shall set forth the person's official standing, and which may be in the following form:

I hereby certify that A.B., who has signified to me the desire to be permitted to officiate temporarily in churches not under the jurisdiction of The Episcopal Church, yet in *full* communion with this Church, is a Priest of _____ in good standing, and as such is entitled to the rights and privileges of that Order.
 (Date) _____ (Signed) _____

Such testimonial shall be valid for one year and shall be returned to the Ecclesiastical Authority at the end of that period. The Ecclesiastical Authority giving such testimonial shall record its issuance, the name of the Priest to whom issued, its date and the date of its return.

Canon III.10.2(a)(3):

(3) The provisions of ~~this Section + Sections 2 and 3~~ shall be fully applicable to all Members of the Clergy ordained in any Church ~~in the process of entering the historic episcopal succession with which The Episcopal Church is~~ in full communion with *this Church* as specified in Canon I.20, subject to ~~the~~ any covenant of the two (2) Churches as adopted by the General Convention.

- ~~(i) those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury,~~
- ~~(ii) the Old Catholic Churches of the Union of Utrecht,~~
- ~~(iii) the Philippine Independent Church, and~~
- ~~(iv) the Mar Thoma Syrian Church of Malabar~~
- ~~(v) the Evangelical Lutheran Church in America.~~

Canon III.11.9(c)

(c) Missionary Bishops

- (1) The election of a person to be a Bishop in a Missionary Diocese shall be held in accordance with the procedures set forth in the Constitution and Canons of this Church.
- (2) The Convention of a Missionary Diocese may, in lieu of electing a Bishop, request that such election be made on its behalf by the Synod of the Province, or the House of Bishops of the Province subject to confirmation of the Provincial Council, or the Regional Council of Churches in *full* communion with this Church of which the Diocese is a member.

Canon III.12.5(b)

An Assistant Bishop may be appointed from among the following:

- (1) Bishops Diocesan, Bishops Coadjutor, or Bishops Suffragan, who under the Constitution and Canons of this Church would be eligible for election in that Diocese; provided that at the time of accepting any such appointment a Bishop Diocesan, Bishop Coadjutor or Bishop Suffragan shall resign that office;
- (2) Bishops of this Church who, having resigned their previous responsibilities, are qualified to perform episcopal acts in this Church; and
- (3) Bishops of a Church in *full* communion with this Church, in good standing therein, if they:
 - (i) have previously resigned their former responsibilities;
 - (ii) have received approval, by a competent authority within the Church of their ordination of their appointment to the position of Assistant Bishop;
 - (iii) have exhibited satisfactory evidence of moral and godly character and having met theological requirements;
 - (iv) have promised in a writing submitted to the Bishop making the appointment to submit in all things to the Doctrine, Discipline and Worship of this Church;
 - (v) have submitted to and satisfactorily passed a thorough examination covering their medical, psychological and psychiatric condition by recognized and licensed professionals appointed by the Ecclesiastical Authority of the Diocese with the approval of the Presiding Bishop. The forms for medical, psychological and psychiatric reports prepared by The Church Pension Fund [CPG] shall be used for these purposes.

Canon III.12.9(h)

(h) A resigned Bishop may only perform any episcopal act at the request of or with the permission of the Bishop Diocesan within that Bishop's Diocese. A resigned Bishop may, by vote of the Convention of any Diocese and with the consent of the Bishop of that Diocese, be given an honorary seat in the Convention, with voice but without vote, or be given an honorary seat in the Cathedral of any Diocese, by and subject to the authority competent to grant such seat. The resigned Bishop shall report all official acts to the Bishop Diocesan and to the Diocese in which the acts are performed. These provisions shall also be applicable to a resigned Bishop of another Church in *full* communion with this Church, subject to the approval of competent authority within the other Church, where such approval may be required.

Canon IV.14.12(b)

(b) In the case of any Accord or Order pertaining to a Bishop, the Presiding Bishop shall give notice of the Accord or Order to the Ecclesiastical Authority of every Diocese of the Church, to the Recorder of Ordinations, to the Office of Transition Ministry, and to the Secretary of the House of Bishops, and to all Archbishops and Metropolitans, and to all Presiding Bishops of Churches in *full* communion with this Church.

Canon IV.16

CANON 16: Of Abandonment of The Episcopal Church

(A) By a Bishop

Sec. 1. If the Disciplinary Board for Bishops receives information suggesting that a Bishop may have abandoned The Episcopal Church (i) by an open renunciation of the Doctrine, Discipline or Worship of the Church; or (ii) by formal admission into any religious body not in *full* communion with this Church; or (iii) by exercising Episcopal acts in and for a religious body other than the Church or another church in *full* communion with the Church, so as to extend to such body Holy Orders as the Church holds them, or to administer on behalf of such religious body Confirmation without the express consent and commission of the proper authority in the Church, the Board shall promptly notify the Presiding Bishop and the Bishop in question that it is considering the matter. Upon receipt of such notification, the Presiding Bishop may, with the advice and consent of the Advisory Council to the Presiding Bishop, place restrictions on the ministry of the Bishop in question for the period while the matter is under consideration by the Board. If, after consideration of the matter, the Board concludes, by a majority vote of all of its members, that the Bishop in question has abandoned The Episcopal Church, the Board shall certify the fact to the Presiding Bishop and with the certificate send a statement of the acts or declarations which show such abandonment, which certificate and statement shall be recorded by the Presiding Bishop. The Presiding Bishop shall then place a restriction on the exercise of ministry of said Bishop until such time as the House of Bishops shall investigate the matter and act thereon. During the period of such restriction, the Bishop shall not perform any Episcopal, ministerial or canonical acts.

(B) By a Priest or Deacon

Sec. 3. If it is reported to the Standing Committee of the Diocese in which a Priest or Deacon is canonically resident that the Priest or Deacon, without using the provisions of Canon III.7.8-10 or III. 9.8-11, may have abandoned The Episcopal Church, the Standing Committee shall promptly notify the Bishop Diocesan and the Priest or Deacon in question that it is considering the matter. Upon receipt of such notification, the Bishop Diocesan may, with the advice and consent of the Standing Committee, place restrictions on the ministry of the Priest or Deacon in question for the period while the matter is under consideration by the Standing Committee. The Standing Committee shall ascertain and consider the facts, and if it shall determine by a vote of three-fourths of all the members that the Priest or Deacon has abandoned The Episcopal Church by an open renunciation of the Doctrine, Discipline or worship of the Church, or by the formal admission into any religious body not in *full* communion with the Church, or in any other way, it shall be the duty of the Standing Committee of the Diocese to transmit in writing to the Bishop Diocesan its determination, together with a statement setting out in a reasonable detail the acts or declarations relied upon in making its determination. If the Bishop Diocesan affirms the determination, the Bishop Diocesan shall place a restriction on the exercise of ministry by that Priest or Deacon for sixty days and shall send to the Priest or Deacon a copy of the determination and statement, together with a notice that the Priest or Deacon has the rights specified in Section 4 of this Canon and at the end of the sixty (60) day period the Bishop Diocesan will consider deposing the Priest or Deacon in accordance with the provisions of Section 4.

EXPLANATION

These changes are proposed to reflect being in full communion rather than communion to remain consistent throughout our Constitution and Canons.

Alternative Liturgies

The Commission was asked by the Standing Commission on Liturgy and Music [SCLM] to assist it in developing a Resolution to help clarify the process and treatment of various alternative and additional liturgies. The Standing Commission has reviewed and supports the resolution of the SCLM regarding Alternative and Additional Liturgies.

Consent for Secular Employment

The increasing nature of bi-vocational clergy, or clergy engaged in secular employment out of the necessity to earn a living wage, means that the questions of clergy employment are larger than what can be accomplished by our Standing Commission in this triennium. We, therefore, commend this broader question of clergy engaging in secular employment to the work of the next triennium. If the resolution proposing the creation of a Standing Commission on Formation & Ministry Development passes, this issue should be referred there. If not, it should return to this Standing Commission.

Equity in Clergy Compensation

The issue of a lack of equity in clergy compensation for women was brought to the attention of the Standing Commission. In our work, we noted that the Canons relative to the hiring and search process for clergy do not contain the same language against discrimination as the Canons around the ordination process. We, therefore, are proposing a resolution to add that same non-discrimination language to Title III Section 9. The Board of Transition Ministry has expressed its support for this resolution.

Resolution A091: Amend Canon III.9 Equity in Clergy Hiring and Appointment Practices

Resolved: The House of _____ concurring, That Canon III.9 is hereby amended to add the following to read as follows:

III.9.3

Section 3: The Appointment of Priests:

- (a) No priest shall be discriminated against in the call or appointment process of this Church because of race, color, ethnic origin, nation of origin, sex, marital status, sexual orientation, gender identity and expression, disabilities or age, except as otherwise provided by these Canons.*

Resolved Further, that the existing sections be renumbered appropriately.

And be it further

Resolved, That Canon III.7 is hereby amended to read as follows:

Sec. 1. Deacons serve directly under the authority of and are accountable to the Bishop, or in the absence of the Bishop, the Ecclesiastical Authority of the Diocese. *No deacon shall be discriminated against in the appointment process of this Church because of race, color, ethnic origin, nation of origin, sex, marital status, sexual orientation, gender identity and expression, disabilities or age, except as otherwise provided by these Canons.*

EXPLANATION

Only twenty-two (22) percent of senior clergy leadership roles across The Episcopal Church are filled by women. (See: Svoboda-Barber, Helen. "Women Embodying Executive Leadership: A Cohort Model for Episcopal Discernment" D.Min. diss., Austin Presbyterian Theological Seminary, Austin, TX, 2017.) Forty (40) percent of priests are women, twenty (20) percent Head-of-Staff clergy are women, less than ten (<10) percent of bishops are women. In the south, Head-of-Staff male clergy are paid an average of \$25,000 per year more than Head-of-Staff female clergy. Forty-three (43) percent of female clergy have applied for rector/vicar positions but never been chosen whereas only eighteen (18) percent of male clergy have applied for rector/vicar positions but never been chosen.

The first two (2) facts are from the annual Clergy Compensation Report put out by the Church Pension Fund [CPG]. The third truth is from Called to Serve: A Study of Clergy Careers, Clergy Wellness, and Clergy Women, pages 14-15, by Paula Nesbitt.

For years the Church Pension Fund [CPG] has documented the stark and widespread differences in how male and female clergy are hired and compensated. The latest report from 2015 is available on the Church Pension Fund's website. This report offers clear statistical evidence that a significant gender pay gap continues to pervade The Episcopal Church. Given the fact that equality for women has long been a priority across the Anglican Communion, this issue needs to be addressed. The Communion Women section of The Anglican Communion website states: "In the Anglican Communion we are committed to ensuring that our churches become a living witness to our belief that women and men are equally made in the image of God." A change in the Canons illustrates the importance of this issue and provides institutional support to women clergy, diocesan staff, and bishops who are advocating for equality in a search process.

Notably, it is highly likely that similar gaps exist for other historically excluded groups, but the Church Pension Fund does not gather data on the race/ethnicity, sexual orientation, or physical/mental handicaps of working clergy. Such categories are included in the resolution in the hopes of combating exclusion of any kinds and creating a church that more accurately reflects our society at large and is able to reap the benefits of our gifted and diverse pool of ordained leadership. It is strongly recommended

that dioceses provide human resources training, especially with respect to hiring practices, for both clergy and lay leadership.

Restoring the Episcopal Church in Cuba to The Episcopal Church

The Task Force on Cuba has managed the laboring oar on this issue, but the Task Force requested the Commission's assistance in reviewing the protocols for readmission, and to assist in drafting appropriate documentation. The Commission has been in regular communication with members of the Task Force and has provided any requested assistance.

Reception of Clergy from Churches in Historic Succession

It was brought to our attention that, along with questions around communion vs. full communion, there is a lack of clarity around the process of receiving clergy from churches in historic succession. We are, therefore, proposing a resolution to amend Canon III.10.3 and III.10.4 to reflect making the requirements for discernment and formation of clergy being received in this Church from churches in full communion and churches not in historic succession and not in full communion, similar to the Title III Canon for Ordination of Lay People to the diaconate or priesthood in this Church. The understanding is that preparing clergy who wish to be received should be as close as possible to ordination so that all of the clergy in this church are held to the same standard and equipped with the same tools for ministry.

Resolution A092: Reception of Clergy from Churches in Apostolic Succession

Resolved, the House of _____ concurring, That Canon III.10.3 is amended to read as follows:

Sec. 3. Clergy Ordained by Bishops in Churches in the Historic Succession but Not in *Full* Communion with This Church

(a) When a Priest or Deacon ordained in a Church by a Bishop in the Historic Succession but not in *full* communion with this Church, the regularity of whose ordination is approved by the Presiding Bishop as permitted by *Canon* I.16.3, desires to be received as a Member of the Clergy in this Church, the person shall apply in writing to a Bishop, attaching the following:

(1) A nomination in writing for reception from the person's congregation or community of faith in this Church. The Nomination shall include a letter of support by the congregation or community of faith, committing the community to involve itself in the person's preparation for reception to the Priesthood. If it be a congregation, the letter shall be signed by two-thirds of the Vestry or comparable body, and by the Member of the Clergy or leader exercising oversight.

(2) The person, if agreeing, shall accept the nomination in writing, and shall provide the following in writing to the Bishop:

(a) Full name and date of birth.

(b) The length of time resident in the Diocese.

(c) Evidence that the person is a confirmed adult communicant in good standing in a Congregation of this Church.

(d) Whether an application has been made previously for reception in this or any other diocese.

(e) A description of the process of discernment the person has undertaken individually and with the nominating congregation or community of faith.

(f) A statement of reasons for seeking to enter Holy Orders in this Church.

~~(1) Evidence that the person is a confirmed adult communicant in good standing in a Congregation of this Church.~~

(3) ~~(2)~~ Evidence of previous Ministry and that all other credentials are valid and authentic.

(4) ~~(3)~~ Evidence of moral and godly character; and that the person is free from any vows or other engagements inconsistent with the exercise of Holy Orders in this Church.

(5) ~~(4)~~ Transcripts of all academic and theological studies.

(6) ~~(5)~~ A certificate from at least two (2) Presbyters of this Church stating that, from personal examination or from satisfactory evidence presented to them, they believe that the departure of the person from the Communion to which the person has belonged has not arisen from any circumstance unfavorable to moral or religious character, or on account of which it may not be expedient to admit the person to Holy Orders in this Church.

(7) ~~(6)~~ Certificates in the forms provided in Canon III.8.6 and III.8.7 from the Rector or Member of the Clergy in charge and Vestry of a Parish of this Church.

~~(7) A statement of the reasons for seeking to enter Holy Orders in this Church~~

And be it further

Resolved, that Canon III.10.4 is hereby amended to read as follows:

Sec. 4. Clergy Ordained in Churches Not in the Historic Succession

(a) If a person ordained or licensed by other than a Bishop in the ~~Historic Succession~~ historic succession to minister in a Church not in full communion with this Church desires to be ordained, the person shall apply to a Bishop, attaching a nomination in writing for ordination from the person's congregation or community of faith in this Church. The Nomination shall include a letter of support by the congregation or community of faith, committing the community to:

(1) Involve itself in the person's preparation for ordination to the Priesthood. If it be a congregation, the letter shall be signed by two-thirds of the Vestry or comparable body, and by the Member of the Clergy or leader exercising oversight.

(2) The person, if agreeing, shall accept the nomination in writing, and shall provide the following in writing to the Bishop:

(a) Full name and date of birth.

(b) The length of time resident in the Diocese.

(c) Evidence that the person is a confirmed adult communicant in good standing in a Congregation of this Church.

(d) Whether an application has been made previously for ordination in this or any other diocese.

(e) A description of the process of discernment the person has undertaken individually and with the nominating congregation or community of faith.

(f) A statement of reasons for seeking to enter Holy Orders in this Church.

~~(1) The person must first be a confirmed adult communicant in good standing in a Congregation of this Church;~~

(3) ~~(2)~~ The Commission shall examine the applicant and report to the Bishop with respect to:

- (i) Whether the applicant has served in the previous Church with diligence and good reputation and has stated the causes which have impelled the applicant to leave the body and seek ordination in this Church,
- (ii) The nature and extent of the applicant's education and theological training,
- (iii) The preparations necessary for ordination to the Order(s) to which the applicant feels called; and be it further

Resolved, That subsequent sections be renumbered accordingly.

EXPLANATION

The beginning of Sections 3 and 4 of this Canon have been changed to reflect being in Full Communion rather than Communion to remain consistent with other canonical changes. Subsection (a) has been changed to bring some consistency with reception of clergy from Churches in Historic Succession but not in full communion with this Church and the discernment process that a lay person in The Episcopal Church may undergo for ordination to the priesthood or diaconate. Having additional similarities in both of these processes would provide a greater consistency in the expectations and credentials and trainings of all of our clergy.

Regarding Fiscal Years:

The Commission received a request to review the requirement set forth in Canon I.7.1(j) that each Province, Diocese, Parish, Mission and Institution connected with the Church have a fiscal year that begins on January 1. The question was whether some flexibility might be accorded to schools and other institutions that follow a school year, or other fiscal year for other purposes, but are still required to record their financial information in the parochial report and other reports for the Church based on a January 1 – December 31 fiscal year. The Commission consulted with persons involved in the financial processes of the Church and with employees of the Church Pension Group [CPG], all of whom expressed reservations about modifying the current requirement. Based on the information received, the Commission determined not to recommend any changes to Canon I.7.1(j)

Revision of Canon III.8.7(f): Deacons called to the Priesthood

As part of the Commission's mandate to "conduct a continuing comprehensive review of the Constitution and Canons with respect to their internal consistency and clarity," the Commission concluded that Canon III.8.7(f) did not provide sufficient guidance regarding the issue of deacons ordained under Canon III.6 who subsequently express a call to be ordained to the Priesthood. There appears to be confusion on what is required in this situation.

Accordingly, the Commission discussed the matter and received input from diocesan chancellors, Bishops, clergy, and laity. Through this process, it became clear that a better process should exist for

Deacons ordained under Canon III.6 who subsequently seek ordination to the Priesthood. The proposed resolution provides more specific guidance and grants authority to the Bishop Diocesan and the Commission on Ministry to ensure that the Deacon receives the necessary and required training to carry out the ministry of an ordained priest. The proposed amendment appears later in this report.

Resolution A093: Amend Canon III.8.7(f) pertaining to Deacons who subsequently seek ordination to the Priesthood

Resolved, the House of _____ concurring, That Canon III.8.7(f) is hereby amended to read as follows:

III.8.7(f)

~~A person ordained to the Diaconate under Canon III.6 who is subsequently called to the Priesthood shall fulfill the Postulancy and Candidacy requirements set forth in this Canon. Upon completion of these requirements, the Deacon may be ordained to the Priesthood.~~

A person ordained to the Diaconate under Canon III.6 who subsequently expresses a call to the Priesthood shall apply to the Bishop Diocesan and the Commission on Ministry. The Commission on Ministry and Bishop Diocesan shall ensure that the Deacon meets the formational requirements set forth in III.8.5(g) and shall recommend such additional steps as may be necessary and required. Upon completion of these requirements and those required for Postulancy and Candidacy as set forth in this Canon, the Deacon may be ordained to the Priesthood.

EXPLANATION

This amendment clarifies the process by which a person who has been ordained to the diaconate under Canon III.6 may subsequently seek ordination to the priesthood.

Matters Regarding Corrections and Clarifications:

Clarity regarding the Bishop of the Armed Forces

Article II of the Constitution does not specifically give a title to this position. As a result, there have been several different ways to refer to this person. In addition, given the international nature of The Episcopal Church, there needs to be clarity in our Canons about the fact that this Bishop Suffragan only has authority over chaplains in the Military and Federal Ministries of the United States of America. An amendment to Canon III.4.1(b) is proposed below to achieve this clarity.

Resolution A094: Amend Canon III.4.1(b) for Clarity regarding the Bishop of the Armed Forces

Resolved, the House of _____ concurring, That Canon III.4.1(b) is hereby amended to read as follows:

(b) The Presiding Bishop or the Bishop Suffragan for the Armed Forces of the United States, Veterans' Administration Medical Centers, and Federal Correctional Institutions may authorize a member of the Armed Forces to exercise one (1) or more of these ministries in the Armed Forces in accordance with

the provisions of this Canon. Requirements and guidelines for the selection, training, continuing education and deployment of such persons shall be established by the Bishop granting the license.

EXPLANATION

In 1988, General Convention amended Article II.7 of the Constitution on having a Suffragan Bishop under the direction of the Presiding Bishop to be in charge of Chaplains in the Armed Forces of the United States to also include Chaplains of the U.S. Veterans Administration Medical Centers and Federal Correctional Institutions. Prior to the amendment there was no title for this Bishop Suffragan in the Constitution. The Constitution does not give a title to that position. This amendment is to clarify the name of the Bishop Suffragan serving in this position and that this position oversees these Federal Ministries only in the United States.

Correcting Conjunction in Canon IV.4.1:

Upon a routine review of this Canon, it was noted by the Standing Commission that the conjunctions “or” and “and” were misused. We, therefore, propose a resolution to correct those errors.

Resolution A095: Correction of Canon IV.4.1(h)

Resolved, the House of _____ concurring, That Canon IV.4.1(h) is hereby amended to read as follows:

(h) refrain from:

(1) any act of Sexual Misconduct;

(2) holding and teaching publicly or privately, and advisedly, any Doctrine contrary to that held by the Church;

(3) engaging in any secular employment, calling or business without the consent of the Bishop of the Diocese in which the Member of the Clergy is canonically resident;

(4) being absent from the Diocese in which the Member of the Clergy is canonically resident, except as provided in Canon III.9.3(e) for more than two (2) years without the consent of the Bishop Diocesan;

(5) any criminal act that reflects adversely on the Member of the Clergy's honesty, trustworthiness or fitness as a minister of the Church;

(6) conduct involving dishonesty, fraud, deceit or misrepresentation; ~~or~~

(7) habitual neglect of the exercise of the ministerial office without cause; or habitual neglect of public worship, and of the Holy Communion, according to the order and use of the Church; ~~and~~ or

(8) any Conduct Unbecoming a Member of the Clergy.

EXPLANATION

Upon a routine review of this Section, it was noted by the Commission that the conjunctions “or” and “and” between subsections 6, 7, and 8 were misused. This amendment corrects those errors

Convocation of Episcopal Churches in Europe:

We are proposing resolutions to change the name of the Convocation of American Churches in Europe to the Convocation of Episcopal Churches in Europe. This name is already used in Canon V.2.1 so we are not only making the Canons consistent, but also clarifying that the Canons pertain to Episcopal Churches in Europe, not American churches, which could be of other denominations over which we do not have authority.

Resolution A096: Amend Canon I.9.1 pertaining to the Convocation of Episcopal Churches in Europe

Resolved, House of _____ concurring, That Canon I.9.1 is hereby amended to read as follows:

CANON 9: Of Provinces

Sec 1. Subject to the proviso in Article VII of the Constitution, the Dioceses of this Church shall be and are hereby united into Provinces as follows:

The First Province shall consist of the Dioceses within the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut.

The Second Province shall consist of the Dioceses within the States of New York and New Jersey, the Dioceses of Haiti and the Virgin Islands, and the ~~Convocation of American Churches in Europe~~ *The Convocation of Episcopal Churches in Europe*.

And be it further

Resolved, That Canon II.3.6(d) is hereby amended to read as follows:

II.3.6(d) In the event of the authorization of such variations, adjustments, substitutions, or alternatives, as aforesaid, it shall be the duty of the Custodian of the Standard Book of Common Prayer to notify the Ecclesiastical Authority of every Diocese, and the ~~Convocation of the American Churches in Europe~~ *Convocation of the Episcopal Churches in Europe*, of such action, and to give notice thereof through the media of public information.

And be it further

Resolved that Canon III.5.1(b) is hereby amended to read as follows:

III.5.1.(b) The Council of Advice of the ~~Convocation of American Churches in Europe~~ *Convocation of Episcopal Churches in Europe*, and the board appointed by a Bishop having jurisdiction in an Area Mission in accordance with the provisions of Canon I.11.2(c), shall, for the purpose of this and other Canons of Title III have the same powers as the Standing Committee of a Diocese.

EXPLANATION

The changes put forward above serve to make the Canons consistent when referring to a particular body, in this instance the Convocation of Episcopal Churches in Europe, which had been referred to as the Convocation of American Churches in Europe. The changes clarify which denominations the Canons hold authority over in Europe.

Clarity Regarding the Process of Return to Ministry After Release and Removal:

In 2012, the General Convention amended Title III to provide a clearer process for the removal and release of clergy and in 2015 the Convention added provisions for clergy who have been removed and released to return to ministry. The 2015 amendments provided for statements of support from at least two (2) clergy for Deacons and Priests seeking to return to ministry and statements of support from at least two (2) Bishops for Bishops seeking to return to ministry. The proposed amendments clarify that the clergy or Bishops providing the statements of support must be clergy or Bishops in good standing of this Church.

Resolution A097: Amend Canons regarding Return of Clergy after Release & Removal

Resolved, the House of _____ concurring, That Canon III.7.11(a)(3) is hereby amended to read as follows:

(3) A statement from no less than two (2) members of the clergy *in good standing of this Church* known to the applicant in support of the application;

And be it further

Resolved, That Canon III.12.8(a)(3) is hereby amended to read as follows:

(3) A statement from no less than two (2) Bishops *in good standing of this Church* known to the applicant in support of the application;

EXPLANATION

The amendment clarifies that statements in support of the return to Ministry of a Deacon, Priest or Bishop who had been released and removed must come from members of the clergy or Bishops who are in good standing of this Church.

Timelines and Pastoral Response in Mediation — Amending Canon III.12.10:

This canon provides a way for dioceses and Bishops experiencing disagreements to access help before such disagreements cause the dissolution of their pastoral relationship. The commission received

feedback, however, suggesting that further clarity would be helpful regarding how long such mediation could be expected to last, and the accessibility of pastoral care for the affected parties. A Canon revision to achieve this clarity is included later in this report.

Resolution A098: Timelines and Pastoral Response in Mediation: Amending Canon III.12.10

Resolved, the House of _____ concurring, That Canon III.12.10 is hereby amended to read as follows:

Sec. 10 Reconciliation of Disagreements Affecting the Pastoral Relation between a Bishop and Diocese.

When the pastoral relationship between a Bishop Diocesan, Bishop Coadjutor or Bishop Suffragan and the Diocese is imperiled by disagreement or dissention, and the issues are deemed serious by a Bishop of that Diocese or a two-thirds majority vote of all of the members of the Standing Committee or a two-thirds majority vote of all the members of the Diocesan Convention, any party may petition the Presiding Bishop, in writing, to intervene and assist the parties in their efforts to resolve the disagreement or dissention. The written petition shall include sufficient information to inform the Presiding Bishop and the parties involved of the nature, causes, and specifics of the disagreements or dissention imperiling the pastoral relationship. The Presiding Bishop shall initiate such proceedings as are deemed appropriate under the circumstances to attempt to reconcile the parties, which may include the appointment of a consultant or licensed mediator, *and shall include appropriate pastoral care for all affected parties and individuals.* The parties to the disagreement, following the recommendations of the Presiding Bishop, shall labor in good faith toward that reconciliation. If such proceedings lead to reconciliation, said reconciliation shall contain definitions of responsibility and accountability for the Bishop and the Diocese. *In the event reconciliation has not been achieved within nine (9) months from the date of the Presiding Bishop's initial receipt of communication from the Diocese, the parties to the disagreement shall meet and decide whether or not to continue attempting to reconcile under this Section or to end proceedings under this Section. If the parties do not agree, proceedings under this Section shall end. The parties shall notify the Presiding Bishop of their decision in writing. If the parties agree to continue attempting to reconcile, either party may end the further proceedings at any time by written notification to the Presiding Bishop and the other party.*

EXPLANATION

This Canon provides a way for dioceses and Bishops to seek help for disagreements before they so imperil their working relationships so as to lead to a dissolution of relationship. Further clarity is needed in the Canon to provide structure as to how long to expect a mediation process to last, and to emphasize the necessity of pastoral care for Bishops and diocesan leaders.

Interim Meetings of the House of Deputies:

A suggestion was made to propose the possibility of meetings of the House of Deputies between General Conventions. The Standing Commission felt that this was a question the House should consider as a whole. Such a meeting could provide an opportunity for more collegiality across the Church, making virtual meetings more effective, and providing an opportunity to discuss budget initiatives during the Triennium. A resolution providing for such meetings has been provided below.

Resolution A099: Calling Meetings of the House of Deputies

Resolved, The House of _____ concurring, That Canon I.1(b) is hereby amended to read as follows:

(b) There shall be a President and a Vice-President of the House of Deputies, who shall perform the duties normally appropriate to their respective offices or specified in these Canons. They shall be elected not later than the seventh day of each regular meeting of the General Convention in the manner herein set forth. The House of Deputies shall elect from its membership, by a majority of separate ballots, a President and a Vice-President, who shall be of different orders. Such officers shall take office at the adjournment of the regular meeting at which they are elected, and shall continue in office until the adjournment of the following regular meeting of the General Convention. They shall be and remain *ex-officio* members of the House during their term of office. No person elected President or Vice-President shall be eligible for more than three (3) consecutive full terms in each respective office. In case of resignation, death, absence, or inability, of the President, the Vice-President shall perform the duties of the office until the adjournment of the next meeting of the General Convention. In case of resignation, death, absence, or inability of the Vice-President, the President shall appoint a Deputy of the opposite order, upon the advice and consent of the lay persons, presbyters and deacons of the Executive Council, who shall serve until the adjournment of the next meeting of the General Convention. The President shall be authorized to appoint an Advisory Council for consultation and advice in the performance of the duties of the office. The President may also appoint a Chancellor to the President, a confirmed adult communicant of the Church in good standing who is learned in both ecclesiastical and secular law, to serve so long as the President may desire, as counselor in matters relating to the discharge of the responsibilities of that office. *The President of the House of Deputies may, from time to time, assemble the House of Deputies of this Church to meet as a House of Deputies, and set the time, place, and manner of such meetings.*

EXPLANATION

The House of Deputies could benefit from having the opportunity to meet for the purpose of education, the development of collegiality and to discuss matters weighty to the Church's life, mission, worship, ministry and vitality. The members of the House of Deputies retain their membership in the House from General Convention to General Convention, and this would allow them to actively exercise their ministry in community. It recognizes the very positive effect the meetings of the House of Bishops has on each attending Bishop during their interim meetings between General Conventions. No actions requiring the

approval of General Convention may be taken in any meeting of the House of Deputies, separate from a General Convention.

2. GENERAL CONVENTION AND CHURCH STRUCTURE

Referred Resolutions

Resolution 2015-A006 Restructure Standing Commissions and Interim Bodies of General Convention and Resolution 2015-A117

These two (2) resolutions were referred to the Standing Commission, one (1) dealing with the number of Standing Commissions and the other dealing with the responsibilities of the same. Upon review, it was deemed that they had been properly melded by the Archives and no further action is required at this time.

Resolution 2015-A103 Schedule Length of the 79th General Convention

The Task Force for Reimagining the Episcopal Church briefly touched on the duration for General Convention in its report to the 2015 Convention, stating that “our vision and hope is that 2021 and subsequent GCs would include no more than five (5) legislative days” (Reports to General Convention 2015, p. 616). The Standing Commission on Structure’s own report for 2015 reiterated that shortening Convention beyond the ten (10) day standard could compromise crucial legislative work. It proposed two (2) resolutions: Resolution 2015-A103, setting the Convention at ten (10) days, which was concurred; and Resolution 2015-A104, calling for sufficient funds to be budgeted for a Convention of that length, on which no action was taken.

In our discussions, it was apparent that many factors contribute to the length of General Convention, among them being the number of resolutions submitted, the way legislative committees are permitted to work, the availability of deputies and bishops to travel and attend Convention and cost considerations. For example, it would significantly shorten Convention to allow legislative committees to begin their work prior to the start of Convention. However, such a step could conceivably disenfranchise those who would wish to testify on a matter, or were unable to make scheduled video conferences. These ongoing issues will remain the concern of this Commission going forward.

Since the Joint Standing Committee on Planning and Arrangements has authority to set the length of each Convention in response to all of these concerns, this Standing Commission recommends no canonical changes at this time.

Resolution 2015-A118 Clarify Secretary of Convention versus Secretary of House of Deputies

The Commission realized that there was confusion within the Canons and Joint Rules of Order between the roles of the Secretary of General Convention and Secretary of the House of Deputies. Revised Canons were drafted to clarify whether it is the House of Deputies or General Convention Secretary referred to in a number of provisions.

Resolution A100: Clarify Secretary of Convention versus Secretary of House of Deputies

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon I, Canon 1.1 as follows:

Canon I.1.1(a): At the time and place appointed for the meeting of the General Convention, the President of the House of Deputies, or, if absent, the Vice-President of the House, or, if there be neither, a presiding officer *pro tempore* appointed by the members of the House of Deputies on the Joint Committee of Arrangements for the General Convention, shall call to order the members present. The Secretary of the General Convention, or, if absent, a Secretary *pro tempore* of the General Convention appointed by the presiding officer, shall record the names of those whose testimonials, in due form, shall have been presented, which record shall be *prima facie* evidence that the persons whose names are therein recorded are entitled to seats. In the event that testimonials are presented by or on behalf of persons from jurisdictions which have not previously been represented in a General Convention, then the Secretary of the General Convention, or one appointed instead as provided herein, shall proceed as provided in Clause (c). If there be a quorum present, the Secretary of the General Convention shall so certify, and the House shall proceed to organize by the election, by ballot, of a Secretary of the General Convention, and a majority of the votes cast shall be necessary to such election. Upon such election, the presiding officer shall declare the House organized. If there be a vacancy in the office of President or Vice-President, the vacancy or vacancies shall then be filled by election, by ballot, the term of any officer so elected to continue until the adjournment of the General Convention. As soon as such vacancies are filled, the President shall appoint a committee to wait upon the House of Bishops and inform it of the organization of the House of Deputies, and of its readiness to proceed to business.

Canon I.1.1(c): In order to aid the Secretary of the General Convention in preparing the record specified in Clause (a), it shall be the duty of the Secretary of the Convention of every Diocese to forward to the Secretary of the General Convention ~~of the House of Deputies~~, as soon as may be practicable, a copy of the latest Journal of the Diocesan Convention, together with a certified copy of the testimonials of members aforesaid, and a duplicate copy of such testimonials. Where testimonials are received for persons from jurisdictions which have not previously been represented in General Convention, the Secretary of the General Convention shall ascertain that the applicable provisions of Article V, Section 1, of the Constitution have been complied with prior to such persons being permitted to take their seats in the House.

Canon I.1.13 (b): The Executive Office of the General Convention shall include the functions of the Secretary of the General Convention and the Treasurer of the General Convention and those of the

Manager of the General Convention and, if the several positions are filled by different persons, such officers shall serve under the general supervision of the General Convention Executive Officer, who shall also coordinate the work of the Committees, Commissions, Boards and Agencies funded by the General Convention Expense Budget.

Canon I.4.1(d): The Executive Council shall be composed (a) of twenty (20) members elected by the General Convention, of whom four (4) shall be Bishops, four (4) shall be Presbyters or Deacons, and twelve (12) shall be Lay Persons who are confirmed adult communicants in good standing (two Bishops, two Presbyters or Deacons, and six Lay Persons to be elected by each subsequent regular meeting of the General Convention); (b) of eighteen (18) members elected by the Provincial Synods; (c) of the following *ex-officiis* members: the Presiding Bishop and the President of the House of Deputies; and (d) the Chief Operating Officer, the Secretary of the General Convention, the Treasurer of the General Convention, the Chief Financial Officer of the Domestic and Foreign Missionary Society [DFMS], and the Chief Legal Officer of the Executive Council, all of whom shall have seat and voice but no vote. Each Province shall be entitled to be represented by one (1) Bishop or Presbyter or Deacon canonically resident in a Diocese which is a constituent member of the Province and one (1) Lay Person who is a confirmed adult communicant in good standing of a Diocese which is a constituent member of the Province, and the terms of the representatives of each Province shall be so rotated that two (2) persons shall not be simultaneously elected for equal terms.

Canon I.9.11: Within sixty (60) days after each session of the General Convention, the Presidents of the two (2) Houses thereof shall refer to the Provincial Synods, or any of them, such subjects as the General Convention may direct, or as they may deem advisable, for consideration thereof by the Synods, and it shall be the duty of such Synods to consider the subject or subjects so referred to them at the first meeting of the Synod held after the adjournment of the General Convention, and to report their action and judgment in the matter to the Secretary of the General Convention ~~House of Bishops and to the Secretary of the House of Deputies~~ at least six (6) months before the date of the meeting of the next General Convention.

And be it further *Resolved*, That the Joint Rules of Order be hereby amended as follows:

Joint Rules of Order II.10(a): There shall be a Joint Standing Committee on Program, Budget, and Finance, consisting of twenty-seven (27) persons being members of the General Convention (one (1) Bishop, and two (2) members of the House of Deputies, either Lay or Clerical, from each Province), who shall be appointed not later than the fifteenth (15) day of December following each regular Meeting of the General Convention, the Bishops to be appointed by the Presiding Bishop, the Deputies by the President of the House of Deputies. The Secretary of the General Convention and the Treasurer of the General Convention and the Chief Financial Officer of the Executive Council shall be members *ex-officiis*, without vote. The Joint Standing Committee may appoint advisers, from time to time, as its funds warrant, to assist the Joint Standing Committee with its work.

Joint Rules of Order VII.20: Except for the Secretary of the General Convention and the Treasurer of the General Convention, the said Committee is instructed to nominate a number, equal to at least twice the number of vacancies, which shall be broadly representative of the constituency of this Church; to prepare biographical sketches of all nominees; and to include such nominations and sketches in the Blue Book, or otherwise to circulate them among Bishops and Deputies well in advance of the meeting of the next succeeding General Convention; this procedure, however, not to preclude further nominations from the floor in the appropriate House of the General Convention.

