

The Episcopal Church

Reports to the

80th General Convention

Otherwise known as

The Blue Book

Volume 2



Reports of the Committees, Commissions, Agencies, and Boards to
The General Convention of The Episcopal Church
Baltimore, in the State and Diocese of Maryland
July 7th – 14th, 2022

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Office of the General Convention

815 Second Avenue

New York, New York 10017

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Joint Standing Committee on Nominations

Joint Standing Committee on Nominations Report

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Nominees – Church Pension Fund Trustees

Nominees – Court of Review

Nominees – Disciplinary Board for Bishops

Nominees – Executive Council

Nominees – General Board of Examining Chaplains

Nominees – Trustees of the General Theological Seminary

Nominees – Joint Nominating Committee for the Election of the
Presiding Bishop

Joint Standing Committee on Planning and Arrangements

Joint Standing Committee on Program, Budget and Finance

JOINT STANDING COMMITTEE ON NOMINATIONS

Membership

Mr. Scott Haight, <i>Chair</i>	West Tennessee, IV	2021
The Rt. Rev. Steven Miller, <i>Vice-Chair</i>	Milwaukee, V	2021
The Rev. Tracie Middleton, <i>Secretary</i>	The Episcopal Church in North Texas, VII	2021
The Hon. Joseph Alarid	Rio Grande, VII	2021
The Rev. Canon Dr. Lynn A. Collins	Long Island, II	2021
Ms. Nanci Gordon	Vermont, I	2021
Mrs. Toni Hogg	Southern Virginia, III	2021
The Rt. Rev. Rafael Morales	Puerto Rico, IX	2021
Ms. Kathryn Nishibayashi	Los Angeles, VIII	2021
Mrs. Erica Pomerenk	Colorado, VI	2021
The Rt. Rev. Audrey Scanlan	Central Pennsylvania, III	2021
The Rt. Rev. Dabney Smith	Southwest Florida, IV	2021
The Rev. Rachel Taber-Hamilton	Olympia, VIII	2021
The Most Rev. Michael 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 two changes in membership: In November of 2019, the Rt. Rev. Victor A. Scantlebury and the Rt. Rev. William Jay Lambert, III were replaced on the committee by the Rt. Rev. Audrey Scanlan and the Rt. Rev. Rafael Morales.

Representation at General Convention

Bishop Rafael Morales and Deputy Scott Haight are authorized to receive non-substantive amendments to this Report at General Convention.

Mandate

JOINT RULES VII. 17-22

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 have served as deputies to the most recent General Convention and will continue to serve as members of the Joint Standing Committee until 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 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.

21.

a. The Joint Standing Committee on Nominations, through the Office of the Secretary of General Convention, will secure background checks on its and any other nominees for Secretary of the General Convention, Treasurer of the General Convention, President of the House of Deputies, Vice President of the House of Deputies, Executive Council, and Trustee of The Church Pension Fund. These background checks will cover criminal records checks and sexual offender registry checks in any state where a proposed nominee has resided during the prior seven (7) years, any appropriate professional licensing bodies with jurisdiction over a nominee's professional status and any violations of state or federal securities or banking laws. The records checks of proposed nominees from

outside the United States will cover the same information from comparable authorities in the place of principal residence of the proposed nominee.

b. The required background check will be done prior to accepting a proposed nomination.

c. Background check results will be reviewed by the Office of the Secretary of General Convention. If that Office, after consultation with the Chief Legal Officer, determines that the results should preclude a person from holding the office sought, the Office shall share the determination with the proposed nominee and remit that determination, but not the background check results, to the nominating authority. Background check information shall not be shared beyond the Office of the Secretary of General Convention, the Chief Legal Officer, and proposed nominees who request their own information. The cost of background checks under this rule shall be covered by the General Convention budget.

22. Any person desiring to be nominated for any of the offices of the Secretary of the General Convention, Treasurer of the General Convention, President of the House of Deputies, Vice President of the House of Deputies, Executive Council, and Trustee of The Church Pension Fund shall, at a time determined by the Joint Standing Committee on Nominations, but no later than four (4) months prior to the start of General Convention, submit the person's application to the Joint Standing Committee on Nominations for the purpose of submitting to a background check.

Summary of Work

The Joint Standing Committee on Nominations accomplished its work in one in-person meeting, in November 2018 at the Maritime Institute in Linthicum Heights, MD; and in 10 online virtual meetings from March 7, 2019 to October 14, 2020, via the Zoom platform, because of restrictions on in-person meetings in response to the COVID-19 pandemic. 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, the Executive Council, and the Joint Nominating Committee for the Election

of the Presiding Bishop, as well as one new body: the Court of Review, created at the 79th General Convention in 2018 in Austin, TX. We also looked at the qualifications for the election of the Secretary and Treasurer of General Convention.

The application process again used an 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 March 1, 2020, for receiving all applications. The deadline was moved back to May 31, then to July 15, and finally to August 1 for a few positions. Subcommittees were created to seek nominees and later evaluate applications: (1) Church Pension Group; (2) Executive Council; (3) the Boards; and all members of the committee helped to recruit and evaluate applications for the Joint Nominating Committee for the Election of the Presiding Bishop. Each group was tasked with reviewing and screening applications for their respective body. Members used a common digital evaluation form. At the October 2020 meeting, Committee members reviewed evaluations within sub-groups to finalize each slate.

The draft slates provided by the sub-committees 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 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.

The slate of nominees reflects the needs of The Episcopal Church as the Committee perceives them at this time; the Committee is pleased to place in nomination for balloting at the 80th General Convention the names following this Report.

The committee notes that for some of the positions, we did not receive nominations from all Provinces of this Church. We encourage the Presiding Bishop and the President of the House of Deputies to use their appointive powers to ensure that all Provinces are represented, especially on the Joint Nominating Committee for the Election of the Presiding Bishop.

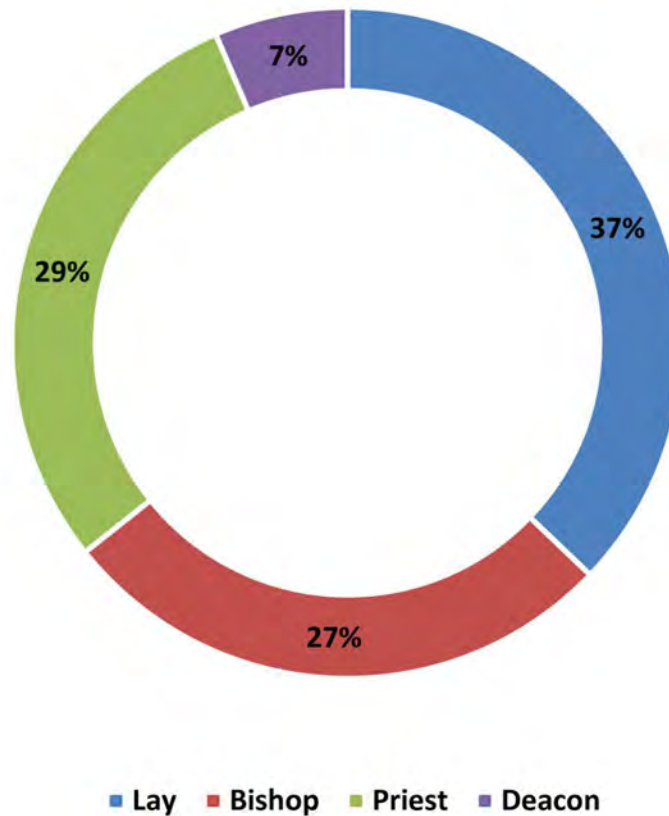
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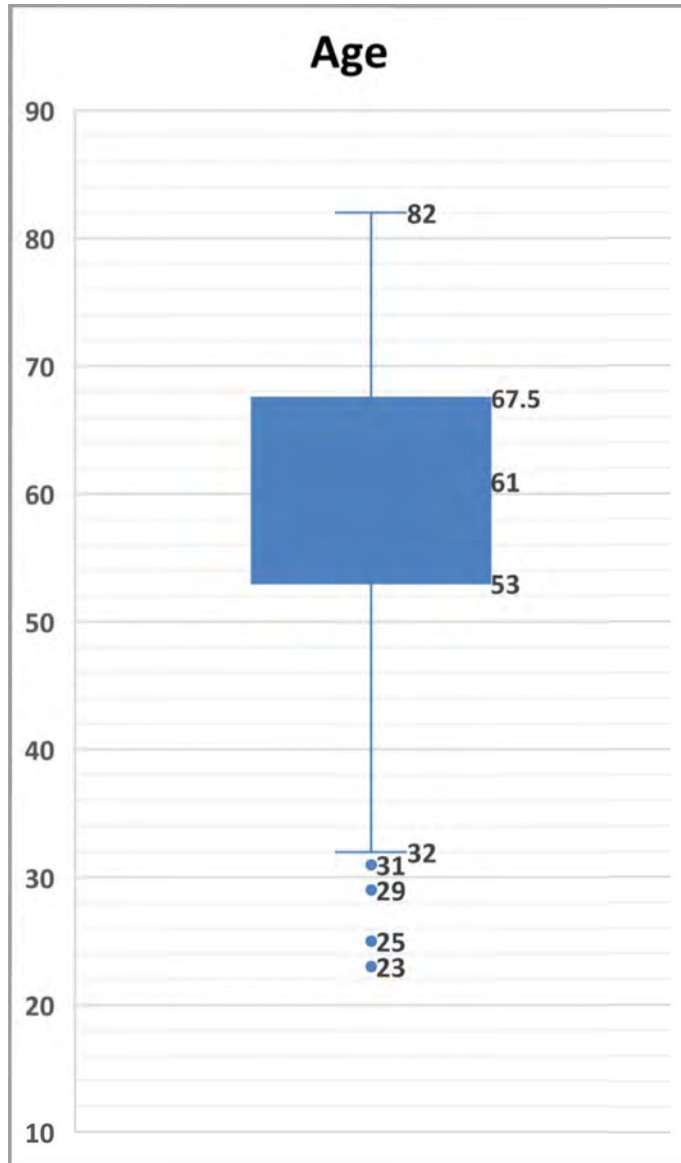
The following statistics regarding the diversity of our nominees were prepared during and immediately following our October, 2020 virtual meeting.