EXPLANATION

The Standing Commission on Structure, Governance, Constitution and Canons realized that there was confusion within the Canons and Joint Rules of Order between the roles of the Secretary of General Convention and Secretary of the House of Deputies. It has been the long-standing practice to have the Secretary of General Convention serve as Secretary of the House of Deputies during General Convention, and thus Canons were drafted to reflect current practice.

Matters Arising from Canonical Responsibilities

Annotated Constitution and Canons Review and Update:

The Annotated Constitution and Canons, which are volumes of canonical history and case law, falls under the charge of this commission. Over the triennium, a Commission working group on the Annotated Constitution and Canons has completed updates detailing the Constitutional changes in Articles I, II, and V through 2006. Additionally, they have plans to update the volumes describing Title IV of the Canons through 2015. Additional volunteers are needed for this work in the coming years.

In the coming triennium, we hope to utilize a Wikipedia-like format which would allow immediate initial drafting of updates by multiple writers from General Convention in real time as amendments to the Constitution and Canons are approved.

Review DFMS By-Laws

The mandate of the Standing Commission on Structure, Governance, Constitution and Canons includes conducting a “continuing comprehensive review of the Constitution and Canons with respect to their internal consistency and clarity”. . . and . . . “[o]n the basis of such review, suggest to the Domestic and Foreign Missionary Society [DFMS] such amendments to its By-laws as in the opinion of the Commission are necessary or desirable in order to conform the same to the Constitution and Canons.” The task of reviewing and recommending Executive Council By-Law changes to conform to the Canons of the Church were made and adopted during this triennium.

The President of the House of Deputies, by virtue of the office, also functions as a Vice President of the Domestic and Foreign Missionary Society [DFMS] and also the Vice Chair of Executive Council. Having said this, the role of the Vice President of the House of Deputies bears the weight of the understudy. This person must be prepared to step into the role of the President of the House of Deputies, if the President is unable to fulfill that role. Therefore, the Vice President of the House of Deputies should be incorporated into the membership of the Executive Council, with seat and voice, but no vote, so that they would be best prepared to step in if needed. For that reason, The Commission proposes adding the Vice President of the House of Deputies as a non-voting member of Executive Council.

Resolution A101: Amend Canons I.4.1. (d) related to DFMS By-laws

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon I.4.1. (d) as follows

(d) The Executive Council shall be composed (a) of twenty (20) members elected by the General Convention, of whom four (4) shall be Bishops, four (4) shall be Presbyters or Deacons, and twelve (12) shall be Lay Persons who are confirmed adult communicants in good standing (two (2) Bishops, two (2) Presbyters or Deacons, and six (6) Lay Persons to be elected by each subsequent regular meeting of the General Convention); (b) of eighteen (18) members elected by the Provincial Synods; (c) of the following *ex-officiis* members: the Presiding Bishop and the President of the House of Deputies; and (d) the Vice President of the House of Deputies, the Chief Operating Officer, the Secretary of the General Convention, the Treasurer of the General Convention, the Chief Financial Officer of the Domestic and Foreign Missionary Society, and the Chief Legal Officer of the Executive Council, all of whom shall have seat and voice but no vote. Each Province shall be entitled to be represented by one (1) Bishop or Presbyter or Deacon canonically resident in a Diocese which is a constituent member of the Province and one (1) Lay Person who is a confirmed adult communicant in good standing of a Diocese which is a constituent member of the Province, and the terms of the representatives of each Province shall be so rotated that two (2) persons shall not be simultaneously elected for equal terms.

EXPLANATION

The President of the House of Deputies is the Vice President of the Domestic and Foreign Missionary Society and Vice Chair of Executive Council. If the President of the House of Deputies is unable to fulfill his/her role, the Vice President of the House of Deputies immediately fills that role. This change will allow for the Vice President of the House of Deputies to participate at Executive Council and thereby be prepared to take on the President's role, if necessary.

Review Consistency in Canons Regarding Officers:

At the beginning of the current triennium, the House of Bishops elected two (2) Vice Presidents [or Vice Chairs according to the Rules of Order of the House of Bishops, First Day of Session, Rule VI] rather than

the traditional one. In a number of provisions, the Constitution and Canons assign various responsibilities to “the Bishop who according to the Rules of the House of Bishops, becomes its Presiding Officer in the event of the disability or death of the Presiding Bishop.” (Constitution, Article I.3) There was no clarity, however, regarding which of the Vice Presidents would become the Presiding Officer of the House of Bishops, until a new Presiding Bishop could be elected. Currently, officers of the House of Bishops are defined in the House of Bishops Rules of Order.

It is clear to this Standing Commission that a change to the Canons would represent a large undertaking and not a task that can be completed in the current triennium. In lieu of this task, the Committee on Rules of Order for the House of Bishops has been asked to address this concern in an anticipated Rules revision that is expected to occur prior to the 79th General Convention. As necessary, a follow-up to this task of clarification is best referred to the work of Standing Commission in the next triennium.

Substantive Matters Received From Various Sources

Filing Deadlines

The issue of the filing deadline for General Convention resolutions arose with the Commission, partially resulting from the work of TREC. Our concern here was to speed up General Convention’s legislative process, reduce the legislative backlog, as well as enable resolutions with funding implications to reach Program, Budget, and Finance before the budget is finalized. However, it became apparent that other factors would drive the filing deadline issue including the size of General Convention, the length of General Convention, and the way that legislative committees are constituted and permitted to do their work. Chief among these factors was the budget process itself. Therefore, we have requested that the issue of resolutions with funding implications be addressed by the proposed Budget Process Task Force as a part of their work in the next triennium.

Budget Process

The Commission recommends that a Task Force on reshaping the Budget Process be established for the next triennium. The Church is mired in a Budget Process that does not make enough time available for input by the Church at large prior to General Convention. Currently, the Joint Standing Committee on Finances for Mission [FFM] of the Executive Council and Domestic and Foreign Missionary Society prepares the initial draft of the Budget based substantially on input from staff. Recently, there has been a concerted effort by FFM to seek input from all the interim bodies of the Church and from the wider Church so that it is aware of at least some of the needs and desires for funding that may be presented to the upcoming General Convention. A few months before General Convention Executive Council adopts the draft Budget which is then turned over to the Joint Standing Committee on Program, Budget and Finance. The process for the development of the Budget is set forth in Canon I.4.6. The Joint Standing Committee on Program, Budget and Finance then further refines the Budget at General Convention after holding hearings and reviewing all resolutions submitted to General Convention that

have funding implications. See Joint Rules of Order II.10. It then presents the final draft Budget to both Houses and it is debated, amended, and voted on in each Houses. However, it has become clear that it is very difficult for Program, Budget and Finance to materially change the draft Budget from Executive Council to reflect funding priorities adopted by General Convention after the draft Budget has been prepared or to incorporate funding for major initiatives or projects adopted at General Convention. As a result, the wider Church acting through the Deputies and Bishops at General Convention actually have limited opportunities to meaningfully affect the Budget of the Church.

The Church of today is digitally connected in a way that it has not been before. The Budget Process needs to be updated to reflect the world of today, and the Church of today so that the process for preparation of the draft Budget can more meaningfully take into account the needs and hopes of the Church for the coming triennium beyond the current knowledge and interests of staff and Executive Council.

The Task Force would be charged with creating a new Budget Process that would allow all voices from around this Church to be heard, establish a more manageable timeline and set up a fully transparent process.

In addition, it is unclear who is responsible for oversight and management of the Budget during the triennium. The Canons assign some responsibility to Executive Council and the Joint Rules of Order assign very similar responsibilities to the Joint Standing Committee on Program, Budget and Finance. And there is the reality that on a day to day basis it is the staff which administers the Budget and makes multitudes of spending decisions that ultimately affect and establish the actual funding priorities. Thus, there is an inherent conflict or lack of congruency and possibly accountability between General Convention which passes the budget, and the staff which administers the Budget during the triennium, and Executive Council, which oversees the administer of the Budget during the triennium.

When the Task Force fulfills its charge, we will be better able to fund the Church which God is calling us to be.

Resolution A102: Create a Task Force Budget Process

Resolved, the House of _____ concurring, That the 79th General Convention establish a Task Force to study and recreate the Budget process for the Church; that the membership of said Task Force be constituted of the Treasurer of the General Convention as an *ex-officio* non-voting member and three (3) bishops, five (5) clergy, and five (5) lay persons, at least four (4) of whom are current or past members of the Joint Standing Committee on Program, Budget and Finance, at least three (3) of whom are current or past members of the Joint Standing Committee on Finances for Mission of Executive Council and the Domestic and Foreign Missionary Society, and at least one (1) is a person highly knowledgeable and experienced in the structure and governance of the Church ; And be it further

Resolved, that the charge of said Task Force is to:

1. Revise The Episcopal Church triennial Budget process in order to ensure transparency throughout the process, foster timely participation by the wider Church, assure General Convention's central role in setting Budget priorities and items to be funded including those adopted by General Convention, and enable effective budgeting and management for staff and programs. The work of this revision should include making recommendations to the 80th General Convention for any needed changes to Constitution, Canons, and the Joint Rules of Order, or recommendations to the Executive Council for changes in the Executive Council By-Laws. Input into these recommendations should be sought from interim bodies, church center staff, Provinces, the Executive Council, the Joint Standing Committee on Program, Budget and Finance and the Chief Financial Officer of the Executive Council.

Clarify responsibility and authority for oversight of the Budget between meetings of General Convention, including proper relationships between staff, Executive Council, the Joint Standing Committee of Program, Budget and Finance, officers and any others who may have some role in the implementation or revision of the Budget between General Conventions.

EXPLANATION

The current Budget Process does not make enough time available for input by the Church at large prior to General Convention convenes, or during General Convention to incorporate the needs and priorities of the Church as may be adopted by General Convention causing frustration, suspicion and disappointment of many deputies, bishops and other stakeholders. In addition, it is unclear who is responsible for budget oversight between General Conventions. The process and timing for development of the Budget needs to be revised to address these issues as well as to clarify who has responsibility for the implementation, amendment, and oversight of the Budget between General Conventions.

Joint Nominating Process

At its October 2016 meeting, The Executive Council, asked this Commission to “to prepare and propose appropriate amendments to the Canons, Joint Rules of Order and Rules of Order of the House of Deputies and House of Bishops to require appropriate screening of potential nominees for Executive Council and the Trustees for The Church Pension Fund prior to their nomination whether the election is by General Convention, a Province, or to fill a vacancy to assure the integrity of such potential nominees to serve in a fiduciary capacity.” (GAM 007, 10/16)

As part of our work, we discussed a variety of issues related to background checks for these offices. These included questions of which background checks were required from a fiduciary perspective for various positions, the lack of church-wide standards for background checks, practical difficulties about

the timing of background checks, financial and administrative resources necessary for background checks, who should receive information gathered from background checks, and how that information should be used.

As a result of those conversations, we believe that the Joint Standing Committee on Nominations should perform background checks for the following four (4) positions because of their fiduciary and corporate roles: President of the House of Deputies, Vice-President of the House of Deputies, Secretary of the General Convention, and Treasurer of General Convention. Officers of the Trustees of the Church Pension Fund are elected by their own membership. It is our expectation that background checks would be done for those officers, as well, by the Board of Trustees of the Pension Fund, but we do not charge the Joint Standing Committee on Nominations with that work.

These background checks will include criminal records check and sexual offender registry checks in any state where the potential nominee has resided during the past seven (7) years, an FBI Fingerprint check, information from any appropriate professional bodies which might discipline members for violations of ethical or fiduciary conduct and information on any violations of state or federal securities laws. Potential nominees from outside the United States will have records checks completed to cover the same information via appropriate procedures where they reside, whenever possible.

Additionally, the Joint Standing Committee on Nominations will develop an application form for those being nominated to Executive Council and Trustee of the Church Pension Fund, that will include self-disclosure questions regarding convictions of any crime (other than minor traffic offenses or juvenile offenses), convictions of driving under the influence of alcohol or other drugs, registration as a sexual offender, protective or restraining orders against the nominee, violations of securities laws, disciplinary restrictions by a professional organization or agency, any current unresolved charges pending in any of these areas, and the opportunity for the potential nominee to explain any positive responses.

The President of the House of Deputies and Vice President of the House of Deputies are not nominated by the Joint Standing Committee on Nominations, but we believe the Joint Standing Committee to be the right body to conduct background checks on these candidates. We also recognize that the current practice of nominating the President and Vice President of the House of Deputies during Convention presents practical problems to conducting background checks.

During the 78th General Convention there were nominations from the floor of the House of Deputies for Trustees of the Church Pension Fund [CPG]. A request was made of the Standing Commission to review the process. After review and broader discussions about the need for appropriate reference and background checks it was determined that an amendment to the Canon dealing with the election of Church Pension Fund Trustees was needed.

At the same time, we would note a number of larger issues that need to be studied. First, we do not have any church-wide standards for background checks, including for those in positions dealing with children and in positions of fiduciary responsibility. Second, we do not have church-wide guidelines for dealing with the results of background checks, including very important questions about whether the subject of the background check has a right to see, and potentially respond to, the results, with whom the results of the background check should be shared, and what background check results, if any, would disqualify a person for particular offices.

Resolution A103: Amend Joint Rules of Order of the House of Bishops and House of Deputies, section VII

Resolved, the House of _____ concurring, That the 79th General Convention amend the Joint Rules of Order of the House of Bishops and House of Deputies, section VII, as follows:

Insert, 21. The Joint Standing Committee on Nominations will perform background checks on its potential nominees for Secretary of the General Convention and Treasurer of the General Convention. These background checks will be done prior to nomination of candidates for those offices and information received will be used by the Joint Standing Committee in their deliberations to select and nominate candidate(s). Information from background checks will be shared with the subject of the background check, but otherwise not be shared beyond the Joint Standing Committee and its legal advisors. The Joint Standing Committee will perform background checks on nominees or potential nominees to the President of the House of Deputies and the Vice President of the House of Deputies. The results of these background checks will be shared with the subject of the background checks and with the appropriate nominating committee, if there is one. These background checks will cover criminal records checks and sexual offender registry checks in any state where the potential nominee has resided during the past seven (7) years, an FBI Fingerprint check, any appropriate professional bodies which might discipline members for violations of ethical or fiduciary conduct and any violations of state or federal securities laws. Potential nominees from outside the United States will have records checks completed to cover the same information with the appropriate bodies where they reside.

22. The Joint Standing Committee on Nominations will develop, and periodically review and update, an application form for those being nominated for Executive Council, Trustee of the Church Pension Fund, and other offices it deems appropriate that will include self-disclosure questions regarding convictions of any crime (other than minor traffic offenses or juvenile offenses), convictions of driving under the influence of alcohol or other drugs, registration as a sexual offender, current or past protective or restraining orders against the nominee, violations of securities laws, disciplinary restrictions by a professional organization or agency, any current unresolved charges pending in any of these areas and the opportunity for the potential nominee to explain any matters disclosed.

And be it further,

Resolved, That succeeding sections be renumbered accordingly.

EXPLANATION

This resolution provides for thorough background checks to be completed on the officers of the Episcopal Church who have particular corporate fiduciary responsibilities. It also offers a process to ask background questions of all potential nominees.

Resolution A104: Amend Title 1 Canon 1 Section 1(b)

Resolved, the House of _____ concurring, That the 79th General Convention amend Title I Canon 1 Section 1(b) as follows:

There shall be a President and Vice President of the House of Deputies, who shall perform the duties normally appropriate to their respective offices or specified in these Canons. They shall be elected not later than the seventh day of each regular meeting of the General Convention in the manner herein set forth. The House of Deputies shall elect from its membership, by a majority of separate ballots, a President and Vice-President, who shall be of different orders. *Any person desiring to be nominated for either office shall, no later than three months prior to the start of General Convention, submit their names to the Joint Standing Committee on Nominations for the purposes of submitting to a background check.* Such officers shall take office at the adjournment of the regular meeting at which they are elected, and shall continue in office until the adjournment of the following regular meeting of the General Convention. They shall be and remain *ex-officio* members of the House during their term of office. No person elected President or Vice-President shall be eligible for more than three (3) consecutive full terms in each respective office. In the case of resignation, death, absence, or inability, of the President, the Vice-President shall perform the duties of the office until the adjournment of the next meeting of the General Convention. In case of resignation, death, absence, or inability of the Vice-President, the President shall appoint a Deputy of the opposite order, upon the advice and consent of the lay persons, presbyters, and deacons of the Executive Council, who shall serve until the adjournment of the next meeting of the General Convention. The President shall be authorized to appoint an Advisory Council for the consultation and advice in the performance of the office. The President may also appoint a Chancellor to the President, a confirmed adult communicant of the Church in good standing who is learned in both ecclesiastical and secular law, to serve as long as the President may desire, as counselor in matters relating to the discharge of the responsibilities of that office.

EXPLANATION

Currently, the President of the House of Deputies and the Vice President of the House of Deputies do not undergo background checks prior to their elections. Because these roles involve substantial fiduciary responsibilities on behalf of the Church, it is fitting that they do so. However, this requires that interested persons make themselves known earlier than the start of General Convention, so that the

check can be run with enough time to receive results. Presently there is no requirement that nominees be identified prior to actual nomination at General Convention.

Resolution A105: Amend Canon I.8.2 Provide for Background Checks for Nominees for Church Pension Board of Trustees

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon I.8.2 as follows:

Sec. 2. The General Convention at each regular meeting shall elect, on the nomination of a Joint Committee thereof, twelve (12) persons to serve as Trustees of The Church Pension Fund for a term of six (6) years and until their successors shall have been elected and have qualified, and shall also fill such vacancies as may exist on the Board of Trustees. ~~Effective January 1, 1989, a~~ Any person who has been elected as a Trustee by General Convention for twelve (12) or more consecutive years shall not be eligible for reelection until the next regular General Convention following the one in which that person was not eligible for reelection to the Board of Trustees. Any vacancy which occurs at a time when the General Convention is not in session may be filled by the Board of Trustees by appointment, ad interim, of a Trustee who shall serve until the next session of the General Convention thereafter shall have elected a Trustee to serve for the remainder of the unexpired term pertaining to such vacancy. *Any person desiring to be nominated for the Board of Trustees shall, no later than three (3) months prior to the start of General Convention, submit their names to the Joint Standing Committee on Nominations for the purposes of submitting to a background check*

EXPLANATION

As part of the conversation regarding appropriate background checks, it became clear that the ability to rely on the efficacy of such background checks, sufficient time needed to be allowed for the information to be gathered. Last minute nominations “from the floor” do not allow the necessary time. This resolution allows time for late nominations to be received and then background checks to be initiated and results received. We have also removed a reference to the beginning of the term limit provisions that is now extraneous.

Presiding Bishop Nominations from the Floor

The Commission was advised, following the election of the Most Rev. Michael Bruce Curry as Presiding Bishop, that nominating someone from the floor would be fraught with challenges, if not impossible. Because the Joint Nominating Committee for the Election of the Presiding Bishop has, by the time of the election, performed several background checks as well as medical evaluations, there is no ability to perform similar checks on any floor nominee. The Commission informed the Task Force to Review the Presiding Bishop Election and Transition Process of this issue, and was pleased to be informed that they were addressing it. We refer you to their report on this matter.

Corporate Structure

Throughout the triennium, we monitored the integrity of our corporate structure and By-Laws. At the end of the three (3) year period, we were excited to welcome a new Chief Legal Officer, Doug Anning, Esq. to the Domestic and Foreign Missionary Society. With this new hire, we feel confident that the Standing Commission will have a valuable additional resource going forward.

Canonical Changes to provide for a Joint Session

At the 78th General Convention, the Task Force for Reimagining the Episcopal Church [TREC] proposed three (3) resolutions to enact the unicameral aspect of its proposed structural changes: Resolution 2015-A002, which outlined the full slate of reforms; Resolution 2015-A005, which delineated the role of and election of the Presiding Bishop within a unicameral body; and Resolution 2015-A007, which comprised the canonical changes needed to enact the structural shift. Resolution 2015-A002 was referred to the Standing Commission on Structure, Governance, Constitution, and Canons, while Resolution 2015-A005 and Resolution 2015-A007 were discharged from further consideration.

As part of our work, we reviewed the history of unicameral initiatives, which began with William White's 1792 pamphlet, *The Case of the Episcopal Church*, included a debate during the 1970 General Convention, and a 1975 Preliminary Report by the Standing Commission on Structure which ultimately rejected the idea. In 1979, General Convention considered a resolution, which was rejected, allowing for joint sessions. In 1994, a resolution to appoint a Task Force to plan for the creation of a unicameral body was rejected (1994-A039). In 2012, two (2) resolutions on a unicameral legislature came forward, but the House of Deputies discharged the Committee on Structure from further consideration of these resolutions. The 2012 General Convention did, however, call for a wide-ranging study of church structure with its creation of TREC, charging them with presenting to the 2015 General Convention "a plan for reforming the Church's structures, governance, and administration" (2012-C095). TREC's report suggested that a unicameral legislature would make Convention "a more truly deliberative body, and will more closely share governance across all orders of ministry," while shifting the nature of Convention to "evolve to become a Church-wide mission convocation" (Reports to General Convention, 2015, p.616).

At this time, we agree with many of the conclusions of the 1975 Standing Commission report, which noted that such a unicameral restructuring would not be "practical of accomplishment at this time... or in accord with what has come to be the polity of the American Church since 1789" (AR 1994.027. Preliminary Report of the Standing Committee on the Structure of the Church, 1975, p. 78). However, we also recognize that there have been advantages to the House of Deputies and House of Bishops meeting together to hear reports, such as the Budget Report, and that opportunities to meet together to discuss matters as a Committee of the Whole may be advantageous. A Committee of the Whole would not change our traditional governance structure, but would still allow Bishops and Deputies the opportunity to engage in mutual discussion.

Resolution A106: Canonical Changes related to a Joint Session

Resolved, the House of _____ concurring, That the 79th General Convention amend the Joint Rules of Order of the House of Bishops and House of Deputies as follows:

X. Committee of the Whole

23. The House of Deputies and the House of Bishops may meet together as a Committee of the Whole for the purpose of discussion and debate subject to the following:

(a) The President of the House of Deputies and the Presiding Bishop shall propose a resolution to both Houses stating the matter to be discussed, the time certain for the Committee of the Whole to begin, and the length of time for the Committee of the Whole to meet. The resolution may also include procedures for discussion and debate.

(b) The resolution shall be passed by a simple majority vote in both Houses.

(c) The Committee of the Whole shall meet in the House of Deputies, the discussion shall follow the Rules of Order of the House of Deputies, and the Committee of the Whole will be chaired by the President of the House of Deputies.

(d) No voting will occur during the Committee of the Whole, except for the following, which may be voted upon by a voice vote or show of hands vote by the entire Committee of the Whole:

(i) Motions to modify rules for discussion and debate may be made, and require a two-thirds majority.

(ii) Motions to close the Committee of the Whole may be made, and require a two-thirds majority.

(iii) Motions to extend the length of time the Committee of the Whole meets may be made, and require a two-thirds majority.

XI. Rules in Force

24. At the meetings of the House of Bishops and the House of Deputies, the Joint Rules of the previous Convention shall be in force, until they be amended or repealed by concurrent action of the two (2) Houses and after their reports thereon.

EXPLANATION

This resolution allows the Convention to meet as a Committee of the Whole for purposes of debate and discussion. No substantive voting takes place during this Committee of the Whole, so other Convention procedures for carrying out our business are not affected. A proposal for a Committee of the Whole must be introduced by both Presiding Officers and passed by both Houses. The Committee of the Whole meets in the House of Deputies according to its rules, and is presided over by the President of the House of Deputies, because the Rules of Order for the House of Deputies are designed to facilitate discussion of a larger body. Any procedural voting must be done by voice vote or show of hands because Bishops, as General Convention is currently structured, will not have the electronic voting devices used by the House of Deputies.

Ecumenical Engagement

In February of 2017 the Joint Standing Committee on World Mission wrote to request that this Commission restore the Standing Commission on Ecumenical and Interreligious Relations to the list of permanent commissions. The resolution expressed urgency for the body to be restored to deal with two (2) issues: a proposal for full communion with the United Methodist Church and a formal response to the 2013 statement issued by the World Council of Churches: *The Church: Towards a Common Vision* [TCTCV].

This Commission reviewed the request and concluded that the Interim Body known as the United Methodist Episcopal Committee exists to bring forward this work, and also that the staff in the Office of Ecumenical and Interreligious Ministries Beyond the Episcopal Church is equipped to address the second concern and other related issues that might surface. Therefore, this Commission will take no action to forward the resolution to General Convention.

Review of Canon III.11.2: Election of Bishops

As part of its canonical mandate to “conduct a continuing comprehensive review of the Constitution and Canons with respect to their internal consistency and clarity,” the Commission determined that the language of Canon III.11.2, describing the time and manner in which a Bishop Diocesan (with the advice and consent of the Standing Committee) could “call” for the election of a Diocesan Bishop should be changed to reflect the time in which the Bishop Diocesan (with the advice and consent of the Standing Committee) would “hold” a special meeting of the Convention (or designate such election to occur during the Diocesan Convention). This language is intended to clarify that an election could be called earlier than six (6) months before the resignation of a Diocesan Bishop but said election should not be held earlier than six (6) months before the effective date of the resignation.

The Commission also noted a scrivener’s error in the language of the Canon. Specifically, the word “reparation” appeared in error instead of the word “preparation.”

Resolution A107: Amend Canon III.11.2 Regarding the Election of a Bishop

Resolved, the House of _____ concurring, That Canon III.11.2 is hereby amended to read as follows:

Sec. 2. ~~It shall be lawful, within six months prior to the effective date of the resignation of a Diocesan A Bishop Diocesan, for the Bishop, with the advice and consent of the Standing Committee, may call for to call a special meeting of the Convention of the Diocese, to be held no earlier than six months prior to the effective date of the Bishop Diocesan’s resignation, to elect a successor; provided that if the Convention is to meet in regular session meanwhile, it may hold the election during the regular session. The proceedings incident to reparation preparation for the ordination of the successor shall be as provided in this Canon; but the Presiding Bishop shall not take order for the ordination to be on any date prior to that upon which the resignation is to become effective.~~

EXPLANATION

The Commission’s amendment clarifies that the Bishop Diocesan may “call” a special meeting more than six (6) months in advance of his or her retirement and that the special meeting shall be held no earlier than six (6) months prior to the retirement. A Diocesan Bishop who is planning on retiring is likely to “call” for the election of a new Diocesan Bishop well in advance of six (6) months prior to such resignation. It also clarifies any ambiguity between “calling a meeting” and “calling a meeting to order.” This change will allow for efficient and orderly transitions in leadership. Further, the amendment corrects a scrivener’s error, substituting the word “preparation” for the incorrect “reparation.”

Addressing Harassment and Sexual Misconduct

It became apparent during the triennium that the policies dealing with the sexual harassment of adults vary widely across the Church. In some dioceses policies are well-written and strongly enforced. In other dioceses policies are vague or not evenly enforced. In other dioceses no policies exist. While the Canons require prevention of sexual misconduct training of all ordinands and nearly all dioceses have policies requiring all lay leaders and employees and volunteers who interact with children to be trained in preventing the sexual abuse of children, often referred to as “safe church” training and utilizing the *Safeguarding God’s Children* programs from the Church Insurance companies, fewer dioceses have policies or have fully implemented policies requiring training of employees and volunteers to prevent sexual harassment of adults even though the Church Insurance companies have made curriculum and model policies available. One of the challenges of sexual harassment policies and training is to make sure they comply with state and local laws on the subject.

The lack of universal policies and training on the sexual harassment of adults has very real effects for those who work, whether paid or volunteer, in the Church. Harassment is prevalent in our culture. According to studies by The United Methodist Church in 2005 and 2007, over three-fourths of United Methodist Church female clergy have experienced harassment within the United Methodist Church (see “Sexual Harassment in The United Methodist Church 2005” and the “Quadrennial Local Church Survey 2007” by the General Commission on the Status and Role of Women, Chicago, Illinois, Gail Murphy-Geiss, Principal Investigator). An informal survey taken of a group of female Episcopal clergy under age forty-five (45) revealed that of the seventy-six (76) women who responded to the question, all of them reported harassment of some kind. Several also reported that male clergy of their acquaintance had also experienced harassment within the church. This sort of widespread problem contributes to the problem of retaining female clergy. Moreover, it undermines our hopes for a more equal and diverse church.

To address this problem, we propose adding provisions to Title III of the Canons that clarify that the canonically required training for Ordinands to prevent sexual misconduct must include training on preventing sexual harassment, exploitation and abuse of adults and children. A canonical requirement is also proposed to require such training for all clergy in charge of congregations. In addition, we

propose that Bishops Diocesan (or the Ecclesiastical Authority in the absence of a Bishop Diocesan) be responsible for assuring that the diocese adopts and enforces a policy to prevent sexual harassment, exploitation and abuse of adults and children.

To help provide resources for the implementation of these requirements, we also propose that a Task Force be established for the coming triennium to examine existing sexual harassment policies throughout the church. The Task Force would address the different legal landscapes and requirements in the various countries and states where the church is located and provide guidance and best practices to address this issue within our church.

Resolution A108: Amend Canon III.6.5(g) Addressing Harassment and Sexual Misconduct

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon III.6.5(g) as follows:

- (g) Preparation for ordination shall include training regarding
- (1) Prevention of sexual misconduct of *both children and adults*.
 - (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 - (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
 - (4) the Church's teaching on racism.

And be it further

Resolved that Canon III.8.5.h shall be amended as follows:

- (h) Preparation for ordination shall include training regarding:
- (1) Prevention of sexual misconduct of *both children and adults*.
 - (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 - (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
 - (4) the Church's teaching on racism.

And be it further

Resolved that Canon III.9.6 shall be amended by adding a subsection (d) as follows:

(d) It shall be the duty of the Rector or Priest-in-Charge to ensure that a policy regarding harassment and sexual misconduct is promulgated and enforced in the local Parish, and that such a policy is publicly posted or made available within the congregation upon request.

And be it further

Resolved, that Canon III.12.3 shall be amended by adding a subsection (f) to read as follows:

(f) The Bishop Diocesan shall ensure that a diocesan policy regarding harassment and sexual misconduct, and the process of reporting it, is promulgated by the appropriate body and enforced throughout the

diocese, and that a written copy thereof is kept on file at the diocesan office, is posted on the diocesan website and is made available upon request. In the absence of a Bishop Diocesan, the Ecclesiastical Authority shall assume this responsibility.

EXPLANATION

Sexual Harassment became a highly publicized issue in 2017. Although the issue has been addressed by General Convention in the past (1991-B052; 2003-A023; 2006-A156;), it became apparent during this triennium that there is considerable variation in the existence and substance of policies on the sexual harassment of adults across the Episcopal Church. While the Canons require prevention of sexual misconduct training of all ordinands and nearly all dioceses have policies requiring all lay leaders and employees and volunteers who interact with children to be trained in preventing the sexual abuse of children, often referred to as “safe church” training, fewer dioceses have policies or have fully implemented policies requiring training of employees and volunteers to prevent sexual harassment of adults even though the Church Insurance companies have made curriculum and model policies available. One of the challenges of sexual harassment policies and training is to make sure they comply with state and local laws on the subject.

The lack of universal policies and training on the sexual harassment of adults has very real effects for those who work, whether paid or volunteer, in the Church. Harassment is prevalent in our culture. According to studies by The United Methodist Church in 2005 and 2007, over three-fourths of United Methodist Church female clergy have experienced harassment within the United Methodist Church (see “Sexual Harassment in The United Methodist Church 2005” and the “Quadrennial Local Church Survey 2007” by the General Commission on the Status and Role of Women, Chicago, Illinois, Gail Murphy-Geiss, Principal Investigator). An informal survey taken of a group of female Episcopal clergy under age forty-five (45) revealed that of the seventy-six (76) women who responded to the question, all of them reported harassment of some kind. Several also reported that male clergy of their acquaintance had also experienced harassment within the church. This sort of widespread problem contributes to the problem of retaining female clergy. Moreover, it undermines our hopes for a more equal and diverse church.

To address this problem, we propose adding provisions to Title III of the Canons that clarify that the canonically required training for ordinands to prevent sexual misconduct must include training on preventing sexual harassment, exploitation and abuse of adults and children. A canonical requirement is also proposed to require such training for all clergy in charge of congregations. In addition, we propose that Bishops Diocesan (or the Ecclesiastical Authority in the absence of a Bishop Diocesan) be responsible for assuring that the diocese adopts and enforces a policy to prevent sexual harassment, exploitation and abuse of adults and children.

Resolution A109: Creation of Task Force on Sexual Harassment

Resolved, the House of _____ concurring, That the 79th General Convention of the Episcopal Church declares that sexual harassment of adults by clergy and church employees are abuses of trust, a violation of the Baptismal Covenant, contrary to Christian Character, and are therefore wrong; and be it further

Resolved, That the 79th General Convention of the Episcopal Church establish a Task Force on Sexual Harassment to be appointed by the Presiding Bishop and the President of the House of Deputies to prepare a Model Policy for Sexual Harassment of Adults for Dioceses, including parishes, missions, schools, camps, conference centers and other diocesan institutions. It shall be the duty of the Task Force to study, educate, develop curriculum, and propose policy and standards of conduct on different forms of harassment, and to advise the Church as resource persons. The membership of the Task Force is to be representative as to gender, race and ethnic diversity. The Committee will report to the 80th General Convention and include as part of its report a Model Policy for Sexual Harassment of Adults for Dioceses.

EXPLANATION

This Task Force is being created to examine the existing diocesan policies in existence throughout the Church and develop a Model Policy to promote consistency and efficiency. Such a Task Force would incorporate legal differences in various locales where the church is found, and provide guidance and best practices to address this issue within our church.

3. PROVINCES, BISHOPS & DIOCESAN VITALITY

Referred Resolutions:

In Support of Diocesan Vitality and Mergers, Amend Canon I.9

The first portion of this Resolution 2015-C027 referred to this Commission, is focused on developing recommendations to improve the efficacy of Provinces. The Commission referred that portion of the Resolution to the Task Force to Study Provinces and appointed the Rev. Sharon Alexander as liaison to that Task Force. The work of that Task Force also included work on Resolutions 2015-C031 and Resolution 2015-D003 and the conversation around Diocesan Vitality and related topics. A Task Force on Diocesan Vitality is proposed later in this report to continue that work.

A portion of Resolution 2015-C027 sought a recommendation regarding a revision to the Canons to create a single Court of Review for priests and deacons, rather than nine (9) Provincial Courts of Review. Commission members engaged in dialogue with Chancellors across the Church, as well as in the House of Bishops. After identifying some technical concerns and possible challenges (such as diversity and

avoiding conflicts of interest), it was determined to recommend amendments to the Canons to provide for a single Court of Review.

Resolution A110: Creating a Single Court of Review

Resolved, The House of _____ concurring, That the 79th General Convention amend Canon IV as follows:

Title IV.2

~~Provincial~~ Court of Review shall mean a court organized and existing as provided in Canon IV.5.4 to serve as the body which performs the duties prescribed in Canon IV.15.

Canon IV.5.4

Sec. 4. ~~In each Province there~~ There shall be a court to be known as the ~~Provincial~~ Court of Review, with jurisdiction to receive and determine appeals from Hearing Panels of Dioceses ~~within the Province~~ as provided in Canon IV.15 and to determine venue issues as provided in Canon IV.19.5.

(a) The ~~Provincial~~ Court of Review shall consist of: (i) ~~one~~Three (3) Bishops; ~~two~~ six (6) ~~Priests~~ Members of the Clergy, ~~or one Priest and one Deacon~~ which and will include not fewer than two (2) Priests and not fewer than two (2) Deacons; and ~~two~~ six (6) lay persons; and (ii) one (1) Bishop, one (1) Priest or Deacon, and one (1) lay person to serve as alternates as hereinafter provided. ~~Each~~ No more than two (2) Priests or Deacons, whether a member or alternate, shall be canonically resident in ~~at the same Diocese of the Province different from~~ as any other Priest or Deacon, and each lay person, whether a member or alternate, shall reside in a ~~different Diocese of the Province different from~~ than any other lay person. The Priests, Deacons and lay persons shall be ~~or have been~~ members of the Disciplinary Boards of their respective Dioceses.

(b) ~~The Bishops on the Court of Review shall be elected by the House of Bishops. One of the Bishops on the Court of Review shall be chosen from Provinces I, II or III; one of the Bishops shall be chosen from Provinces IV, V or VI; and one of the Bishops shall be chosen from Provinces VII, VIII or IX. The clergy and lay members and alternates of the Provincial Court of Review shall be elected by the House of Deputies for a three-year term, such that one-third of clergy members and one-third of lay members shall come from Province I, II, or III; one-third shall come from Province IV, V, or VI; and one-third shall come from Province VII, VIII, IX. appointed annually by the president of the Province. The Provincial Court of Review shall select a president from among its members. The President shall be a Priest, Deacon or lay person.~~

(c) The persons appointed to the ~~Provincial~~ Court of Review shall continue to serve until their respective successors have been ~~elected~~ appointed, except in case of death, resignation or declination to serve. ~~Members of the Court of Review who are currently appointed to a panel shall continue to serve on that panel until its work has been completed.~~

(d) ~~Whenever a matter is referred to the Court of Review, the President shall appoint a panel for that case consisting of one Bishop, two Members of the Clergy and two lay persons. No member of the Provincial Court of Review may serve in any matter originating from the Diocese in which such member serves on the Disciplinary Board. In such event, the alternate shall serve.~~

(e) ~~In the event that~~ If any member of the ~~Provincial~~ Court of Review is excused pursuant to the provisions of Canon IV.5.3(c), or, upon objection made by either party to the appeal, is deemed by the

other members of the ~~Provincial~~ Court of Review to be disqualified, ~~such member's~~ an alternate shall serve.

(f) In the event of any ~~Provincial~~ Court of Review member's death, resignation or declination to serve, or disability rendering the member unable to act or is ineligible to serve under Canons IV. 5.4(d) or (e), and in the further event that there is no alternate available to serve, the President of the ~~Provincial~~ Court of Review shall declare a vacancy on the ~~Provincial~~ Court of Review. Notices of resignation or declination to serve shall be communicated in writing to the President of the ~~Provincial~~ Court of Review.

(g) Vacancies on the ~~Provincial~~ Court of Review shall be filled by appointment by the President of the ~~Province~~ Court of Review of persons qualified as provided in Canon IV.5.4(a).

(h) The ~~Provincial~~ Court of Review shall appoint a clerk who may be a member of the Court, who shall be custodian of all records and files of the ~~Provincial~~ Court of Review and who shall provide administrative services as needed for the functioning of the Court.

(i) The rules of procedure for appeals to the ~~Provincial~~ Court of Review are as provided in Canon IV.15, but the ~~Provincial~~ Court of Review may adopt, alter or rescind supplemental rules of procedure not inconsistent with the Constitution and Canons of the Church.

Canon IV.15

~~Sec. 1~~ ~~In the event that~~ If proceedings before the Hearing Panel are unreasonably delayed or suspended, and are not resumed within sixty days following a written request for resumption of proceedings from the Church Attorney or the Respondent, the Church Attorney or the Respondent may file a written request with the ~~Provincial~~ Court of Review for an order directing the Hearing Panel to resume the proceedings. *Upon receipt of the request, the President of the Court of Review shall appoint a panel consisting of one bishop, one priest or deacon and one lay person from among the members of the Court of Review. The appointments shall be made within fifteen days of receipt of the request. No person appointed shall be from the Diocese in which the Hearing Panel is sitting.* The Court of Review shall consider the request as follows:

(a) The person filing the request shall provide copies of the request to the presidents of the Hearing Panel and of the Disciplinary Board. The request shall include a statement of the status of the proceedings and the reason, if known, for the delay or suspension of proceedings, and a description of all actions taken by the person filing the request or by any other person to resolve any impediment to the proceedings or other cause for the delay.

(b) Within fifteen (15) days of receipt of the copy of the request, the president of the Hearing Panel shall file a response to the request with the ~~Provincial~~ Court of Review, with a copy to the Church Attorney, the Respondent and the president of the Board.

(c) The ~~Provincial~~ appointed panel of the Court of Review shall convene, either personally, by video conference or telephonically, to consider the request and the response, if any, from the Hearing Panel. The Court shall then either issue an order directing resumption of the proceedings or an order declining to direct resumption with an explanation of the reasons therefor. The order issued by the ~~Provincial~~ Court of Review shall be binding upon the Hearing Panel.

(d) In the event a Hearing Panel, having been ordered to resume proceedings, either refuses to do so or is unable to do so, the Church Attorney or the Respondent may request that the ~~Provincial~~ Court of Review order the transfer of the proceedings to a Hearing Panel of another Diocese within the same Province, including an order to the Board of the originating Diocese to transmit the complete record of the proceedings to the successor Hearing Panel.

Sec. 2. Within forty (40) days after issuance of an Order by a Hearing Panel, the Respondent or the Church Attorney may appeal to the ~~Provincial~~ Court of Review, by serving written notice of the appeal upon the Bishop Diocesan, with copies of the notice to the presidents of the Hearing Panel and the Province. The notice of appeal shall be signed by the Respondent's counsel or the Church Attorney and shall include a copy of the Order from which the appeal is taken and shall state the grounds of the appeal.

Sec. 3. Any Order from a Hearing Panel finding that a Respondent did not commit an Offense involving a question of the Doctrine, Faith or Worship of the Church may be appealed by the Bishop Diocesan upon the written request of at least two Bishops Diocesan of other Dioceses within the Province who are not members of the ~~Provincial~~ Court of Review. Such an appeal shall be taken on the question of the Church's Doctrine, Faith and Worship only, and may not seek to reverse the finding of the Hearing Panel ~~of noncommission of that Offenses were not committed~~. An appeal under this section may be taken by service of a notice of appeal by the Bishop Diocesan upon the Respondent, the Church Attorney and the presidents of the Hearing Panel and the Province within forty days after the Order of the Hearing Panel is received by the Bishop Diocesan.

~~Sec. 4. If an appeal is taken from a Hearing Panel of a Diocese which is non provincial, it shall follow the procedure outlined elsewhere in this Canon. the appeal shall be taken before the Provincial Court of Review geographically closest to that Diocese.~~

Sec. 5. An appeal shall be heard on the record of the Hearing Panel. The record on appeal may be corrected, if defective, but no new evidence shall be taken by the ~~Provincial~~ Court of Review.

Sec. 6. The standards for and conditions of appeal to the ~~Provincial~~ Court of Review shall be as follows:

(a) Where an Order is issued against a Respondent who fails to appear before the Hearing Panel or who otherwise fails to participate in proceedings before the Hearing Panel, such Order shall be upheld unless a review of the record on appeal shows the Hearing Panel made a clear error in issuing such Order. The ~~Provincial~~ Court of Review shall review the facts and record in the light most favorable to the Respondent.

(b) In all other appeals, the ~~Provincial~~ Court of Review shall grant relief to the appealing party only if, on the basis of the record on appeal, it determines that the party seeking review has been substantially prejudiced by any of the following:

- (1) The action taken below violates the Constitution and Canons of the Church or the Diocese;
- (2) The Hearing Panel has exceeded the jurisdiction conferred by this Title;
- (3) The Hearing Panel has not decided all of the issues requiring resolution;
- (4) The Hearing Panel has erroneously interpreted or applied the Constitutions or Canons of the Church;
- (5) The Hearing Panel has committed a procedural error or engaged in a decision-making process contrary to this Title; ~~and/or~~

(6) The factual determinations of the Hearing Panel are not supported by substantial evidence when viewed in the whole light of the record on appeal;

Sec. 7. It shall be the duty of the Hearing Panel to produce the record on appeal, consisting of a transcript of the proceedings before the Hearing Panel together with documentary and tangible evidence received by the Hearing Panel. The record shall be printed or otherwise reproduced as authorized by the President of the ~~Provincial~~ Court of Review. Within thirty (30) days after receiving the record on appeal from the Hearing Panel, the party appealing shall serve two (2) copies of the record on appeal, the notice of appeal and the appealing party's brief, if any, upon the opposite party and shall deliver five (5) copies to the President of the ~~Provincial~~ Court of Review. Within thirty (30) days after receiving a copy of the record on appeal, the party opposing the appeal shall serve the brief in opposition, if any, upon the appealing party, with five (5) copies to the President of the ~~Provincial~~ Court of Review. Any reply brief of the appealing party shall be served likewise within fifteen (15) days following service of the brief in opposition.

Sec. 8. All members and alternates of the ~~Provincial~~ Court of Review serving for an appeal shall be present for any oral proceedings of the appeal.

Sec. 9. The ~~Provincial~~ Court of Review shall keep a record of all proceedings. The ~~Provincial~~ Court of Review shall appoint a reporter who shall provide for the recording of the proceedings and who shall serve at the pleasure of the ~~Provincial~~ Court of Review.

Sec. 10. At the hearing of the appeal, the ~~Provincial~~ Court of Review shall afford the Respondent and the Church Attorney the opportunity to be heard. The ~~Provincial~~ Court of Review may regulate the number of counsel to be heard.

Sec. 11. No Order or determination of a Hearing Panel shall be overturned solely for technical or harmless error.

Sec. 12. If, after a notice of appeal has been filed, the appealing party fails to pursue the appeal as provided in this Canon, the ~~Provincial~~ Court of Review may dismiss the appeal.

Sec. 13. Following a hearing of the appeal and private deliberation, the ~~Provincial~~ Court of Review may (a) dismiss the appeal; (b) reverse or affirm in whole or in part the Order of the Hearing Panel; or (c) grant a new hearing before the Hearing Panel.

Sec. 14. The concurrence of a majority of the ~~Provincial~~ Court of Review shall be required to decide an appeal. The ~~Provincial~~ Court of Review shall issue its decision in writing, signed by the members concurring therein, stating its decision and the reasons for the decision. The decision shall be attached to the record. If there is not a concurrence by a majority of the ~~Provincial~~ Court of Review, the Order of the Hearing Panel shall stand as affirmed except for any part of the Order for which there is concurrence.

Sec. 15. Upon determination of the appeal, the President of the ~~Provincial~~ Court of Review shall give notice of the determination in writing to the appealing party, the party in opposition and to the Bishop Diocesan and Church Attorney. The appeal record shall be certified by the clerk of the ~~Provincial~~ Court of Review and the president, and shall be delivered to the Bishop Diocesan along with a copy of the record on appeal from the Hearing Panel.

Canon IV.17.2(f)

(f) ~~Provincial~~ Court of Review shall mean the Court of Review for Bishops as provided in Canon IV.17.8.

Canon IV.18

Sec. 4. In the case of an Order pertaining to a Bishop, any provision of the Order may be modified or remitted by the president of the Disciplinary Board for Bishops with the advice and consent of a majority of the members of the Board and the Bishops who are then serving on ~~the any Provincial~~ Court of Review.

Sec. 5. In the case of any Order deposing a Member of the Clergy for abandoning the Church, no application for remission shall be received by the Bishop Diocesan until the deposed person has lived in lay communion with the Church for not less than one year next preceding application for the remission.

Sec. 6. No Order may be modified or remitted unless the Member of the Clergy, the Church Attorney and each Complainant have been afforded sufficient opportunity to be heard by the Disciplinary Board, or the Disciplinary Board together with the Bishops who are then serving on the ~~any Provincial~~ Court of Review, as the case may be, as to why the proposed modification or remission should or should not be permitted.

Canon IV.19.5(c)

(c) If objection is made by the Bishop Diocesan of the Diocese of canonical residence as provided in Canon IV.19.5(b), the Bishop Diocesan of the Diocese of canonical residence and the Bishop Diocesan of the Intake Officer's Diocese shall promptly agree as to which Diocese will assume jurisdiction over the matter and conduct proceedings. If the two Bishops cannot promptly agree, the disagreement will be resolved as follows:

(1) ~~If they are in the same Province, either~~ *Either* may promptly request the President of the ~~Provincial~~ Court of Review to decide which Diocese shall conduct the proceedings. ~~If they are in different Provinces, either may promptly request the president of the Disciplinary Board for Bishops to decide which Diocese shall conduct the proceedings.~~

(2) The requesting Bishop shall provide a copy of the request to the other Bishop. A reply to the request may be made by the non-requesting Bishop within ~~fifteen~~ *fourteen (14)* days of service of the request.

(3) The President shall have the discretion to hear from the Bishops Diocesan or the Church Attorneys for the respective Dioceses, either personally or telephonically, concerning the request and any reply. The President shall have the discretion to request additional submissions from the Bishops Diocesan or the Church Attorneys.

(4) The President shall decide which Diocese shall conduct the proceedings within ~~thirty~~ *fourteen (14)* days of service of the request.

(5) It is a goal of these processes to not delay unduly the progress of any proceeding under this Title. Therefore, the parties shall not use the full extent of these deadlines for the purpose of prolonging the proceedings.

Canon IV.19.23

Sec. 23. Except as expressly provided in this Title, applicable Diocesan Canon, or in any Accord or Order, all costs, expenses and fees, if any, shall be the obligation of the party, person or entity incurring them.

(a) The necessary costs, expenses and fees of the Investigator, the Church Attorney, the Conference Panel, the Hearing Panel and any pastoral response shall be the expense of the Diocese.

(b) The necessary costs and expenses of the ~~Provincial~~ Court of Review shall be the expense of ~~the Province~~ the General Convention.

(c) The necessary costs and expenses of the Disciplinary Board for Bishops and the Court of Review for Bishops shall be the expense of the General Convention.

(d) Nothing in this Title precludes the voluntary payment of a Respondent's costs, expenses and fees by any other party or person, including a Diocese.

Canon IV.19.30(a)(1)

Sec. 30(a) Records of proceedings shall be preserved as follows:

(1) Each Hearing Panel and ~~Provincial~~ the Court of Review shall keep a complete and accurate record of its proceedings by any means from which a written transcript can be produced. When all proceedings have been concluded, the president of the Panel or Court shall certify the record. If the president did not participate in the proceeding for any reason, the Panel or Court shall elect another member of the Panel or Court to certify the record.

EXPLANATION

Currently, each of the nine (9) Provinces is required to establish a Provincial Court of Review to review various matters arising from Hearing Panels in the dioceses of the Province. This requirement can prove burdensome, and experience has taught that the Court of Review is not convened with great frequency. Consequently, the individuals staffing those Courts of Review are often not as well trained in the required processes as they could be. By establishing a single court of review, it is anticipated that the Members would all receive the same training which would therefore result in more uniform application of the procedures of Title IV.

Diocesan Vitality

Resolution 2015-C031 directed the Commission to seek input from conversations around The Episcopal Church about diocesan collaboration, vitality, and shared ministry, and what change is needed. Additionally, we were asked to study the opportunities and challenges of diocesan collaboration, vitality, shared ministry, and the number and size of dioceses. The Commission has received input from conversations held in the House of Bishops, conversation among the Provincial Leadership Conference and from lay and clergy representatives attending a Province IV gathering. The input from these initial conversations highlights the importance of outreach; the growth of and support for multicultural ministries; growing engagement in campus ministry/youth ministry/schools and camps; continuing work on racial reconciliation and diversity; the importance of collaborations/ networking and companion diocese relationships. The information we have gathered thus far also points to a need for tools to train for multicultural change, methods to measure spiritual health and a need for more time to be in conversation with one another if we are to be and become Beloved Community. Initial conversation input also highlighted ways the current structures of The Episcopal Church can address this including: continued improved communications intra-church; Provincial collaboration; and funding assistance and resources for small church ministry.

The Commission believes that the conversation called for by Resolution 2015-C031 must continue if true opportunities for collaboration and change are to be discerned. Therefore, the Commission recommends that a Task Force on Diocesan Vitality be appointed to provide a mechanism to continue this conversation and to study the responses received and make recommendations to the 80th General Convention.

Resolution 2015-C031 calls for exploration of opportunities for collaboration and potential unions between contiguous dioceses and the exploration of shared ministry. The Standing Commission recommends amendments to the Constitution and Canons to modify the process for uniting dioceses or portions of dioceses, giving dioceses more flexibility and autonomy in determining the structure and leadership of a newly united diocese or dioceses.

The Standing Commission was also asked to determine whether any canonical changes might be necessary or advisable if the second reading of the amendments to Article V, Section 1 of the Constitution approved in Resolution 2015-D003 is approved at the 79th General Convention. The changes approved in 2015 and which will be considered for a second reading at the 79th General Convention are:

Resolution A111: Amend Article V of the Constitution

Resolved, the House of _____ concurring, that Article V of the Constitution be amended as follows:

Sec. 1. A new Diocese may be formed, with the consent of the General Convention and under such conditions as the General Convention shall prescribe by General Canon or Canons, (1) by the division of an existing Diocese; (2) by the junction of two (2) or more Dioceses or of parts of two (2) or more

Dioceses; or (3) by the erection into a Diocese of an unorganized area evangelized as provided in Article VI. The proceedings shall originate in a Convocation of the Clergy and Laity of the unorganized area called by the ~~Bishop~~ *Ecclesiastical Authority* for that purpose; or, with the approval of the ~~Bishop~~ *Ecclesiastical Authority*, in the Convention of the Diocese to be divided; or (when it is proposed to form a new Diocese by the junction of two (2) or more existing Dioceses or of parts of two (2) or more Dioceses) by mutual agreement of the Conventions of the Dioceses concerned, with the approval of the ~~Bishop~~ *Ecclesiastical Authority* of each Diocese. ~~In case the Episcopate of a Diocese be vacant, no proceedings toward its division shall be taken until the vacancy is filled.~~ After consent of the General Convention, when a certified copy of the duly adopted Constitution of the new Diocese, including an unqualified accession to the Constitution and Canons of this Church, shall have been filed with the Secretary of the General Convention and approved by the Executive Council of this Church, such new Diocese shall thereupon be in union with the General Convention.

EXPLANATION

Allowing the dioceses to determine how the Bishop Diocesan and other leadership would be selected is consistent with the Episcopal Church's trend toward moving away from mandating positions based upon seniority. Prior to 1919, the Presiding Bishop was the most senior bishop by date of consecration, now any Bishop may be chosen as Presiding Bishop. Until 1991, the bishops sat in the House of Bishops by seniority, with the most senior bishop by consecration date in the front row; now the bishops sit in table groups with a diversity of age, time since ordination, geography, and other demographic factors at each table. Until 1991, the three (3) most senior bishops by consecration were the ones who had to consent to bishops being inhibited upon a finding of Abandonment, now it is the Advisory Council to the Presiding Bishop consisting of one (1) bishop from each Province, elected by the bishops of the Province. The proposed amendments allow dioceses to consider factors relevant to their local needs.

The Standing Commission recommends that persons with expertise and experience in organizational combinations, diocesan and congregational viability and vitality, finance, endowments, buildings and property, human resources, and other relevant areas be engaged to assist dioceses in the process of discernment, formulation of a plan and agreement of merger, and implementation of the plan. This discernment process could be done as a part of the Missional Review process to be employed prior to an episcopal election, as recommended by the Task Force on the Episcopacy. The expenses of this process would be borne by the dioceses. The Standing Commission also recommends that the Office of Pastoral Development maintain a current listing of persons with experience and expertise to assist dioceses.

The consultants could assist the dioceses in determining whether a merger or some other form of union is advisable and assist the dioceses in developing a joint plan of union or other appropriate agreement or covenant. Upon approval of the Bishops (if any) and Standing Committees of each diocese that would be a part of the union, a joint plan of union would be presented to the Diocesan Convention of each diocese for approval. The process is based upon the process employed by some dioceses for changing the status of a mission to a parish. The joint plan of union would include how the bishop of the newly united diocese would be determined and how other bishops in the newly united diocese might serve,

issues with respect to endowments, the provisions of the Constitution and Canons of the newly united diocese, and other issues of importance.

The proposed amendments to Canon 1.10 can be implemented prior to the approval of the proposed amendment to Article VI, Section 4 because uniting dioceses will have approved the new Constitution and Canons for the united diocese prior to submitting the proposed union to General Convention. Therefore, the united diocese will already have its governance documents approved and will not need to operate under the current Constitution and Canons until Article VI, section 4 are approved.

Resolution A112: Establishing a Task Force on Diocesan Vitality

Resolved, the House of _____ concurring, That the 79th General Convention establish a Task Force consisting of three (3) bishops, three (3) clergy persons, and six (6) lay persons representing the geographic diversity of the Church, including persons who have been involved in the creation of diocesan and provincial networks, both incarnationally and virtually through social media and other electronic communications, to be appointed by the presiding officers to facilitate a continuing dialogue among bishops and diocesan and provincial leadership of The Episcopal Church to engage in frank discussion about diocesan collaboration, vitality, and shared ministry; and be it further

Resolved, That Task Force is directed to compile input from the above conversations and to study opportunities and challenges of diocesan and provincial collaboration, vitality, shared ministry, and the number and size of dioceses, and to report back to the 80th General Convention.

EXPLANATION

It became clear over the course of the triennium that the conversation on questions of diocesan vitality could not be accomplished in one triennium. This resolution provides for the continuation of the conversation.

Resolution A113: Amend Article V, Section 4 of the Constitution

Resolved, The House of _____ concurring, That Article V, Section 4 of the Constitution is hereby amended to read as follows:

Sec. 4. Whenever a new Diocese is formed and erected out of an existing Diocese, it shall be subject to the Constitution and Canons of the Diocese out of which it was formed, except as local circumstances may prevent, until the same be altered in accordance with such Constitution and Canons by the Convention of the new Diocese.

~~Whenever a Diocese is formed out of two (2) or more existing Dioceses, it shall be subject to the Constitution and Canons of that one of the said existing Dioceses to which the greater number of Members of the Clergy shall have belonged prior to the erection of such new Diocese, except as local circumstances may prevent, until the same be altered in accordance with such Constitution and Canons by the Convention of the new Diocese. the Constitution and Canons of the newly formed Diocese shall become effective upon the effective date of the union.~~

EXPLANATION

The amendment expresses more clearly the process contemplated by the amendments to the Canons in which the uniting dioceses approve the Constitution and Canons prior to the unification being presented to the General Convention. The current wording of Section 4 does not prohibit dioceses from approving their governance documents ahead of time, so the amendment clarifies the process.

Resolution A114: Amend Canon I.10 Regarding the Union of Dioceses

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon I.10 as follows:

~~Sec. 1. Whenever a new Diocese shall is proposed to be formed within the limits of any Diocese, or by the junction of two (2) or more Dioceses, or parts of Dioceses, and such action shall have been ratified by the General Convention, the Bishop of the Diocese within the limits of which a Diocese is formed, or in case of the junction of two or more Dioceses, or parts of Dioceses, the senior Bishop by consecration, shall thereupon call the Primary Convention of the new Diocese, for the purpose of enabling it to organize, and shall fix the time and place of holding the same, such place being within the territorial limits of the new Diocese. the Ecclesiastical Authorities and the Standing Committees of the Dioceses affected shall submit for approval to the Conventions of each Diocese involved a joint agreement of union setting forth their agreements, including the manner of determining the Bishop Diocesan and other Bishops (if any), provisions of the Constitution and Canons of the new Diocese, and such other matters as may be necessary or proper. The approved joint agreement of union shall be submitted for ratification by the General Convention no less than ninety (90) days prior to the first day of the meeting of the General Convention.~~

~~Sec. 2. Immediately after ratification by the General Convention, the Ecclesiastical Authority of the new Diocese, as set forth in the joint agreement of union, shall call the Primary Convention of the new Diocese, for the purpose of enabling it to organize, and shall fix the time and place of holding the same, such place being within the territorial limits of the new Diocese. In case there should be no Bishop who can call such Primary Convention, pursuant to the foregoing provision, then the duty of calling such Convention for the purpose of organizing and of fixing the time and place of its meeting, shall be vested in the Standing Committee of the Diocese within the limits of which the new one is erected, or in the Standing Committee of the oldest of the Dioceses by the junction of which, or of parts of which, the new Diocese may be formed. And such Standing Committee shall make the call immediately after ratification of the General Convention.~~

Sec. 3. Whenever one (1) Diocese is about to be divided into two (2) Dioceses, the Convention of such Diocese shall declare which portion thereof is to be in the new Diocese, and shall make the same known to the General Convention before the ratification of such division.

Sec. 4. Whenever a new Diocese shall have organized in Primary Convention in accordance with the provisions of the Constitution and Canons in such case made and provided, and in the manner prescribed in the previous Sections of this Canon, and shall have chosen a name and acceded to the Constitution of the General Convention in accordance with Article V, Section 1 of the Constitution, and shall have laid before the Executive Council certified copies of the Constitution adopted at its Primary Convention, and the proceedings preparatory to the formation of the proposed new Diocese, such new Diocese shall thereupon be admitted into union with the General Convention.

Sec. 5. In the event of the erection of an Area Mission into a Diocese of this Church, as provided in Article V, ~~Sec.~~ Section 1, the Convocation of the said Area Mission shall be entitled to elect Deputies to the succeeding General Convention, and also to elect a Bishop. The jurisdiction previously assigned to the Bishop in the Area Mission shall be terminated upon the admission of the new Diocese.

Sec. 6 ~~(a)~~ When a Diocese, and ~~another Diocese~~ one or more other Dioceses which ~~has been~~ were formed either by division therefrom or by erection into a Diocese or a Missionary Diocese formed by division therefrom, shall desire to be reunited into one Diocese, the proposed reunion must be initiated by the *approval of the Conventions of the Diocese of a joint agreement of union setting forth their agreements, including the manner of determining the Bishop Diocesan and other Bishops (if any), provisions of the Constitution and Canons of the new Diocese, and such other matters as may be necessary or proper.* ~~mutual agreement between the Conventions of the two Dioceses, consented to by the Ecclesiastical Authority of each Diocese.~~ If the *said agreement of the Dioceses* is made and the consents of *their Conventions* are given more than three months before the next meeting of the General Convention, the fact of the agreement and consents shall be certified by the Ecclesiastical Authority and the Secretary of the Convention of each Diocese to all the Bishops of the Church having jurisdiction and to the Standing Committees of all the Dioceses; and when the consents of a majority of such Bishops and of a majority of the Standing Committees to the proposed reunion shall have been received, the facts shall be similarly certified to the Secretary of the House of Deputies of the General Convention, and thereupon the reunion shall be considered complete. But if the agreement is made and the consents given within three months of the next meeting of the General Convention, the facts shall be certified instead to the Secretary of the House of Deputies, who shall lay them before the two Houses; and the reunion shall be deemed to be complete when it shall have been sanctioned by a majority vote in the House of Bishops, and in the House of Deputies. ~~voting by orders.~~

~~(b) The Bishop of the parent Diocese shall be the Bishop, and the Bishop of the junior Diocese shall be the Bishop Coadjutor, of the reunited Diocese; but if there be a vacancy in the Episcopate of either Diocese, the Bishop of the other Diocese shall be the Bishop, and the Bishop Coadjutor if there be one shall be the Bishop Coadjutor, of the reunited Diocese.~~

~~(c)~~ Sec. 7 When the *union of two (2) or more Dioceses or portions of Dioceses or the reunion of the two (2) or more Dioceses* shall have been completed, the facts shall be certified to the Presiding Bishop and to the Secretary of the House of Deputies. Thereupon the Presiding Bishop shall notify the Secretary of the House of Bishops of any alteration in the status or style of the Bishop or Bishops concerned, and the Secretary of the House of Deputies shall strike the name of ~~the junior~~ *any Diocese that will cease to exist or are being renamed from the roll of Dioceses in union with the General Convention and, if appropriate,*

amend the name of the newly united Diocese on the role of Dioceses in union with the General Convention.

EXPLANATION

The amendments provide a process for dioceses to formulate an agreement of union to be approved by the affected Diocesan Conventions and then presented to General Convention. The process for uniting dioceses or portions of dioceses is simplified and places the decisions for leadership and other matters of importance with leaders at the local level and removes provisions relying on seniority or which diocese is the “surviving” diocese.

Substantive Matters Received from Various Sources

Authority of Bishops, Canonical Residence, serving after age seventy-two (72), Defining Disabled and Absent

Questions came up during the Triennium regarding the authority of bishops, as well as their canonical residence. These questions were also shared with the Task Force on the Episcopacy, and through its work and report there is much greater clarity regarding types of bishops and their authority. Particular questions regarding canonical residence and the effects of a “bishop” being “suspended” should be, and what provisions of the Canons may apply when a bishop is on sabbatical or extended leave were not able to be addressed by either body in this triennium. It is, therefore, recommended that the Standing Commission take them up in the next Triennium.

4. TITLE IV

Referred Resolutions

Adopt and Implement Charter for Safety

Resolution A050 (2015) was referred to Standing Commission. The Commission has reviewed it, in consultation with the Task Force to Update Sexual Misconduct Policies, with an eye toward any potential conflicts with the canons. We find no issues of concern and recommend that the 79th General Convention adopt and implement the Charter for Safety. A resolution to that effect is below.

Resolution A115: Adopt and Implement Charter for Safety

Resolved, The House of _____ concurring, That the 79th General Convention join the 2012 Anglican Consultative Council in adopting the following "Charter for Safety of People Within the Churches of the Anglican Communion" as a summary of The Episcopal Church's policy regarding maintaining the safety of all who come to or work for our churches:

- "1. Pastoral support where there is abuse — We will provide pastoral support for the abused, their families, and affected parishes and church organizations by listening with patience and compassion to their experiences and concerns; offering spiritual assistance and other forms of pastoral care.
2. Effective responses to abuse — We will have and implement policies and procedures to respond properly to allegations of abuse against clergy and other church personnel that include: making known within churches the procedure for making complaints; arranging pastoral care for any person making a complaint of abuse; the impartial determination of allegations of abuse against clergy and other church personnel, and assessment of their suitability for future ministry; providing support for affected parishes and church organizations.
3. Practice of pastoral ministry — We will adopt and promote, through education and training, standards for the practice of pastoral ministry by clergy and other church personnel.
4. Suitability for ministry — We will have and implement policies and procedures to assess the suitability of persons for ordination as clergy or appointment to positions of responsibility in the church, including checking their background.
5. Culture of safety — We will promote a culture of safety in parishes and church organizations by education and training to help clergy, other church personnel, and participants prevent the occurrence of abuse;" and be it further

Resolved, That the Executive Council collect current data from all member dioceses regarding their "safe church" policies and practices, including identification of reasons for not implementing the recommended policies and practices; and publish that information to The Episcopal Church through its most widely accessible media; and be it further

Resolved, That the Office of Global Relations collaborate with Province IX to develop and disseminate culturally appropriate materials for use in the Spanish-speaking dioceses of The Episcopal Church that are consistent with the principles of the Anglican Consultative Council "Charter of Safety" and the standards previously set out by General Convention, including a process for training of local trainers; and be it further

Resolved, That the 79th General Convention request the Joint Standing Committee on Program, Budget, and Finance to propose a budget allocation of \$ 40,000 for the implementation of this resolution.

EXPLANATION

Given our commitment as constituent member of the Anglican Communion, it is important that we join our sisters and brothers to protect all people and provide for their safety. Additionally, we need to begin to develop appropriate materials for our whole Church, in collaboration with Episcopalians from all our cultures. Province IX is a cohesive place to begin this effort. The necessary collaboration and preparation of Province IX trainers will make the process costly. Not to do both pieces properly will be even more costly.

Develop Title IV Training materials

In response to Resolution 2015-A150, mandating the creation of Title IV training materials, a subcommittee of the Commission was formed, chaired by Pauline Getz. The subcommittee chose to work with the Communications office of the Diocese of Utah. Together they developed an approach to Title IV training based on stakeholders, and chose an interactive website as the format. In addition, a small working group, consisting of Bishops, Priests, Deacons, Chancellors, and lay Diocesan staff, helped inform the process and provide valuable input, including development of FAQs and supporting documents.

Brief overview: A visitor to the website will select the role they play in a discipline matter, and then follow through the whole process as it relates to them, step by step. An extensive set of “buttons” representing every step in the process has been drafted and mapped. In addition, interviews have been filmed with quite a few church leaders, commenting on “best practices,” particularly those things that go beyond the Canons. A Resolution is being proposed to support continuation of the website, including hosting and updating.

Resolution A116: Proposal to place the Title IV Training under the authority of the Standing Commission and allocate funding for maintenance and updating of training materials

Resolved, the House of _____ concurring, That Canon I.1.2(n) be amended to add the following subsection (vii) to read in full as follows:

(vii) Conduct a continuing and comprehensive review and update of the Title IV training materials, including drafting such changes as are necessitated by changes to these Constitution and Canons, or as may be deemed appropriate to maintain such training materials in a current and effective status.

And be it further

Resolved, That the 79th General Convention request the Joint Standing Commission on Program, Budget, and Finance to consider a budget allocation of \$60,000 for the ongoing maintenance and updating of the Title IV training materials and website.

EXPLANATION

In the 2015 - 2018 Triennium, the Standing Commission on Structure, Governance, Constitution, and Canons completed the task of developing an interactive website for training all people on the processes of Title IV. That website will require continued maintenance, and will need to be kept current as to content based on future revisions or amendments to the Constitution and Canons.

Various Title IV Clarifications

It was the determination of the Standing Commission that not all of the proposed edits in Resolution 2015- D031 were necessary to provide the desired clarification. A revised resolution is provided to address the areas that still need clarification.

Resolution A117: Amend Canon IV 6.9

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon IV.6.9 as follows:

Sec 9. If the determination of the Reference Panel is to take no action other than an appropriate pastoral response, the Panel shall ~~notify~~ serve the Complainant and the subject Member of the Clergy with written notice of the determination and the basis of the determination to take no action other than an appropriate pastoral response, and inform the Complainant of Complainant's right to appeal the decision to the Hearing Panel within thirty days of the service of the notice. If the Complainant wishes to appeal the decision to take no further action, the Bishop shall appoint an Advisor for the Complainant within fifteen days of the date of the Complainant's receipt of the notice of decision to take no further action. The Advisor shall assist the Complainant in preparing and signing a written appeal of the decision to take no further action to the Hearing Panel. The Advisor shall send the written appeal to the president of the Disciplinary Board who shall immediately forward the appeal, the written notice of the Reference Panel's determination, and the Intake Report to the president of the Hearing Panel. The president of the Disciplinary Board shall notify the subject Member of the Clergy that an appeal has been filed. The question before the Hearing Panel is whether the decision to take no further action other than an appropriate pastoral response is warranted. The appeal may be conducted either personally or telephonically. The Complainant, Complainant's Advisor, Complainant's counsel, if any, and the Reference Panel shall each be afforded the opportunity to be present, either personally or telephonically, at the hearing of the appeal, and any such person present shall be heard by the Panel if such person desires to be heard. The Panel may hear from other persons at the Panel's discretion. After conducting the appeal and hearing from the persons designated above, the Panel shall confer privately and issue a decision to affirm, modify, or reverse the determination of the Reference Panel. The Hearing Panel shall hear the appeal and issue its decision to the persons designated above within forty-five days of the receipt of the appeal by the president of the Hearing Panel.

EXPLANATION

Currently, there is no appeal process for a decision to take no action by the Reference Panel, which creates a gap within the Title IV process. This revision allows a Complainant the ability to appeal a decision by the Reference Panel by going to the Hearing Panel.

Resolution A118: Proposed Amendments to Canon IV.13

Resolved, the House of _____ concurring, that Canon IV.13 be amended by adding new Sections 3 and 4 and renumbering all subsequent sections:

Sec. 3. The Hearing Panel shall make documents available to members of the Church and the Church media as set forth in this Section. The documents shall be disseminated in such a way as to make them broadly known to members of the Church and the Church media. For a matter in which a Priest or Deacon is the Respondent, dissemination shall include, at a minimum, posting to the diocesan website. For a matter in which a Bishop is the Respondent, dissemination shall include, at a minimum, posting the documents on the websites of The Episcopal Church and of the General Convention.

(a) The documents covered by this Section are all documents filed with or issued by the Hearing Panel or by any party or person including but not limited to motions, briefs, affidavits, opinions, objections, decisions, notices, challenges, and Orders.

(b) The notice under Sec. 2(a) shall be made available no later than one business day after the Respondent files a response under Sec. 2(c) or the date on which the Respondent's response was due, whichever comes first.

(c) All other documents shall be made available no later than one business day after the document is filed by a party or other person with the Hearing Panel or issued by the Hearing Panel.

(d) Notwithstanding the above, the Hearing Panel, at its discretion and for good cause to protect any Injured Person or allegedly Injured Person, may require the redaction of documents provided for in Sec. 3(a), after consultation with the Church Attorney, the Respondent's counsel, the Complainant's Advisor or Complainant's counsel, if any, and, where appropriate, the Bishop Diocesan.

Sec. 4. If at any time after a matter has been referred to a Hearing Panel an Accord is reached that ends the proceedings before the Hearing Panel issues an Order, the Bishop Diocesan shall make the Notice of Accord available to the Church and Church media as provided in Sec. 3 as well as to the Hearing Panel.

And be it further

Resolved, That Canon IV.13.6 is hereby amended to read as follows:

Sec. 6. All proceedings before the Hearing Panel except its private deliberations shall be open to the Respondent and to each Complainant, to any Injured Person, and to persons from the public. Each Complainant shall be entitled to be present throughout and observe the Hearing and each may be accompanied at the proceedings by another person of his or her own choosing in addition to his or her Advisor. Notwithstanding the above, the Hearing Panel, at its discretion and for good cause, including to protect the privacy of any person, may close any part of the proceedings to any person or group of persons, after consultation with the Church Attorney, the Respondent's counsel and, where appropriate, the Bishop Diocesan; provided, however, that no proceedings before the Hearing Panel, except its private deliberations, shall be closed to the Respondent, Respondent's Advisor, Respondent's Counsel, the Complainant, the Complainant's Advisor, Complainant's Counsel or the Church Attorney. A record of the hearing shall be made by such means as to enable the creation of a verbatim written transcript of the hearing.

And be it further

Resolved, That Canon IV.13.8 is hereby amended to read as follows:

Sec. 8. In all proceedings of the Hearing Panel the testimony of witnesses shall be taken orally and personally or by such other means as provided by order of the Hearing Panel. All testimony shall be given under oath or solemn affirmation and be subject to cross-examination. The Hearing Panel shall determine the credibility, reliability and weight to be given to all testimony and other evidence. The proceedings shall be conducted as follows:

- (a) The president shall regulate the course of the hearing so as to promote full disclosure of relevant facts.
- (b) The president:
 - (1) may exclude evidence that is irrelevant, immaterial or unduly repetitious;
 - (2) shall exclude privileged evidence;
 - (3) may receive documentary evidence in the form of a copy or excerpt if the copy or excerpt contains all pertinent portions of the original document;
 - (4) may take official notice of any facts that could be judicially noticed, including records of other proceedings ~~and of technical or scientific facts within the Hearing Panel's specialized knowledge;~~
 - (5) may not exclude evidence solely because it is hearsay;
 - (6) shall afford to the Church Attorney and to the Respondent reasonable opportunity to present evidence, argue and respond to argument, conduct cross-examination and submit rebuttal evidence; and
 - (7) may, at the discretion of the Hearing Panel, give persons other than the Church Attorney and the Respondent opportunity to present oral or written statements at the hearing.
- (c) Nothing in this section shall preclude the exercise of discretion by the president in taking measures appropriate to preserve the integrity of the hearing.

And be it further

Resolved, That Canon IV.13.9 be hereby amended by adding new subsections (d) and (e) as follows:

(d) The requirements of Sec. 3 of this Canon shall apply to the Disciplinary Board as if it were a Hearing Panel for the purpose of an appeal of sanctions under this Section.

(e) If an Accord is reached that ends the proceedings before the Disciplinary Board issues an Order under this Section, the Bishop Diocesan shall make the Notice of Accord available to the Church and Church media as provided in Sec. 3 as well as to the Disciplinary Board and the Hearing Panel.