This year, the slate includes a total of 139 nominees. This is a greater number than in 2018, when the total slate was 80, largely because of the addition of two more bodies for the committee to seek nominees for: the Court of Review, and the Joint Nominating Committee for the Election of the Presiding Bishop.

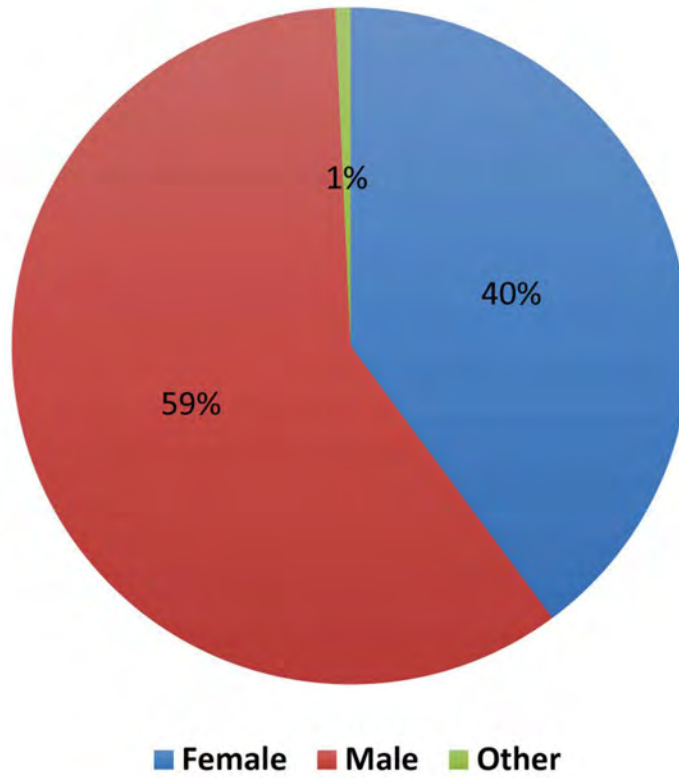
The 139 individuals on the slate represent all four orders of ministry: 52 laity, 38 bishops, 40 priests, and 9 deacons. Geographically, they represent five countries, 38 states and 68 dioceses. They ranged in age from 22 to 81 at the time of their applications, with the median age being approximately 59. The group is 59% male, 40% female, and 1% other. 73% of the nominees in this slate identify as White or Anglo, 15% as Black or African American, 4% as Asian, 4% as Hispanic/Latino/a, and 4% as Other. Approximately 88% have received anti-racism training.

Orders of Ministry

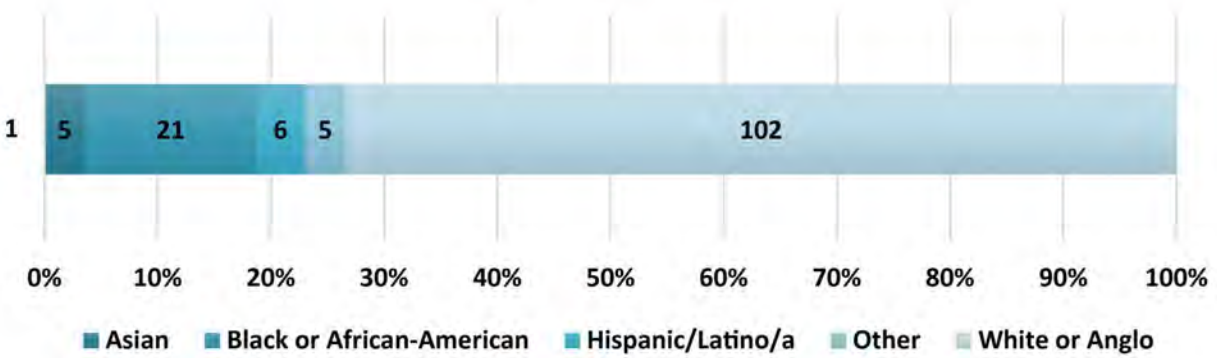




Gender



Ethnicity



Proposed resolutions

A105 Amend Joint rule VII.18 regarding the makeup of the Joint Standing Committee on Nominations

Resolved, the House of _____ concurring, that the 80th General Convention amend Joint Rules of Order VII.18 amended as follows:

18. The Joint Standing Committee on Nominations shall be composed of three Bishops, ~~three~~ two Presbyters, *one Deacon*, and six Lay Persons. Members who are Presbyters, *Deacons* or Lay Persons shall have served as deputies to the most recent General Convention and will continue to serve as members of the Joint Standing Committee until the next General Convention.

EXPLANATION

The Joint Standing Committee on Nominations suggests that the Joint Rules of Order be amended so that clergy serving on the committee can include all three orders of bishops, priests, and deacons.

A106 Amend Joint Rules of Order VII.20 to reduce the number of nominees required to be presented by the Joint Standing Committee on Nominations

Resolved, the House of _____ concurring, that the 80th General Convention amend Joint Rules of Order VII.20 as follows:

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 one and a half~~ *one and a half* times 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

It is the experience of the current joint standing committee that coming up with approximately 162 nominees to fill 81 positions is difficult. Reducing the number of required nominees to one and a half times the open positions still presents a choice to the Convention.

The current rules in place do not allow for sufficient meaningful discernment among the candidates.

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.

Michael Barlowe

Priest

New York, NY

Grace Cathedral, San Francisco

California, VIII



It has been a pleasure to serve as Secretary since 2013. Working with hundreds of amazing volunteers from around the church, other officers, and the extraordinary staff of the General Convention Office, we have transformed the work, administration, and technologies of church governance. The Episcopal Church places high value on involving members in participatory decision-making, and my goal has been to serve by helping the church organize toward such engagement, discernment, and mission. I came to the Episcopal Church as a young adult, and discovered a faith community transforming the world while leading people toward God. Ever since, I have been passionate about our church, working to strengthen its life and ministry in the world. I believe our Church has a mission that deserves our highest aspirations, greatest creativity, and boldest proclamation of the Good News. Now, as I move toward "passing the torch" to new generations, serving in this office would be a great honor.

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.

Kurt Barnes

Lay
New York, NY
Grace Church (Millbrook)
New York, Il



Since 2003 I have served as Treasurer & CFO of The Episcopal Church and Treasurer of the General Convention, continuing a career in finance and investment in for-profit and not-for-profit organizations. I worked for the RAND Corporation as economist; Time Inc. in corporate planning and as editor of Fortune Magazine; Inco Ltd. as finance officer; and with Morgan Stanley Asset Mgmt. I was appointed by the NYS AG to correct financial mismanagement at Hale House; and assisted Amnesty International to restructure its financial management. I have passion for thoroughness, working efficiently and avoiding politics in carrying out God's mission. For me that means avoiding duplicative activities and recognizing the fiduciary responsibility to work collaboratively for the entire church, not favoring individual groups. Extensive historical knowledge and the ability to explain complicated subjects patiently and simply are gifts that continue to serve me in assisting the church in multiple roles.

THE CHURCH PENSION FUND TRUSTEES

TERM OF OFFICE:

6 years

NUMBER OF TRUSTEES TO BE ELECTED:

12

BACKGROUND ON THE CHURCH PENSION FUND

The Church Pension Fund (CPF) is a financial services organization that serves the Episcopal Church. CPF and its affiliated companies, collectively referred to as the Church Pension Group (CPG), maintain three lines of business—employee benefits, property and casualty insurance, and publishing. They provide retirement, health, life insurance, and related benefits for clergy and lay employees of the Episcopal Church, as well as property and casualty insurance, and book and music publishing, including the official worship materials of the Church

POSITION DESCRIPTION FOR TRUSTEES

Trustees are elected by General Convention to serve on the Board of Trustees of CPF (CPF Board) for 6-year terms. The CPF Board is comprised of 25 trustees, of which 24 are elected by General Convention and one is CPF’s Chief Executive Officer. In addition, each trustee typically serves on two of the six committees of the CPF Board.