And be it further

Resolved, That Canon IV.14.7 is hereby amended to read as follows:

Sec. 7. Prior to the issuance of an Order by a Conference Panel or a Hearing Panel, the issuing Panel shall afford the Bishop Diocesan, *the Respondent* and the Complainant each with an opportunity to be heard on the proposed terms of the Order.

EXPLANATION

These revisions are intended to clarify various elements of the process of a Hearing Panel and the means by which Hearing Panel documents are to be released and the timing for releasing such documents to

affirm the transparency of Hearing Panel proceedings, including Orders and Notices of Accord. These amendments are also intended to provide for limited instances in which documents may be redacted to protect any Injured Person or allegedly Injured Person.

Resolution A119: Proposed Amendments to Canon IV.15

Resolved, The House of _____ concurring, That Canon IV.15 is hereby amended by adding new Sections 13 and 14 to read as follows and renumbering all subsequent Sections:

Sec. 13. The Provincial Court of Review shall make documents available to members of the Church and the Church media as set forth in this Section. The documents shall be disseminated in such a way as to make them broadly known to members of the Church and the Church media. For a matter in which a Priest or Deacon is the Respondent, dissemination shall include, at a minimum, posting the documents on the diocesan website of the diocese that conducted the Hearing Panel proceeding. For a matter in which a Bishop is the Respondent, dissemination shall include, at a minimum, posting the documents on the websites of The Episcopal Church and of the General Convention.

(a) The documents covered by this Section are all documents filed with or issued by the Provincial Court of Review or by any party or person including but not limited to motions, briefs, affidavits, opinions, objections, decisions, notices, challenges, and Orders, including documents in a proceeding pursuant to Section 1 of this Canon.

(b) The notice under Sec. 2 shall be made available no later than ten (10) business days after the notice is received by the President of the Hearing Panel.

(c) All other documents shall be made available no later than two (2) business days after the document is filed by a party or other person with the Provincial Court of Review or issued by the Provincial Court of Review.

(d) Notwithstanding the above, the Provincial Court of Review, at its discretion and for good cause to protect any Injured Person or allegedly Injured Person, may require the redaction of documents provided for in Sec. 13(a), after consultation with the Church Attorney, the Respondent's counsel, the Complainant's Advisor or Complainant's counsel, if any, and, where appropriate, the Bishop Diocesan.

Sec. 14. If at any time after a matter has been appealed to a Provincial Court of Review or is before a Provincial Court of Review pursuant to Sec. 1, an Accord is reached that ends the proceedings before the Provincial Court of Review issues an Order or issues its decision, the Bishop Diocesan shall make the Notice of Accord available to the Church and Church media as provided in Sec. 13 as well as to the Provincial Court of Review and the Hearing Panel from which the appeal was taken or about whom a request was filed pursuant to Sec. 1.

EXPLANATION

These revisions are intended to clarify various elements of the process of a Court of Review and the means by which Court of Review documents are to be released and the timing for releasing such

documents to affirm the transparency of Court of Review proceedings, including Orders and Notices of Accord. These amendments are also intended to provide for limited instances in which documents may be redacted to protect any Injured Person or allegedly Injured Person.

Resolution A120: Amend Canon IV.19.30 to Create Discipline Database, Amend Canon III.12.7(c) & Canon IV.13.11

Resolved, The House of _____ Concurring, That the 79th General Convention hereby amends Canon IV.19.30 to read as follows by the addition of the following subsection:

(d) The Archives of the Episcopal Church (the “Administrator”) shall create, administer and maintain a limited access secure central database registry to track data pertinent to proceedings under this Title (the “Database”) for the purpose of providing data and statistical information to assist in the furtherance of policymaking, education, ministry, and other governance objectives of the Church (collectively the “Database Purposes”).

(1) Database shall only include disciplinary matters under this Title that are referred to the Reference Panel pursuant to Canon IV.6.6 or IV.6.7.

(2) The Diocese, Disciplinary Board, Church Attorney and Respondent (or Respondent’s Advisor) as applicable shall complete and submit forms to the best of their knowledge, including questionnaires as proscribed and created by the Standing Commission on Structure Governance Constitution and Canons or its successor standing commission in consultation with the Administrator and Chief Legal Officer.

(3) The Database shall not contain: (i) the personal identifying information of the Respondents, Injured Persons, or witnesses; (ii) Privileged Communications; or (iii) other information that would be otherwise prohibited from disclosure under this Title or other applicable law.

(4) The Administrator shall make the Database accessible to the Standing Commission on Structure, Governance, Constitution and Canons, Chief Legal Officer, and Executive Council. The Administrator will also make the Database accessible to other Church governance bodies or other Church officials provided that such bodies and officials are seeking to use the Database in furtherance of the Database Purposes and have received the approval of the the Executive Council and the Chief Legal Officer of the Church. From time to time the Executive Council or the Standing Commission on Structure, Governance, Constitution and Canons may publish statistical information and other reports derived in from the Database provided that such publication is consistent with this canon.

And be it further

Resolved, that Canon III.12.7(c) is hereby amended as follows:

(c) In the case of the release and removal of a Bishop from the ordained Ministry of the Church as provided in this Canon, a declaration of removal and release shall be pronounced by the Presiding

Bishop in the presence of two (2) or more Bishops, and shall be entered in the official records of the House of Bishops and of the Diocese in which the Bishop being removed and released is canonically resident. The Presiding Bishop shall give notice thereof in writing to the Secretary of the Convention and the Ecclesiastical Authority and the Standing Committee of the Diocese in which the Bishop was canonically resident, to all Bishops of this Church, the Ecclesiastical Authority of each Diocese of this Church, the Recorder, the Secretary of the House of Bishops, the Secretary of the General Convention, *The Archives of the Episcopal Church*, The Church Pension Fund, and the Board for Transition Ministry.

And be it further

Resolved, that Canon IV.13.11 be amended as follows:

Sec. 11. If the determination is to dismiss the matter, the Hearing Panel shall issue an Order which shall include the reasons for dismissal and which may contain findings exonerating the Respondent. A copy of the Order shall be provided to the Bishop Diocesan, the Respondent, the Respondent's Advisor, the Complainant, the Complainant's Advisor, and the Church Attorney, *and a record copy of the Order shall be kept by transmitting a copy to The Archives of the Episcopal Church.*

And be it further

Resolved, That the 79th General Convention request the Joint Standing Commission on Program, Budget, and Finance to consider a budget allocation of \$25,000 to provide for the creation of the database.

EXPLANATION

Creation of this database would provide access to information, consistency in the application of the canons, assistance in background screening, and would establish a body of precedence across the Church. Broader availability of this information supports our collective priority of safeguarding all of God's people.

Collect Title IV Information

General Convention Resolution 2015-Do76 directs Standing Commission to study the collection of information relating to all Title IV proceedings. This study is intended to identify the need to collect such information, the information to be collected, methodology for collection, reporting of such information and identify the person responsible for the administration of the process.

To study this issue, members of the Standing Commission made formal presentations to Chancellor conferences designed to elicit input from Chancellors, informally interviewed several individuals with extensive experience with the Title IV proceedings, conducted phone interviews with the Church Archives, received and studied a written report from the Church Archives, and the Standing Commission conducted its own internal deliberations on the issue as well.

The Archives believes that an allocation of \$25,000 for the upcoming triennium will be sufficient to assist in data collection, database setup and maintenance. The Standing Commission recommends canonical changes below to establish the Title IV database and also insure that the Archives is receiving a complete record of Title IV proceedings.

A. Need to Collect Information. Title IV and disciplinary proceedings remain the subject of significant discussion, deliberation and concern to the Church and its policy makers. While the documentation of Title IV matters is collected by the Church Archives, the information within those documents is not stored in a searchable database or subject analysis which would otherwise be helpful to Church bodies charged with making policies or implementing Title IV.

Such information is needed not only to guide the policy making decisions of the Church, but would be useful in identifying and informing:

1. areas for continued education for clergy;
2. education and training for those implementing Title IV;
3. financial planning and budgeting for Dioceses;
4. clergy discernment and formation; and
5. developing additional safeguards and risk management tools to protect the Church, and its members and clergy from misconduct.

B. Information to be Collected. Some examples of the types of data that were identified as useful to collect:

1. the average cost of a proceeding;
2. the subject canons that were alleged to be violated;
3. the total number of cases annually church wide, or by province;
4. the average length of a proceeding;
5. the disposition of a proceeding (mediated, accord, sentence, etc.);
6. number of witnesses;
7. sentencing information;
8. investigative costs; and
9. other data points that may be helpful.

C. Methodology to Collect. The Archives currently maintains key disciplinary records and proceedings under Canon IV.19.30 and clergy status notifications under Canon III.12.7(c). The Church Archives has identified some canonical changes that are required to ensure that the Archive receives a complete set of disciplinary records and notices which are set forth below in the recommended resolution. However, these documents do not provide the information needed and are not organized in the type of database that would be useful or address the needs as identified above.

It is recommended that the parties be canonically required to submit the relevant data points pursuant to a form and questionnaire created and modified by the database administrator and other church governing bodies. The Standing Commission adopts the Archives' recommendation that the database

registry will not contain personally identifiable information [PII]. Individual data sets will be coded and held separately in a secure file for cross-reference to provide data validation and access by qualified legal counsel.

D. Administration of Database. The Standing Commission believes that the Archives is an appropriate candidate to host and manage a central database registry of disciplinary proceedings and case dispositions for multiple reasons:

1. The Archives currently maintains key disciplinary records and proceedings under Canon IV.19.30 and clergy status notifications under Canon III.12.7(c).
2. The Archives has created a restricted website for access by the Standing Commission that contains the same type of records and canonical documents.
3. Archives' staff is adept at developing technology applications and managing long-term data resources for the Church.
4. The Archives operates with established policies and practices for the protection of individual and corporate privacy, confidentiality, and privileged communication.

Substantive Matters Received from Various Sources

Remove definition of Procedural Officer

When other components of Title IV were revised in the Canons, the definition of "Procedural Officer" was overlooked and inadvertently left in the Canons. We are proposing a Resolution to strike it.

Resolution A121: Amend Canon IV.2 Remove Definition of Procedural Officer

Resolved, the House of _____ concurring, that Canon IV.2 is hereby amended to strike the following language:

~~Procedural Officer shall mean a person learned in the law, experienced in litigation and having familiarity with the provisions and objectives of this Title. No Chancellor or Vice Chancellor of a Diocese shall serve as Procedural Officer in the same Diocese. Every Diocese shall have a Procedural Officer, who shall be appointed for a term of not less than one year by the Bishop Diocesan in consultation with the president of the Disciplinary Board to aid in the prompt and proper disposition of procedural motions and challenges in Title IV proceedings.~~

EXPLANATION

The 78th General Convention adopted Resolution A124 which included a definition of "Procedural Officer". However, the 78th General Convention rejected Resolution A126 which contained provisions relating to a Procedural Officer, and amendments to Resolutions A135 and A146 removed all references

to that office. Accordingly, Canon IV.2 contains a definition for an office which does not otherwise exist under Canon and this definition should be removed to make the Canons internally consistent.

Ability of Conference Panel to hire independent mediator

The Commission reviewed this matter and determined that no further action was required.

Amend Article IX to change Removal to Admonition

It came to the attention of this Commission that when “removal” ceased to be a sentence under Title IV that change was not reflected in the Constitution. A resolution is provided below to correct that and to add “admonition” which is now a sentence under Title IV.

Resolution A122: Amend Article IX to change Removal to Admonition

Be it *Resolved*, the House of _____, concurring that the Article IX of the Constitution be amended as follows:

ARTICLE IX

The General Convention may, by Canon, establish one or more Courts for the Trial of Bishops.

Presbyters and Deacons canonically resident in a Diocese shall be tried by a Court instituted by the Convention thereof; Presbyters and Deacons canonically resident in a Missionary Diocese shall be tried according to Canons adopted by the Bishop and Convocation thereof, with the approval of the House of Bishops; provided that the General Convention in each case may prescribe by Canon for a change of venue.

The General Convention, in like manner, may establish or may provide for the establishment of Courts of Review of the determination of diocesan or other trial Courts.

The Court for the review of the determination of the trial Court, on the trial of a Bishop, shall be composed of Bishops only.

The General Convention, in like manner, may establish an ultimate Court of Appeal, solely for the review of the determination of any Court of Review on questions of Doctrine, Faith, or Worship.

None but a Bishop shall pronounce sentence of *admonition*, or suspension, ~~removal~~ or deposition from the Ministry, on any Bishop, Presbyter, or Deacon; and none but a Bishop shall admonish any Bishop, Presbyter, or Deacon.

A sentence of suspension shall specify on what terms or conditions and at what time the suspension shall cease. A sentence of suspension may be remitted in such manner as may be provided by Canon.

EXPLANATION

In 1994 “removal” was eliminated from Title IV of the Canons as a sentence (Canon IV.14.27 of Constitution and Canons, 1994) and Admonition was added as a sentence (Canon IV.12.1(a) of Constitution and Canons, 1994) but the reference to removal in Article IX of the Constitution was not changed.

Address misrepresentations in Ordination process and clarify sexual misconduct in Title IV

Through conversations among Transition Officers it became clear that since those in the ordination process are not subject to Title IV, there needs to be a provision added to provide for cases where someone makes misrepresentations in the ordination process.

Additionally, there needs to be more clarity in the definition that exists in the definition of sexual misconduct in Canon IV.2 to clarify the nature of pastoral relationships and the mechanism by which charges of sexual misconduct would not apply if the clergy person has received the permission of the Bishop Diocesan for participating in the relationship in question.

Resolution A123: Amend Canon IV.3.1 to Address misrepresentations in Ordination process and clarify sexual misconduct in Title IV

Resolved, the House of _____ Concurring, That Canon IV.3.1 is hereby amended to read as follows:

Sec. 1. A Member of the Clergy shall be subject to proceedings under this Title for:

- (a) knowingly violating or attempting to violate, directly or through the acts of another person, the Constitution or Canons of the Church or of any Diocese;
- (b) failing without good cause to cooperate with any investigation or proceeding conducted under authority of this Title; ~~or~~
- (c) intentionally and maliciously bringing a false accusation or knowingly providing false testimony or false evidence in any investigation or proceeding under this Title; or
- (d) *intentionally misrepresenting or omitting any material fact in applying for admission to Postulancy, for admission to Candidacy, for ordination as a Deacon or Priest, for reception from another Church as a Deacon or Priest, or for nomination or appointment as a Bishop.*

EXPLANATION

This amendment will make it clear that Title IV will apply to failures to disclose and to misrepresentations made during the ordination process, when seeking reception or appointment as a bishop. While individuals who have not yet been ordained are not subject to the provisions of Title IV, these misrepresentations are clearly contrary to the manner of life expected of ordained persons and should have consequences.

Resolution A124: Amend Canon IV.2 Terminology of Sexual Misconduct

Resolved, the House of _____ concurring, that Canon IV.2 is hereby amended to read as follows:

CANON 2: Of Terminology Used in This Title

Except as otherwise expressly provided or unless the context otherwise requires, as used in this Title the following terms and phrases shall have the following meanings:

Sexual Misconduct shall mean (a) Sexual Abuse, ~~or~~ (b) Sexual Behavior *engaged in by the Member of the Clergy with a person who does not consent to the Sexual Behavior, or by force, intimidation, coercion or manipulation, or (c) Sexual Behavior at the request of, acquiesced to or by a Member of the Clergy with an employee, volunteer, student or counselee of that Member of the Clergy or in the same congregation as the Member of the Clergy, or a person with whom the Member of the Clergy has a Pastoral Relationship. Sexual Misconduct under Subsection (c) does not include Sexual Behavior with a person with whom the Member of the Clergy previously had a Pastoral Relationship if the Member of the Clergy has obtained the prior written permission of the Bishop Diocesan.*

EXPLANATION

This resolution addresses the concern that the definition of “Pastoral Relationship” may apply permanently to any Member of the Clergy who has ever provided pastoral care to a person, since the definition says “any person to whom the Member of the Clergy provides or has provided” various forms of pastoral care.

Decline to Advance Proceedings in Title IV

Over the course of the triennium it became clear that it is necessary to provide a formal process for terminating a proceeding by seeking leave to decline to advance the proceeding in Title IV. A resolution is proposed below to address this.

Resolution A125: Amend Canon IV.2 - pertaining to Declining To Advance Proceedings in Title IV

Resolved, the House of _____ concurring, That the following section of Canon IV.2 be amended to read as follows:

Church Attorney shall mean one (1) or more attorneys selected pursuant to Diocesan Canons to represent the Church in proceedings as provided in this Title. The Diocesan Canons may provide a process for the removal of a Church Attorney for cause. A Church Attorney shall perform all functions on behalf of the Church necessary to advance proceedings under this Title and shall have the following powers, in addition to the powers and duties otherwise provided in this Title: (a) to receive and review the Intake Officer’s report; (b) to conduct investigations and oversee the Investigator and, in connection with such investigations; to have access to the personnel, books and records of the Diocese and its constituent parts; and to receive and review the reports of the Investigator; (c) to determine, in the exercise of the Church Attorney’s discretion, whether the reported information, if true, would be grounds for discipline; and (d) to exercise discretion consistent with this Title and the interests of the Church by *obtaining leave from the Hearing Panel to decline declining* to advance proceedings or to refer

~~by referring~~ any matter back to the Intake Officer or the Bishop Diocesan for pastoral response in lieu of disciplinary action. In representing the Church, a Church Attorney may consult with the president of the Disciplinary Board at any time after the matter has been referred out of the Reference Panel, and, when the prosecution of the case may impact the mission, life, or ministry of the Church, with the Bishop Diocesan.

And be it further

Resolved, That Canon IV.13 be amended by inserting before the existing Section 10 a new section as follows and renumbering succeeding sections:

Sec. 10. At any time before the matter is submitted to the Hearing Panel for decision, the Church Attorney may file a motion requesting leave to decline to advance proceedings or a motion to refer the matter back to the Intake Officer or the Bishop Diocesan for pastoral response in lieu of disciplinary action. The Church Attorney shall serve notice of the motion on the Complainant, the Respondent, and the Bishop Diocesan, any of whom may file a response within fifteen (15) days of receipt of the motion, or within such other time as the Hearing Panel may direct. Upon receipt of such a motion, the Hearing Panel will promptly set the motion for hearing. If leave to decline to advance proceedings is granted, the Hearing Panel shall enter an Order of dismissal. The decision on the motion shall be provided to the Church Attorney, the Complainant, the Respondent, and the Bishop Diocesan and placed on the record of proceedings.

EXPLANATION

Title IV prohibits the Church Attorney from terminating a proceeding by declining to advance the proceeding. These amendments provide a formal process for terminating a proceeding by seeking leave to decline to advance the proceeding. These amendments are proposed in response to a situation in which a Church Attorney made the decision to decline to advance because the Respondent had resigned Holy Orders at a time at which the Respondent was not allowed to resign because he was under imputation.

The amendments provide for a process in which the Church Attorney may seek leave from the Hearing Panel to decline to advance the proceedings or to refer the matter back to the Intake Officer or Bishop for a pastoral response instead of continuing to seek disciplinary action. The Hearing Panel will then hold a hearing on the request, giving the Complainant, Respondent and Bishop Diocesan the right to respond. If the Hearing Panel grants the request for leave to decline to advance the proceedings, it shall enter an order of dismissal, thereby resulting in a “dismissal, Accord or Order” under Canon III.7.9 (deacons), Canon III.9.11 (priests) or Canon III.12.8(b) (bishops).

Amendment of Canon IV.19.31

When the disciplinary Canons were amended in 2009, this Canon was a part of the previous disciplinary process, and was inadvertently left in the Canons. It was determined by the Standing Commission that in order to remedy the omission this Canon should now be amended accordingly. A resolution to remove this provision is proposed below.

Resolution A126: Recommend Repeal of Canon IV.19.31

Resolved, the House of _____ concurring, That Canon IV.19.31 be stricken in its entirety and that the canons that follow it be renumbered accordingly:

~~Sec. 31~~

~~Any Member of the Clergy canonically resident in the Diocese who deems himself or herself to be under imputation, by rumor or otherwise, of any Offense for which proceedings could be had under this Title, may on his or her own behalf request the Bishop Diocesan to conduct an inquiry with regard to such imputation. Upon receipt of such request by a Member of the Clergy, it shall be the duty of the Bishop Diocesan to cause the matter to be investigated and to report the result to the Member of the Clergy.~~

EXPLANATION

Concerns have been expressed that the appropriate initial steps to address rumors concerning a priest exist in the pastoral relationship between priest and bishop and that this Canon such as is not necessary. Upon review of these concerns, it was determined that the best course to address these concerns is to strike this Canon in the entirety.

Clarify Term of Bishops on Disciplinary Board

Given the magnitude of work that has been required, it became clear that the membership of the Disciplinary Board for Bishops needs to be expanded. It also became clear that there needs to be a mechanism to provide for members to continue in office while certain matters remain pending. The resolution proposed also clarifies how vacancies are filled.

Resolution A127: Amend Canon IV.17.3 pertaining to membership on the Disciplinary Board for Bishops

Resolved, the House of _____ concurring, That Canon IV.17.3 be amended as follows:

Sec. 3. The Disciplinary Board for Bishops is hereby established as a court of the Church to have original jurisdiction over matters of discipline of Bishops, to hear Bishops' appeals from imposition of restriction on ministry or placement on Administrative Leave and to determine venue issues as provided in Canon IV.19.5. The Disciplinary Board for Bishops shall consist of ten (10) Bishops elected ~~at any regularly scheduled meeting of~~ by the House of Bishops *at a regularly scheduled session of General Convention*, and four (4) Priests or Deacons and four (4) lay persons ~~initially appointed by the President of the House of Deputies with the advice and consent of the lay and clergy members of the Executive Council and thereafter elected by the House of Deputies.~~ All lay persons *elected or appointed to serve shall be confirmed adult communicants in good standing. Members of the Board shall serve staggered terms of six (6) years, with terms of one half of the Bishops and one half of the lay persons, Priests and Deacons collectively expiring every three (3) years with the first expirations occurring at the end of the year 2012. A vacancy among the member Bishops shall be appointed by the Presiding Bishop with the advice and consent of the Bishop members of Executive Council. A vacancy among the lay or Priest or Deacon members shall be filled by the President of the House of Deputies with the advice and consent of the lay, Priest and*

Deacon members of Executive Council. Unless elected or appointed to fill the remainder of an unexpired term, each member shall serve from the first day of January following the adjournment of the General Convention at which the member was elected, until the last day of December of the sixth calendar year following election and until the member's successor is elected and qualifies; however, there shall be no change in the composition of any Hearing Panel while a matter is pending unresolved before the Hearing Panel.

EXPLANATION

This legislation increases the number of lay and clergy members of the Disciplinary Board for Bishops. It also clarifies when terms of office begin and end, provides for members to continue in office while certain matters remain pending, and clarifies how vacancies are filled.

Membership of Conference Panel

Through conversation with chancellors, there was a desire to expand the membership of a Conference Panel to include at least two (2) persons. We have proposed a resolution to provide for this.

Resolution A128: Amend Canon IV.2 pertaining to the Composition of a Conference Panel

Resolved, the House of _____ concurring, That Canon IV.2 be amended as follows:

Conference Panel shall mean a panel of ~~one~~ two (2) or more members of the Disciplinary Board selected by the president of the board, unless some other manner of selection is provided by Diocesan Canon, to serve as the body before which an informal conference is held as provided in Canon IV.12, provided, however, that no such member of the Conference Panel may serve as a member of the Hearing Panel in the same case. The president of the Disciplinary Board shall be ineligible to serve on the Conference Panel. ~~If the Conference Panel consists of more than one member,~~ it shall include both clergy and lay members in equal proportions.

EXPLANATION

There needs to be a minimum of two (2) people from the Disciplinary Board in order to ensure that it is possible to include a clergy and a lay person on the Conference Panel.

Retention of Title IV Records

An amendment to Canon IV.19.30 is proposed to clarify that the retention of records is mandated for whichever order of ministry is under investigation, be it deacon, priest or bishop. This ensures that accurate records are kept in the same manner for any Title IV proceeding. In Canon IV.14.12(a) which pertains to Priests and Deacons, records of an Accord are sent to all parties who would need knowledge

of such an Accord. In section (b), for Bishops, there are some parties who would need knowledge of an Accord who are not listed as mandatory recipients of the Accord. This amendment corrects that issue.

Resolution A129: Amend Canon IV.19.30(a)(1) pertaining to Retention of Records

Resolved, House of _____ concurring, That Canon IV.19.30(a)(1) be amended to read as follows:

Canon IV.19.30(a) Records of Proceedings shall be preserved as follows:

- (1) Each Hearing Panel and Provincial Court of Review *and Court of Review for Bishops* shall keep a complete and accurate record of its proceedings by any means from which a written transcript can be produced. When all proceedings have been concluded, the president of the Panel or Court shall certify the record. If the president did not participate in the proceeding for any reason, the Panel or Court shall elect another member of the Panel or Court to certify the record.

EXPLANATION

The current wording of the Canon does not designate that retention of records pertains to both clergy and bishops. This wording clarifies that retention of records is necessary for deacons, priests and bishops.

Correcting for Uniformity regarding Release and Removal

A resolution to edit Canon III.1.7(c) was submitted to correct the order of the wording of “release and removal” to reflect consistency with the rest of the Canons. In the course of this edit, it was discovered that there was also a rogue comma, which also needs to be deleted.

Resolution A130: Amend Canon III.12.7 - Correcting for Uniformity regarding Release and Removal

Resolved, House of _____ concurring, That Canon III.12.7 be amended as follows:

Canon III.12.7

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

(a) If any Bishop of The Episcopal Church shall express, in writing, to the Presiding Bishop, an intention to be released and removed from the ordained Ministry of this Church and from the obligations attendant thereto, including those promises made at Ordination in the Declaration required by Article VIII of the Constitution of the General Convention, it shall be the duty of the Presiding Bishop to record the matter. The Presiding Bishop, being satisfied that the person so declaring is acting voluntarily and for causes, which do not affect the person’s moral character, and is neither the subject of information concerning an Offense that has been referred to an Intake Officer nor a Respondent in a pending disciplinary matter as defined in Title IV of these Canons, shall lay the matter before the Advisory Council to the Presiding Bishop, and with the advice and consent of a majority of the members of the Advisory Council, the Presiding Bishop may pronounce that person is released and removed from the ordained

Ministry of this Church and from the obligations attendant thereto, and is deprived of the right to exercise in The Episcopal Church the gifts and spiritual authority as a Minister of God’s Word and Sacraments conferred in Ordinations. The Presiding Bishop shall also declare in pronouncing and recording such action that it was for causes which do not affect the person’s moral character, and shall, at the person’s request, give a certificate to this effect to the person so released and removed from the ordained Ministry.

(b) If a Bishop submitting the writing described in Section 7(a) of this Canon be the subject of information concerning an Offense that has been referred to an Intake Officer or a Respondent in a pending disciplinary matter as defined in Title IV of these Canons, the Presiding Bishop shall not consider or act upon the written request unless and until the disciplinary matter shall have been resolved by a dismissal, Accord, or Order and the time for appeal or rescission of such has expired.

(c) In the case of the release and removal of a Bishop from the ordained Ministry of the Church as provided in this Canon, a declaration of ~~removal and~~ release *and removal* shall be pronounced by the Presiding Bishop in the presence of two (2) or more Bishops, and shall be entered in the official records of the House of Bishops and of the Diocese in which the Bishop being removed and released is canonically resident. The Presiding Bishop shall give notice thereof in writing to the Secretary of the Convention and the Ecclesiastical Authority and the Standing Committee of the Diocese in which the Bishop was canonically resident, to all Bishops of this Church, the Ecclesiastical Authority of each Diocese of this Church, the Recorder, the Secretary of the House of Bishops, the Secretary of the General Convention, The Church Pension Fund, and the Board for Transition Ministry.

EXPLANATION

There is a misplaced comma in Sec. 7(a) which needs to be deleted as it is redundant. In Sec. 7(c) the order of “removal and release” has been adjusted to “release and removal: to reflect the wording in the rest of the Canons.

Additional Amendments to provide clarity in Title IV

Upon a detailed review of Title IV, it became clear that some additional amendments to Title IV were necessary to provide clarity and further enhance the effectiveness of Title IV. These areas include: Notice of Accord, Time of Referral, Hearing Panel Disclosures, Jurisdiction & Venue, and the outcome of a Conference Panel.

In the 2009 revision, too many timeframes were removed and attempts to reinstate them in 2015 were stripped out in the legislative committee. Given the realities on the ground and the experiences of those who are currently using Title IV, this needs to be revisited in 2018. This is a pastoral and a justice issue. We need to remember the courage it takes to make a complaint. A resolution to reinstate a timeframe regarding referral is proposed.

A Notice of an Accord or Order informs the recipient that there has been an outcome of a Title IV complaint or proceeding, but it does not give any information about what the outcome is. Therefore, a

resolution to ensure the Presiding Officers and the person who tracks many of the General Convention bodies to have the detailed information about such actions.

Resolution A131: Amend Canon IV.14.5 pertaining to additional clarity about Accords

Resolved, the House of _____ concurring, That Canon IV.14.5 be amended as follows:

Sec. 5. The Bishop Diocesan shall have twenty (20) days from the date on which the Accord is entered in which to advise in writing the Respondent, the Respondent’s Advisor, the Respondent’s counsel, if any, the Complainant, the Complainant’s Advisor, the Church Attorney and the Conciliator or the president of the Conference Panel ~~or Hearing Panel~~ whether the Bishop Diocesan will pronounce the Sentence or accept the other terms of the Accord as recommended. The Bishop Diocesan shall advise that he or she will (a) pronounce the Sentence as recommended, or (b) pronounce a lesser Sentence than that recommended and/or, (c) reduce the burden on the Respondent of any of the other terms of the Accord. *If a Sentence of Admonition, Suspension or Deposition is imposed,* ~~t~~The Bishop Diocesan shall pronounce Sentence not sooner than twenty (20) days following the date on which the Accord is entered and not later than forty (40) days following such date. The Bishop Diocesan’s pronouncement of a lesser Sentence than that recommended or other modification shall not affect the validity or enforceability of the remainder of the Accord. In the case of an Accord under Canon IV.9, the Bishop Diocesan shall pronounce Sentence not sooner than the day after the date the Accord becomes effective and irrevocable.

EXPLANATION

Accords are not a possible outcome from a Hearing Panel. Canon IV.13.10 provides that the only options a Hearing Panel has are to dismiss the matter or issue an Order.

Chancellors requested a clarification so it is clear that an Accord may, but need not, include a Sentence in accordance with Canon IV.9.2.

Resolution A132: Amend Canon IV.14 pertaining to Notice of Accords

Resolved, the House of _____ concurring, That Canon IV.14 be amended as follows:

Sec. 4. *In the case of any Accord that has become effective:*

(a) ~~A~~ a copy of the Accord shall be sent to the Complainant, the Complainant’s Advisor, *the Complainant’s counsel, if any,* the Respondent, the Respondent’s Advisor, the Respondent’s counsel, if any, the Church Attorney, the president of the Disciplinary Board, ~~and~~ the Bishop Diocesan by the Conciliator or the president of the Conference Panel (whichever the matter was before when the Accord was reached), *the Presiding Bishop, the President of the House of Deputies and the Secretary of the General Convention* on the date on which the Accord is signed;

(b) ~~if~~ the Accord was reached between the Bishop Diocesan and Respondent under Canon IV.9, the Bishop Diocesan shall send a copy of the Accord to the president of the panel to which the matter is

assigned and the persons listed in ~~this Section~~ subsection (a), above, on the date the Accord becomes effective and irrevocable; and

(c) in the case of any Accord pertaining to a Bishop, the Presiding Bishop shall provide a full and complete copy of the Accord to (i) in the case of a Bishop Diocesan, Bishop Suffragan serving under Article II.5, or Bishop serving under Canon III.13, to the Standing Committee of that Diocese, (ii) in the case of a Bishop Suffragan, Bishop Coadjutor, or Assistant Bishop, to the Bishop Diocesan and the Standing Committee of that Diocese.

Sec. 5. The Bishop Diocesan shall have twenty (20) days from the date on which the Accord is entered in which to advise in writing the Respondent, the Respondent's Advisor, the Respondent's counsel, if any, the Complainant, the Complainant's Advisor, the Church Attorney and the Conciliator or the president of the Conference Panel or Hearing Panel whether the Bishop Diocesan will pronounce the Sentence or accept the other terms of the Accord as recommended. The Bishop Diocesan shall advise that he or she will (a) pronounce the Sentence as recommended, or (b) pronounce a lesser Sentence than that recommended and/or, (c) reduce the burden on the Respondent of any of the other terms of the Accord. The Bishop Diocesan shall pronounce Sentence not sooner than twenty (20) days following the date on which the Accord is entered and not later than forty (40) days following such date. The Bishop Diocesan's pronouncement of a lesser Sentence than that recommended or other modification shall not affect the validity or enforceability of the remainder of the Accord. In the case of an Accord under Canon IV.9, the Bishop Diocesan shall pronounce Sentence not sooner than the day after the date the Accord becomes effective and irrevocable.

And be it further,

Resolved that a new Section 12 be added to Canon IV.14 and successive sections renumbered:

Sec. 12. In the case of any Order issued by a Conference Panel, Hearing Panel or a Provincial Court of Review or Court of Review for Bishops:

(a) a copy of the Order shall be sent to the Complainant, the Complainant's Advisor, the Complainant's counsel, if any, the Respondent, the Respondent's Advisor, the Respondent's counsel, if any, the Church Attorney, the president of the Disciplinary Board, the Presiding Bishop, the President of the House of Deputies and the Secretary of the General Convention on the date on which the Order is signed; and

(b) in the case of any Order pertaining to a Bishop, the President of the Disciplinary Board for Bishops shall provide a full and complete copy of the Order (i) in the case of a Bishop Diocesan, Bishop Suffragan serving under Article II.5, or Bishop serving under Canon III.13, to the Standing Committee of any Diocese in which they are serving, and (ii) in the case of a Bishop Suffragan, Bishop Coadjutor, or Assistant Bishop, to the Bishop Diocesan and the Standing Committee of any Diocese in which they are serving.

And be it further

Resolved, that Canon IV.14.12 is hereby amended to read as follows:

Sec. 12-13. If there has been no objection by the Respondent or the Church Attorney to the Order(s), notice of Accords and Orders which have become effective shall be given without delay as follows:

(a) In the case of any Accord or Order that has become effective and that contains a Restriction on Ministry or a Sentence pertaining to a Priest or Deacon, the Bishop Diocesan shall give notice of the Accord or Order to every Member of the Clergy in the Diocese, each Vestry in the Diocese, the Secretary of

Convention, and the Standing Committee of the Diocese, which shall be added to the official records of the Diocese; to the Presiding Bishop, to all other Bishops of the Church, and where there is no Bishop, to the Ecclesiastical Authority of each Diocese of the Church; to the President of the House of Deputies; to the Recorder of Ordinations; to the Archives; to the Secretary of the House of Bishops; to the Secretary of the House of Deputies; to the Secretary of the General Convention; to the Church Pension Fund; and to the Office of Transition Ministry; ~~the Archives; and to the Secretary of the House of Bishops and the Secretary of the House of Deputies.~~ *If the Priest or Deacon is canonically resident in a Diocese other than the Diocese in which the matter is being heard, the Bishop Diocesan of the Diocese of canonical residence shall also give notice of the Accord or Order to every Member of the Clergy in the Diocese, each Vestry in the Diocese, the Secretary of Convention, and the Standing Committee of the Diocese, which shall be added to the official records of the Diocese.*

(b) In the case of any Accord or Order *that has become effective and that contains a Restriction on Ministry or a Sentence* pertaining to a Bishop, the Presiding Bishop shall give notice of the Accord or Order to the Ecclesiastical Authority of every Diocese of the Church, to the Standing Committees of every Diocese of the Church, to the Recorder of Ordinations, ~~to the Office of Transition Ministry,~~ and to the Secretary of the House of Bishops, ~~to the President of the House of Deputies, to the Secretary of the General Convention, to the Archives, and to the Office of Transition Ministry~~ ~~and to all Archbishops and Metropolitans, and to all Presiding Bishops of Churches in communion with this Church.~~

(c) *In the case of any Accord or Order that has become effective and that contains a Sentence of Suspension or Deposition pertaining to a Bishop, the Presiding Bishop shall give notice of the Accord or Order to those parties listed in subsection (b), above, and to all Archbishops, Metropolitans, Presiding Bishops and heads of Churches in full communion with this Church.*

(~~d~~) All notices given pursuant to this Canon shall reference the Canon(s), section(s) and subsection(s) specifying the Offense which is the subject of the Accord or Order.

(~~e~~) Similar notice shall be given whenever there is any modification or remission of any Order for which notice has previously been given pursuant to this Canon

EXPLANATION

In addition to minor revisions to improve the clarity of the canon, these revisions address certain flaws in the current structure for notices to be provided under the canon. Specifically, the Presiding Bishop and the President of the House of Deputies are responsible for hundreds of appointments of Bishops, Priests and lay persons to bodies of General Convention and affiliated organizations. They are each responsible, solely or jointly, for appointing Bishops, Priests, Deacons and lay persons to various bodies. The Secretary of the General Convention is responsible for many of the bodies of General Convention. Therefore, the Presiding Officers need to know the extent of any and all discipline, restrictions, and similar actions that has been taken under Title IV so that they can consider such information when making appointments.

A Notice of an Accord or Order merely informs the recipient that there has been an outcome of a Title IV complaint or proceeding but does not give any information about what the outcome is. Therefore, it is necessary for the Presiding Officers and the person who tracks many of the General Convention bodies to have the detailed information about such actions.

In 2015, Canon IV.14.12(a) was amended to add the President of the House of Deputies to the list of persons and offices who receive notices of Accords and Orders pertaining to Priests and Deacons. However, the parallel provision pertaining to Bishops was not amended at that time to provide notice to the President. The President of the House of Deputies does make appointments of Bishops to various bodies of the General Convention, either solely or jointly with the Presiding Bishop. Examples include the joint appointment of members of Executive Council to Executive Council committees pursuant to Executive Council Bylaws, joint nomination of Audit Committee members pursuant to Canon, and appointment of members of the President's Council of Advice which currently includes a Bishop. Thus, the President needs to be aware of the status of all members of the Clergy and their eligibility to serve on bodies of the General Convention or whose terms end upon the imposition of an Accord or Order pursuant to Canon V.4.1.

Similarly, Canon IV.14.12(b) is not parallel to Canon IV.14.12(a) on Priests and Deacons in that it does not provide for notice of Accords and Orders pertaining to Bishops to be provided to the Archives or to Executive Officer of the General Convention who is charged with overseeing the work of bodies created by General Convention. Notice to the Executive Officer, rather than to the Secretary of the House of Deputies, as the Secretary of the House of Deputies does not have a role in maintaining records relating to Bishops.

Resolution A133: Amending Canon IV.6 to Address Timing of Reference Panel Meetings

Resolved, the House of _____ concurring, That Canon IV.6 be amended by amending Sec. 8, adding a new Sec. 9 and renumbering all subsequent Sections:

Sec. 8. The Reference Panel shall meet as soon as possible, *but no longer than fourteen (14) days*, after receiving the intake report to determine how to refer the report. Referral options are (a) no action required other than appropriate pastoral response pursuant to Canon IV.8; (b) Conciliation pursuant to Canon IV.10; (c) investigation pursuant to Canon IV.11; (d) to the Conference Panel pursuant to Canon IV.12; or (e) referral for possible agreement with the Bishop Diocesan regarding terms of discipline pursuant to Canon IV.9. Referral decisions shall require the approval of a majority of the Reference Panel. *The initial referral shall be made no later than thirty (30) days after receiving the Intake Report.*

Sec. 9. (a) The Reference Panel shall monitor the progress of each referral on a monthly basis to ensure that the matter is progressing in a timely fashion. Until such time as the matter is referred to a Hearing Panel, if the Reference Panel determines that the matter has reached an impasse or is not progressing in a timely fashion, it may re-refer the matter. Once a matter is referred to a Hearing Panel, Canon IV.15.1 shall govern any issue regarding the progress of the matter. *The Intake Officer shall report at least monthly to the Respondent, the Respondent's Advisor, the Respondent's counsel, if any, the Complainant, the Complainant's Advisor and the Complainant's counsel, if any, on the progress in the matter.*

(b) If the referral is for Conciliation pursuant to Section 8(b), unless waived in writing by the Respondent and Complainant, the Conciliation shall take place within 60 days of the referral.

(c) *If the referral is for investigation pursuant to Section 8(c), the investigation shall be completed within 90 days of the referral.*

(d) *If the referral is to the Conference Panel pursuant to Section 8(d), the Conference Panel shall complete its proceedings within four months of the referral.*

(e) *If the referral is for possible agreement with the Bishop Diocesan regarding terms of discipline pursuant to Section 8(e) and an agreement for discipline resulting in an effective Accord is not reached within ninety (90) days of the referral, unless waived in writing by both the Respondent and the Complainant, the Reference Panel shall re-refer the matter under Sections 8(b), (c), or (d). The re-referral shall be made by the Reference Panel within fourteen (14) days of the expiration of the ninety (90) day period for the reaching of an effective Accord herein.*

EXPLANATION

In the 2009 revision, too many timeframes were removed and attempts to reinstate them in 2015 were stripped out in committee. Given the realities on the ground and the experiences of those who are currently using Title IV, this needs to be revisited in 2018. This is a justice issue and an issue of taking care of people. We need to remember the courage it takes to make a claim.

Resolution A134: Amend Canon IV.12.3 pertaining to the Conference Panel process

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon IV.12.3 to read as follows:

Sec. 3. The Conference Panel shall issue a notice to the Respondent, the Respondent's Advisor, the Respondent's counsel, if any, the Complainant, the Complainant's Advisor, *the Complainant's counsel, if any*, the Investigator and such other persons, if any, as the Conference Panel in its discretion may determine. The notice shall describe the nature and purpose of the proceeding, shall contain a copy of the written statement prepared by the Church Attorney, shall disclose the names of all persons to whom the notice is sent, and shall establish a date, time and place for conference at which the Respondent is to appear before the Conference Panel, which date shall be not less than twenty (20) days after service of the notice upon the Respondent. *The Conference Panel shall endeavor to set the conference at a date and location reasonably convenient for the persons entitled to attend.*

EXPLANATION

This clarifies that the Complainant's counsel should be included in the Conference Panel process, as well as elucidates best practices for how the Conference Panel should decide the date and location of the proceedings.

Title IV across the diversity of civil jurisdictions in The Episcopal Church

For several triennia, the Standing Commission on Constitution & Canons has wrestled with the challenges presented by the application and implementation of Title IV in provinces and dioceses outside the United States. In fact, it has only recently been determined that very few of those dioceses have created Disciplinary Boards or dealt with any of the structures, training and appointments necessary under the Canons. The Rt. Rev. Francisco Duque, Bishop of the Diocese of Colombia and a member of the Commission, wrote the following report after the meeting of the House of Bishops in Alaska in 2017:

“During the meeting of the House of Bishops of the Episcopal Church held in Fairbanks, Alaska, the attending bishops of Province IX received the support of the Presiding Bishop’s chancellors to analyze and propose further development of Title IV of the Canons, especially calling upon the academic background necessary to address the challenges posed by the Canons in dioceses of The Episcopal Church outside the United States.

The proposal to create a single ecclesiastical court to address disciplinary matters in all the dioceses that comprise the province was reiterated, and to that effect it was agreed to submit said possibility to each of the dioceses for the purpose of reviewing whether it is appropriate and pertinent, in view of the unfolding experience of other provinces of the Episcopal Church.

During the previous House of Bishops meeting, a discussion among some of the bishops took place and the Diocese of Honduras reported that it had a full court and thus it didn’t see the need to join or integrate itself to another diocese; the Bishops of the dioceses of Puerto Rico and the Dominican Republic made similar statements.

The Diocese of Colombia, in its turn, had elected its own court in the last Diocesan Convention and its members were already duly sworn in, in view of which interest was expressed in providing support to other dioceses in forming said courts, to thus be in compliance with Title IV of the Constitution and Canons.

We have agreed with the office of the Presiding Bishop and Bishop Todd Ousley in charge of Pastoral Development and with Ms. Mary Kostel that once the Provincial Synod that is going to take place in the city of Guayaquil is finished, we will be able to have a meeting on the 23 and 24 of February where we will receive more information and training on Title IV.”

Resolution A135: Title IV Across the Diversity of Civil Jurisdictions in The Episcopal Church, Examine Cultural Homogeneity of the Canons

Resolved, that the House of _____ concurring, the 79th General Convention charges the Standing Commission on Structure, Governance, Constitution and Canons to examine the cultural homogeneity of the Canons, especially concerning the propriety and applicability of the Title IV in non-domestic jurisdictions where Canon Law is not consistent with Civil and Criminal Law, and make recommendations to a future meeting of the General Convention concerning the same.

EXPLANATION

In order to assist the process of reconciliation and full implementation of Title IV across the church, the Commission needs to do additional research and work to examine the diversity of civil jurisdictions in which Title IV is applicable, including the reasons behind the difficulty in implementing Title IV. The goal of the work is to develop solutions.

5. REVIEW OF COMMITTEES, COMMISSIONS, AGENCIES, BOARDS & OTHER INTERIM BODIES

Canon 1.1.2(n)(1)(vi) calls on this Commission to study and make recommendations regarding the Structure of the Church including a review of the Committees, Commissions and Boards to determine the necessity for their continuance and effectiveness of their functions to bring about coordination of their efforts. Accordingly, the Commission conducted a review of the materials posted by the several bodies and received reports from several of them. The following are the conclusions of this Commission:

Boards

Board for Transition Ministry – The Board works with the Office for Transition Ministry and, on further inquiry, it was the opinion of this Commission that this is the most effective way of achieving the goals of both the Board and that Office. The Board should continue.

Board of the Archives of the Episcopal Church – The Board guides the Archives, which is engaged in significant changes including relocation. As the custodian of our records and other critical activities in the life of the Church, it fulfills an important role. The Board should continue.

Board of Trustees for the Church Pension Fund – The Board serves in critical fiduciary capacities. It is suggested the Board should continue to monitor and evaluate its size and demographic diversity, including age diversity. The Board should continue.

Episcopal Relief & Development Board – The Board guides the activities of this very important outreach arm of the Episcopal Church. Their Mandate is found in Matthew 25:37-40. The Board should continue.

General Board of Examining Chaplains – The Board is canonically authorized to create and administer the General Ordination Exam each year. Given the increasing number of dioceses that choose not to use the General Ordination Exam, our recommendation is that the efficacy and relevance of the Exam be carefully examined by the Standing Commission on Formation and Ministry Development, or if that Commission is not constituted, then to this Commission. Until such review is done, the Board should continue.

United Thank Offering Board – An ongoing ministry of the Episcopal Church since 1883, their work continues. The Board should continue.

Task Forces and Interim Bodies Created by General Convention

Advisory Council on the Stewardship of Creation – Established by Resolution 2015-A030, the Council has posted a robust Mandate and it appears their work is fairly extensive and ongoing. The Council should be monitored and continued.

Advisory Group on Church Planting – Established by Resolution 2015-D005. From a review of the Minutes posted, it appears parts of the Mandate have not yet been accomplished. It is strongly encouraged that this work be completed and, if the grants process is to be continued, the Advisory Group should continue.

Committee to Study the Relationship of General Theological Seminary and General Convention – Established by Resolution 2015-D075. While it appears there were a number of meetings, no meeting minutes were posted and no report was submitted to this Commission to enable an evaluation. However, given that the charge was to report to the 79th General Convention, this Committee should not continue.

Task Force for Latino-Hispanic Congregational Development and Sustainability – Established by Resolution 2015-A086. The Mandate is fairly extensive and it appears a great deal has been done. It is not clear if their tasks have been completed. This Task Force works closely with the Network of Partners on Latino/Hispanic Congregational Ministry Development. An analysis of the relationship between those two groups and their respective Mandates should be examined to determine the synergy and possible overlap of work.

Task Force for Leadership Formation of Clergy in Small Congregations – Established by Resolution 2015-A045. The Task Force has completed its work. The Task Force does not need to continue. If a new specific initiative is developed at General Convention, it might be appropriate to continue. If the Standing Commission on Formation and Ministry Development is created, then any such new initiative could be referred to that Commission.

Task Force on Leveraging Social Media for Evangelism – Established by Resolution 2015-A172.

Task Force to Review the Presiding Bishop Election and Transition Process – The Task Force will have completed its review by the 2018 General Convention. The Task Force does not need to continue with its current mandate.

Task Force on the Episcopacy – Established by 2015-D004. It is anticipated its work will be completed by General Convention. It does not need to continue with its current mandate.

Task Force on the Episcopal Church in Cuba – Established by Resolution 2015-B003. The Task Force has held many meetings, researching and discussing many components of the possibility of the Church in

Cuba becoming part of The Episcopal Church. At this writing, the work is ongoing and this Standing Commission stands ready to assist in the constitutional and canonical aspects.

Task Force on the Study of Marriage – Established by Resolution 2015- A037. The Task Force expects to complete the work outlined in the authorizing resolution, but additional collaboration with the Standing Commission on Liturgy and Music may be needed regarding trial liturgies and the proposed liturgy for Blessing a Relationship. The Task Force should continue.

Task Force to Study Leadership and Compensation – Established by Resolution 2015-D013. The Task Force has completed its work and does not need to continue.

Task Force to Study Dual Call Couples – Established by Resolution 2015-B022. No information was available.

Task Force on Provinces – Established by Resolution 2015-D011 to study the effects of the potential elimination of provinces. The Task Force has completed its work and does not need to continue.

Task Force to Update the Sexual Misconduct Policies – Established by Resolution 2015- A073. The work on updating the policies for both children and youth, and for vulnerable adults is still in process. The training materials have yet to be completed and will require additional time. The Task Force should continue.

Covenant Committees

There are five (5) Covenant Committees: A Igreja Episcopal Anglicana do Brasil, La Iglesia Anglicana de la Region Central de America, La Iglesia Anglicana de Mexico, the Episcopal Church in Liberia and The Episcopal Church in the Philippines. None of them has posted a mandate for their work, and very few of them have posted minutes of their meetings, so it is difficult to evaluate their work. However, their existence is very important to the Church. These Covenant Committees should be continued, but improved communication is encouraged. If these Committees are not already working together with the EC Committee on World Mission, consideration should be given by both groups to coordinating their activities.

House of Deputies Committee to Review Rules of Order – This Committee was appointed by the President of the House of Deputies to engage in a wholesale review and revision of the Rules of Order of the House of Deputies, which was adopted at the General Convention in 2015. That work was completed and the Committee terminated. The President of the House of Deputies has appointed another Committee to do additional work in advance of the General Convention in 2018. The Mandate and meeting minutes have not been posted. The Committee continues at the discretion of the President of the House of Deputies.

Other Interim Bodies

Anglican-Roman Catholic Dialogue in the USA – There does not appear to be a Mandate for this group. It is likely to be very important work, but only one (1) set of meeting minutes and no documents have been posted. It is recommended that the work continue in order to promote the dialogue.

Bishop for the Office of Pastoral Development Search Committee – Appointed by the Presiding Bishop. The Search Committee has achieved its goal of identifying a Bishop to lead the Office of Pastoral Development. This Committee should not be continued.

Chief Legal Officer Nomination Advisory Committee – Appointed by the presiding officers of Executive Council. While it is not clear due to the absence of a Mandate or any information about meetings or minutes of meetings, it has been assumed that this Committee was advising the Legal Review Committee. Having hired a Chief Legal Officer, this Committee should not be continued.

Chief Operating Officer Nomination Advisory Committee – Appointed by the presiding officers of Executive Council. This Committee was apparently formed to engage in the search for a new Chief Operating Officer of the Episcopal Church. Again, however, there is no Mandate, nor Minutes of meetings posted. Since the Church has successfully engaged a new Chief Operating Officer, the Committee should not be continued.

House of Bishops Spouse/Partner Planning Group – While this Group has not met under the auspices of The Episcopal Church structure, utilizing Church funds, it is considered to be an important component of supporting the collegiality of the House of Bishops. This Group should continue, but perhaps need not be listed as an Interim Body of the Church.

Israel and Palestine Working Group – The subject matter of this work is important. However, there does not appear to be a Mandate or meeting minutes of any meetings. This Group is encouraged to provide more information about their work to the Church.

Legal Review Committee – Appointed by the presiding officers of Executive Council. The Committee engaged in the process of identifying the legal needs of the Church and of developing a job description for the newly created position of Chief Legal Officer. Meeting minutes of one of their meetings were posted. The task of engaging a new Chief Legal Officer was accomplished and the Committee should no longer exist.

Lutheran Episcopal Coordinating Committee – The Mandate for this Committee is contained in the meeting minutes of its first meeting of the Triennium. Its work is deemed critical to living into the Call to Common Mission and should continue. It is recommended that its Mandate be posted separate from its minutes, so focus can continue on its importance.

Moravian Episcopal Coordinating Committee – It appears this Committee is meeting and working but information is a little sparse. It is recommended that the Committee continue, but that communication be improved.

Presbyterian Episcopal Dialogue – The Mandate of this Dialogue is unclear from the one (1) set of meeting minutes posted. In order for this Dialogue to continue, greater clarity around its Mandate would be very helpful.

Provincial Leadership Council – The Council consists of representatives of the various Provinces of the Church. They meet once a year. However, their Mandate is not posted, nor have their meeting minutes, although it is understood that they do exist. The work of this Council could be an important part of the church-wide dialogue around Diocesan and Provincial vitality.

United Methodist Episcopal Committee – The Committee has not posted a Mandate, and there are meeting minutes of only one (1) meeting. However, it would appear that robust dialogue is underway and the Committee should continue, although better communication is encouraged.

Annotated Constitution and Canons Subcommittee – This is a subcommittee of the Standing Commission on Structure, Governance, Constitution and Canons, charged with bringing the Annotated Constitution and Canons current to acts of General Convention. Extensive work has been done, but the work will not be completed by the end of the Triennium and the Subcommittee should, therefore, continue.

Proposals Regarding New Commissions:

Proposal of Standing Commission on Formation and Ministry Development

During the 2015 General Convention, in response to suggestions from the Task Force for Reimagining the Episcopal Church, eliminated all but two (2) Standing Commissions. As a result, many tasks have come to the Standing Commission on Structure, Governance, Constitution and Canons inviting deeper work in Title III and in support of the ministry of all. These items are beyond the scope of what is possible given the breadth of our Standing Commission's Mandate. Restoring a single Standing Commission to focus on ministry and formation would allow much more significant work in these areas to be accomplished.

In particular, with regard to fair hiring practices and compensation, it has been made clear in the 2015 Clergy Compensation Report available on the Church Pension Group's website that a significant gender pay gap continues in The Episcopal Church. This is just one clear data point that affirms the fact that sexism and discrimination are still realities for so many in leadership across the church. Given the fact that equality for women has long been a priority of both the Anglican Communion and The Episcopal Church, this issue also deserves the attention of a Standing Commission.

Resolutions related to the Review of Interim Bodies:

Resolution A136: Establish a Standing Commission on Formation and Ministry Development

Resolved, The House of _____ concurring, That a Standing Commission on Formation and Ministry Development shall be established, which shall coordinate and encourage the development of all orders of ministry, encouraging and engaging all the baptized in the work of building up the church and developing best practices to ensure all churches benefit from the diversity of leadership gifts God has given us.

It shall be the duty of the Commission to:

- (i) Recommend policies and strategies to the General Convention for the affirmation, development, and exercise of ministry by all baptized persons (lay persons, bishops, priests and deacons).
- (ii) Support Diocesan Commissions on Ministry in their support of the ministry of all the baptized, Title III Canons 1 & 2
- (iii) Develop and recommend to the General Convention comprehensive and coordinated policies for people across all ages and stages of life for lifelong formation as Christians and citizens.
- (iv) Recommend strategies to General Convention for the development and support of networks of individuals, diocesan committees and commissions, agencies and institutions engaged in recruitment, gifts of discernment, education and training for ministry, leadership development, hiring, and deployment.
- (v) Study the needs and trends of vocational opportunities for ordained leaders within and outside the Church and the appropriate formation required to live into those opportunities.
- (vi) Recommend policies and strategies to the General Convention to ensure the fair hiring and compensation of lay and ordained employees in all ministry settings, with special attention to parity across those lines which have historically divided us, including but not limited to race, color, ethnic origin, national origin, sex, marital status, sexual orientation, gender identity and expression, disabilities, or age, except as otherwise provided by these Canons.

EXPLANATION

During this triennium it has become clear that there is significant work needed in this area. Many of the tasks that have come to the Standing Commission on Structure, Governance, Constitution and Canons have exceeded our Standing Commission's mandate. Restoring a single Standing Commission to focus on ministry and formation would allow much more significant work in support of the ministry and formation of all the baptized.

In particular regards to (v), it has been made clear in the 2015 Clergy Compensation Report available on Church Pension Group's website that a significant gender pay gap continues in The Episcopal Church. This is just one clear data point that affirms the fact that sexism and discrimination are still realities for so many in leadership across the church. Given the fact that equality for women has long been a priority of both the Anglican Communion and The Episcopal Church, this issue also deserves the attention of a Standing Commission.

BUDGET REQUEST

Resolution A137: To Request Budget Allocation for Work of the Standing Commission on Structure, Governance, Constitution & Canons

Resolved, The House of _____ concurring, That the 79th General Convention request the Joint Standing Committee on Program, Budget, and Finance to consider a budget allocation of \$125,000 for the continued work of the Standing Commission on Structure, Governance, Constitution and Canons in the next triennium.

EXPLANATION

As evidenced in its Blue Book Report, the Commission was able to accomplish a great deal of work in this triennium. Because of the ongoing necessity of oversight and continued changes to our Structure, Constitution and Canons, the Commission will have much work to do going forward. The Commission has had twenty (20) members, which was an excellent size. We were able to be flexible and productive with that number, a great asset given that additional work due to our new mandate from the structural changes authorized by General Convention in 2015. We had four (4) in person meetings, which was sufficient to accomplish our work. We believe that for the next triennium, funding for four (4) in person meetings, as well as a Zoom license for video conferences, would be sufficient to accomplish the work. In addition to the ongoing work of the Commission outlined in our Canonical Mandate, we have identified a number of important tasks to be accomplished in the next triennium in our report to the 79th General Convention.

PRIORITIES FOR THE 2018-2021 TRIENNIUM

Matters for the work of this Commission in the next Triennium include the following:

1. Work with Church Insurance to develop an insurance product that would provide professional liability coverage for clergy in misconduct matters (rather than just civil matters);
2. Develop a pool of lawyers who would be available to represent a Respondent in a Title IV proceeding and explore methods of funding to pay for the cost of that lawyer;
3. Develop a policy for changing names in Church Records (e.g. ordination) at the churchwide level;
4. Study and provide clarification in the canons and rules of order regarding the role of the Vice President of the House of Bishops;
5. Address canonical clarifications around a bishop's jurisdiction and authority, such as what happens when a bishop is serving as rector in another diocese, the question of letters dimissory for bishops, the question of bishops serving after reaching the age of seventy-two (72), and a process of reception for bishops into The Episcopal Church;

6. Provide continued monitoring of our corporate structure from a legal perspective in conversation with our Chief Legal Officer;
7. Launch a campaign to educate the Church about the new Title IV Training Website;
8. Work further on developing a more descriptive definition of “Conduct Unbecoming a Member of the Clergy;”
9. Continue to research the potential conflicts between the Canons of the Church and legal systems in foreign countries within the Church;
10. Provide “Whistle Blower” protections under Title IV;
11. Continue to review and suggest revisions to Title IV;
12. Continue to update White & Dykman;
13. Continue to review the full body of the Constitution and Canons, pursuant to our Mandate; and
14. Continue to review committees, commissions, agencies, boards and task forces to ensure completion of their respective Mandates, and to make recommendations regarding their efficacy and their need to continue.
15. Strive to understand and define “disabled” and “absent” in the context of bishops.
16. Study issues related to bi-vocational clergy, if it is not referred to the Commission on Formation and Ministry Development.
17. Undertake a broad review of the Canons with regard to the diversity of cultural and civic contexts in which they are implemented, seeking to ensure that diversity is honored by our Canons.

No doubt there will be additional priorities and tasks that arise from the work of the 79th General Convention. The continuing members of the Standing Commission look forward to welcoming new members and engaging in that work for the good of the whole Church.

Proposed Resolutions

The resolutions proposed by the Standing Commission on Structure, Governance, Constitution and Canons have been included in the body of the report wherever the related topics are discussed. In the digital version of this document the titles listed below are hyperlinked to the text. Click on any title to go to the text of that resolution in this document.

[RESOLUTION A088: PROPOSED GUIDELINES FOR AMENDING CHURCH RECORDS](#)

[RESOLUTION A089: AMEND ARTICLES VI AND VIII OF THE CONSTITUTION REGARDING FULL COMMUNION](#)

[RESOLUTION A090: CANONICAL AMENDMENTS REGARDING FULL COMMUNION](#)

[RESOLUTION A091: AMEND CANON III.9.3 EQUITY IN CLERGY HIRING AND APPOINTMENT PRACTICES](#)

[RESOLUTION A092: RECEPTION OF CLERGY FROM CHURCHES IN APOSTOLIC SUCCESSION](#)

[RESOLUTION A093: AMEND CANON III.8.7\(F\) PERTAINING TO DEACONS WHO SUBSEQUENTLY SEEK ORDINATION TO THE PRIESTHOOD](#)

[RESOLUTION A094: AMEND CANON III.4.1\(B\) FOR CLARITY REGARDING THE BISHOP OF THE ARMED FORCES](#)

[RESOLUTION A095: CORRECTION OF CANON IV.4.1\(H\)](#)

[RESOLUTION A096: AMEND CANON I.9.1 PERTAINING TO THE CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE](#)

[RESOLUTION A097: AMEND CANONS REGARDING RETURN OF CLERGY AFTER RELEASE & REMOVAL](#)

[RESOLUTION A098: TIMELINES AND PASTORAL RESPONSE IN MEDIATION: AMENDING CANON III.12.10](#)

[RESOLUTION A099: CALLING MEETINGS OF THE HOUSE OF DEPUTIES](#)

[RESOLUTION A100: CLARIFY SECRETARY OF CONVENTION VERSUS SECRETARY OF HOUSE OF DEPUTIES](#)

[RESOLUTION A101: AMEND CANONS RELATED TO DFMS BY-LAWS](#)

[RESOLUTION A102: CREATE A TASK FORCE BUDGET PROCESS](#)

[RESOLUTION A103: AMEND JOINT RULES OF ORDER OF THE HOUSE OF BISHOPS AND HOUSE OF DEPUTIES, SECTION VII](#)

[RESOLUTION A104: AMEND TITLE 1 CANON 1 SECTION 1\(B\)](#)

[RESOLUTION A105: AMEND CANON I.8.2 PROVIDE FOR BACKGROUND CHECKS FOR NOMINEES FOR CHURCH PENSION BOARD OF TRUSTEES](#)

[RESOLUTION A106: CANONICAL CHANGES RELATED TO A JOINT SESSION](#)

RESOLUTION A107: AMEND CANON III.11.2 REGARDING THE ELECTION OF A BISHOP

RESOLUTION A108: AMEND CANON III.6.5(G) ADDRESSING HARASSMENT AND SEXUAL MISCONDUCT

RESOLUTION A109: CREATION OF TASK FORCE ON SEXUAL HARASSMENT

RESOLUTION A110: CREATING A SINGLE COURT OF REVIEW

RESOLUTION A111: AMEND ARTICLE V OF THE CONSTITUTION

RESOLUTION A112: ESTABLISHING A TASK FORCE ON DIOCESAN VITALITY

RESOLUTION A113: AMEND ARTICLE V, SECTION 4 OF THE CONSTITUTION

RESOLUTION A114: AMEND CANON I.10 REGARDING THE UNION OF DIOCESES

RESOLUTION A115: ADOPT AND IMPLEMENT CHARTER FOR SAFETY

RESOLUTION A116: PROPOSAL TO PLACE THE TITLE IV TRAINING UNDER THE AUTHORITY OF THE STANDING COMMISSION AND ALLOCATE FUNDING FOR MAINTENANCE AND UPDATING OF TRAINING MATERIALS

RESOLUTION A117: AMEND CANON IV 6.9

RESOLUTION A118: PROPOSED AMENDMENTS TO CANON IV.13

RESOLUTION A119: PROPOSED AMENDMENTS TO CANON IV.15

RESOLUTION A120: AMEND CANON IV.19.30 TO CREATE DISCIPLINE DATABASE, AMEND CANON III.12.7(C) AND CANON IV.13.11

RESOLUTION A121: AMEND CANON IV.2 REMOVE DEFINITION OF PROCEDURAL OFFICER

RESOLUTION A122: AMEND ARTICLE IX TO CHANGE REMOVAL TO ADMONITION

RESOLUTION A123: AMEND CANON IV.3.1 TO ADDRESS MISREPRESENTATIONS IN ORDINATION PROCESS AND CLARIFY SEXUAL MISCONDUCT IN TITLE IV

RESOLUTION A124: AMEND CANON IV.2 TERMINOLOGY OF SEXUAL MISCONDUCT

RESOLUTION A125: AMEND CANON IV.2 - PERTAINING TO DECLINING TO ADVANCE PROCEEDINGS IN TITLE IV

RESOLUTION A126: RECOMMEND REPEAL OF CANON IV.19.31

RESOLUTION A127: AMEND CANON IV.17.3 PERTAINING TO MEMBERSHIP ON THE DISCIPLINARY BOARD FOR BISHOPS

RESOLUTION A128: AMEND CANON IV.2 PERTAINING TO THE COMPOSITION OF A CONFERENCE PANEL

RESOLUTION A129: AMEND CANON IV.19.30 (A) (1) PERTAINING TO RETENTION OF RECORDS

RESOLUTION A130: AMEND CANON III.12.7 - CORRECTING FOR UNIFORMITY REGARDING RELEASE AND REMOVAL

RESOLUTION A131: AMEND CANON IV.14.5 PERTAINING TO ADDITIONAL CLARITY ABOUT ACCORDS

RESOLUTION A132: AMEND CANON IV.14 PERTAINING TO NOTICE OF ACCORDS

RESOLUTION A133: AMENDING CANON IV.6 TO ADDRESS TIMING OF REFERENCE PANEL MEETINGS

RESOLUTION A134: AMEND CANON IV.12.3 PERTAINING TO THE CONFERENCE PANEL PROCESS

**RESOLUTION A135: TITLE IV ACROSS THE DIVERSITY OF CIVIL JURISDICTIONS IN THE EPISCOPAL CHURCH
EXAMINE CULTURAL HOMOGENEITY OF THE CANONS**

RESOLUTION A136: ESTABLISH A STANDING COMMISSION ON FORMATION AND MINISTRY DEVELOPMENT

**RESOLUTION A137: TO REQUEST BUDGET ALLOCATION FOR WORK OF THE STANDING COMMISSION ON
STRUCTURE, GOVERNANCE, CONSTITUTION & CANONS**

JOINT STANDING COMMITTEE REPORTS

Joint Nominating Committee for the Election of the Presiding Bishop

Joint Standing Committee on Nominations

Nominees for Election

Joint Standing Committee on Planning and Arrangements

Joint Standing Committee on Program, Budget and Finance

JOINT NOMINATING COMMITTEE FOR THE ELECTION OF THE PRESIDING BISHOP

Membership

The Rt. Rev. Laura J. Ahrens	Connecticut, I	2018
Ms. Sarah Ambrogi	New Hampshire, I	2018
Ms. Catherine Bailey	Rio Grande, VII	2018
Mr. Jacob Bilich	Ohio, V	2018
The Rev. Kenneth H. Brannon	Idaho, VIII	2018
The Rt. Rev. Mariann Budde	Washington, DC, III	2018
The Rev. Ronald C. Byrd	Michigan, V	2018
Ms. Pamela B. Chapman	Western Michigan, V	2018
Sra. Grecia Christian Reynoso	Dominican Republic, IX	2018
Mr. Jeff Diehl	El Camino Real, VIII	2018
The Rt. Rev. R. William Franklin	Western New York, II	2018
The Rev. Dr. Mitzi G. George	Western Louisiana, VII	2018
The Rev. Dr. Christopher Johnson	Colorado, VI	2018
The Rev. Canon David Johnson	Mississippi, IV	2018
Mr. Uzodinma Kanu	Long Island, NY, II	2018
Mr. David Klip	Central Pennsylvania, III	2018
Mrs. Matilda O. Kistler	Western North Carolina, IV	2018
The Rev. Canon Anne E. Kitch	Bethlehem, III	2018
The Rt. Rev. Jeffrey D. Lee	Chicago, V	2018
The Rev. Cristobal Leon Lozano	Litoral Ecuador IX	2018
The Rt. Rev. Michael P. Milliken	Western Kansas, VII	2018
The Rt. Rev. Wilfrido Ramos-Orench	Puerto Rico, IX	2018
The Rev. Calvin Sanborn	Maine, I	2018
The Rt. Rev. Alan Scarfe	Iowa, VI	2018
The Honorable Rose Sconiers	Western New York, II	2018
The Rt. Rev. Brian Thom	Idaho, VIII	2018
Ms. Twilla Two Bulls	South Dakota, VI	2018
The Rt. Rev. Terry A. White	Kentucky, IV	2018
The Rev. Canon Dr. Sandye A. Wilson	Newark, II	2018

Mandate

See **CANON I.2.1 (a-g): Of the Presiding Bishop**

Summary of Work

No meetings were required this triennium.

JOINT STANDING COMMITTEE ON NOMINATIONS

Membership

Mr. Christopher Hart, <i>Chair</i>	Pennsylvania, III	2018
The Rt. Rev. Mary Glasspool, <i>Vice-Chair</i>	New York, II	2018
Ms. Cindi Bartol	Virginia, III	2018
The Rev. Martha Berger	Milwaukee, V	2018
Ms. Janice Dunlap	San Joaquin, VIII	2018
The Rt. Rev. Dena Harrison	Texas, VII	2018
The Rt. Rev. Scott Hayashi	Utah, VIII	2018
The Rev. Edwin Johnson	Massachusetts, I	2018
Mr. Ryan Kusumoto	Hawaii, VIII	2018
The Rev. Canon Juan I. Marquez	Dominican Republic, IX	2018
Canon Richard Miller	Southeast Florida, IV	2018
The Rev. Brooks Cato, <i>Consultant</i>	Central New York, II	2018
The Rev. Twilla Two Bulls, <i>Consultant/Secretary</i>	South Dakota, VI	2018
The Most Rev. Michael Bruce Curry, <i>Ex -Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	

CHANGES IN MEMBERSHIP

During the triennium, there were three changes in membership: The Rev. Brooks Cato, formerly a deputy from Arkansas, resigned in September 2016 because he had accepted a call to another diocese. He was then appointed as a consultant for the Committee. The Rev. Edwin Johnson was appointed to fill the vacancy. Ms. Twilla Two Bulls was ordained to the transitional diaconate in June 2017 and resigned due to her change in status. She continued to serve as a consultant and secretary to the committee.

COMMITTEE REPRESENTATION AT GENERAL CONVENTION

Bishop Mary Glasspool and Deputy Christopher Hart are authorized to receive non-substantive amendments to this Report at General Convention.

Mandate

VII Joint Standing Committee on Nominations

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

- (a) Trustees of The Church Pension Fund, serving as the Joint

Committee referred to in Canon I.8.2.

- (b) Members of the Executive Council under Canon I.4.1(d).
- (c) The Secretary of the House of Deputies and the Treasurer of the General Convention under Canons I.1.1(j) and I.1.7(a).
- (d) Trustees of the General Theological Seminary.
- (e) General Board of Examining Chaplains.
- (f) Disciplinary Board for Bishops.

18. The Joint Standing Committee on Nominations shall be composed of three Bishops, three Presbyters, and six Lay Persons. Members who are Presbyters or Lay Persons shall be deputies to the most recent General Convention and will continue to serve if elected as either a deputy or alternate to the next General Convention.

19. The said Committee is instructed to solicit recommendations from interested organizations and individuals, to be considered by them for inclusion among their nominees.

20. Except for the Secretary and the Treasurer of the General Convention, the said Committee is instructed to nominate a number, equal to at least twice the number of vacancies, which shall be broadly representative of the constituency of this Church; to prepare biographical sketches of all nominees; and to include such nominations and sketches in the *Blue Book*, or otherwise to circulate them among Bishops and Deputies well in advance of the meeting of the next succeeding General Convention; this procedure, however, not to preclude further nominations from the floor in the appropriate House of the General Convention.

Summary of Work

The Joint Standing Committee on Nominations accomplished its work in three in person meetings; in November 2015 at the Maritime Institute in Linthicum Heights, MD; in October, 2016 at the Oak Ridge Conference Center in Chaska, MN; and in September, 2017 at the Red Lion Hotel and Conference Center in Renton, WA. The committee also held six conference calls, one in March, 2016, and five in 2017. Six members of the committee also attended a Diversity Training Workshop at the Maritime Institute in Linthicum Heights, MD in conjunction with members of the Task Force on the Episcopacy. Electronic communications on the GCO Extranet system assisted the Committee throughout the triennium.

During the initial meeting, officers were elected, Joint Rules for the Nominating Committee were reviewed, clarification was made regarding eligibility of the Committee's own members to apply for nomination (but not to participate in any decisions regarding the slate for the position for which they applied), and a timetable for the nominating process was developed. The Committee also approved a

requirement that all applications be submitted electronically through forms made available on the General Convention's website in English, Spanish, and French.

The Committee sought updated position descriptions from the various elective bodies for whom we are nominating candidates: The Board of Trustees of General Theological Seminary, the General Board of Examining Chaplains, the Disciplinary Board for Bishops, the Board of Trustees of the Church Pension Group, and the Executive Council, to effectively evaluate the qualifications of applicants for nomination. We also looked at the qualifications for the election of the Secretary and Treasurer of General Convention.

The application process was enhanced by the use of an updated electronic application form which allowed the applicants to submit their application online and upload a photo with it to complete the process. This ensured consistency and controlled the maximum allowable length of the biographical information. Notice of the application process and timing was announced through Episcopal News Service and various email lists.

The Committee set an initial deadline of May 15, 2017, for receiving all applications. When insufficient responses were received by the deadline the committee actively engaged in additional recruitment. Three subcommittees were created for nominees: (1) Church Pension Group; (2) Executive Council; and (3) the Boards. Each group was tasked with reviewing and screening applications for their respective body. All members used a common list of questions, and contacted the references of all applicants. At the September 2017 meeting Committee members listened to reports of the reference checks and thoroughly reviewed each applicant's qualifications. The subcommittees focused on each body for which members are nominated suggested draft slates for their respective areas of concentration. Additional applications were sought as needed. The draft slates provided by the subcommittees were then voted upon and endorsed by the full committee membership for inclusion in our report to the General Convention.

The list of nominees was finalized pending acceptance by candidates. Letters of appreciation were drafted to be sent to all applicants. The Committee was impressed by the many applications received from highly qualified and committed individuals. The criteria for decisions were based on qualifications for the particular position, diversity, and geographic distribution. In addition, each applicant was assessed for compliance to the Church's mandate for anti-racism training. We were pleased with the high level and recent nature of participation in this training.

The slate of nominees reflects the needs of The Episcopal Church as the Committee perceives them to be at this time; the Committee is pleased to place in nomination for balloting at the 79th General Convention the names following this Report.

The following statistics regarding the diversity of our nominees were prepared during and immediately following our final in person meeting. A few late additions to our slates (particularly for the three boards) may not be accurately reflected in these numbers. However, this information should give a fair impression of the general diversity achieved.