Legally, the CPF Board is the board of directors of CPF, a New York not-for-profit corporation, and as such plays a critical role in governance and oversight of the work of the companies that comprise CPG. Among other things, the CPF Board makes policy decisions that affect CPF’s investment strategy and policy, and the pensions and other benefits and services that CPG offers.

COMPETENCIES & QUALITIES

The CPF Board needs trustees who have expertise and experience in areas of business similar to CPG’s principal businesses (e.g., investments, pensions, employee benefits, insurance, healthcare, and publishing) and relevant skills (accountants, attorneys and other business and financial professionals), as well as familiarity and experience with the Church. In addition, the CPF Board values diversity (broadly defined) among its trustees. Trustees must also have computer literacy and internet access.

David Alvarez

Bishop
Carolina, Puerto Rico
Saint Stephen's
Puerto Rico, IX



Served as deacon and priest from 1965 and as first bishop elected by the diocese in 1987 until retirement in 2013.

Developed the health and social ministries through the subsidiary corporations of Episcopal Health Services, Episcopal Social Services and Episcopal Homes for the Elderly. Worked with accountants, investors, health care administrators, human resources and boards of directors of the diocese and the subsidiary corporations as well as with government agencies in social programs.

Developed the financial self-support of the diocese, contribution to the Budget of General Convention, creation of a diocesan Trust Fund and the Church Pension Fund for the clergy and lay employees.

Michael Barlowe

Priest
New York, NY
Grace Cathedral, San Francisco
California, VIII



My relationship with the Church Pension Fund (CPF) goes back 40 years, first as a clergyperson and clergy spouse and then as a diocesan executive who advised lay and clergy leaders about assessments, pensions, and medical and property insurance. As an officer of The Episcopal Church, I have conferred regularly with CPF senior management and trustees in such churchwide concerns as lay/clergy pension parity, church data analysis, and pensions for Cuba. I was the convener of the recent task force studying the relationship between CPF and the church.

We have been blessed by General Convention's foresight in creating CPF; I believe the next century can be equally blessed, even as the church and its patterns of ministry evolve. As we move into that future, my record and commitment to fairness and equity, my experience in overseeing complex systems, my background in finance and investments, and my knowledge of CPF at all its levels might benefit the work entrusted to its leaders.

Brendan Barnicle

Priest

Portland, OR

St. Francis of Assisi, Wilsonville, OR

Oregon, VIII



Prior to my ordination, I spent over 20 years working in the investment world in a various capacities. For most of that time, I worked as a research analyst where I reviewed company performances and made investment recommendations to institutional investors. In addition, I served as a corporate finance lawyer and as the chief financial officer of an Internet start-up. So, I was blessed to view the investment work from a variety of angles. During my discernment, I questioned what God would do with my investment experience, and my priest mentor assured me that "God would use it all," and indeed, God has used it all. Since ordination, I have served in a variety of investment capacities. I serve on the Diocese of Oregon Board of Trustees and on the Diocesan Investment Council. I am currently serving as the Chair of the General Convention Task Force on New Funding for Clergy Formation. I am also the past Chair of the Trinity Cathedral Endowment and a past trustee at CDSP.

Gawain de Leeuw

Priest

White Plains, New York

St. Bartholomew's Episcopal Church

New York, II



For thirty years, I studied the impact of governance in economic firms, especially effective coordination in volunteer organizations. I worked at one of the country's major Community Reinvestment Banks to adapt financial products to underserved neighborhoods. I have been involved in the intersection of socially responsible investment and environmental stewardship, and worked with investment teams in modest sized institutions.

In 2019 I published *The Body of Christ in a Market Economy*, a biblical and theological study about the impact of governance in economic institutions, especially churches. I seek to offer some foundations for understanding the choices the church makes as an ordered institution in market networks. I show that emotional competence is an important skill that has an impact in firms, and that the church has a role in sharpening it through formation. I now serve as a Trustee in the Diocese of NY.

Ian Douglas, Ph.D

Bishop
Essex, CT
Connecticut, I



Since 2010, I have served as bishop diocesan of the Episcopal Church in Connecticut, the oldest and one of the largest and most diverse dioceses in The Episcopal Church. As bishop I have helped our parishes and diocesan organizations adapt to the realities of the post-Christendom world. We have reimagined our life together focusing on God's mission of restoration and reconciliation in our neighborhoods and beyond. As chair of our diocesan investment fund with 125+ participating organizations and combined assets of over \$140 million, I led the trustees to pursue a socially just and environmentally sustainable fund. I am an author, teacher, activist and organizer across The Episcopal Church and Anglican Communion. I work for unity in God's mission by following Jesus. In the wake of the COVID pandemic, the church needs experienced, forward-looking, creative leaders who are not afraid to do new things. I will bring this experience and vision to the Trustees of the Church Pension Fund.

Mark Furlow

Priest
Lynchburg, VA
n/a
Southwestern Virginia, III



I am a priest with both pastoral and administrative gifts centered on mission, strategy, and organizational learning. I also have a good sense of spacial reasoning and like creative challenges that require both adaptive and technical thinking. For the past 4 years, I have applied my experience as a pastor and my skills as administrator to my work as a Canon to the Ordinary and diocesan administrator. If elected, I hope to apply all these gifts and skills to the ever-evolving work of the Church Pension Group in its efforts to support the Mission of The Episcopal Church. As a recent member of the CPG Client Council, I have an acute awareness of some of the challenges facing CPG and would like to assist in propelling the work of CPG for future generations of the Church.

P. Ronald Harrington

Lay
Arcadia, CA
St. Edmund's San Marino
Los Angeles, VIII



A lifelong Episcopalian, I have been involved in financial management throughout my career. When practicing as a CPA, I was designated as a national expert in financial instruments, investment companies, and security broker-dealers. I was a security principal and licensed investment advisor at two investment advisory firms responsible for several billion dollars of assets under management. This work was focused on institutional investors, including the endowments and pension funds of universities, public sector organizations and non-profit foundations.

My experience with clergy and others has impressed me with the significance that the design and the security of the Church pension arrangements have on their lives. I have a particular interest in ensuring that the provisions of our benefit arrangements are responsive to the needs of non-traditional families; also, that the programs be adapted as possible to support the future diversity and changing demographics of Episcopal clergy.

Alison Harrity

Priest
Maitland, FL
St. Richard's Episcopal Church
Central Florida, IV



At age 27, newly ordained and pregnant with my first child, I attended my first Planning for Tomorrow Conference. When Kevin Caruso walked me through the applications for life insurance and RSVP, I had a first hand experience of the depth of care that the church had for me and my family. Kevin taught me to pay close attention to the benefits I was currently receiving and to stay up to date with changes over both the short and long term. Attention to detail is one of the gifts I can bring to this position. As associate at a large church and now rector of a mid sized church, my experience as a participant in CPG gives me the gift of 20 years of perspective on the benefits of participating in the various products that CPG provides. As a priest looking forward to 20 more years of ordained ministry I bring the gift of considering what the future holds for CPG and what more good it can do in the world for more and more people.

Amy Haynie

Priest

Highland Village, TX

Trinity Episcopal Church, Fort Worth

The Episcopal Church in North Texas, VII



I earned a bachelor of science in nursing and I am a registered nurse and priest. My spouse is a disabled practicing physician. I know healthcare and health insurance issues from many different sides. Over the span of my adult years, I have held private insurance policies, health savings account policies, and group policies. I know the safety net that adequate insurance policies can provide, and the peril that inadequate insurance policies can inflict. I am a hard working committee member that meets deadlines. I am trained in alternative dispute resolution, which can come in handy in committee work. It matters to me that the end result of the work produced shows integrity, transparency, and intentional stewardship. I am not as well-versed in financial business language, but it is not completely unfamiliar to me. I would work hard to prepare for meetings beforehand. It would be an honor and a blessing to serve the larger church through the Church Pension Fund.

Robert Kinsey

Lay

Great Falls, VA

St. Albans Episcopal Church (DC)

Washington, III



I recently retired after some 38 years as an institutional investment advisor and am looking for ways to contribute my lifetime skills to the Church as a lay person. For 17 years I managed fixed income bond portfolios at a variety of nationally recognized firms and covered investment grade, high yield, senior bank loan, absolute return, and emerging market debt strategies. Following my tenure as a portfolio manager, I represented several firms' investment and ESG activities to many of the largest international and domestic pension funds. Details may be found in my attached resume. Currently, I am a member of the Board of Governors of St. Albans School in Washington, DC, serving on the Finance and Diversity committees and represent the school on the National Cathedral's Committee on Child Safety. I am a past board member of the Episcopal Church Foundation. Prior to moving to Virginia in October of 2019, I was a congregant, LEM, and verger at St. Bart's in New York City for nine years.