2018 JSCN Nominee Statistics

Total Nominees 80			
		Number	Percent
Gender	Male	47	58.8
	Female	31	38.7
	Other	2	2.5
Race/Ethnicity	Asian	4	5
	African American	12	15
	Hispanic	4	5
	Native American	1	1.25
	Caucasian	58	72.5
	Other	1	1.25
Age Distribution	20-29	1	1.25
	30-39	6	7.5
	40-49	9	11.25
	50-59	17	21.25
	60-69	32	40
	70+	15	18.75

Nominees by Province							
	CPG	EC	GBEC	DBB	GTS	GC	Total
Province I	5	2	0	0	1	0	8
Province II	6	1	3	0	0	1	11
Province III	2	3	0	3	1	0	9
Province IV	6	3	4	3	1	0	17
Province V	1	1	5	3	1	0	11
Province VI	2	2	1	0	0	0	5
Province VII	0	1	1	1	0	0	3
Province VIII	4	5	2	2	0	1	14
Province IX	1	1	0	0	0	0	2
Total	27	19	16	12	4	2	80

Anti-Racism Trained 22 16 15 10 3 2 68

Average Age 62 56 52 63 64 66 59

Nominees by Order

Lay	Priest/Deacon	Bishop
46	28	6

Proposed Resolutions

RESOLUTION A004 AMEND JOINT RULES OF ORDER VII.18

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

18. The Joint Standing Committee on Nominations shall be composed of three (3) Bishops, three (3) Presbyters or Deacons, and six (6) Lay Persons. Members who are Presbyters, Deacons, or Lay Persons shall ~~be have served as~~ deputies to the most recent General Convention and will continue to serve ~~if elected as either a deputy or alternate to~~ until the next General Convention.

Explanation:

This would modify the procedure requiring resignations by Committee members when they cease to be deputies or alternates. It is disruptive to the orderly deliberations of the Committee to have its members subject to removal at various times during the triennium. While it makes sense that those who nominate candidates for elections in the House of Deputies themselves be members of the House, it also makes sense to trust the wisdom of those who appoint membership to the Committee to appoint people whose judgment and experience should be respected for a full triennium.

NOMINEES FOR ELECTION

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

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

The answers from the following nominees reflect their answer to the question above and their biographical information.

EXECUTIVE OFFICE OF THE GENERAL CONVENTION

SECRETARY OF THE HOUSE OF DEPUTIES

This is a three (3) year term. The House of Deputies elects the Secretary of the House of Deputies; by concurrence of the House of Bishops, the Secretary of the House of Deputies also becomes the Secretary of the General Convention.

The Rev. Canon Dr. Michael Barlowe

Priest

New York, NY

Grace Cathedral, San Francisco

Diocese of California, Province VIII



When I became an Episcopalian as a young adult, I found a community that grounded me and changed my life. Ever since, I have been passionate about our church, working to strengthen and enlarge its life and ministry among God's people. I believe the Episcopal Church has a mission that deserves our highest aspirations, greatest creativity, and broadest proclamation of the Good News of Jesus Christ. Ministries as an inner-city rector, cathedral dean, diocesan executive and Executive Officer of General Convention have given me practical wisdom for the work of Secretary of the House of Deputies. As deputy or alternate from three dioceses, as a member of Executive Council, through service as an

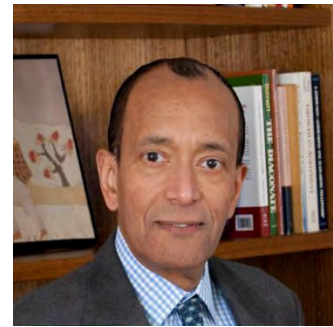
officer of the church, and through involvement in the domestic and world mission, I have gained insight into the complexities of our church's ministry. As the church grows in mission, spiritual vitality, and service, it would be an honor to continue to serve as Secretary of the House of Deputies.

TREASURER OF THE GENERAL CONVENTION

This is a three (3) year term. The House of Deputies elects this position; the House of Bishops confirms this election.

Mr. N. Kurt Barnes

Lay
New York, NY
Grace Church
Diocese of New York, Province II



Since 2003 I have served as Treasurer and CFO of TEC and Treasurer of the General Convention, continuing a career in finance and investment in for-profit and not-for profit organizations. I have worked for the RAND Corporation as an economist; Time Inc. in corporate planning and as an editor of Fortune Magazine; Inco Limited as a finance officer; and Morgan Stanley Asset Management. I was appointed by the NYS Att. Gen. to correct financial mismanagement at Hale House; and assisted Amnesty International restructure its financial management. I have a passion for thoroughness, working efficiently and avoiding politics in my ministry. For me that means avoiding duplicative activities and recognizing the fiduciary responsibility to work collaboratively for the entire church, not favoring individual groups. I hope that extensive historical knowledge and the ability to explain complicated subjects patiently and simply are gifts that will continue to serve me in assisting the church.

TRUSTEES OF THE CHURCH PENSION FUND

POSITION DESCRIPTION

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

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

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

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

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

COMPETENCIES AND QUALITIES

CPF needs trustees who have expertise and experience in areas of business similar to CPG's principal business (e.g., investments, pensions, employee benefits, insurance and health care) and relevant skills (e.g., accountants, attorneys and other business and financial professionals), in addition to experience with the Church. It is vital that incumbents have computer literacy and internet access. In addition, CPF and its trustees value diversity (broadly defined) on the Board of Trustees.

TIME EXPECTATIONS

Meetings of the CPF Board are usually scheduled in conjunction with committee and affiliate board meetings, which together require a commitment of three (3) days in New York City, four (4) times per year. In addition, there is an annual three (3) to four (4) day offsite meeting. In advance of each face-to-face meeting, trustees may participate in committee conference calls and may review reports, financial statements and other materials prepared by, or at the request of, CPG management.

TRUSTEE NOMINEES OF THE CHURCH PENSION FUND

There are twelve (12) available positions, for six (6) year terms. The House of Deputies elects the Trustees; the House of Bishops confirms the election.

The Rt. Rev. Diane M. Jardine Bruce

Bishop

Irvine, California

Diocese of Los Angeles, Province VIII



I currently serve as Bishop Suffragan of the Episcopal Diocese of Los Angeles and previously served as Rector of St. Clement's by-the-Sea Church. As a current CPF Trustee I have used my professional skills while serving as Vice Chair of the Compensation, Diversity, and Workplace Values Committee, and as a member of the Benefits Policy Committee. I have consulted with clergy and parishes regarding the financial pressures facing clergy and laity, especially in the area of compensation and retirement benefits. Prior to my ordination I spent seventeen (17) years in the banking industry where my focus was on compensation management and analysis. I also served on the Board of the Diocesan Investment Trust in the Diocese of Los Angeles where I learned the fiduciary responsibility required in managing assets. During this time the Board changed asset managers and reallocated assets that included moving some funds to socially responsible investments. It would be an honor to continue my service as a CPF Trustee.

Mr. Edgar Kim Byham

Lay

Ocean Grove, New Jersey

Trinity Church

Diocese of New Jersey, Province II



I have been honored to serve this Church in many ways, president of Standing Committee and member of Executive Council among them, and I hope I have made a contribution to it becoming the more inclusive body that it is today. I authored and shepherded through General Convention in 1997 the legislation that authorized CPG's Medical Trust to be open to same-sex clergy couples and I have for many years worked with CPG on issues of corporate social responsibility and inclusion of the laity in pension coverage. In my role with the Committee on Corporate Social Responsibility I was also the coauthor of what has remained since Executive Council's unanimous action in 2005 the official position of the Episcopal Church on the Israel- Palestine conflict and our investment policy therein. My long career in the law has made me both inquisitive and tenacious in considering issues before me.

Mr. Keith Callahan

Lay
Falls Church, Virginia
Episcopal Church of the Holy Cross, Dunn Loring
Diocese of Virginia, Province III



I feel called to serve; it would be an honor. Raised in the Episcopal Church, it is with love and humility I offer my talents for the benefit of the CPF and CPG. Blessed with a degree in finance and a career primarily in the treasury of a multi-national; I can contribute a deep grasp of fiduciary duties, risk management, investing, governance, financial contract negotiations, capital allocation and broad business insight. Applying these gifts, I have chaired my parish finance committee since 2011.

Sharing from my many years of diverse roles, and learning from my CPF peers will be a joy. I commit to ensuring fair, ethical and open-minded principles in balancing the social and fiduciary duties of a Board Trustee; and maintaining the financial security and traditions of the CPF and its affiliates. I hope my proficiency in, and passion for, finance, investments, strategic thinking, visioning can be of use to the CPF and the critical clergy and laity membership it serves.

The Rev. Sam Candler

Priest
Atlanta, Georgia
Cathedral of Saint Philip
Diocese of Atlanta, Province IV



Thank you for an opportunity to serve as a trustee of The Church Pension Fund. Having grown up in Georgia, I went to Occidental College (B.A. cum laude) in California, and then to Yale Divinity School (M.Div. magna cum laude). I am now a rather seasoned priest who has served parishes large and small, in three different dioceses. Presently Dean of St. Philip's Cathedral, Atlanta, I have overseen large budgets, assets, and investments; and I have cared for a complex system of devoted employees. I have served on the boards of Berkeley Divinity School at Yale, and The Westminster Schools in Atlanta. In South Carolina, I served on the Governor's Commission on Race Relations. I helped start the interfaith group in Atlanta called The Faith Alliance. I am an eight-time deputy to General Convention, and I enjoy caring for the details of our wider church life. I like numbers! If elected, I will help The Church Pension Fund steward the generous spirit of Anglicanism as a gift to the world!

The Rt. Rev. Clifton Daniel, III

Bishop
New York, New York
Cathedral Church of Saint John the Divine
Diocese of New York, Province II



I love this Church and have been graced by the Lord of the Church with the privilege and honor of serving it. I have come to know the Church well, and many of those who serve in it, both lay and ordained. One of those graces is serving as a CPF Trustee, and I continue to grow in gratitude and admiration for CPG and its leadership. Serving on the Board requires a knowledge of the Church, its governance and structures; a familiarity with leadership in a large and complex organization dedicated to serving those who serve the Church; and a knowledge of the needs, hopes and aspirations of those we serve. My goals as a Trustee are: to maintain the high quality of service given to lay and clerical clients, both before and after retirement; to manage and invest the funds entrusted to our care on clients' behalf in ways that both insure present levels and increase future levels of benefits in generous and responsible ways; and to act as good stewards for the benefits of coming generations.

Mr. Sanders Davies

Lay
Norwalk, Connecticut
Saint Luke's Episcopal Church
Diocese of Connecticut, Province I



I have served organizations and institutions in the commercial, charitable and church world in both professional and fiduciary capacities for all of my adult life. I am a certified public accountant with over forty (40) years of professional experience in a diversified practice covering assurance, tax, and advisory services to a variety of clients both domestically and internationally. My focus has been in the not for profit sector, guiding my clients through the ever-changing landscape of financial accounting and reporting, regulatory and tax compliance, risk management and governance advisory. I would hope to be able to bring this diverse array of experiences and expertise to assist the Trustees of the Church Pension Fund in the effective exercise of their fiduciary duties to the Fund and both its current and future beneficiaries.

Mr. Nicholas Elsishans

Lay
San Francisco, California
Grace Cathedral
Diocese of California, Province VIII



It is an honor to seek the position of Church Pension Fund Trustee, and I ask for your support. My professional qualifications include over twenty (20) years serving as Chief Financial Officer of several of the largest and most complex NGO/Nonprofit corporations in California. Managing pension funds, qualified and non-qualified deferred compensation plans, endowment investment advisors and a broad array of health plans have been at the very core of my daily work. I hold an MBA-Finance and have extensive post-graduate work in international finance and accounting at Middlebury College and Stanford University. My Church service includes a ten (10) year term as Trustee of Grace Cathedral in San Francisco and I currently serve on the Management and Finance Committee of the Church Divinity School of the Pacific. In both, I exercised oversight of pensions, health benefits, risk management, endowment management and investment advisors.

Mr. Gordon B. Fowler, Jr.

Lay
Bryn Mawr, Pennsylvania
Church of the Redeemer, Bryn Mawr
Diocese of Pennsylvania, Province III



I am President, CEO and Chief Investment Officer of Glenmede Trust Company, a privately held investment and wealth management firm. I have more than thirty-five (35) years of experience managing assets and serving on the investment committees of a diverse range of large, complex church-based endowments, foundations, and pension funds, e.g. Pew Charitable Trusts and Princeton Theological Seminary. I am a lifelong Episcopalian who is active in my parish and diocese. I am Vice Chairman of the Board of Trustees of St. James School, an Episcopal Nativity Miguel Middle School, a member of the board for the Widows Corporation, an insurance company serving Episcopal clergy, and a volunteer for the Interfaith Hospitality Network. My experiences have benefited me as a current CPF Trustee where I serve on the Executive Committee, the Investment Committee, and the Compensation, Diversity, and Workplace Values Committee. It has been a privilege serving as a Trustee and I would be grateful for the opportunity to continue my service.

Mr. Delbert Glover

Lay

Providence, Rhode Island

Church of the Redeemer

Diocese of Rhode Island, Province I



In my professional career I served as a senior executive with a Fortune 100 company where I was responsible for the profitability of several multi-million dollar enterprises and overseeing a large multi-national workforce. I have remained active in the Church throughout my career and have also had the privilege of serving in senior executive positions at Trinity Church - Wall Street, The Riverside Church and the General Theological Seminary. My service as a first term CPG trustee allowed me to integrate my professional training and corporate experience with my commitment to my personal and faith development. In my first term I served as a member of the Executive, Finance and Benefit Policy Committees; I now the chair of the Audit Committee. I have served on Executive Council where I chaired the Finances for Mission Committee. I have been deputy or first alternate to five (5) General Conventions from three (3) different dioceses.

Mr. Guy Gronquist

Lay

Santa Fe, New Mexico

Episcopal Church of the Holy Faith

Diocese of Rio Grande, Province VII



For over 20 years I worked in investment banking in London, England, gaining insight into risk management, optimizing returns from investments, and positioning clients in markets to benefit their needs. I offer these skills to all of the CPF stakeholders. Included among those clients were the World Bank, the IFC, and the Inter-American Development Bank. I was involved in multi-billion dollar financings, which helped fund these organizations at an interesting turning point in their own development: they were transitioning from funding large-scale infrastructure projects to programs that sought to mitigate environmental damage, eradicate communicable diseases (including malaria and HIV Aids), and improve the educational outcomes in client member states, especially among women. Helping to explain this transition from ‘traditional’ projects with hard asset collateral to ‘soft’ projects without any ‘tangible’ assets was one of the more challenging yet most fulfilling aspect of my role.

The Rt. Rev. Julio Holguin

Bishop

Venice, Florida

Diocese of the Dominican Republic, Province IX



It would be an honor to contribute to the performance and supervision of the Church's Pension Fund. To bring my experience in decision-making to improve investment strategies, pension policies and the benefits this ministry offers through and for those who have chosen to devote their lives to the growth of the kingdom of God, in the Episcopal branch. To strengthen communication of CPF policies among our people, especially Latin/Hispanics. To help them acquire a better understanding and training to advance their lives, their families and their ministries over time. I offer my skills and administrative and financial experience [to ensure that] the balance of the Pension Fund remains adequate for the times and the needs of these changing times, providing financial security with integrity and compassion to those who serve Christ. To learn and to teach better practices for growth, both personal and as a church, united in a common faith.

Mr. Stephen James

Lay

San Clemente, California

Saint Margaret's of Scotland Episcopal Church

Diocese of Los Angeles, Province VIII



I am a life-long Episcopalian, a four (4) time Senior Warden, Congressional candidate, senior executive of a Fortune 200 company, Executive Director of the CA Milk Processor Board (the creators of the “Got milk?” campaign), part-time seminarian and father of three (3) children – I believe the breadth of my work and life experience would lend itself to the work and mission of the Church Pension Group. I have been privileged to serve on the boards of New York’s One City Café, the Dairy Institute of California, the Dairy Council of California, the California Creamery Operators Association, the Princeton University Triangle Club, and currently on the Board of Trustees of Bloy House – The Episcopal Theological School at Claremont. Should I be elected to the CPG board, I would be deeply committed to using whatever skills I have developed in finance, leadership, and communication to provide a stable pension fund for our Episcopal community that balances our fiduciary and moral obligations.

Mr. Ryan Kusumoto

Lay
Honolulu, Hawaii
Epiphany Episcopal Church
Diocese of Hawaii, Province VIII



I am President/CEO of Parents and Children Together, one of Hawaii's leading nonprofit organizations that provides innovative and educational social services for the most vulnerable. Previously, I served as Vice President for Goodwill Industries of Hawaii, and President of the Society of Human Resource Management Hawaii focusing on the advancement of the Human Resources sector. I have been active in the Church since my youth and have held various positions over the years. I have been a General Convention Deputy since 2006, have served on the Diocesan Council for Hawaii and as a Vestry Member of my parish Epiphany in Honolulu. My professional and Church experiences have provided me a solid foundation in my current role as a Church Pension Fund Trustee where I serve as Vice Chair of the Audit Committee and as a member of the Compensation, Diversity, and Workplace Values Committee. It has been gratifying to serve as a CPF Trustee and I would appreciate the opportunity to continue my service.

Canon Kathryn Weathersby McCormick

Lay
Jackson, Mississippi
Saint Andrew's Cathedral
Diocese of Mississippi, Province IV



For more than twenty (20) years I served as lay Canon for Administration and Finance. In this role I worked with clergy and lay employees on issues related to pensions, medical insurance, property and liability insurance, endowments, and trusts. As the liaison to CPG and its affiliates, I gained an in-depth understanding of its benefits, offerings and its constituencies. As a life-long Episcopalian I have been active in the Church, both as a volunteer and diocesan staff, and have a good working knowledge of the Church. I was an officer on several interim bodies and on the CPG Legislative Committee for five (5) General Conventions. As a former CREDO faculty member I advised clergy on financial planning and CPG benefits. As a CPG Trustee I serve as Vice Chair of the Finance Committee and as a member of the Benefits Policy Committee. I believe my professional experience and leadership role on the CPG Board will be of continued benefit to the Church, and I would be honored to continue my service.

Mr. William McKeown

Lay

Clinton, Connecticut

The Congregation of Saint Saviour

The Cathedral Church of Saint John the Divine

Diocese of New York, Province II



As a retired priest's spouse I know the need to maintain sound pensions at reasonable cost to churches. As a lawyer for nonprofits (including pension plans of the American Baptists, UCC and YMCA), fiduciary responsibility has been my concern for forty (40) years. I have been active on Executive Council's Investment, Corporate Social Responsibility, and Economic Justice Loan committees. I chaired the Diocese of New York's Task Force on Socially and Environmentally Responsible Investing (SERI). My experience teaches me that SERI is a prudent and effective investing approach that can be a vital part of our Gospel witness. The CPF has been very successful at providing outstanding benefits and has done so while including SERI in its investment program. I will use my experience to help the CPF continue on this course. We can follow Jesus, serve the Church with institutional integrity, and support a loving, liberating and life-giving relationship with God, with each other and with the earth.

The Rev. Canon Kevin Nichols

Priest

Concord, New Hampshire

Diocese of New Hampshire, Province I



My work on the Task Force on Church Structural Reform (TREC) has helped to prepare me for the role of a Trustee. I began as an outsider, a parish priest, but quickly learned our wider-Church culture, system and governance complexities. For six (6) years, I served as part-time Rector and full-time corporate executive. This bi-vocational immersion continues to inform my current work as Canon for Mission Resources/CFO of the Episcopal Diocese of New Hampshire. The challenges and opportunities for bi-vocational clergy will become more complex. CPG is in a unique position to provide leadership, financial resources and support to dioceses and congregations, while maintaining prudent fiscal oversight. I believe that my diverse experience in the business world, congregations and diocesan leadership offers me unique insights into the complexities faced by parishes and clergy alike. I will bring a listening heart and pragmatic approach to the financial and vocational challenges before us.

Ms. Yvonne O’Neal

Lay

New York, New York

Church of the Holy Trinity

Diocese of New York, Province II



It would be my distinct pleasure and honor to serve the Church as a trustee of the Church Pension Fund [CPF]. I have extensive experience as a financial consultant working in most of the areas of the Church Pension Group’s [CPG] principal businesses. I advised institutional clients on plan design and management, investment solutions and employee engagement. I have decades of service on parish and diocesan levels and understand church polity. I served on organizational boards. I possess an ecological mentality, stressing the interrelatedness of all things. I hope that even a casual observer will perceive that my work is principled and driven by a simple faith in, and love of, God, joined with a deep sense of love and respect for my fellow human beings. I am sensitive and compassionate in working with people, seeking always to be clear and concise in my guidance and directions. I am eager to put my gifts and skills, together with those of others, to assist CPF in furthering its ministry in serving the needs of a 21st century church.

Mr. Solomon Owayda

Lay

Arlington, Massachusetts

The Parish of the Epiphany

Diocese of Massachusetts, Province I



I am a founding partner of Mozaic Capital and have more than 30 years of finance experience investing and managing money primarily for pension funds. Prior to forming Mozaic Capital, I was the Chief Investment Officer of SVG Advisors and also served as the Director of Alternative Investments at the California State Teachers' Retirement System. I serve on the Board of Directors of the American Friends of the Episcopal Diocese of Jerusalem, and I am a current Church Pension Fund [CPF] Trustee, where I serve as Vice Chair of the Investment Committee and as a member of the Finance Committee. I am a life-long Anglican/Episcopalian and I have been involved in the Church throughout my life. I was born in Lebanon to Palestinian parents and immigrated to the United States as a young adult to finish my education. I will use my pension fund and fiduciary experience, along with my faith, to make the best decisions for CPF. I have been blessed in so many ways and want to continue to give back to my Church.

Mr. Ronald Radcliff

Lay
 Pawleys Island, South Carolina
 Holy Cross Faith Memorial Episcopal Church
 Diocese of South Carolina, Province IV



I have been an investment professional for over twenty (20) years, including nine (9) years as head of international manager research for a global investment consulting firm. I have extensive experience with the investments of large organizations, retirement assets in particular. My career has been spent in the oversight of asset managers and in portfolio construction. I have presented their performance to clients, boards and investment committees. I would bring this knowledge and experience to the Pension Fund Board and continue the professional work that has made the Church Pension Fund a great success. I have served on the Executive Council's Investment Committee for the past six (6) years. I have found my time on the committee to be rewarding both personally and spiritually. In my local parishes, I have served in many leadership positions. I would like to give back to those who work tirelessly to make our church a success and so I look forward to serving on the Church Pension Fund board.

The Rev. Austin K. Rios

Priest
 Rome, Italy
 Saint Paul's Within the Walls
 Convocation of Episcopal Churches in Europe
 Province II



The contours of my ministry have put me in touch with various ecclesiastical communities served by the Church Pension Fund [CPF]. I have been a missionary in Mexico, a curate in Western North Carolina within a "traditional" Episcopal Parish, as well as a diocesan canon and priest within a Spanish speaking, primarily undocumented immigrant community. I currently serve as Rector of St. Paul's Within the Walls in Rome, Italy and as Director of the Joel Nafuma Refugee Center, Rome's only day center for asylum seekers. These national and international settings have given me a wider and fuller appreciation of the Episcopal shape of the Body of Christ, and its multiplicity of expression, gifts and needs. I offer myself for this position because I believe this exposure to different models of ministry, languages, and cultures would be an asset to the Board. My service as a board member of Kanuga Conferences (six (6) years) most closely correlates to the specific duties of a Trustee of the Church Pension Fund.

Mr. Kent Satterfield

Lay

Travelers Rest, South Carolina

Saint James Episcopal Church

Diocese of Upper South Carolina, Province IV



I am an experienced executive with strong analytical and administrative skills. I recently completed a thirty-nine (39) year career in public accounting. I have an undergraduate degree in Finance and a Master of Accountancy degree from the University of South Carolina. I've been a CPA for thirty-eight (38) years and was a Certified Financial Planner for thirty (30) years. My relevant competencies and skills include expertise and/or working knowledge of tax, audit, internal controls, organization design and administration, investment management, life and disability insurance, and employee benefits. As COO of our firm I was intimately involved with our health insurance and ancillary benefits and was a trustee and named fiduciary of our \$250 million retirement plan. In 2000 we launched DHG Wealth Advisors and I was one of two (2) key partners who provided leadership resulting in growth to in excess of \$2 billion of client assets under management as of 2017. I am a good listener, problem solver, and I care about people and the Church.

Canon Rosalie Simmonds Ballentine, Esq.

Lay

Saint Thomas, United States Virgin Islands

Cathedral Church of All Saints

Diocese of United States Virgin Islands, Province II



I am an attorney and court-certified mediator, and have used my skills to listen, empathize and bring people together. I have the ability to “humanize” abstract concepts and numbers. I have done this in the many positions I’ve served our church and in my professional life. I am a member of the Board of Directors of Episcopal Relief & Development, where I serve on the Governance and the Administration & Finance Committees. I serve on the Episcopal Church Joint Standing Committee on Program, Budget & Finance and on the Assessment Review Committee. I also serve as vice-president of Province II, as chancellor of the Diocese of the Virgin Islands, and as the Episcopal Church’s lay representative to the Anglican Consultative Council. As a current Church Pension Fund [CPF] Trustee, I serve as a member of the Audit Committee and the Compensation, Diversity, and Workplace Values Committee. I am also a member of the Board of Directors of Church Life Insurance Corp. I would be honored to be reelected as a CPF Trustee.

Mr. James Simon

Lay

Akron, Ohio

Our Savior Episcopal Church

Diocese of Ohio, Province V



As a partner since 2009 at one of Ohio's top business law firms, I provide counsel to for-profit and nonprofit organizations about corporate and nonprofit governance and business issues. I help organizations with long-range strategy, succession planning, employee benefits, investment policy and management, and transitions. In the church, I have served as a vestry member and chancellor of my small, urban parish, a member and president of my diocese's Standing Committee, a General Convention deputy, and a member of the Legislative Committee on Governance and Structure and the Standing Commission on Constitution and Canons. For 19 years, I have been a trustee of Bennington College, and since 2011, I have chaired the finance committee, which manages the college's \$18.5 million endowment and selects accounting firms and investment managers. In all I do, I work to balance organizational mission with practical realities and duty to stakeholders. I would be honored to serve as a Church Pension Fund trustee.

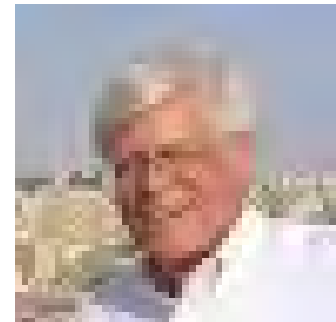
Mr. William Smith

Lay

Des Moines, Iowa

Saint Timothy's Episcopal Church

Diocese of Iowa, Province VI



In my professional life, I have been an attorney, worked in federal and state civil service, and served as executive director of a non-profit organization. Parallel to those experiences, I have served as a vestry member of two (2) congregations, senior warden, parish treasurer, member of diocesan council, deputy to General Convention, and diocesan treasurer. Out of those experiences, I have seen the importance of taking care of the people who do the work of any organization, not least their financial well-being. The Church Pension Fund is our Episcopal institution to provide that assurance to the people who do the work of our Church.

The Rt. Rev. John Smylie

Bishop

Casper, Wyoming

The Episcopal Diocese of Wyoming

Diocese of Wyoming, Province VI



Serving as the Bishop of Wyoming I may have a glimpse of the future of our denomination. Perhaps the best gift I would bring as a Trustee to the board of the Church Pension Group is the work that I have done with non-compensated clergy. More than two thirds of the clergy in Wyoming are non-compensated and very active. They are a critical emerging leadership group, who is currently under represented and often overlooked by the pension fund. As the pension fund works to adapt to the changing realities of our church, a voice from the middle of the country, the Mountain West, I believe is important and necessary to assist in broadening the Church Pension Group's vision of service to all our leaders. Thank you for your consideration.

Ms. Linda Watt

Lay

Weaverville, North Carolina

Trinity Episcopal Church

Diocese of Western North Carolina, Province IV



My career as a diplomat, a church executive, and a board member has given me insight into management and financial oversight that I would bring to bear as a trustee. I was Chief Operating Officer of The Episcopal Church from January 2007 to July 2011. I then served the Diocese of Utah on the Standing Committee and as a General Convention Deputy. During 30 years in the Foreign Service, I was a Latin American specialist, oversaw budgets of over \$100,000,000, and was Ambassador to Panama. I spent most of my adult life living in Latin America, and I have a special affinity for the international Church. I bring experience on several nonprofit boards, including Episcopal Relief and Development. I recently served on the Task Force for Relations with the Church in Cuba. I am a spiritual director, a bridge-builder, and a finder of common ground. I am concerned for the well-being and financial security of our clergy, and for the needs of our congregations.

Ms. Marlene Weigert

Lay

Raleigh, North Carolina

Church of the Good Shepherd

Diocese of North Carolina, Province IV



A cradle Episcopalian, I have been blessed to serve The Episcopal Church on both the parish and diocesan levels as a lay professional for more than forty (40) years. As the Canon to the Ordinary for Administration in the Diocese of NC, I am responsible for the management oversight of all business, financial and administrative affairs of the Diocese, including employee compensation and benefits administration. I believe my skills in financial management, as well as human resource/benefit administration, will serve our church well as I bring a perspective from both parish and diocesan viewpoints that will help the Church Pension Fund [CPG] move into our changing landscape, for both clergy and lay employee benefits. I have been fortunate to work with CPG over the years as they developed benefits that reflect the need for The Episcopal Church to be a leader in fair and just treatment of all church employees. I would be honored to serve my church as a Trustee of the Church Pension Group.

GENERAL BOARD OF EXAMINING CHAPLAINS

TERM OF OFFICE

The term of Office for the General Board of Examining Chaplains is six (6) years.

Number to be elected: Three (3) lay persons; three (3) faculty members of theological seminaries or other educational institutions; three (3) presbyters with pastoral cures or in specialized ministries; two (2) bishops. The House of Bishops elects; the House of Deputies confirms elections.

POSITION DESCRIPTION

Members of the General Board of Examining Chaplains [GBEC] write the annual General Ordination Examination [GOE] administered to candidates for Holy Orders. They also produce background material for readers of the examination papers. Some board members read exams; others supervise teams of readers; others review and approve written evaluations for all responses to GOE questions. At its meetings of the Board, made up of twenty-two (22) members total, evaluates and plans for the succeeding year's work. The Board is made up of bishops, priests with pastoral cures or who are involved in specialized ministries, lay or ordained members of accredited seminary faculties or other educational institutions, and lay persons with particular expertise.

QUALITIES AND COMPETENCIES

Previous experience on a diocesan Commission on Ministry, Standing Committee, or as a former reader of GOEs is helpful. It is vital that applicants have computer literacy and internet access. Nominees should have an interest in theological education and some expertise in one of the seven (7) canonical areas. Board members should be able to work comfortably in teams and task groups. GBEC assignments demand ability to concentrate intently on tasks at hand. Competency in testing methods and procedures is useful. It is helpful to have familiarity with conference call technology such as Adobe Connect. It is vital that applicants have computer literacy and internet access.

DUTIES OF THIS OFFICE

Number of meetings per year: Three (3) February, June and October; seven (7) days plus videoconference call. In addition, members spend approximately sixty (60) hours reading examinations at home for answers in one canonical area.

N.B.: Not all members of the Board will be readers for the GOEs. First year members will attend the readers' meeting and will read exams along with other readers. For additional information, see Canon III.15.

BISHOP NOMINEES TO GBEC

There are two (2) available positions for a six (6) year term. The House of Bishops elects this member; the House of Deputies confirms the election.

LAY PERSON NOMINEES TO GBEC

There are three (3) available positions, for six (6) year terms. The House of Bishops elects these members; the House of Deputies confirms the election.

PRIEST NOMINEES TO GBEC, WITH PASTORAL CURES OR IN SPECIALIZED MINISTRIES

There are three (3) available positions, for six (6) year terms. The House of Bishops elects these members; the House of Deputies confirms the election.

NOMINEES TO GBEC, MEMBERS OF ACCREDITED SEMINARY FACULTIES OR OTHER EDUCATIONAL INSTITUTIONS

There are three (3) available positions, for six (6) year terms. The House of Bishops elects these members; the House of Deputies confirms the election.

NOMINEES FOR THE GENERAL BOARD OF EXAMINING CHAPLAINS

Ms. Beth Bojarski

Lay

Julian, California

Diocese of San Diego, Province VIII



With a strong interest in the process of learning and personal growth, I hope to contribute an ethic of collaboration, professionalism, and creativity. I have experienced a wide range of church and church organization contexts as a participant and leader. I have grown from and mentored young adults I've worked alongside and supervised. I have written, formally and informally, Christian education curriculum and built systems for spiritual enrichment. I believe strongly in curiosity. In recent years, I have worked to strengthen my role as an ally for the LGBTQ community, most specifically by providing safe space for trans youth and young adults at camp. And with a theological education from VTS and graduate work in the field of recreation and outdoor education, I am especially passionate about biblically sound environmental theology. And finally, I am married to a priest.

Dr. Donna Bowman

Lay

Conway, Arkansas

Saint Peter's Episcopal Church

Diocese of Arkansas, Province VII



I am a theologian and educator, the author of several theological books, including most recently *Prayer Shawl Ministries* and *Women's Theological Imagination* (Lexington, 2015). I am a professor in the Norbert O. Schedler Honors College at the University of Central Arkansas, and teach interdisciplinary studies. I have taught many students who are now clergy or at seminary. My current research interest is in what Jeff Astley calls "ordinary theology": the theological concepts and systems utilized by lay people. My prayer shawl ministry research used qualitative interviewing to inquire into the theologies underlying the work of women in lay ministry, particular as it related to materiality and caregiving. I have extensive experience on boards and in committee work, including nine (9) years on the board of the American Academy of Religion. I have also taught clergy through the continuing education program (Course of Study School) for United Methodist pastors in Arkansas and Missouri.

The Rt. Rev. Thomas Breidenthal

Bishop

Cincinnati, Ohio

Christ Church Cathedral

Diocese of Southern Ohio, Province V



My entire ministry has been shaped within the tension between academic rigor and practical ministry. I have been a parish priest, a high school chaplain, a university chaplain and, for some time now, a bishop. These are all primarily pastoral ministries. But they have all been colored by my work in academia. I am essentially a theologian, preacher and teacher, and as such have a heart for helping emerging pastors discover their own capacity to connect scripture and doctrine to real life today. That is to say, I straddle the academic/ministry fence. If elected to the General Board of Examining Chaplains [GBEC] I would support and develop the GBEC's continuing insistence on maintaining the connection of deeply informed theological reflection to ministerial practice. The GBEC can also play a role in assessing the relation of our accredited seminaries to as-yet unaccredited diocesan and other programs. How can these grass-roots movements be recognized and encouraged in partnership with our established seminaries?

Mr. David Daily

Lay

Clarksville, Arkansas

All Saints' Episcopal Church

Diocese of Arkansas, Province VII



A crisis of faith in college set me on a journey that led ultimately to the Episcopal Church and my career as a religion professor at the University of the Ozarks, a Presbyterian (U.S.A.) college in Arkansas. That journey has allowed me to be connected to three different seminaries: Yale, where I earned my M.Div.; Duke, where I earned a doctorate in American religious history; and the Seminary of the Southwest, where my wife earned her M.Div. after leaving a medical career to become an Episcopal priest. As a college professor, I've mentored college students in their own callings. Conversations about theology and vocation have been an integral part of my entire adult life. My work at a liberal arts college has allowed me to develop skills in writing paper prompts and grading the results with rigor in the things that matter and a measure of grace in everything else. My teaching load also has allowed me to develop competencies in several academic fields, such as Bible and church history.

The Rev. Terry Shields Dirbas (Chose to withdraw in March of 2018)

Priest

San Diego, California

All Souls' Episcopal Church

Diocese of San Diego, Province VIII



Priest, clergy spouse, mother of three young children, doctoral student-- my life is a vocational balancing act. I hold a BA in Religion from Duke University with a certificate in Elementary Education and an M.Div. from General Theological Seminary, and I am currently a student in the Doctor of Ministry program at Virginia Theological Seminary. I have served as the chair of the Commission on Ministry in the Diocese of San Diego since 2016. Throughout my ministry I have enjoyed putting my skills in curriculum design and assessment to work as a classroom teacher, day school chaplain, and a parish priest. I believe strongly in the importance of theological education, and I would be honored to offer my experience as an educator, student, and priest as a member of the Board of Examining Chaplains.

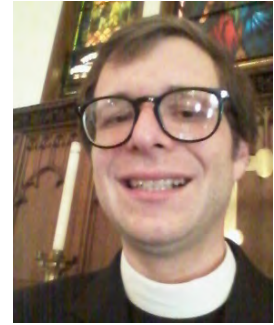
The Rev. John Drymon

Priest

Findlay, Ohio

Trinity Episcopal Church

Diocese of Ohio, Province V



In addition to serving on a diocesan board of examining chaplains, volunteering as an instructor in an initiative for locally formed clergy, and giving frequent classes and presentations, I am an avid reader of theology, biblical studies, and (especially) church history. I remain current on the scholarship in these fields both for my own benefit and for the benefit of the people I serve. I strongly believe that we need clergy who can serve as the “frontline theologians” in parishes. I will bring to the board a commitment to effectively communicating the Faith of the Church in its all its complexity in clear, understandable language to parishioners who are often much more capable of appreciating these ideas than we give them credit for. I have maintained high expectations for my own students, young and old, in communicating knowledge, in thinking critically, and in making effective arguments. I will bring these high but realistic expectations to both preparing and grading exams.

The Rt. Rev. Dr. DeDe Duncan-Probe

Bishop

Liverpool, New York

Diocese of Central New York, Province II



I have a sincere desire to serve on The Board of Examining Chaplains because of my background in education and interest in the formation process. I bring significant experience: (a) I served as an Adjunct Faculty member at The Virginia Theological Seminary for three years; (b) prior to ordained ministry I worked as a professional educator and regularly designed and administered tests designed to assess proficiency and to aid in student formation; (c) I Have served as a supervising priest for seminarians and postulants; (d) I am actively engaged in developing a more flexible and effective method of formation on the diocesan level that is faithful, inclusive, and adaptive. In regard to my education, I am a life-long learner holding a Bachelor of Science Degree in Education, a Master of Arts Degree in Psychology, a Masters of Divinity degree, and a Ph.D. in Theology.