Cynthia Kittredge

Priest
Austin, TX
Church of the Good Shepherd
Texas, VII



As Dean and President of Seminary of the Southwest I have gained skills of discernment, prudence, and sound judgment in financial matters. Fundraising, communications, and focus on mission have been central in my leadership. In my work with boards I bring experience of navigating the boundary between oversight and management and of developing investment strategy that takes into account social responsibility. With its history and its resources, the Episcopal Church and the Church Pension Fund play critical roles in articulating and envisioning how a Christian institution participates in the economy in a way that is inclusive, equitable, and just. I bring experience as a teacher and writer and an interest in the publishing mission of CPG. Spiritual, financial, and relational wellness is a long-standing commitment. In collaborative decision making with peers, I look forward to guiding the strategy of the Church Pension Fund, as it adapts and renews its vision in response to the changing landscape of the Episcopal Church and the needs of its leaders.

Kevin Lindahl

Lay
Denver, CO
St. Barnabas Denver
Colorado, VI



I have been an executive and an attorney responsible for providing pension and disability benefits for Colorado's fire fighters and police officers for over two decades, managing over \$5 billion in assets for over 20,000 public safety officers. I have a deep understanding of fiduciary obligations, investments, finance, actuarial science, federal regulation and business processes as they relate to the administration of pension benefits. I am a recognized industry leader and frequent speaker at national training conferences for attorneys and public pension board members on topics including fiduciary duty, pension law and regulation, plan design, and corporate governance reform. I currently serve as a CPF Trustee, Investment Committee Vice-Chair, and Benefits Policy Committee member. I have served the Diocese of Colorado as a Board Member and Investment Committee Chair of the Colorado Episcopal Foundation. I respectfully ask for your support for a second term.

John McCray-Goldsmith

Lay
Berkeley, CA
Trinity Cathedral San Jose /
Congregación de Nuestra Señora de Guadalupe
El Camino Real, VIII



I'm a preacher's kid and clergy spouse with missionary roots in Latin America, where I lived for seven years and led a 500-house Habitat for Humanity hurricane reconstruction project in Bluefields in the Anglican Diocese of Nicaragua. From there I earned an MBA and worked for 20 years raising billions of dollars in the municipal bond market to fund climate-related public infrastructure projects including start-up renewable energy utilities, mass transit and high-speed rail programs, and clean water utilities. In my current role as a Managing Director on the team managing the largest bank-owned municipal bond portfolio in the world, my responsibilities include careful analysis of pension fund policies of several hundred municipalities across the US where we've invested capital. My deep hope is to bring these experiences and capabilities to address the challenges the Church Pension Fund faces as it manages its assets and businesses to meet the needs of the church.

Sandra McPhee

Lay
Evanston, IL
St. Matthew's Evanston, Illinois
Chicago, V



I was honored to be elected a Trustee of the CPG board in 2015. I am the Vice-Chair of the Benefits Policy Committee. As an attorney with 45 years of estate planning experience, and a life-long Episcopalian, I believe our church must provide for all of its retired lay and clerical employees. I have been a trustee of my parish's endowment and have served on boards of a variety of non-profits. I have a broad view of the church, having served on the Executive Council, the Standing Commission on World Mission, the Steering Committee of the Episcopal Partnership for Global Mission, the Board of the Consortium of Endowed Parishes, and the Board of Bexley Seabury Seminary, and as President of the Standing Committee of the Diocese of Chicago. I am committed to the reconciling work of the church, particularly with our many international partners. My skills include the ability to synthesize information, to ask tough questions, and to encourage compromise. If re-elected, I would bring all of my skills, experience and passion to the CPG Board.

Richard O'Brien

Priest

Las Vegas, NV

Epiphany Episcopal Church

Nevada, VIII



I am a firm believer in what Paul calls the "gifts of the spirit." We are all given gifts from God with which we are called to ministry in the world. The challenge for us is to discern these gifts, then find ways to apply them in service to others. As a person called to ordained ministry later in life, I had a long career in the insurance industry which provided me with a set of skills in that area. These skills, combined with my experience in parish and diocesan life, could benefit the CPG and give me an outlet to utilize these gifts of the spirit.

Daniel Packard

Lay

Phoenix, AZ

All Saints' Phoenix

Arizona, VIII



I would be honored to serve the church as Trustee of the CPF. I have accounting and law degrees, and an MBA. I was CPA with Ernst & Young, and then I was an internal auditor for a health insurance company preparing their IPO. After grad school, I was an attorney in a law firm. I now have my own firm which serves public charities, private foundations, and donors. This is my 2nd General Convention. My other church experience includes 9 years on Arizona Diocesan Council, 9 years on diocesan finance committee, 2 years as Executive Director of Chapel Rock Conference Center, Vestry and Warden at All Saints Church & Day School in Phoenix, and the pension committee at my prior General Convention. Each of these had substantial interaction with CPF. I am also co-founder of ONE Community Foundation, which focuses on inclusion and diversity regarding LGBTIA+ issues with corporations and local government. If elected as a Trustee, I will always be guided by our shared faith and baptismal covenant.

Guy Patterson

Lay
Harrisburg, PA
St. Stephen's Episcopal Cathedral
Central Pennsylvania, III



I have over thirty years of insurance experience including leading roles at insurance companies, broker/administrators and as chief administrative officer of a state association's various insurance programs. In these various capacities I have overseen a wide variety of programs from health and welfare benefits to offshore captive arrangements. I currently work with nationally recognized clients and their respective insurers. I am located in Harrisburg, PA and I am the former Senior Warden of St. Stephen's Episcopal Cathedral. In addition, I have served on the Diocese of Central Pennsylvania's committee to implement the Denominational Health Plan. I am an active member of International Foundation of Employee Benefit Plans and I hold the CEBS designation.

Brian Prior

Bishop
Minneapolis, MN
Minnesota, VI



I am a lifelong Episcopalian blessed to have served as layperson, deacon, priest, bishop, and current vice chair of the CPG Board. Committed to relational and inclusive ministry, my personnel and fiduciary practices are framed in the Gospel mandate of justice and mercy. My responsibilities have included congregations, schools, senior housing, camps/retreat centers, diocesan investments, and pension plans. I have worked on the Denominational Health Plan, Lay Employee Pension System, Clergy Pension Plan revisions, Non Domestic Dioceses, Compensation, Diversity and Work Place Values to create/redevelop fair, just, equitable personnel policies and benefits. I am dedicated to helping faith communities in becoming Beloved Community by clarifying their identities through gift discernment, engaging local context, and creating sustainability through missional partnerships. With my passion and experience in ministry, business and benefits, I hope you will see me as a strong candidate for re-election.

Gregory Rickel

Bishop
Seattle, WA
Olympia, VIII



I have a good experience both in education (Masters in Health Services Administration) and work experience (hospital administration) as well as Board experience in many and varied organizations. I also hold a Master's in Interpersonal and Organizational Communications which is a skill that helps in both communal and individual communication and joint work. My experience as a priest (23 years) and bishop (13 years) in the Episcopal Church informs much of the work of CPG on a daily basis. Also, after serving in my first 6 year term, I believe I am even more effective as a Board member for, and on behalf, of this Church we share.

Sven vanBaars

Priest
White Marsh, VA
Abingdon Episcopal Church
Virginia, III



While not a financial professional, I hold a Master's degree in public finance and am adept at understanding financial and governance issues. As a presbyter of our church I also see first hand the issues that employees and parishes have in ensuring financial stability in retirement. I would hope to use my understanding of finance and of the mission of the church to provide direction to the Pension Fund.

Anne Vickers

Lay

Parrish, Florida

St. Thomas Episcopal Church, St. Petersburg, FL

Southwest Florida, IV



As Canon for Finance and Administration of the Diocese of Southwest Florida, I'm thrilled to combined my expertise in finance, technology and communication with my lifelong calling to serve the Episcopal Church. In my first term as Trustee of the Church Pension Fund serving on the Investment Committee, my CFA credentials and inquisitive spirit enable me to understand, inquire and assess the technical aspects of a \$13B portfolio. My lifelong profession as a CFO informs my ability to execute the important fiduciary oversight of a trustee. And my diocesan experience as a trusted advisor to congregations, schools and supporting Episcopal organizations fuels my passion for the benefits of detailed analysis, effectively communicated with a clear and celebrated alignment of goals. I see and find indicators of success and opportunity every day, and will enthusiastically drive innovative ways to extend best practices, thereby continuing to safeguard a bright and bold future for our Church.

Sandy Wilson

Priest

Baltimore, Maryland

St. Bartholomew's, Baltimore

Maryland, III



I believe strongly in the servant ministry of the Church Pension Fund, as Trustees work diligently to educate ourselves to work with the staff to insure that the Fund will be around to insure a future for all employees of the Church. In the last six years and I have served on the Audit, Investment, Finance and Benefits Policy Committees, after a season as COO at St. Aug's University, responsible for pension and other benefits and the \$29 million budget. With the perspective of a newly retired priest with an active coaching ministry with clergy and laity, I bring the perspective of those most affected by the fund. Understanding my fiduciary responsibility to the fund, which is also a moral responsibility to its clients/stakeholders, makes me an ideal candidate to lend my voice to and actively contribute to decision making that balances justice and the common good. It would be my prayerful honor to be elected to serve again.