Ms. Rachel Erdman

Lay

Owings Mills, Maryland

Saint Thomas Episcopal Church

Diocese of Maryland, Province III



I believe my background in systematic theology and my role as an active member of the laity would enrich the General Board of Examining Chaplains [GBEC] in its mission to create and evaluate an ordination exam that reflects the needs of the church. I have a Master's degree in Theology from Sewanee's School of Theology with a concentration in systematic theology. My research areas and published articles are on Atonement and God's Providence, two (2) subjects that have sometimes created controversy and confusion within the church. For the last few years I have done work that would prepare me for the duties of a GBEC member—writing book reviews for the Sewanee Theological Review; editing and commenting on manuscripts for Church Publishing Incorporated; teaching church and non-credit courses on New Testament studies, and continuing my own theological writing.

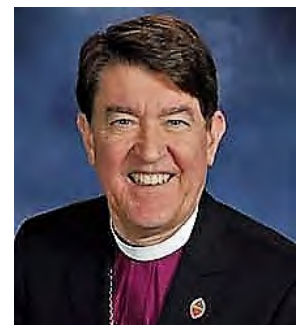
The Rt. Rev. R. William Franklin

Bishop

Tonawanda, New York

Diocese of Western New York

Diocese of Western New York, Province II



I have served for the last six (6) years as a bishop member of the General Board of Examining Chaplains. I chaired the Church History reading team and worked to reform and improve the General Ordination Exam. In addition to reading and marking the Church History exams on the GOE, as a bishop I also was a second reader of exams judged to be non-proficient. I would like to use these previous six (6) years to prepare me for another six (6) years on the Board. In addition, my role as a diocesan bishop has given me the background of being actively engaged in the formation of clergy for their ordained ministry through my work with the COM and as a mentor to newly ordained clergy. I am further prepared for this role through my previous experience as Dean and President of the Berkeley Divinity School at Yale and as Associate Dean of the General Theological Seminary in New York City.

The Rev. Miranda Hassett

Priest

Madison, Wisconsin

Saint Dunstan's Episcopal Church

Diocese of Milwaukee, Province V



I would like to serve on the General Board of Examining Chaplains [GBEC] because I believe the work of the General Ordination Exam [GOE] mirrors the work of parish ministry: the translation of the received, abstract, and general into the emergent, concrete, and particular. I offer my training as an anthropologist, including a broad comprehension of human culture, identity, and power; my studies of the Anglican Communion and Episcopal Church, described in my book *Anglican Communion in Crisis* (2008); and eight years of pastoral experience, including six as rector of Saint Dunstan's in Madison, Wisconsin. I served on the Commission on Ministry in New Hampshire and currently serve on the Commission on Mission and Development and Board of Examining Chaplains of the Diocese of Milwaukee. I have studied and taught about racism and bias, and bring expertise in American religion, patterns of institutional change, and missional theology. I have experience with evaluation, and I collaborate well in person or online. I would be pleased to serve the Church in this way.

The Rev. Rosalind C. Hughes

Priest

Bay Village, Ohio

Church of the Epiphany

Diocese of Ohio, Province V



I am honored to stand for election to the Board of Examining Chaplains. I hold an MA in Theology from Oxford University and an M.Div. from Bexley Hall, and I believe that my academic grounding in the required canonical areas is solid. What moves me, though, is the practical and pastoral application of this knowledge. The formation of faithful ministers of the gospel has been a gift that I have enjoyed and which I love to share with others. As a friend, colleague, and most recently as Chair of our Diocesan Board of Examining Chaplains [GBEC], I have advised General Ordination Exam [GOE] candidates to answer the examinations prayerfully and imaginatively, projecting themselves into their future as a priest in Christ's church. It is this combination of academic foundation with a modicum of pastoral experience and imagination that I think qualifies me to be of use in this ministry, both in crafting questions and interpreting answers; always and only with God's help.

The Rev. Dr. Calvin Lane

Priest

Centerville, Ohio

Saint George's Episcopal Church

Diocese of Southern Ohio, Province V



With experience leading two (2) parishes and as a seminary instructor, I hope to raise up leaders who can witness to reconciliation in Jesus. At the invitation of Bishop Thomas Breidenthal, I co-chair our diocesan Liturgy Commission and serve on a task force for diocesan learning. In 2017, we are welcoming Bishop Neil Alexander of Sewanee and Ellen Johnston of Virginia Seminary to think with us about the Exodus narrative at Easter as part of our diocesan-wide program on God's liberation. I hold a Ph.D. in Religious Studies from the University of Iowa. I have one published monograph on the English reformation and a forthcoming book on the relationship between change and spirituality. I was awarded a research grant from the Historical Society of the Episcopal Church in 2009 and elected a Fellow of the Royal Historical Society in 2013. Since 2011, I have served as Affiliate Professor of Church History at Nashotah House, principally teaching distance learners in unique circumstances.

The Rev. Milquella Rosanna Mendoza-Marmolejos

Priest

San Pedro De Macoris, Dominican Republic

Parish Help of Saint Stephen

Diocese of the Dominican Republic, Province IX



I am passionate about Theology Education and from an early age I discovered my calling and vocation to the ordained ministry. I have been a leader of the Christian Formation of the Diocese for more than ten (10) years. I have directed the Theological Training of the Clergy. I have been Chaplain of Canon Exams in the area of the Holy Scriptures for candidates to the Ordained Ministry and currently I am part of the Teaching body of the Center of Theology Studies of the Diocese, giving classes of Constitution and Canons. My areas of interest are the Holy Scriptures; the Christina Liturgy and Worship; ministerial practice and the Constitution and Canons. I am a professor of Constitution and Canons to the seminarians in their fourth year of theological training. I present my abilities, knowledge and skills in writing and evaluation of materials. I work in a team and my training is in Computer Systems Engineering.

Mr. Gregory Robbins

Lay

Denver, Colorado

Saint John's Episcopal Cathedral

Diocese of Colorado, Province VI



I have served on the faculty of the Department of Religious Studies at the University of Denver for twenty-nine (29) years. I am an historian of Christianity specializing in the history of biblical interpretation. Early Christian readings of Genesis, including those of the Venerable Bede, church historian, exegete and homilist, intrigue me. I have directed the Anglican Studies Program at the Iliff School of Theology since 2003. Of the courses I teach in the Program my favorite is, "The Bible in the Life of the Church," reflecting my keen interest in Anglican approaches to scripture. As Canon Theologian for the Diocese of Colorado, and an active participant on its BOEC (15 years), to be elected to the General Board of Examining Chaplains [GBEC] would allow me to serve the larger church as it seeks to provide an adequate and fair diagnostic for Holy Orders candidates and of their educational preparedness; preparedness that should include not only book knowledge of the canonical areas, but theological insight and pastoral sensitivity.

The Rev. Dr. Ian Rock

Priest

Tortola, British Virgin Islands

Saint George's Episcopal Church

Diocese of the British Virgin Islands, Province II



My competencies outside of having a Ph.D. in biblical studies in Pauline theology and lecturing in the same in an Anglican Seminary, include work as an auditor and accountant, management in business entities dealing with loyalty rewards, information technology, food manufacturing, agricultural management, as well as having served on Diocesan committees and on non-profit Boards.

Ms. Janet Roth

Lay
 Aloha, Oregon
 Saint Bartholomew's Episcopal Church
 Diocese of Oregon, Province, VIII



I have read General Ordination Exams for over thirty (30) years and have served one (1) term on the General Board of Examining Chaplains [GBEC]. In that time, there have been sweeping changes from handwritten exams to an almost paperless process. In the last six (6) years the GBEC has worked to write increasingly clear exams that call forth knowledge and skills that will be used by new clergy, to increase consistency in the scoring, and to provide the bishops with a reliable assessment tool. I would like to continue be part of the process. The gifts which I bring to the GBEC are a passion for this important work, a view of how far the GOEs have come and a vision of where the process might be improved. I bring energy, enthusiasm, the ability to think creatively and to work collaboratively, flexibility, patience, and good humor. I have held a widely varied range of lay ministries and leadership roles. I have served on the diocesan Commission on Ministry and for a significant time in the past helped write, administer, and read diocesan diaconal exams.

The Rev. Dr. Eileen Shanley-Roberts

Priest
 Waukegan, Illinois
 Christ Episcopal Church
 Diocese of Chicago, Province V



Prior to ordination, I was an academic. I completed coursework for a Ph.D. in Medieval Studies and taught theology and church history. I also served as a campus minister. As an ordained person I have learned the importance of being able to translate our rich scholarly heritage to something relevant and applicable to modern daily life. I have had the privilege of working with several people preparing for ordination. One struggled to pass her General Ordination Exam [GOE]. Walking with her and assisting with remediation was very enlightening. I also helped a Latino priest prepare for reception of his orders. His formation in the Roman Catholic Church was phenomenal. We spent our time examining the differences between the traditions and discussing why they existed. As an examining chaplain, I hope to use my skills and passion for sharing our heritage to ensure that those ordained have not only an academic understanding of the canonical areas but also the ability to apply that information in real world situations.

The Rev. Dr. Kara Slade

Priest
 Durham, North Carolina
 Anglican Episcopal House of Studies
 Duke University School of Divinity
 Diocese of North Carolina, Province IV



I have teaching experience and doctoral-level education in two (2) canonical areas (systematic theology and ethics), and I work with students in formation for ministry in two (2) very different environments. One is an Anglican studies program in a university divinity school with a young and high-achieving student body, and the other is a hybrid diocesan formation program that serves bi-vocational students from diverse backgrounds. By context and convictions, I have often served as a ‘bridge’ between diverse groups within the Episcopal Church and in the broader Anglican Communion. I hope to bring to the General Board of Examining Chaplains my commitment to forming clergy who can give a clear, creedally orthodox, and thoughtful account of the hope that is in us, proclaiming the good news of Christ’s saving work and witnessing to the Triune God’s liberating power in the world.

The Rev. Remington Slone

Priest
 Ponte Vedra Beach, Florida
 Christ Episcopal Church
 Diocese of Florida, Province IV



Though graduating with honors in seminary (GTS, '11), I would not have counted myself a great seminarian. I was being educated well, but not formed well in the craft of ordained ministry—a distinction I did not make until serving as priest and examining chaplain in the Diocese of Georgia. There, I began to see that postulants are better evaluated as apprentices of a craft than as students of theology. I have continued as a diocesan examining chaplain in the Diocese of Florida, where I have served since 2013. In both dioceses, my colleagues and I have worked to create evaluations which stress formation over education. I have also been serving Christ Church in Ponte Vedra Beach, FL, where I was called to shape the theological training of our parishioners. There, I have applied these same principles in order to help our disciples hone the craft of practicing their faith. I would be delighted to work with the General Board of Examining Chaplains [GBEC] on building great evaluations for the practitioners of ordained ministry.

The Rev. Mark Story

Priest

Edmond, Oklahoma

Saint Mary's Episcopal Church

Diocese of Oklahoma, Province VII



I have served our Lord and our church as a General Ordination Exam [GOE] reader for seventeen (17) years. In 2015 and 2016, I was invited to serve as an alternate member of the Holy Scripture Team. This allowed me to participate in the formation of the questions that were developed for those two (2) years. I am familiar with the General Board of Examining C's canonical mandate, with its desire to remain mission relevant, and with the modifications that have been applied to the exam and to the process of evaluation over the years. By nature, I am imaginative and flexible. I am able to see broad perspective in a situation or in a system. This ability makes me sensitive to the needs of the various stakeholders that are brought together by the GOE.

Mr. Benjamin D. Utter, Ph.D.

Lay

Little Rock, Arkansas

Trinity Episcopal Church

Diocese of Arkansas, Province VII



I am a professor of literature at Ouachita Baptist University in Arkansas. The title of my recently-completed doctoral dissertation, "Sin, Sanctity, and the Heroics of Devotion in Late Medieval English Literature," may give some sense of my scholarly interests. If it doesn't (as my wife assures me it does not), I should clarify that I am fascinated by the relationship between theology, ecclesiastical history, and literature. If elected to the General Board of Examining Chaplains [GBEC], I would look forward to using—and to the opportunity to expand!—my knowledge in these areas, as well as my pedagogical experience, to assist in ascertaining candidates' proficiency in one or more of the first three (3) Canonical Areas, concerning Scriptural knowledge, church history, and theology.

The Rev. Anne Vouga

Priest

Louisville, Kentucky

Associate Priest, Saint Andrew's Episcopal Church
Diocese of Kentucky, Province IV



From my college days as a religion major at Sewanee, to my years spent as part of seminary communities in Europe, to a return to Sewanee as a STM student last year, I have continued to read and reflect theologically, gathering appreciation for a broad range of theological expression. I have concrete experience in student evaluation and in designing assessments for biblical and theological learning. I express myself well in writing and am curious about the world around me. I especially enjoy motivating students to do their best work. As a parish priest, I know firsthand the challenge of blending academic learning with the realities of parish life and with the formation of priestly identity. As a former Commission on Ministry member, I value prayerful and communal discernment. In groups, I often take the role of organizer and mediator. If elected, I would join in this work earnestly, creatively, and prayerfully, sharing in discernment with others in order to serve Christ and the Church.

The Rt. Rev. Pierre Whalon

Bishop

Paris, France

Convocation of Episcopal Churches in Europe, Province II



As a former member of the House of Bishops Theology Committee, and presently chair of its Ecclesiology Committee, I have had to keep current with theological education, as well as developments in my field of systematic theology. Furthermore, the quality of people ordained in Europe during my episcopate has been widely noted, proof that our European Institute of Christian Studies that I developed does form people for real ministry in today's world.

The Rev. Steve White

Priest

New Berlin, New York

Saint Andrew's Episcopal Church

Diocese of Central New York, Province II



I am practiced in liturgy, teaching Old and New Testament (especially old), and Church History. Also, I am a pretty fair editor and writer (though perhaps not the best speller). I hope to bring these experiences to bear in helping future generations of Christians to explore their callings and continue their discernment of God's will in their lives.

DISCIPLINARY BOARD FOR BISHOPS

POSITION DESCRIPTION

From Canon IV.17.3: "The Disciplinary Board for Bishops is hereby established as a court of the Church to have original jurisdiction over matters of discipline of Bishops, to hear Bishops' appeals from imposition of restriction on ministry or placement on Administrative Leave and to determine venue issues as provided in Canon IV.19.5. The Disciplinary Board for Bishops shall 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 every three years, with the first expiration occurring at the end of the year 2012."

At this convention, the House of Deputies will elect two (2) clergy and two (2) lay members.

The House of Bishops will elect five (5) Bishops for a full six (6) year term and one (1) Bishop to fulfill a partial three (3) year term.

The House of Bishops are to elect five (5) Bishops for a full six-year term, and one (1) to fulfill a partial three-year term.

COMPETENCIES AND QUALITIES

Members of the Disciplinary Board for Bishops should be well-versed in the Canons; should understand the goals and processes of Title IV, should embrace a process that includes reconciliation as well as

justice; and should be able to articulate that goal in a way that does not deny or diminish the hurt of those who are feeling wronged. Compassion, dedication to finding solutions or resolutions that uphold the Canons in a manner that serves the overarching goal of reconciliation, and clarity about acceptable or unacceptable behavior are all essential qualities for board members. Analytical thinking and the ability to balance the letter and spirit of the law are equally essential. It is vital that incumbents have computer literacy and internet access.

DUTIES OF THIS OFFICE

Members attend one (1) two-day, face-to-face meeting at the beginning of the triennium; all other work is done via conference call.

The Reference Panel is staffed by the Intake Officer, the President of the Disciplinary Board for Bishops and the Presiding Bishop; this Panel handles the majority of the work. Members of the Disciplinary Board for Bishops may be appointed to the Conference Panel or the Hearing Panel.

Other information: The Disciplinary Board for Bishops' work includes significant paperwork that must be digested or processed.

NOMINEES FOR THE DISCIPLINARY BOARD FOR BISHOPS

Mr. Joseph Alarid

Lay
Albuquerque, New Mexico
Saint Michael and All Angels Episcopal Church
Diocese of Rio Grande, Province VII



My entire professional life has been devoted to justice and the law and I believe I am prepared to assume this position by both my education at Georgetown Law School and my experience as a Judge and service on the Disciplinary Board of my Diocese. As a trial and appellate judge I have been able to observe and influence the application and impact of the law on people. I have learned that to achieve justice requires more than just the mechanical application of the law, common sense, compassion and a commitment to reconciliation are also necessary. I believe that this knowledge coupled with the ability to hear as well as listen and understand not only the law but all the relevant facts in each situation would serve me well in this position. Actual service on the Board over the last six (6) years provides experience that can be obtained nowhere else. If I am elected, it would be an honor to serve the wider Church.

Mr. Stephen Alpern

Lay

Columbia, Maryland

Christ Episcopal Church

Diocese of Maryland, Province III



I was confirmed into the Episcopal Church as a student at Kent School from which I graduated in 1965. I received my A.B. degree from Georgetown University in 1968 and my J.D. degree from Columbia University in 1971. I was admitted to the D.C. bar in 1971. I had a twenty-nine (29) year career in the federal government specializing in labor and employment law. I served in senior executive level legal positions during twenty-two (22) of those years. I am currently self-employed as a labor arbitrator. I am on the roster of the American Arbitration Association and the Federal Mediation and Conciliation Service, as well as serving as a permanent arbitrator under several collective bargaining agreements. I have heard cases throughout the United States and in Canada. I am an active member of my parish having served as both a Senior Warden and Junior Warden. I am currently a member of the vestry, co-chair of the Discernment Committee searching for a new Rector and Chair of the Personnel Committee. Since 2008, I have been elected by the Diocesan Convention for consecutive three (3) year terms to the Maryland Diocesan Disciplinary Board and its predecessor, the Ecclesiastical Court. Each year during that period, with the exception of 2016-2017; my colleagues have elected me as Presiding Judge/President of the Court/Board. Thank you for your consideration.

The Rt. Rev. Mark Allen Bourlakas

Bishop

Roanoke, Virginia

The Episcopal Diocese of Southwestern Virginia

Diocese of Southwestern Virginia, Province III



While sometimes lengthy and challenging, I believe that the process and opportunities for discernment provided in our disciplinary canons provide the necessary boundaries for our parishes and institutions to be safe and life-giving for all of the people of God and those they serve. This has been my experience whenever I have had to guide and be involved with clergy and congregations that are seeking reconciliation in the midst of challenging events in their common life. I would be honored to serve the wider Church on the Disciplinary Board for Bishops.

The Rt. Rev. Jennifer Brooke-Davidson

Bishop Suffragen

San Antonio, Texas

The Episcopal Diocese of West Texas

Diocese of West Texas, Province VII



I am skilled at legal interpretation and in the professional mindset needed to navigate ethical issues with complex emotional and political ramifications. Conversely, I bring pastoral training and sensitivity to discussions that can become entangled in legalities and heated in tone. I would hope to serve in ways that uphold truth, transparency, integrity, grace, and reconciliation.

The Rev. Paul Colbert

Priest

Grass Valley, California

Holy Trinity Episcopal Church

Diocese of San Joaquin, Province VIII



I have served on the Joint Disciplinary Board covering the Dioceses of California, El Camino Real, Northern California, and San Joaquin for six (6) years. Two (2) of those years were as president. I have witnessed the possibilities for using the more pastoral approach which leads to conciliation and understanding, when those options are sought. Some of the matters before the Bishop's Disciplinary Board can be approached in the same manner. Having been serving in a diocese where no pastoral considerations were made for many years, I see the devastating effects that wound people and interfere with the gospel call to abundant life.

The Rev. David Fisher

Priest

Naperville, Illinois

Trinity Episcopal Church

Diocese of Chicago, Province V



I have served on the Disciplinary Board of the Diocese of Chicago for three (3) terms, and am currently President of the Board. I was appointed by Bishop Lee for two (2) reasons: first, experience in Interim or Transitional ministry situations in which a rector or priest in charge had been suspended for malfeasance. This provided a basis for understanding the dynamics of parish conflict and of the care needed to deal with conflicting emotions and perceptions. Second, in my academic work, I had taught philosophy of law and had also been involved in the “Person, Culture and Religion” group of the American Academy of Religion (a group interested in questions of religion, personality and various psychodynamic orientations). Experience on the Board and its predecessor body, the ecclesiastical court has given me opportunity to reflect on the aims of reconciliation, justice and closure. Wounds to persons, congregations and a diocese often leave scars that resist closure, serving as a focus for resentment, suspicions, anger and so it is essential to move forward in investigation with attention to immediate needs of all person involved and to the long-term interests of the church as an institution.

Mr. William Fleener

Lay

Grand Ledge, Michigan

Saint David’s Episcopal Church

Diocese of Western Michigan, Province V



I have been a chancellor for over twenty (20) years and have great familiarity with the Title IV process at every level. I currently serve on the Disciplinary Board and was one of the first lay people elected to serve on that board. I am a lawyer by training and believe that I have the knowledge, competency, and temperament to continue to serve on the Board.

The Rt. Rev. Wendell N. Gibbs, Jr.

Bishop

Detroit, Michigan

The Episcopal Diocese of Detroit

Diocese of Detroit, Province V



Bishop diocesan working with Title IV for seventeen (17) years through is varied changes. Currently a member of the Standing Commission on Structure, Governance, Constitution and Canons. Former member of the Presiding Bishop's Council of Advice. Former President of Province V. All of these leadership positions have prepared me to see the big picture and understand the importance of accountability in the Church. I expect my position on the Disciplinary Board for Bishops would utilize all of the skills learned over the years.

Mr. Thomas (Tom) Hahn

Lay

Arlington, Virginia

Christ Episcopal Church

Diocese of Virginia, Province III



If elected I'd strive to effectively participate in just, timely fact finding, administration of the Canons, and promotion of justice with "reconciliation among all involved or affected." Canon IV.1. I've used and matured relevant competencies and skills for Board service through: (*Disciplinary/Judicial/Investigatory*) – Service by appointment as an advisor for a complainant in a diocesan disciplinary proceeding; appointment and service as a federal Administrative Judge; appointment as a U. S. House of Representatives Counsel with national security clearances, which included counseling members conducting investigations; an active member of the Virginia Bar that requires annual ethics education: (*Ordained Ministry Discernment*) – Currently co-chair of both Commission on Ministry and Spiritual Discernment Committee: (*Parish/Church Experience*) –Multiple ministries including EfM graduate/current co-facilitator, and Kanuga Board of Visitors.

The Rt. Rev. Dena A. Harrison

Bishop Suffragan

Austin, Texas

The Episcopal Diocese of Texas

Diocese of Texas, Province VII



For seventeen (17) years I have been engaged with Title IV processes, and I have served a term on the Disciplinary Board for Bishops. While this work is always difficult and painful, it is necessary for the health of our church. It is also necessary to have qualified people doing this work to assure that due process is afforded to all involved. This is one of the ways our church makes justice and offers compassion to all, and I am dedicated to those principles.

The Rt. Rev. A. Robert Hirschfeld

Bishop

Concord, New Hampshire

The Episcopal Church of New Hampshire

Diocese of New Hampshire, Province I



If asked to serve on a committee charged with the discipline of a fellow bishop, I would need to rely on my life experience of prayer to help me listen and come to a discernment of what is true, what is just, what is compassionate, and, ultimately, what will further the health and holiness of the Body of Christ. Work on this committee will require the capacity to be grounded in Christ in the midst of conflict. I tend to ask of myself and others, "How is the Holy Spirit asking us to grow more fully into the image of Christ in this situation?"

The Rt. Rev. Herman (Holly) Hollerith, IV

Bishop

Williamsburg, Virginia

The Episcopal Diocese of Southern Virginia

Diocese of Southern Virginia, Province III



After serving for seven (7) years on the Disciplinary Board for Bishops in various capacities; I have a fairly extensive -and perhaps unique - understanding of the Title IV process for bishops - including its strengths and its limitations. Most importantly, I have experienced how the process can bring about justice, reconciliation and healing for the Church. It would be an honor to continue to serve our Lord and the wider community in this manner and share with others in ensuring that The Episcopal Church remains whole and healthy.

The Rev. Mark Andrew Jones, BSG

Priest

Deerfield Beach, Florida

Saint Nicholas Episcopal Church

Diocese of Southeast Florida, Province, IV



As past president of the Disciplinary Board for the Diocese of Southeast Florida and a current member of the Constitution and Canons Committee (as well as the diocesan Executive Board), I have a thorough knowledge of Canon IV. Moreover, as a former vice president of human resources in the private sector, and as an employment attorney (licensed in Florida & Illinois), I have the analytical skills to assess what is and is not acceptable behavior. While I have trial experience (e.g., discrimination, sexual and racial harassment, and financial improprieties), I am also certified by the Florida State Supreme Court as an Appellate, County, and Family Mediator. As such, I can balance interests supported by the letter as well as by the spirit of the law, with pastoral compassion for those feeling wronged. Given my broad background, which includes an understanding of the ravages that can result from emotion-laden litigation, I favor processes that strive for reconciliation as well as justice.

The Rt. Rev. Chilton R. Knudsen, D.D.

Bishop

Baltimore, Maryland

The Episcopal Diocese of Maryland

Diocese of Maryland, Province III



I am a fair person with a sensitivity to issues of justice. I have experience as a diocesan bishop, interim bishop and assistant bishop, and have served as a consultant and trainer on Title IV matters throughout my ministry. I am able to keep confidences and observe careful boundaries and am alert to conflicts of interest. I listen well and have good recall on information taken in by listening or by reading. I work well on a team, finding areas of complementarity and using good team behavior to facilitate the process. I embrace the deep truth that Jesus reveals God's mercy and God's justice and enable a balanced view of disciplinary matters.

Ms. Melissa Perrin

Lay

Evanston, Illinois

Diocese of Chicago, Province V



I am a licensed Clinical Psychologist and have served in my field for over thirty (30) years. My particular focus is personality disorders and addictions. I have served several bishops and diocese in Title IV processes: assessment, teaching Title IV procedures, identifying behaviors to manage and how to advocate for self-care. My work in Title IV includes embracing the experience of both the wounded and the wounding individuals, seeing as clearly as possible what went into the event; then seeing a way to move forward into healing and into reconciliation. Seeing a path to reconciliation requires understanding, adaptability and clarity into each situation. This work requires us to be nimble. Understanding what led someone into harming another does not negate the power of the wounding. When we see each other clearly, we can facilitate amends that keep us in relationship with each other when we disappoint each other.

The Rev. Alistair So

Priest

Annapolis, Maryland

Diocese of Maryland, Province III



During my years of service on the Clergy Disciplinary Board in the Diocese of Maryland, I have become very familiar with Title IV processes and the Canons and Constitution of The Episcopal Church through direct experience in dealing with specific cases. In addition, I always strive to use my impartial empathy to balance reconciliation and justice in disciplinary matters, all the while upholding the Canons and honoring those who are feeling wronged. My former training as a scientist before ordination also helps me to use analytical thinking to gather data by carefully listening to the various parties and by meticulously studying the related paperwork. Moreover, my pastoral training and years of ministry as a parish rector help me to value and maintain confidentiality, which is crucial in matters related to Title IV. I believe that my competencies and skills as demonstrated by my experiences and training will be assets to the Disciplinary Board for Bishops.

The Rev. Irene Tanabe

Priest

Honolulu, Hawaii

Epiphany Episcopal Church

Diocese of Hawaii, Province VIII



Before ordination, I practiced law in the State of Washington. For over a decade, I was a public defender, representing indigent clients in the trial courts and in the appellate courts. Thereafter, I served two (2) terms (6 years) as Judge Pro Tem in the City of Seattle. As a lawyer, I am comfortable reading and applying the provisions and standards in our Constitutions and Canons. I also believe my experiences as a defense attorney gives me unique insight as to the individual rights at stake in a disciplinary proceeding. Further, my experience as a judge and finder of fact, trained me to focus on the issues and discerning witness credibility. Finally, as a follower of Jesus Christ, who gave us the standard of love, I will use my legal skills and my pastoral skills to serve the individuals who find themselves before the disciplinary board.

The Rt. Rev. Brian J. Thom

Bishop

Boise, Idaho

Diocese of Idaho, Province VIII



Through personal family experience and additional study, I have a good working knowledge of addiction and dysfunctional family dynamics. In the 90's, I participated in a Title IV action under the previous revisions. As a priest and bishop, I have had first-hand experience with compromised parish and diocesan systems. With my experience in the Church and a fair knowledge of our Constitution and Canons, I would be able to pastorally, yet discernfully, participate in Disciplinary proceedings.

The Rt. Rev. Geralyn Wolf

Bishop

New York, New York

The Episcopal Diocese of Long Island

Diocese of Long Island, Province II



During my almost seventeen (17) years as the Bishop of Rhode Island, I dealt with over twenty (20) disciplinary cases. These included sexual misconduct, inappropriate use of funds, and a high profile case of a priest who became a Muslim. I handled each case with respect for the cleric, the victim, the parish community, and the media as necessary. In each case I exercised utmost confidentiality and pastoral care for all involved. One cleric said, "You're not nice, but you're fair." I believe that the trust invested in our Bishops calls forth exemplary behavior. I'm also sensitive to the frailty of all human beings, and seek to both hold people responsible for their actions, while helping them to seek spiritual and psychological health. Restoration, in my opinion, includes forgiveness in Christ, but not necessarily a return to episcopal responsibilities. Each case must be addressed within the boundaries of the Canons of the Church, and with pastoral leadership of Jesus Christ.

THE EXECUTIVE COUNCIL

TERM OF OFFICE

The term office for the Executive Council is six (6) years.

NUMBER TO BE ELECTED: Six (6) lay persons, two (2) presbyters or deacons and two (2) bishops.

POSITION DESCRIPTION

Members carry out the program and policies adopted by the General Convention and have charge of the coordination, development and implementation of the ministry and mission of the Church. The Executive Council is required to manage the budget of the Church, to submit to General Convention a budget for the next triennium, and to make annual reports to the Church of receipts and disbursements and a statement of all trust funds and properties. Members also serve as the Board of Directors of the Domestic and Foreign Missionary Society. The Council does its work within five (5) standing committees: Local Ministry and Mission, Advocacy and Networking for Mission, World Mission, Finances for Mission and Governance and Ministration for Mission.

QUALITIES AND COMPETENCIES

In addition to attendance and participation in Executive Council meetings, members are often appointed to task forces and special working groups that function between Council meetings. All nominees must have a commitment to this ministry and the time to participate fully. Council members need a deep commitment to God's mission in the Church and world, strong faith, openness to new ideas, flexibility, the ability to communicate in small and large groups, the capacity to engage with staff members from the Episcopal Church Center and a broad perspective of the Church on a local and global scale. Specific skills and gifts are desired in the areas of: understanding of the workings of the Anglican Communion and The Episcopal Church, finances and budget management, organizational development, proven advocacy skills, good communication abilities, and the planning implementation and completion of assignments. It is helpful to have familiarity with conference-call technology such as Adobe Connect. It is vital that applicants have computer literacy and internet access.

DUTIES OF THIS OFFICE

Number of meetings per year: Three (3), February, June and October.

ADDITIONAL INFORMATION

Standing Committees and Task Forces of the Council may meet either by teleconference or in person for two (2) or three (3) days excluding additional travel time in the interim between Council's regular meetings. For additional information, see Canon I.4. Appointments may be made to some Interim Bodies as liaisons.

BISHOP NOMINEES TO THE EXECUTIVE COUNCIL

There are two (2) available positions, for six (6) year terms. The House of Bishops elects these members; the House of Deputies confirms the election.

LAY PERSON NOMINEES TO THE EXECUTIVE COUNCIL

There are six (6) available positions, for six (6) year terms. The House of Deputies elects these members; the House of Bishops confirms the election.

CLERGY NOMINEES TO THE EXECUTIVE COUNCIL

There are two (2) available positions, for six (6) year terms. The House of Deputies elects these members; the House of Bishops confirms the election.

NOMINEES FOR THE EXECUTIVE COUNCIL

The Rev. Devon Anderson

Priest

Minneapolis, Minnesota

Trinity Excelsior Episcopal Church

Diocese of Minnesota, Province VI



I am, first and foremost, a parish priest who, for twenty (20) years, has grounded my worship, discipleship and ministry alongside God’s people in the pews. I serve a politically diverse parish that boasts three (3) decades of refugee settlement, a partnership with the White Earth Nation, and a commitment to anti-racism and cultural reconciliation. As Director of Episcopalians for Global Reconciliation, I led grant-funded organizing projects that launched parish-based initiatives to eradicate extreme global poverty. My TEC ministry began on the earliest Episcopal Youth Event design team and grew into service on Diocesan Councils & Standing Committees, three (3) standing commissions, the PB Nominating Committee, and the PHoD's Council of Advice. I've cultivated a web of relationships across the church; learned to guide innovative proposals through church structures; and trained Episcopalians to organize, strategize, build teams and capacity. Through it all, I've deepened my unapologetic love for Jesus.

Dr. Liza Anderson

Lay

Cambridge, Massachusetts

The Church of the Advent

Diocese of Massachusetts, Province I



I am a seminary professor who has taught church history and ascetical theology at Yale Divinity School, Claremont School of Theology, and Episcopal Divinity School. I received my PhD from Yale in 2016, and have been an active member of the Episcopal Church since I was baptized as a college student. I served a partial term on the Executive Council from 2012-2015, and have also served on the Standing Commission on Liturgy and Music and as a deputy to General Convention. I am active nationally and internationally in ecumenical and interfaith dialogue, and bring a strong international and multicultural perspective to my work, having lived and traveled in more than one hundred (100) countries and having studied seventeen (17) foreign languages. I strive to let the diverse backgrounds and perspectives of my students inform my work in the wider church, and also for my work to enrich their experiences in the classroom, so that those training for lay and ordained ministry feel more closely connected to our governance.

The Rev. Canon Lee Alison Crawford

Priest

Killington, Vermont

Church of our Saviour (Episcopal)

Diocese of Vermont, Province I



A parish priest since 1994, I represent the voice of the small rural congregation with all its riches. As chair of the Diocesan Commission on Ministry and President of the Standing Committee, I am privileged to work with people from my diocese as we seek creative and innovative ways to ensure pastoral and sacramental presence in small congregations, while fostering and supporting lay leadership. My ministerial context affords me intimate connection with the land: 172 acres with riverbanks, fields and woodlands. I bring a passion about stewardship of the earth, urgently needed in this age of threats to the environment. I celebrate over twenty (20) years of relationship with the international church, particularly with the Episcopal Anglican Church of El Salvador, for whom I serve as Canon Missioner. I am trilingual in English, French and Spanish, an eight (8) time deputy and former member of Executive Council. These varied ministries and passions will serve me well as member of Executive Council.

Ms. Alice Freeman

Lay

Kenly, North Carolina

Saint Mark's Episcopal Church

Diocese of North Carolina, Province IV



Organizational - I coordinated and lead cultural exchanges to foreign countries - an exercise in organization, sensitivity and diplomacy. Administrative - As assistant city manager I was responsible for budget, program and personnel management. Skills needed in all organizations. Structure - As a four (4) time deputy to General Convention, my insight into overall structure has enabled me to help others understand the relationship of The Church and local congregations. This is building trust. Mission - I am keenly aware of the overt and sometimes disguised subtleties and complexities of racial and ethnic divisions. In all that I do, I seek inclusion of all to be at the table. My passion is small and struggling churches and missions - not just to survive, but to embrace new and collaborative ideas and ways of being "church". Perhaps my greatest asset is my love of God, and my hope for and belief in The Episcopal Church. To both, I offer my commitment, as I pray for God's grace.

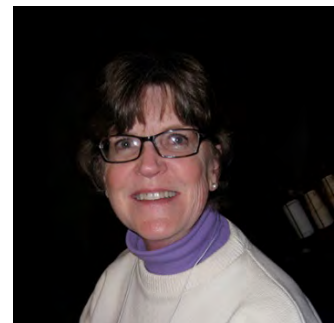
Ms. Pauline (Polly) Getz

Lay

Poway, California

Saint Bartholomew's Episcopal Church

Diocese of San Diego, Province VIII



I currently serve on the Executive Council, service to which I am fully committed. I am a corporate attorney, so I fully understand the duties and responsibilities of Directors. I am quite comfortable navigating financial reports. I have a heart for outreach ministry, and advocate for the rights of all people. I work to assist the Church in returning to a healthy culture of open communication and mutual respect. I persist in asking questions, engaging in respectful dialogue, and offering guidance from my experience in the counsels of the Church at every level, including TEC (Standing Commissions, Parliamentarian, seven (7) time Deputy). My work as Chair of the Standing Commission on Structure, Governance, Constitution & Canons has been rewarding and effective. It has also complemented my work on the Executive Council Joint Standing Committee on Governance and Administration for Mission. These assignments call on the best of me to bring my skills to the table for the benefit of the whole Church.

The Rt. Rev. Scott B. Hayashi

Bishop

Salt Lake City, Utah

The Episcopal Diocese of Utah

Diocese of Utah, Province VIII



My experience of having served as a vicar of two (2) small yoked congregations in a rural setting, rector in an urban environment and rector in a suburban location has given me a broad understanding of the challenges and joys that we face as we proclaim the gospel in a swiftly changing world. As the former Canon to the Ordinary in Chicago and as the Bishop of the Diocese of Utah; I have the experience of having served in leadership positions in a large and a small diocese. I have a deep understanding that there is no one course of action or strategy that fits all situations. I have worked extensively in building relationships between different religious traditions, and bringing people together to work for positive change in the areas of Immigration, Gun Violence, Equality for LGBTQ persons, Racism, Medicaid Expansion and Climate Change. As the host bishop for the 78th General Convention [GC] I helped lead the successful effort of holding GC in one of the smallest dioceses of our Church.