MEMBERS OF THE COURT OF REVIEW

TERM OF OFFICE:

3 years

Persons appointed to the Court of Review shall continue to serve until their respective successors have been elected, 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 is completed.

NUMBER TO BE ELECTED:

Three (3) bishops and one (1) alternate elected by the House of Bishops.

Six (6) clergy with no fewer than two (2) priests and two (2) deacons and six (6) lay persons, and one (1) clergy alternate and one (1) lay alternate elected by the House of Deputies.

QUALITIES AND COMPETENCIES A NOMINEE SHOULD HAVE:

Bishops: One from Province I, II or III, one from Province IV, V or VI, and one from Province VII, VIII or IX.

Clergy and Lay: One-third from Province I, II or III, one-third from Province IV, V or VI, and one-third from Province VII, VIII or IX. No more than two (2) clergy canonically resident in the same diocese, and each lay person shall reside in a different diocese than any other lay person. Priests, Deacons and lay persons shall be or have been members of the Disciplinary Boards of their respective dioceses.

Members of the Court of Review should be well-versed in the Canons; understand the goals and processes of Title IV; embrace a process that includes reconciliation as well as justice; and 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/resolutions that uphold the Canons in a manner that serves the overarching goal of reconciliation, and clarity about acceptable/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. Candidates need the ability to keep information confidential and understand that it can be shared only within the guidelines of the Title IV process.

Stephen Alpern

Lay
Columbia, MD
Christ Church, Queen Caroline Parish, Columbia, Maryland
Maryland, III



I have served as President of the Disciplinary Board of the Diocese of Maryland and as Presiding Judge of the Board's Ecclesiastical Court predecessor since 2008. By training, I am an attorney and I graduated from Columbia University School of Law in 1971 and was admitted to the District of Columbia Bar. I had a twenty-nine-year career in the federal government most of which was served in executive level legal positions, both as an advocate and as a neutral. Since my retirement in 2000, I have worked as a self-employed labor arbitrator, hearing cases throughout the United States. I am on the arbitration rosters of the American Arbitration Association, the Federal Mediation and Conciliation Service, the National Mediation Board, as well as several states. I believe my broad experience in litigation on both the trial and appellate levels, well suits me to this position. My joint selection by parties to labor disputes reflects upon my reputation for fairness.

Shelly Banner

Priest
Oswego, NY
St. James, Pulaski, NY
Central New York, II



I have served as an elected member of the Diocese of Central New York's Disciplinary Board for 6 years, serving two different bishops. At present, I am the president of this committee. As a member, I have actively served on reference panels, a conference panel, and I was selected to serve on a hearing panel. Each of the outcomes have, of course, ended differently; some ended with the decision of the reference panel, some have ended with an accord, either prior to the conference panel convening, or an accord reached after the convening of a hearing panel. The structure of Canon IV is such that the over-arching principals of compassion, mercy and fairness are upheld within each procedure. The measured steps of the process create space for understanding, reflection, and consideration. I find great beauty within the structure.

John Bauerschmidt

Bishop
Nashville, TN
Tennessee, IV



I served on the Court of Review from 2019 to the present. I have experience with clergy disciplinary matters from 2007 to the present. I have broad experience of the church as an ordained person from 1984 until the present, and as a bishop from 2007 to the present. I believe that the good order of the church requires accountability to each other.

Julian Bivins Jr.

Lay
Charlottesville, Virginia
Move across three parishes because my spouse is
on the Committee on Congregational Missions
Virginia, III



For over 15 years, I sat on the various Diocese of Virginia ecclesiastical courts and was intimately involved in all aspects of the process and related diocesan policies and procedures. I was also the chair for numerous years.

Karen Clopton

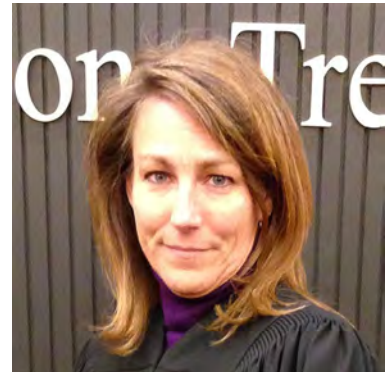
Lay
San Francisco, CA
St. James
California, VIII



As an African American woman, mother, civil rights activist, lawyer, judge, public servant, global citizen, and Episcopalian, who I am informs how I view the world and my role in it. My goal in life is to think critically, analytically, and intelligently. Currently, I am serving on the inaugural Court of Review, I am also President of the Interdiocesan Joint Disciplinary Board, and I served as the Presiding Judge of the Ecclesiastical Court for the Diocese of California for ten years. I am currently a Human Rights Commissioner for the City and County of San Francisco and served as the Chief Administrative Law Judge of the California Public Utilities Commission for 9 years. My experience has prepared me well to continue with the Court with integrity, discernment, and compassion.

L. Zoe Cole

Lay
Denver, CO
St. Andrew's
Colorado, VI



As a lawyer, I believe the purpose of the law is to contribute to human flourishing, that it is given to us to support healthy relationships necessary to our lifelong formation in the image and likeness of Christ. I have worked to reveal this reality in a variety of roles as an attorney and judicial officer, as well as in my work in the church, invoking the law in its fullest human context and purpose. As Rev. Dr. Pamela Cooper-White says, the canons are “a God given expression of care for the ordering of the church that is grounded not merely in restraint of evil... , but focused on creating a community in which every member is supported in living a life grounded in desire for God and the joy of being in harmony with the original goodness of God’s creation.” This experience and set of values makes me the ideal candidate to serve the church as a member of the Court of Review to receive and determine appeals from diocesan hearing panels and decide venue issues according to Title IV.

Rodney Davis

Priest

Carmichael, CA

Saint Michael's Episcopal Church, Carmichael, CA

Northern California, VIII



I have served as the president of the Joint Disciplinary Board of the Dioceses of California, Northern California, El Camino Real, and San Joaquin. In that role I acquired knowledge of the standards and goals of Title IV and have applied them in disciplinary proceeding that were before me. Because of the broad jurisdiction of the Joint Board, consisting of four distinct dioceses, I have participated in the application of Title IV in a number of varied settings and cultures. Over the course of my life, I have acquired the perspective and experiences of a judge, lay leader, and priest. That has been valuable in applying Title IV in a manner that strives for reconciliation as well as justice, and treats both those accused of misconduct and their accusers with dignity, respect, and compassion. My interest in and involvement with professional ethics is longstanding and has led to service on judicial disciplinary panels.

Delbert Glover

Lay

Washington, D.C.

Washington National Cathedral

Washington, III



I am a candidate to serve as a Lay Member for the Court of Review. Although not an attorney, I have completed the Harvard Law School courses on Mediation and Negotiation. I have served as a Mediator for the Hampshire County Massachusetts Small Claim Court and on Grand Jury duty in Rhode Island, and as an Advisor in Title IV deliberations. A retired business executive, I offer my corporate experiences to the Church, drawing on strong leadership, professional and interpersonal skills. I have served the Church as Executive Assistant to the Rector of Trinity Church, Wall Street; Associate Dean of General Theological Seminary; Chief Administrative Officer at the Riverside Church. I have been a lay deputy and or alternate to several General Conventions on Executive Council and the Church Pension Fund board.

Susan Haynes

Bishop
Newport News, Virginia
Southern Virginia, III



As a former mental health professional, I have a thorough understanding of the dynamics of human behavior and competency in interpersonal relationships. I am comfortable one-on-one or in groups. I am able to weigh the facts, feelings and merits of an issue from several different angles. I believe that all occasions of interpersonal conflict and disruption are an invitation from the Holy Spirit to work for reconciliation and to be better formed for God's Kingdom. As a person of deep prayer, I rely on that Spirit to guide and direct deliberations and listenings. As a non-anxious presence, I am grounded in the patience to listen and be deliberate and intentional in taking action, drawing firm boundaries, and expressing compassion. My experience in Diocesan leadership as both a Presbyterian and a bishop has given me a solid introduction and grounding in Title IV procedures.

d'Rue Hazel

Deacon
Columbia, SC
Diocesan Staff
Upper South Carolina, IV



As a Deacon, diocesan staff member and Title IV Officer, I have fully engaged the work of reconciliation which lies at the heart of restoring all people in unity of God and each other in Christ. It is the focus of our Disciplinary Canons. The act of, or the willingness to be restored, is therefore central to this difficult and sensitive work. Having served as a Diocesan Title IV Officer and Reference Panel member for the last eight years, I have constantly pursued personal growth and development for competently participating in this restorative work of the Church. This has included disciplined work toward practiced proficiency in and knowledge of the Title IV Canons, Bowen Family Systems, Mediation Skills, Conflict Resolution, and Facilitator Training, bringing them effectively and compassionately to bear when receiving complaints. I have made it a particular priority to give proactive attention to my own emotional, spiritual, and physical health, enabling me to take part in this ministry as a healthy self-differentiated leader.

Sharon Henes

Lay
Cottage Grove, WI
St. Dunstan's Episcopal Church, Madison
Milwaukee, V



I currently serve on the Court of Review and the Diocese of Milwaukee's Title IV Disciplinary Board. I have knowledge of the Title IV and the Court of Review process. I'm well-versed in the Canons. For over 25 years I have worked with professional licensing boards, including medical, pharmacy, nursing, and psychology. My experience includes the prosecution of disciplinary cases, the writing of administrative laws, including unprofessional conduct laws. In addition, I have two years of experience overseeing the impaired professional program and monitoring the compliance with disciplinary orders to achieve rehabilitation of professions and safely return them to practice. My understanding of discipline across a variety of professions brings a unique perspective to the Court of Review.

Lisa Hines

Priest
Austin, TX
The Episcopal Diocese of Texas (Canon for Wellness and Care/
Safeguarding Minister/Intake Officer)
Texas, VII



I am a skilled listener and clear communicator and very familiar with the intricacies of Title IV after spending years as the President of the Disciplinary Board for the Diocese of Texas and now as the diocesan Canon for Wellness and Care whose responsibilities include serving as a Title IV Intake Officer, teaching Title IV to new clergy and clergy-to-be, and helping to train canonical advisors and new members of the Disciplinary Board. My legal background facilitates my ability to interpret and apply the canons, and my years as a parish priest taught me the pressure and temptations of ministry and the dynamics and ambiguities that can lead to Title IV complaints. I am equally committed to holding members of the clergy accountable for their behavior and to treating all parties in Title IV proceedings with respect and compassion, recognizing our common need for grace and forgiveness.

A. Robert Hirschfeld

Bishop
Concord, NH
New Hampshire, I



Having walked through the Title IV process as a bishop with a number of clergy, I deeply resonate with the need to work towards reconciliation, justice, and amendment of life in a way that does not deny or diminish the hurt of those who are feeling wronged. Title IV continues to be an evolving process, and I am eager to be a part of its ongoing refinement in order for us more ably to fulfill the canon's goals of accountability, justice, reconciliation, and growth in holiness.

Toni Hogg

Lay
Hayes, VA
Abingdon, White Marsh, Gloucester, VA &
St. Aidan's, Virginia Beach, VA
Southern Virginia, III



I have been privileged to serve on numerous committees and boards in the wider church. I have been a lay deputy to General Convention since 2006. I have served on the Presiding Bishop's Confirmation Committee (Bishop Curry was elected), Ministry Committee and presently serve on the Joint Standing Committee on Nominations.

I believe that my experience, acquired insight and skills are well-suited to the continuing challenges of General Convention and the committee work. I have been blessed to witness and learn from so many others in the church, and this has left me well-versed in discernment, listening and dialogue skills which impart to me an inclusive perspective of The Episcopal Church.

James Hunt

Lay
Helena, MT
St. Peter's Episcopal Cathedral
Montana, VI



I have been a trial lawyer since 1984. I have appeared before the Montana Supreme Court over 30 times, the Ninth Circuit Court of Appeals several times, and the U.S. Supreme Court one time. I have practiced in state and federal trial courts. I served on my parish Vestry as Junior and Senior Warden. I served on the Standing Committee, Diocesan Council, and as Diocesan Chancellor. I helped resolve the Bishop Charles I. Jones matter in Montana. Bishop Charles Keyser appointed me an attorney advisor to the ECUSA Title IV committee that investigated Bishops before Title IV was rewritten. At an early age, my father, a former justice on the Montana Supreme Court, taught me courts exist to resolve disputes fairly and quickly. I strive to be compassionate and forgiving, yet discerning. Experience, good judgment, and the ability to listen are critical when trying to understand and resolve issues. I believe I have developed these qualities.

Gregory Jacobs

Priest
Durham, North Carolina
St. Titus Episcopal Church
North Carolina, IV



I have served the Church for 20 years in matters involving Title IV clergy misconduct. As a member of the Constitution & Canons Committee, I helped refine and clarify canonical language adopted in the initial Title IV provisions, working closely with diocesan chancellors. For 15 years, I served as the principal Title IV Intake Officer in both the Dioceses of Massachusetts and Newark. My responsibilities included initial intake, interview of all parties/witnesses, and investigation of more than a dozen Title IV allegations brought against clergy. My work culminated in reports to disciplinary review panels in which I summarized the results of investigations and recommended appropriate responses. I participated in later stages of Title IV cases, including conciliation/resolution efforts with clergy and injured parties. I was also responsible for communicating and implementing Title IV's provisions in these dioceses. In 2019, I co-led a Title IV workshop for newly-elected bishops.

Elisa Kirby

Deacon
New Bern, NC
Christ Church New Bern, NC
East Carolina, IV



In my volunteer service with the Coast Guard Auxiliary I was responsible for the conduct of those in my area of the state, to see that they were abiding by the regulations of the US Coast Guard, which involved counseling and recommending any disciplinary action to the Fifth Southern District of the Coast Guard. I have served on my diocese's disciplinary board and have taken the three day Title IV training conducted by the Chancellors to the House of Deputies. People come to me with spiritual concerns and alcoholism/drug issues--both their own and that of family members. I can draw on my many years of recovery to help those who are addicted. I understand the sorts of behaviors that addiction causes, many end up related to Title IV matters. Having been in a position to interview and hire clergy and church staff I feel I am perceptive and able to listen and evaluate fairly. I am able to help in the building of consensus and able to see the middle ground.

Julie Larsen

Lay
Laguna Niguel, California
St. Margaret of Scotland, San Juan Capistrano
Los Angeles, VIII



I have 20+ years experience as a partner (in two National law firms) designing and evaluating employment practices and litigating discrimination lawsuits. I sat on the LA Disciplinary Board for four years. Currently, as Vice Chancellor, I annually train postulants in Title IV and provide monthly advice to the Disciplinary Board, regarding Title IV processes. I have gained tremendous perspective from the errors I made and hurdles I faced as pro bono co-defense counsel for a bishop in a 2017 hearing and subsequent appeal. I believe my gifts and experiences would diversify and strengthen the Board's ability to balance the analytical and spiritual aspects of Title IV disciplinary processes realizing the overarching goals of reconciliation, justice, compassion for all affected, and clarity about unacceptable behaviors.

Frank Logue

Bishop
Savannah, GA
Georgia, IV



In 1995, Frank responded to a long-felt call to ordained ministry. He entered Virginia Theological Seminary in the fall of 1997. While there, he worked as a seminarian at two area churches, including assisting with the creation of a new Episcopal church—Church of the Spirit in Alexandria, Virginia. He also took part in summer internships with the Anglican Church in Tanzania and St. Elizabeth's Hospital, a large mental hospital in Washington, D.C. In 2000, Victoria, Griffin, and Frank moved to Camden County, spending 10 years starting King of Peace Episcopal Church and its preschool. From 2010 until becoming Bishop of Georgia, he has assisted Bishop Scott Benhase in overseeing the clergy and congregations of the Diocese of Georgia as Canon to the Ordinary. Frank has served in church-wide roles including as a member of Program, Budget, and Finance and of the Executive Council.

David Madison

Priest
Fort Worth, TX
Southwestern Association of Episcopal Schools
The Episcopal Church in North Texas, VII



I look forward to serving on The Court of Review, if elected. Currently, I serve as the intake officer for the diocese. I have held this position since Title IV since 2011 and regularly provide training on the canons and the process associated with clergy disciplinary proceedings. My experience as an attorney prior to seminary has been helpful as we work through these matters. This is difficult work—but work that can lead to reconciliation and healing for all parties involved. I am humbled to be called to exercise ministry in this context.

Gayle McCarty

Priest

Memphis, Tennessee

Not presently attached to a specific congregation

West Tennessee, IV



I believe that my legal education and experience coupled with my analytical mind and critical thinking skills equip me well to serve on the Court of Review. Also, having served multiple times on the Disciplinary Board at the diocesan level and as President during my last term, I am familiar with canon law, the importance of respecting such and trusting the process. All of the aforementioned is tempered by good interpersonal skills, respectful listening skills and rational decision making abilities. My priestly Continuing Education with The Lombard Mennonite Peace Center regarding conflict resolution informs who I am and how I lead. Essential to any court is the need for impartiality. I have no agenda and have never sought to serve on any Disciplinary Board or the Court of Review but have instead been invited to self-nominate each time. Life as an attorney, lay person and now priest, gives me a unique understanding and appreciation of the complex, wonderful world of the Church.

Tracie Middleton

Deacon

Fort Worth, TX

Trinity, Fort Worth

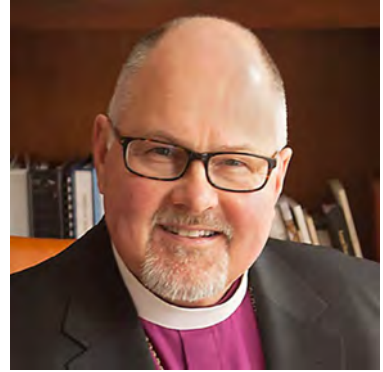
The Episcopal Church in North Texas, VII



I am currently on the Court of Review and previously served on the Disciplinary Board and Commission on Ministry in Fort Worth. I am interested in how processes, such as the church's disciplinary processes, are designed and improved. The re-configuring of Title IV is an ongoing work that I hope to contribute to.