The Rt. Rev. Anne Elliott Hodges-Copple

Bishop Suffragan

Greensboro, North Carolina

The Episcopal Diocese of North Carolina

Diocese of North Carolina, Province IV



A lifelong Episcopalian I have belonged to churches in Dallas, Boston, Berkeley and Chapel Hill. As a bishop I visit one hundred and twenty (120) churches: tiny hamlets to burgeoning cities and navigate theological, political, and gastro-intestinal diversity joyfully. I have guided communities experiencing anxiety and/or decline into fresh vision for mission and engagement. As a bishop I have assisted in the start of new ministries with young adults, refugees, immigrants, and working class neighbors, endeavors supported by ecumenical and interfaith partners. I have helped design and implement evangelism and racial reconciliation strategies. Our diocese has completed an audit of our investment holdings in fossil fuel industries and begun work toward a revised social responsibility investment policy. I am committed to careful study of the issues that will be before Executive Council, listening to the many creative voices in and outside of our church, and discerning paths that allow us to move forward together.

Mr. Stephen Hutchinson

Lay

Salt Lake City, Utah

Saint James Episcopal Church

Diocese of Utah, Province VIII



I am very optimistic about the future of our Church! I want to encourage lay and ordained leaders to inspire our members to move beyond the limitations of perceived scarcity to embrace a theology of abundance. I offer extensive expertise in Canon law, non-profit organization management, multidisciplinary social services and community ministries. My preparation is further informed by previous service on the Council, and as a leader or member of various Standing Commissions and Task Forces. I hope to offer my leadership and collaborative experience, a calm presence, diligence and creative problem solving to the work of the Council.

The Rev. Canon Anne E. Kitch

Priest

Bethlehem, Pennsylvania

The Episcopal Diocese of Bethlehem

Diocese of Bethlehem, Province III



As both an advocate for lifelong Christian formation and a systems thinker, I am enthusiastic about engaging communities in a spirit-filled and challenging conversation about mission, and in harnessing leadership to embrace adaptive, transformative change. I have found a constant home and source of passion in the Episcopal Church my entire life as my family has taken me across the Rocky Mountains, Appalachia, the Midwest, West Coast, Northeast and Mid-Atlantic. I have experienced some of the diverse breadth and depth of our church, and also our transition over time as we have grappled with responding to the changing culture as faithful followers of Jesus Christ. I am experienced in program development and implementation, understand and appreciate policy and its application, and have honed facilitation skills. Our church is poised to speak to the world in new and courageous ways, and I believe I could contribute effectively to this mission as a member of the Executive Council.

The Rt. Rev. Nicholas Knisely

Bishop

Providence, Rhode Island

The Episcopal Diocese of Rhode Island

Diocese of Rhode Island, Province I



I served a bi-cultural congregation during my time in Arizona and am committed to widening the circle of leadership in the Episcopal Church; and empowering local ministry whenever and wherever possible. I was a deputy to four (4) General Conventions prior to my election as Bishop in Rhode Island and am strongly committed to the Episcopal Church's synodical governance. Given the wide responsibilities now assigned to Executive Council, I would be honored to serve as part of that work and would bring the diverse experiences of my ministry settings to the table. I believe that Jesus is calling us to go out into the world proclaiming the Good News – and that at this moment in our history as a church movement, we are uniquely equipped to respond to that calling.

Ms. Andrea McKellar

Lay

Charleston, South Carolina

Saint Francis Episcopal Church

The Episcopal Church in South Carolina, Province IV



Episcodork – I am very supportive of The Episcopal Church and have a working knowledge of our theology, polity, and structure, including within The Anglican Communion. My work in a reorganized diocese has allowed me to appreciate our structure and the support that we all give each other with in that. Interpersonal – I am able to communicate comfortably with small and large groups of people and able to clearly express my faith and my intense love of The Episcopal Church. I would share meetings of Executive Council through social media, when allowed, so the wider church could be a part of our work. Doer – I enjoy working in a group setting but also am well versed in being assigned a project to bring back to the group. I am a team player, am flexible in whatever role that I am asked to fill, and get things done. Financial – My undergraduate business degree prepared me to work with budgets. I currently work with them frequently on a parish and diocesan level.

The Rev. Dr. George Okusi

Priest

Los Angeles, California

Saint Thomas of Canterbury Episcopal Church

Diocese of Los Angeles, Province VIII



I am a good listener, participate, team worker or player, read a lot and analyze issues, participate during and after meetings, know how to follow up on issues discussed. I can avail time for meetings. I am always time conscious. I will act as the resolutions dictate with a lot of respect and humility.

Ms. Kelly Phelan

Lay

Pasadena, California

All Saints Church

Diocese of Los Angeles, Province VIII



I teach liberation theology to eight year olds in Los Angeles. I'm 24, passionate and excited about the future of the Episcopal Church. This Church has changed my life as a young queer woman growing up in the Midwest and I would relish the opportunity to serve the wider Episcopal Church. I'm an artist, activist, and teacher in Los Angeles. I work for All Saints Church in Pasadena as the Children's Minister and I volunteer with a Black Lives Matter Organization in Pasadena. Previously I have worked as a youth minister in Kansas City, a Cathedral Canon in the Pacific Northwest, as well as an art teacher at the Nelson-Atkins Museum of Art in Kansas City. I'm gifted in integrating visual arts and social justice in worship. I am also gifted in evangelism, especially to young people. If elected to Executive Council I would bring my fresh energy, excitement, creative thinking, and passion as well as many years of experience in the Episcopal Church to this group.

Ms. Diane B. Pollard

Lay

New York, New York

Church of the Crucifixion

Diocese of New York, Province II



I have been privileged to serve on numerous Committees and Boards in the Episcopal Church. I have chaired the Joint Nominating Committee for the Presiding Bishop and the Joint Budget Committee for Program and Finance. I have been a deputy to General Convention from 1979 to 2015. In addition, I served as a trustee of the Church Pension Fund from 1988 to 2000 and from 2006 to the present. I will retire as a trustee of CPG at the close of the 2018 General Convention. My professional career has been in pensions, financial services, employee benefits and human resources as well as an in-depth involvement in the healthcare and medical community for more than thirty (30) years. I love my Church and I am excited about its' future. I have been blessed to have served in numerous ways, these opportunities have prepared me for this future leadership role and I would be honored to serve on the Executive Council.

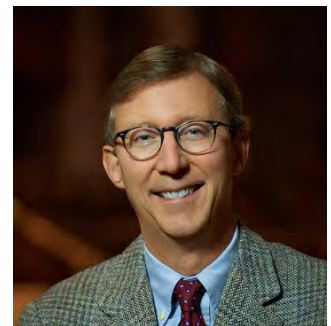
Mr. William Powel

Lay

Cleveland, Ohio

Saint Paul's Episcopal Church

Diocese of Ohio, Province V



For sixteen (16) years, I served as general counsel of a large health care system with responsibility for legal services, governance, risk management, insurance, internal audit, and compliance. A life-long lay leader in The Episcopal Church, I have served as Chancellor in the Diocese of Ohio since 2011 and Bishop Mark Hollingsworth's Canon to the Ordinary since 2014. I have served in most parochial and diocesan lay leadership capacities and on the wider Church's Special Commission on Impairment and Leadership. More than two (2) decades of experience in non-profit governance and board leadership has prepared me to serve on the Executive Council in fulfilling its fiduciary responsibilities and supporting the work of the wider Church.

The Rev. Augusto Sandino Sánchez Pujols

Priest

Boca Chica, Dominican Republic

The Episcopal Diocese of the Dominican Republic

Diocese of the Dominican Republic, Province IX



I can describe my skills and expertise in a few words: methodical, patient; when I am entrusted with a task I carry it out efficiently. I am not confrontational but conciliatory; and I respect all people equally. In regards to the management of technologies, I am proficient in the use of Microsoft Word, Paint, Excel, a personal computer, tablet and smart phone. I possess hands-on knowledge of accounting. Good editing skills in Spanish and the ability to communicate ideas and concepts in that language. I am eighty percent proficient in English (speak, read write). I have gained a great deal of experience in educating others. It is my belief that I can apply these skills, if I am selected for the Executive Council, to contribute to the team's work and thus accomplish the important tasks of this particular body of the Episcopal Church.

The Hon. Rose Sconiers

Lay

Buffalo, New York

Saint Philip's Episcopal Church

Diocese of Western New York, Province VI



I am a former Judge of the Buffalo City Court and the New York State Supreme Court. I retired from the Appellate Division of the New York State Supreme Court in 2015, after serving twenty-seven (27) years on the bench. My competency and skills that are relevant to serving on the Executive Council is, the ability to analyze situations and work with others to resolve differences. As a leader in and out of the church, I have had "to meet people where they are". We all have God given talents and skills and it is up to us, as leaders, to help others grow. If elected to the Executive Council, I will seek to find the good in others and help them reach their full potential by utilizing their God given talents.

The Rt. Rev. Allen K. Shin

Bishop Suffragan

New York, New York

The Episcopal Diocese of New York

Diocese of New York, Province II



I believe that evangelism, racial reconciliation and stewardship of creation are not three (3) separate missions of the Church, but three (3) interconnected dimensions of one (1) dynamic mission of God, revealed in the grace and love of Jesus Christ crucified and risen. So, to the work of the Executive Council, I bring my passion and commitment for the renewal of the Church and for the healing and reconciliation of the world. I also bring experience in working at the Episcopal Church Center and engaging with the Church Center staff in domestic and global ministries. Having worked in family and organizational systems, I also bring insight and experience in strategic and analytical skills in organizational work. I am a good listener and a consensus builder. I am not afraid to think outside the box and take strategic risks for mission. Most importantly I love the Episcopal Church and I love Jesus.

Ms. Angela Smith

Lay

Salina, Kansas

Christ Cathedral

Diocese of Western Kansas, Province VII



As Corporate Director of Mission Engagement for Saint Francis Community Services [SFCS], I understand the importance of effective board leadership and executive function for large, multifaceted ministries reaching across social, cultural, geographic and political boundaries. My work in child and family services focuses on developing effective, holistic responses to complex issues like migration and human trafficking. I was an Episcopal Church delegate to the 61st United Nations Commission on the Status of Women, am bilingual in English and Spanish, and lead international development of SFCS's mission from the U.S. to Central America and China. A founder of the non-profit, women's empowerment and entrepreneurship organization, TELA Women; I continue to lead the shared ministry with Saint Francis and the Episcopal Diocese of El Salvador through the Episcopal Dignity and Justice Program. I am the proud mother of four (4) dynamic daughters and passionate supporter of my husband's ordained ministry.

Ms. Cynthia Smith

Lay

Simpsonville, Kentucky

Trinity Episcopal Cathedral

Diocese of Arizona, Province VIII



I have served in a variety of roles within the Episcopal Church including the Altar Guild, Music Guild, Discernment Committee(s), Cathedral Shop Manager, etc. As the US&C Director of Project Management, my responsibilities are challenging - I manage diverse groups of individuals, deliver presentations to C-level executives, and am responsible for millions of dollars of revenue each year. Within my Episcopal community, I have led the Cathedral in creating a mission statement and vision statements. I have helped our Music Guild grow and be involved in fundraising to bring new music to our community. I was the Altar Guild Director for many years. My hope is the diverse skills and gifts I can bring to the Executive Council can continue the great work of the Church. And I believe my organizational skills that I have honed with years of experience and commitment will be beneficial to the Church.

Ms. Karen Phillips Smith

Lay

Fort Pierce, Florida

All Saints' Episcopal Church

Diocese of Southeast Florida, Province IV



I am Cherokee, Greek, Scandinavian and an Episcopalian serving God and committed to my multicultural/ ethnic brothers and sisters to enable/empower all through Jesus Christ. A decade devoted to church governance as Deputy and Alternate to General Convention; member of Deputies of Color, Indigenous Caucus, UBE; Province IV Evangelism Chair; Diocesan Convention Delegate; Social Justice/ Human Trafficking committee; Board for Evangelism, Diocesan Executive Board, Standing Committee and Commission on Ministry. Over twenty-five (25) years of business management, finance, real estate acquisition and development making presentations internationally. Developed and presented training modules to clergy and lay on managing congregational systems, governance, procedures, finance and communication. Jointly wrote and successfully presented legislation at General Convention. It is my sincere hope to be able to bring the gifts and experiences God has given me and be a contributing member of the Executive Council.

Ms. Sarah Stonesifer

Lay

Alexandria, Virginia

Diocese of Washington, D.C., Province III



At 17, I was appointed to the Committee on Youth in Diocese of Washington. At 22, I was appointed to the Search and Nominating Committee for the Eighth Bishop of Washington. At 24, I was elected to be on Standing Committee; at 26, voted President. At a young age, church leadership roles allowed me to live out my discipleship. As a digital native and trained librarian, I use my professional skills and church acumen to further formation, digital communications and administration. Intersecting my personal and professional passions, I am the Digital Missioner at Virginia Theological Seminary. In this role, I work with technology to help spread the Good News of Jesus and create accessible faith exploration for people of all ages. My leadership developed because of commitments to education, evangelism, and creating community. As part of Executive Council, I am well equipped to be a voice for multiple constituencies including congregations, dioceses, and emerging 21st century faith leaders.

The Rt. Rev. Brian J. Thom

Bishop

Boise, Idaho

Diocese of Idaho, Province VIII



I am curiously optimistic about and am committed to the evolution of The Episcopal Church. Having worked within a parish and diocese supporting the Ministry of All the Baptized, I would look forward to engaging this Gospel theology at a larger level. I am given to systems-level discernment, able to view the forest, while keeping a heart for the care of the trees. Further, I am wholly a child and clergyperson of the West, and I feel that a western Episcopal viewpoint would add a breadth to the Council's awareness and deliberations.

Mr. Michael Wood

Lay

Wilmington, Delaware

Saint David's Episcopal Church

Diocese of Delaware, Province III



I desire to offer to the larger Episcopal Church the talents used and experience gleaned at parish and diocesan levels as Warden, Treasurer, three (3) time President of the Standing Committee, and Trustee in the Diocese of New York. The challenges of financial planning and working through budget processes of many parishes and on the Diocese's advisory group on Budgets and Assessments for the recent Strategic Plan has been a joy! In every case, the yearning to finance the dream of making God's kingdom manifest was palpable. I'm convinced that how we choose to manage money shows our true colors as a Church. Jesus calls us to reach out, to tend to those who hurt or are in need. However, we must also maintain the health of God's workers as we live into who we are and who God calls us to become. Balance is crucial. In my personal life I invite God into balancing my profession designing microprocessors with building with Habitat for Humanity, singing in choirs, and country dancing.

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY

NUMBER TO BE ELECTED: Two (2) lay person by the House of Deputies; two (2) presbyters or deacons by the House of Deputies and two (2) bishops by the House of Bishops

POSITION DESCRIPTION

Trustees are responsible for evaluation, planning, implementation and financial oversight of the Seminary for the fulfilling of its mission: “The General Theological Seminary is an Episcopal institution called to educate and form leaders for the church in a changing world.” Specific duties include constituting professorship, electing the Dean and members of the faculty, prescribing the course of study and establishing rules and regulations for government of the Seminary.

COMPETENCIES AND QUALITIES

Knowledge of the doctrine, discipline and ethos of The Episcopal Church; the ability to think creatively, reflect theologically, accept ambiguity and work in the midst of change; and have demonstrated interest in and knowledge of theological education in the context of preparation for ministry, both ordained and lay, for The Episcopal Church. Nominees should also have an interest in The General Theological Seminary as a theological resource for Anglican studies that serves the whole Church, along with a willingness to commit time and talent, wisdom, wealth and work for the Seminary’s well-being. In addition, it would be helpful if nominees had skills in finance and fund-raising (capital campaigns, planned giving and annual fund-raising) and some connection to the financial base of the wider church and/or the New York area. It is vital that applicants have computer literacy and internet access.

DUTIES OF THIS OFFICE

Trustees attend three (3) meetings per year (February, May and October) at the General Theological Seminary or in the New York City area for a total of five (5) to six (6) days per year. Members serve on committees that meet immediately before full board meetings or by conference call.

Bishop General Theological Seminary Trustee Nominees

There are two (2) available positions, for three (3) year terms. The House of Bishops elects these Trustees; the House of Deputies confirms this election.

Lay Person General Theological Seminary Trustee Nominees

There are two (2) available positions, for three (3) year terms. The House of Deputies elects these Trustees; the House of Bishops confirms this election.

CLERGY GENERAL THEOLOGICAL SEMINARY TRUSTEE NOMINEES

There are two (2) available positions, for three (3) years terms. The House of Deputies elects these Trustees; the House of Bishops confirms this election.

NOMINEES FOR TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY

Mr. Michael Braxton

Lay

Pittsburgh, Pennsylvania

Calvary Episcopal Church

Diocese of Pittsburgh, Province III



The preservation of our Church's traditions and the call to provide a Christian response to modern society meet in the theological preparation of our clergy. I offer in service to our Church experience that would be an asset to the General Theological Seminary [GTS]. I am a university development officer with over thirteen (13) years of experience in higher education fundraising and have raised millions of dollars for Carnegie Mellon University, working with some of that institution's top donors. I am also a lawyer and have practiced as a commercial litigator. I bring the analytical skills that legal training provides, combined with knowledge and experience of the complexities of higher education. I have an appreciation of the relationship between fundraising success and academic excellence at an educational institution. Above all, I offer GTS my ability to listen to and collaborate with clients, donors, faculty, alumni and college administrators to help build partnerships that achieve business and philanthropic goals.

The Rev. Paul Burrows

Priest

New York, New York

The Episcopal Church of Saint Mary the Virgin

Diocese of California, Province VIII



Experience in formation of clergy and lay leaders, organization and oversight of not-for-profit groups, fund-raising skills and a deep knowledge of the challenges of contemporary parish ministry, especially in urban areas. I would hope to be able to use such background and experience to support the work of the Board.

The Rev. Thomas (Tommy) Dillon

Priest

Baton Rouge, Louisiana

Saint Margaret's Episcopal Church

Diocese of Louisiana, Province IV



Seasoned priest whose honesty and integrity provide for effective leadership. I am an exceptional listener and communicator with proven relationship-builder and highly tuned interpersonal skills. I also have proven experience in conflict resolution and creative fundraising. I am an experienced leader serving as board member/president on several boards and am a Certified Daring Way™ Facilitator. (Brené Brown's work on vulnerability, courage, shame, and worthiness.)

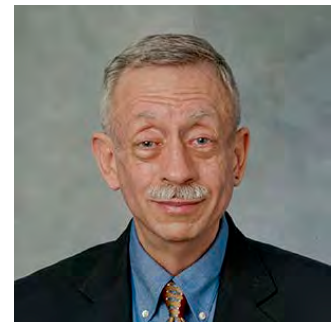
Mr. Bruce Garner

Lay

Atlanta, Georgia

All Saint's Episcopal Church

Diocese of Atlanta, Province IV



The Episcopal Church, its agencies and institutions are non-profit entities, though faith-based, and they exhibit the same characteristics as any non-profit. Over thirty-five (35) years of experience on non-profit boards gives me a wealth of information helpful in being an effective board member. I am known to ask difficult but important questions. A vital lesson I have learned over the years is that organizations must undergo constant self-examination and be willing to adapt to the changing needs of those they serve. Such has been true for General Seminary. I have been able to utilize my skills during my time as a Trustee to help shepherd that process along, even when it was painful for all involved. The needs of seminarians now are different from even five (5) years ago and will continue to change. The needs of other church professionals have also changed. A diverse student body requires flexibility to educate those called to serve our church. I have the skills/experience to help facilitate what is needed.

The Rev. S. Gregory Jones

Priest

Raleigh, North Carolina

Saint Michael's Episcopal Church

Diocese of North Carolina, Province IV



The General Theological Seminary [GTS] needs trustees who will help envision and manage its transition to new ways of preparing people for ministry, lay and ordained. As a leader of a large and vibrant parish, I spend my favorite hours preparing and leading people in all forms of baptismal and ordained ministry. GTS also needs help with fundraising for operational and long range needs, two (2) areas in which I have spent many years.

The Rev. T. James Kodera PhD

Priest

Sudbury, Massachusetts

Saint Luke's Episcopal Church

Diocese of Massachusetts, Province I



In 1985, I became the first Asian American ordained in the Diocese of Massachusetts. Since 2000, I have served as part time rector at St. Luke's in Hudson, MA and have transformed it from an all white church into a church that is one-third people of color.

I have been a full-time educator since 1973, teaching the history and comparative religion at Oberlin College 1973-76; and Wellesley College 1976 - present.

I was appointed to the Alumni/ae Council of Union Theological Seminary in New York and am responsible for the global community of Union graduates. I am a liaison with the Episcopal Divinity School, now housed at Union.

I would like to foster the General Theological Seminary into a larger global community, while preserving its historical role as a leading seminary for the Episcopal Church. I am well aware of its current challenges, which I believe I can help by recovering a deep sense of community and respect for each other.

Ms. Diane Audrick Smith

Lay

East Cleveland, Ohio

Saint Andrew's Episcopal Church

Diocese of Ohio, Province V



In this triennium I served as Trustee to General Theological Seminary and member of the Committee to Study the Relationship Between General Convention and General Theological Seminary. Board and Committee participation included review and support of new degree and certificate programs, strengthening General's financial picture, developing positive partnerships, and preparing for a capital campaign. As former Director of Admissions at CDSP my experience in formation and theological education, developing strategies and implementing programs for future lay and ordained clergy are foundational. I have successfully bridged the responsibilities of GTS trustee and member of the GC/GTS Committee, bringing the work of General and its polity and relationship into greater focus. My goals for this triennium include enhancing the relationship between General and General Convention and developing formal relationships between the Church and all the seminaries.

Ms. Philosophy Walker

Lay

Madison, Wisconsin

Calvary Episcopal Church

Diocese of Chicago, Province V



I hold an M.A. in Divinity from the Divinity School at the University of Chicago, and I took classes at the General Theological Seminary [GTS] while my husband was studying for his M.Div.; so I'm familiar with theological education both within and without the Episcopal Church. My history as an Episcopalian has been pretty geographically and theologically diverse, since I've been a member of congregations in Pittsburgh, PA; Youngstown, OH; New York, NY; Paris, France; and Batavia, IL. My experience with the diversity and breadth of the church has taught me to appreciate the things that hold us together as a denomination and as Christians while also seeing the beauty in our differences. I'm currently working as a technical writer, which means I spend most of my time researching very complex and difficult topics and then explaining them in ordinary, relatable language. I think the ability to convey complicated and potentially divisive topics in a clear, straightforward way would be very useful to the Board and to the GTS.

JOINT STANDING COMMITTEE ON PLANNING AND ARRANGEMENTS

Membership

The Rev. Canon Dr. Michael Barlowe, <i>Chair</i>	California, VIII	2018
The Rt. Rev. Diane M. Jardine Bruce, <i>Vice-Chair</i>	Los Angeles, VIII	2018
Mr. N. Kurt Barnes	New York, II	2018
The Rt. Rev. Jeff Fisher	Texas, VII	2018
The Rt. Rev. Wendell Gibbs	Michigan, V	2018
The Rt. Rev. Mary Gray-Reeves	El Camino Real, VIII	2018
Ms. Linda Guest	Rhode Island, I	2018
Ms. Lori Ionntiu	Massachusetts, I	2018
Ms. Sally Johnson	Minnesota, VI	2018
Ms. Halley Ortiz	Texas, VII	2018
The Hon. Byron Rushing	Massachusetts, I	2018
The Rev. Dr. James Simons	Pittsburgh, III	2018
The Very Rev. Ward Simpson	South Dakota, VI	2018
Ms. Lisa Towle	North Carolina, IV	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018

Mandate

To arrange for the meeting of the next General Convention and to propose an agenda that the Convention may accept or reject, with or without amendments. The Committee also investigates sites for future meetings of the General Convention and makes recommendations to the General Convention.

Summary of Work

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

This group met eight times, with one face to face meeting and seven conference calls. Subcommittees met frequently and reported back to the group.

The full committee held its first meeting in Austin, Texas (site of the 79th General Convention) on February 2-3, 2016. At the meeting, the 78th General Convention was reviewed and potential improvements were discussed. Subcommittees were formed to work on particular convention aspects: worship, communications, schedule, theme, space allocation, and fee structure. The GC 2015 referred resolutions, A042, A103 and D066, were reviewed and assigned to subcommittees.

Recommendations of the subcommittees were brought to the full group for a vote. Among these decisions were:

- Hold the large GC worship off-site at the Palmer Center, coupled with a Diocese of Texas event. Additional funds were raised for this.
- Theme of the 79th General Convention – “The Jesus Movement: Loving, Liberating, Life-giving”.
- Move the daily worship later in the day so those involved in the legislative aspects of General Convention are able to attend
- Hold more joint sessions for missional conversation
- Create a position of Communications Coordinator
- Allow exhibitors to rent space for less than the full time that the Exhibit Hall is open

The committee voted to submit a resolution to General Convention amending the Canons to reflect the current practice concerning recommendations about future General Convention sites.

The Executive Committee of the Joint Standing Committee on Planning and Arrangements visited the three finalist sites for the 80th General Convention and recommended Baltimore in the Diocese of Maryland. Required approvals from the Presiding Officers of each House, the Presidents of each Province and the Executive Council were obtained. The committee received information about possible sites for the 81st General Convention and made recommendations based on cost, location, desire of the diocese to host the event, and availability of volunteers. Finalist sites are recommended to General Convention through a resolution.

Proposed Resolutions

RESOLUTION A001 SITE OF 81ST GENERAL CONVENTION (2024)

Resolved, the House of _____ concurring, That the following sites be considered for the 81st General Convention (2024): Anaheim, California (Diocese of Los Angeles), Detroit, Michigan

(Diocese of Michigan), Louisville, Kentucky (Diocese of Kentucky), and St. Louis, Missouri (Diocese of Missouri)

RESOLUTION A002 GENERAL CONVENTION DAILY AGENDA

Resolved, the House of _____ concurring, That the 79th General Convention function through the following activities:

1. Formal legislative sessions of the two Houses;
2. Joint sessions for Mission and Evangelism conversation and presentation of proposed budget
3. Meetings of the legislative committees of the two Houses; and
4. Open Hearings to be conducted, as needed, by all legislative committees; and be it further

Resolved, That the schedule and the daily timetable of the 79th General Convention held in Austin, Texas be

Monday, July 2

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

Tuesday, July 3

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

9:00 am – 12:00 pm Committee Secretary Training

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

5:30 pm – 7:30 pm Legislative Committees

Wednesday, July 4

7:00 am – 5:00 pm Deputy Certification

8:00 am – 12:00 pm Legislative Committees

1:15 pm – 2:15 pm Presiding Bishop and President, House of Deputies Presentation

3:00 pm – 5:00 pm Bishop and Deputy Orientation

6:30 pm – 9:00 pm Bishop Gathering

Thursday, July 5

7:00 – 7:30 am Deputy Certification

8:00 – 9:00 am Legislative Session

9:30 – 10:45 am Opening Eucharist

11:15am-1:00 pm Legislative Committees

1:15 – 1:45 pm Deputy Certification

2:15 – 4:00 pm Legislative Committees

4:30 – 6:30 pm Legislative Session
 7:30 – 9:00 pm Legislative Hearings

Friday, July 6

7:00 – 7:30 am Deputy Certification
 7:30 – 10:00 am Legislative Committees
 10:30 am-12:00 pm Joint Session on Racial Reconciliation
 1:15 – 1:45 pm Deputy Certification
 2:15 – 4:00 pm Legislative Committees
 4:30 – 6:30 pm Legislative Session
 5:00 pm Resolution Filing Deadline
 7:30 – 8:45pm Worship

Saturday, July 7

7:00 – 7:30 am Deputy Certification
 7:30 – 10:00 am Legislative Committees
 10:30am – 1:00 pm Legislative Session
 1:15 – 1:45 pm Deputy Certification
 2:30 – 4:00 pm Joint Session on Evangelism
 5:30 – 7:00 pm Worship at the Palmer Center
 7:00 – 9:00 pm Diocese of Texas Event

Sunday, July 8

10:30 am Simple Eucharist at Convention Center or worship in local parishes
 1:15 – 1:45 pm Deputy Certification
 2:15 – 7:00 pm Legislative Session

Monday, July 9

7:00 – 7:30 am Deputy Certification
 7:30 – 10:00 am Legislative Committees
 10:30am – 1:00 pm Legislative Session
 1:15 – 1:45 pm Deputy Certification
 2:15 – 5:00 pm Legislative Session
 5:15 – 6:30 pm Worship
 6:45 – 7:30 pm Deputies/Bishops Caucus by Province

Tuesday, July 10

7:00 – 7:30 am Deputy Certification
 7:30 – 10:00 am Legislative Committees

10:30 am – 12:00 pm Joint Session on Care of Creation
 1:15 – 1:45 pm Deputy Certification
 2:15 – 5:00 pm Legislative Session
 5:15 – 6:30 pm Worship

Wednesday, July 11

7:00 – 7:30 am Deputy Certification
 7:30 – 10:00 am Legislative Committees
 10:30am – 1:00 pm Legislative Session
 1:15 – 1:45 pm Deputy Certification
 2:15 – 3:15 pm Joint Session PB&F
 3:45 – 5:00 pm Legislative Session
 5:15 – 6:30 pm Worship
 7:30 – 9:30 pm Reserved for Legislative Session

Thursday, July 12

7:00 – 7:30 am Deputy Certification
 7:30 – 8:30 am Legislative Committees
 9:00 – 1:00 am Legislative Session
 1:15 – 1:45 pm Deputy Certification
 2:15 – 6:00 pm Legislative Session
 7:30 – 9:00 pm Closing Eucharist

Friday, July 13

7:00 – 7:30 am Deputy Certification
 8:00 am – 1:00 pm Legislative Session (Morning Prayer in each House)
 1:15 – 1:45 pm Deputy Certification
 2:30 – 6:30 pm Legislative Session
 6:30 pm Joint Adjournment – *Sine Die*

RESOLUTION A003 AMEND CANON I.1.14(A) ON GENERAL CONVENTION APPROVAL OF SITES FOR GENERAL CONVENTION

Resolved, the House of _____ concurring, That the 79th General Convention amend Canon I.1.14(a) as follows:

Sec. 14(a) At each meeting of the General Convention the Joint Standing Committee on Planning and Arrangements shall submit to the General Convention its recommendations for sites for the meeting of the General Convention to be held as the ~~third~~ *second* succeeding General Convention following the General Convention at which the report is made. In making such recommendations, the Committee shall certify to the Convention the willingness of the Dioceses within which recommended sites are located to have the General Convention meet within their jurisdictions.

Explanation:

This proposed change in the canon reflects the practice of the last several triennia, and conforms to contemporary norms for professional convention planning.

JOINT STANDING COMMITTEE ON PROGRAM, BUDGET AND FINANCE

Membership

Ms. Barbara Miles, <i>Chair</i>	Washington, III	2018
The Rt. Rev. Stephen Lane, <i>Vice-Chair</i>	Maine, I	2018
The Rev. Patty Downing, <i>Secretary</i>	Delaware, III	2018
The Rev. Hickman Alexandre	Long Island, II	2018
The Rt. Rev. J. Scott Barker	Nebraska, VI	2018
Sra. Narcisa Cabrera	Central Ecuador, IX	2018
The Rt. Rev. Francisco Duque	Columbia, IX	2018
The Rev. Canon Mike Ehmer	Northwest Texas, VII	2018
The Rt. Rev. Jeff Fisher	Texas, VII	2018
Mr. William Fleener, Jr.	Western Michigan, V	2018
The Rev. Canon John Floberg	North Dakota, VI	2018
The Very Rev. Clifford Haggenjos	Northern California, VIII	2018
Mrs. Kate Huston	Oklahoma, VII	2018
Mr. Thedro Kimball	Northern Indiana, V	2018
The Rev. Canon Mally Ewing Lloyd	Massachusetts, I	2018
The Rt. Rev. James Mathes	San Diego, VIII	2018
Mr. David Quittmeyer	Central Gulf Coast, IV	2018
The Rev. Michele Racusin	San Joaquin, VIII	2018
The Rt. Rev. Rayford Ray	Northern Michigan, V	2018
Mr. Scott Remington	Central Gulf Coast, IV	2018
The Ven. Augusto Sandino Sanchez	Dominican Republic, IX	2018
The Rt. Rev. Audrey Scanlan	Central Pennsylvania, III	2018
Canon Rosalie Simmonds Ballentine	The Virgin Islands, II	2018
The Rt. Rev. John McKee Sloan	Alabama, IV	2018
The Rev. Dr. Douglas Sparks	Northern Indiana, V	2018
The Rt. Rev. William Stokes	New Jersey, II	2018
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV	2018
The Rev. Gay Clark Jennings, <i>Ex-Officio</i>	Ohio, V	2018
The Rev. Canon Dr. Michael Barlowe, <i>Secretary</i> of the General Convention, <i>Ex-Officio</i>	California, VIII	
Mr. N. Curt Barnes, Treasurer of the Convention and Chief Financial Officer for the DFMS, <i>Ex-Officio</i>	New York, II	

The Committee's membership comprises three (3) representatives from each province – two (2) deputies and one (1) bishop, appointed by the Presidents of the House of Deputies and the House of Bishops.

CHANGES IN MEMBERSHIP

Deputies Narcisa Cabrera, David Quittmeyer, Michele Racusin, Scott Remington, and Douglas Sparks were replaced by Consuelo Sanchez, Tess Judge, Timothy Gee, Kim Seidman, and Jim Ware. Deputy Quittmeyer was reappointed, *Ex- Officio*, to the Committee as the Representative of the President of the House of Deputies. Bishops Gregory Rickel, Mark Beckwith, and Mark Bourlakas replaced Bishops James Mathes, William Stokes, and Audrey Scanlon.

Mandate

The Responsibilities of the Joint Standing Committee on Program, Budget, and Finance (PB&F) are found in Canon 1.1.2 (m) and Canon 1.4.6, and in the Joint Rules of Order 10 and are to:

Meet and consult with the Executive Council on adjustments to program priorities, and on alternate income generating resources;

Receive from Executive Council their proposed General Church Program for the upcoming triennium, hold hearings and consider any adjustments and amendments;

Recommend funding and spending policies to each General Convention for the succeeding triennium;

Act in an advisory capacity to the officers of the General Convention and the Executive Council.

Summary of Work

Meetings

The Executive Council, and its Joint Standing Committee on Finances for Mission (FFM), continued the practice begun in the last triennium of involving PB&F in its work of budget preparation. At least one (1) member of PB&F was present at each Executive Council Meeting, and at a special meeting of FFM that focused entirely on budget preparation.

Deputy Miles was present at the Executive Council Meetings held February 26 – 28, 2016; June 5 – 8, 2016 and October 20 – 21, 2016; Deputies Miles and Quittmeyer and Bishop Lane were present at the Executive Council Meeting held February 5–8, 2017; Deputies Miles and Downing, and PHOD representative Quittmeyer were present throughout the special FFM meeting held May 21 –23, 2017;

Deputy Miles and PHOD representative Quittmeyer were present at the Executive Council Meeting held June 9 – 11, 2017; Deputies Miles, Downing, and Ehmer and PHOD representative Quittmeyer were present at the Executive Council Meeting held October 18-21, 2017.

The FFM adopted a framework and timeline for budget preparation in June 2016. The framework was based on the vision of Executive Council leadership of the Jesus Movement which was released to the wider church for comment in late October. The framework and timeline outlined a thorough process for preparation, including input from the wider Church, which concluded in February with the hand-off of the proposed budget to PB&F and formal release to the public. On November 13, Executive Council released a preliminary draft of the 2019-2021 budget to the Church with a call for comments on the work to that point.

PB&F met face-to-face for the first time at the Maritime Institute in Linthicum Heights, Maryland on October 21-23, 2017. Prior to this meeting, the Committee had communicated via the Extranet, had nominated and elected the leadership of the Committee. Section chairs had also been identified. The major focus of the October meeting was the orientation of the members of the Committee. The meeting included tutorial presentations that outlined the various sections of the Jesus Movement budget constructed by FFM and Executive Committee. These included three areas of focus that were adopted by the General Convention of 2015: Evangelism, Racial Reconciliation and Justice, and Environmental Stewardship. Two (2) fundamental areas were the Ongoing work of the Church, both within and beyond the Episcopal Church, and the supportive missions of governance, finance, legal and operations.

Other presentations included the historical information on the operation of the budget and the process as carried by the Committee through General Convention.

Going forward, PB&F will concentrate its work in four (4) subcommittees: Evangelism and Ongoing Mission inside the Episcopal Church; Environmental Stewardship and Ongoing Mission Beyond the Episcopal Church; Racial Reconciliation and Justice; and the Missions of the Office of the Presiding Bishop, Governance, Finance, Legal, and Operations.

The Committee's work takes place primarily at the General Convention; the budget process, however, calls for the draft budget from the Executive Council to be transmitted to the Committee no later than four (4) months before the General Convention.

The Executive Council met January 22-24, 2018, at which time the draft budget was approved by Executive Council upon the recommendation of the Executive Council's Joint Standing Committee on Finances for Mission. Bishop Lane and Deputies Miles, Ehmer, Downing, and PHoD Representative Quittmeyer attended the Executive Council meeting on behalf of the Joint Standing Committee on

Program, Budget and Finance. The draft budget was transmitted to PB&F in time for its meeting February 5-7, 2018, when the Committee was scheduled to meet for a second time.

Subsequent to receiving the draft document, the Committee has continued to devote its time prior to the General Convention to reviewing and posing questions of a clarifying nature in learning more about the specific items contained in the budget, as well as to prepare a presentation on the draft for use at Provincial Gatherings in preparation for General Convention in Austin in July 2018.

The General Convention Office, at the request of the Committee, provides the draft budget for The Episcopal Church to all deputies and bishops in a format that clearly demonstrates that it is a work in progress. Following open hearings, one of which will take place at 7:30 pm on Thursday July 5, and resolutions containing or implying spending from legislative committees at General Convention, final work on the budget will take place. The budget will be presented to a Joint Session of the Houses at 2:15 pm Wednesday, July 11 with the vote to accept the proposed budget scheduled for the following day.