Steven Miller

Bishop
DeFuniak Springs, FL
Milwaukee, V



I have been ordained since 1984 and have been a Member of the House of Bishops since my election as Bishop of Milwaukee in 2003. Throughout my episcopacy, I have worked closely with my chancellors in a number of legal matters and Title IV processes. I hope to continue to offer my gifts in some small where during my retirement .

Russell Randle

Lay
Arlington, VA
Christ Church, Alexandria, VA
Virginia, III



My legal training and forty years of active law practice, including substantial federal court litigation, may prove helpful to the Court of Review. That work includes helping to write federal court opinions as a judicial law clerk. In private practice, my most notable cases have involved negotiation of equitable settlements in large complex matters. My service to TEC includes investigation and resolution of several clergy misconduct cases, as well as service as pro bono counsel in criminal proceedings alleging clergy misconduct. That service also includes Executive Council representative (2015-21), six prior terms as General Convention Deputy, President (2001) and Secretary (2000) of the Standing Committee of the Diocese of Virginia, and work on the Virginia Suffragan Bishop Search Committee (2011). This wide service may help provide broad perspective on the issues facing the Court of Review and help the Court to uphold the canons in a way that furthers the Gospel.

Brian Reid

Priest

DuBois, PA

Northwestern Pennsylvania, III



I have been a priest of the church for more than 45 years serving multiple congregations in three dioceses. In Northwestern Pennsylvania, I have served as the President of the diocesan Disciplinary Board since its formation. I also served on its predecessor body for many years. I have a lot of experience in drafting and understanding canon law at the diocesan level having served for many years as the Chair of the diocesan Constitution and Canons Committee. I wrote the first draft of our Constitution and Canons when we rewrote them completely in 2008. I have similar experience at the churchwide level having served on the Constitution and the Constitution and Canons Committees of General Convention. I have served a great many years on the Commission on Ministry. I have a Paralegal Certificate. I believe that I have the necessary gifts of leadership and discernment to continue serving as a Member of the Court of Review.

Grecia Reynoso

Lay

La Romana, Dominican Republic

All Saints Church, La Romana

Dominican Republic, IX



I thank the Lord Jesus Christ for all the blessings I have received, and my parents for teaching me The Way of Love. It has been a wonderful experience for me to work, serve, worship, and Glorify with love, humility, and singleness of heart, giving the best me of what I know. I am a Notarial Attorney with a Doctorate, which I have always put at the service of the Diocese. I leave the same teaching to my daughters and grandchildren, who are also always at the service of their church. I have served in the Diocesan and Local Committee, where I can highlight serving as Constitution and Canons Coordinator and the Disciplinary Board, and currently as Diocese Chancellor for the second time. I have also been part of the Cuban Task Force and the Standing Committee on World Mission. If I am elected, I will give from the fullness of my self and skillfulness.

Gregory Rickel

Bishop
Seattle, WA
Olympia, VIII



I have a good experience both in education (Masters in Health Services Administration) and work experience (hospital administration) as well as Board experience in many and varied organizations. I also hold a Master's in Interpersonal and Organizational Communications which is a skill that helps in both communal and individual communication and joint work. My experience as a priest (23 years) and bishop (13 years) has gifted me with the lived experience for the position on the Court of Review. I offer myself for this position in hopes it is a body that never has to meet.

Phoebe Roaf

Bishop
Memphis, TN
West Tennessee, IV



If elected, I will prayerfully participate in the work of the Court of Review in a spirit of discernment and humility. This work is difficult yet it is a necessary part of ensuring the health of our church. I will strive to balance concern for my brother and sister bishops who are engaged in the disciplinary process with my understanding of our ordination vows and the Constitution and Canons of The Episcopal Church. I will look for opportunities for healing and reconciliation whenever possible.

Brunilda Rodriguez-Velez

Lay
San Juan, Puerto Rico
Saint John the Baptist Cathedral
Puerto Rico, IX

Photo Not
Available

My dual formation as a christian and lawyer provides me the opportunity to bring fairness, justice, recognition of rights and duties and legal impartiality in the search for solutions to conflict encompasses with empathy, christian compassion, nurture, the search within the person soul to promote healing, repentance and reconciliation.

Laura Russell, Esq.

Lay
Guttenberg, New Jersey
All Saints Parish, Hoboken
Newark, II



As attorney representing low income survivors of domestic violence, I have spent my entire career working for justice. As a four-time deputy from the Diocese of Newark, I bring the policies from General Convention to the practice of Title IV. As the current President of the Court of Review, and the President of my Diocesan Disciplinary Board for over nine years, I feel I have the expertise needed for this position. I have been able to help shepherd multiple matters to conclusion. From this, I have come to understand the complexities of Title IV, along with the need to be compassionate, fair and recognize everyone's strengths and challenges. Conclusion does not equal winners or losers, only individuals in need of healing. I believe I have been able to help in that healing, for all parties. I have also chaired and served on various task forces, including task forces working on issues of sexism, sexual harassment and US and international policy. I would be honored to continue to serve.

Kai Ryan

Bishop
Austin, TX
Texas, VII



I have served in ordained ministry in 3 dioceses and 2 others in professional lay ministry over 35 years. (Central Gulf Coast, Dallas, Texas and West Texas and Rio Grande) As Canon to the Ordinary in the Diocese of Texas, I worked firsthand with our Disciplinary Board, Chancellor, and Bishop Diocesan on Title IV complaints and on training those handling Title IV matters. I also worked with persons discerning how to respond to problematic behavior, whether through the Title IV process or other interventions. As Bishop Suffragan, I work pastorally with congregations before, during, and after disciplinary processes and continue to learn how these processes can protect and restore trust and health. Engaging in the church's mission with clergy across multiple diversities (gender, race, ethnicity, generation, theology, sexual orientation) has helped me develop sensitivity to the impact of these differences within the disciplinary process.

Carrie Schofield-Broadbent

Priest
Syracuse, NY
Central New York, II



I minister with the clergy, laity and congregations of our diocese to cultivate and grow dynamic, healthy, invitational congregations and ministries that are relevant to their contexts and deeply rooted in Jesus. Before ordination, I had a career as a Conflict Resolution trainer and consultant. In addition to ministering in parishes of various sizes, I served the diocese as a District Dean, member of the Diocesan Board, creator and coordinator of the Lay Preaching Program, and chair of the Bishop Search Committee. My passions in ministry include: empowering lay ministry, supporting non-traditional paths to ordination, conflict resolution, facilitation, preaching, hearing people's stories, & creative, collaborative ministry. Steeped in prayer and rooted in relationship with God and God's people, I follow Jesus with passion, humility & joy. I seek to serve God through leading with integrity, creativity, and humor as I listen and learn with curiosity, openness and courage.

William Vodrey

Lay
Cleveland, Ohio
St. Paul's, Cleveland Heights, Ohio
Ohio, V



I have been a lawyer in Ohio since 1992. I am, and always have been, passionately committed to seeing that justice is done in all cases - fairly and impartially, without fear or favor, bias or prejudice. I served as a magistrate of Cleveland Municipal Court from 2001-2020, and was sworn in as a judge of the Cuyahoga County (greater Cleveland) Court of Common Pleas on Jan 3 of this year. I was previously an assistant county prosecutor for six years, most of that time in the felony trial division, and before that a legal aid lawyer for two and a half years.

Christopher Wendell

Priest
Bedford, MA
St. Paul's Episcopal Church, Bedford MA
Massachusetts, I



My service to our Church's disciplinary processes is informed by my background as a full-time parish priest, a recently-minted 40 year old, and as someone who has been very active in Disciplinary Board work in my own Diocese and Province, which both have significant Title IV caseload. I served for three years as President of the Disciplinary Board in my diocese, which included review of over 20 matters. I have been involved with three Conference Panels (one as chair), have led trainings in disciplinary canons and process for diocesan clergy, and have been active in the Province I Title IV network. On the church-wide level, I served in the past triennium as an inaugural member of the Court of Review. Additionally, I have served in many other governance roles: Standing Committee, Diocesan Council member, Real Estate Advisory Committee. These have helped me experience more fully the way our church governs itself for mission with integrity, as we live Jesus' Way of Love together.

Chip Whitacre

Deacon
Plymouth, MN
Trinity, Excelsior
Minnesota, VI



I believe myself to be an attentive and compassionate listener; a skill that has served me well as a manager, crisis-line volunteer and as a pastoral presence in my ministry as a Deacon. I have the analytical skills, life experience and maturity to sort through different interpretations of an event or series of events involving competing interests. I have been involved in many such situations as both a Regulatory Affairs professional and a volunteer arbitrator for the Better Business Bureau that have required me to work toward negotiated settlements or to provide an independent judgment. I believe that these skills and my experience with many roles in the Church will help me to be an effective contributor to the work of the Court of Review.

MEMBERS OF THE DISCIPLINARY BOARD FOR BISHOPS

TERM OF OFFICE:

6 years

NUMBER TO BE ELECTED:

5 bishops elected by the House of Bishops, 2 clergy (deacon or priest) and 2 lay persons elected by the House of Deputies

POSITION DESCRIPTION:

The Disciplinary Board for Bishops is a court of the Church to have original jurisdiction over matters of discipline of Bishops, to hear Bishops' appeals from the imposition of restriction on ministry or placement on Administrative Leave and to determine venue issues as provided in Canon IV. 19.5. (This description is taken from Canon IV.17.3.)

QUALITIES AND COMPETENCIES A NOMINEE SHOULD HAVE:

Members of the Disciplinary Board for Bishops should be well-versed in the Canons; understand the goals and processes of Title IV; embrace a process that includes reconciliation as well as justice; and 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/resolutions that uphold the Canons in a manner that serves the overarching goal of reconciliation, and clarity about acceptable/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. Candidates need the ability to keep information confidential and understand that it can be shared only within the guidelines of the Title IV process.

Patrick Bell
Bishop
Coeur d'Alene, ID
Eastern Oregon, VIII



Patrick W. Bell was elected the Bishop of the Episcopal Diocese of Eastern Oregon on December 12, 2015 on the first ballot and was consecrated on April 16, 2016 in Bend, Oregon. Upon consecration Bell became the 1,092nd Bishop consecrated for the Episcopal Church. His primary residence will be in Coeur d'Alene, and he will commute to Oregon to work as the Bishop on a part-time basis.

Bell was born and raised in the northern Palouse region of Washington. Raised as an Episcopalian, Bell became a Pentecostal minister and professor before returning to the Episcopal Church. After completing additional seminary studies he was ordained to the priesthood in 1989 by Bishop Rustin Kimsey and began work at St. Matthew's Episcopal Church in Ontario, Oregon. In 2002 Bell was named the rector of St. Luke's in Coeur d'Alene. Bell is married to TinaMarie Bell, and has five children and eight grandchildren.

Mark Cowell
Bishop
Larned, KS
Western Kansas, VII

Photo Not
Available

As a prosecutor, my first obligation is to seek justice which is different from seeking a conviction. I believe that I can distinguish well between finding fault and seeking reconciliation. I have also worked assisting the chancellor and I have extensive history reviewing statutes and canons.

Bradfute Davenport Jr.

Lay
Richmond, VA
Grace & Holy Trinity Episcopal Church
Virginia, III



I served as legal counsel to the Hearing Panel in the Title IV case involving Bishop John Bruno. As such I worked closely with Bishop Herman Hollerith, the President of the HP, and became intimately familiar with the Title IV maze. I attended all meetings and telephone conferences of the HP, as well as the three day trial. I drafted the HP's orders, including most of its 90+ page final order deciding the case. I also worked closely with David Beers and Mary Kostel in connection with the Presiding Bishop's Partial Restrictions on Bishop Bruno's Ministry while the case was pending and with Bishop Waynick and her counsel when Bishop Bruno appealed the HP's sanctions order. At Bishop Hollerith's request I attended the pre-trial depositions of several witnesses, to maintain order if necessary. When Bishop Bruno appealed I also conferred several times with the legal counsel to the Court of Review to explain some of the procedural history of the case. I am Church Attorney in Virginia.

Rodney Davis

Priest
Carmichael, CA
Saint Michael's Episcopal Church, Carmichael, CA
Northern California, VIII



I have served as the president of the Joint Disciplinary Board of the Dioceses of California, Northern California, El Camino Real, and San Joaquin. In that role I acquired knowledge of the standards and goals of Title IV and have applied them in disciplinary proceeding that were before me. Because of the broad jurisdiction of the Joint Board, consisting of four distinct dioceses, I have participated in the application of Title IV in a number of varied settings and cultures. Over the course of my life, I have acquired the perspective and experiences of a judge, lay leader, and priest. That has been valuable in applying Title IV in a manner that strives for reconciliation as well as justice, and treats both those accused of misconduct and their accusers with dignity, respect, and compassion. My interest in and involvement with professional ethics is longstanding and has led to service on judicial disciplinary panels.

Martin S. Field

Bishop
Kansas City, MO
West Missouri, VII



While I am not an attorney nor "learned in the law", I am a student of our Canons, and more particularly of their underlying values and purposes. I believe wholeheartedly that the disciplinary canons of Title IV must be administered in an atmosphere of pastoral care and compassion for all parties that may come into dispute or who may have caused or received harm. I have participated in Title IV actions on several occasions during my time as Bishop of West Missouri, and I have been able to ensure in each case that all parties are heard, all pain and sorrow acknowledged, and long-term reconciliation is sought.

William Fleener Jr.

Lay
Grand Ledge, MI
St. David's Lansing
Western Michigan, V



I have attended 7 general conventions and have been the co-chair of our deputation for the last 3 general Conventions. I have served several times on the Joint Standing Committee on Program Budget and Finance. I have also served on the other Standing Committees and other Committees at General Convention. I have also served on the Court for the Trial of Bishops and the Joint Nominating Committee for the Presiding Bishop. I am a member of St. David's Lansing and have served on the vestry of every parish I have attended as an adult. I have been the Chancellor for the Diocese of Western Michigan since 1994 and have recently been named Chancellor for the Diocese of Eastern Michigan. My wife and I also coordinate out diocesan your camp program. I am a law professor and coordinator of the externship program at WMU-Cooley Law School. I share my home with my wife, two adult children, a sister-in-law who is an adult with a disability, 4 dogs and a cat.

Thomas (Tom) Hahn

Lay
Arlington, VA
Christ Episcopal Church, Alexandria, Virginia
Virginia, III



If elected, I'd contribute clergy discipline (Title IV) proceeding experiences along with other relevant professional and ministerial experiences. These include: (Disciplinary/Judicial/Investigatory) - Multiple Title IV diocesan appointments as clergy or complainant's advisor; Federal executive appointment as Administrative Judge; U.S. Congressional Counsel advising members conducting national security oversight investigations; Annual ethics training as active Virginia Bar member: (Title III Ministries) - Co-chair of both Virginia's Commission on Ministry and the Spiritual Discernment Committee, and spiritual discernment community facilitator: (Parish/Church Experience) - Multiple parish ministries and EfM graduate/current co-facilitator; Member of Kanuga Visitors. As a Board member I'd strive to use the experiential gifts given me for effecting just application of both the letter and spirit of the Canons to realize "reconciliation among all involved or affected." (IV.1)

Susan Haynes

Bishop
Newport News, Virginia
Southern Virginia, III



As a former mental health professional, I have a thorough understanding of the dynamics of human behavior and competency in interpersonal relationships. I am comfortable one-on-one or in groups. I am able to weigh the facts, feelings and merits of an issue from several different angles. I believe that all occasions of interpersonal conflict and disruption are an invitation from the Holy Spirit to work for reconciliation and to be better formed for God's Kingdom. As a person of deep prayer, I rely on that Spirit to guide and direct deliberations and listenings. As a non-anxious presence, I am grounded in the patience to listen and be deliberate and intentional in taking action, drawing firm boundaries, and expressing compassion. My experience in Diocesan leadership as both a Presbyter and a Bishop has adequately acquainted me with Title IV.

d'Rue Hazel

Deacon
Columbia, SC
Diocesan Staff
Upper South Carolina, IV



As a Deacon, diocesan staff member and Title IV Officer, I have fully engaged the work of reconciliation which lies at the heart of restoring all people in unity of God and each other in Christ. It is the focus of our Disciplinary Canons. The act of, or the willingness to be restored, is therefore central to this difficult and sensitive work. Having served as a Diocesan Title IV Officer and Reference Panel member for the last eight years, I have constantly pursued personal growth and development for competently participating in this restorative work of the Church. This has included disciplined work toward practiced proficiency in and knowledge of the Title IV Canons, Bowen Family Systems, Mediation Skills, Conflict Resolution, and Facilitator Training, bringing them effectively and compassionately to bear when receiving complaints. I have made it a particular priority to give proactive attention to my own emotional, spiritual, and physical health, enabling me to take part in this ministry as a healthy self-differentiated leader.

Dorsey Henderson Jr.

Bishop
Mount Dora, FL
St. Edward's Episcopal Church, Mt. Dora, Florida
Upper South Carolina, IV



Juris Doctor Degree from the University of Florida College of Law
Member, Florida Bar (inactive)
Chair of Constitution and Canons, Diocese of Southeast Florida and Fond du Lac
Former Member, Standing Commission on Constitution and Canons
Former Member, Task Force to revise Title IV Canons
Former Member, General Convention Committee on Canons
Presiding Judge, Province IV Court of Appeal
Attorney and Staff Director, Florida Joint Legislative Commission on Migrant Labor
Member and former President, Disciplinary Board for Bishops

Michael Hunn

Bishop
Corrales, NM
Rio Grande, VII



The Title IV process is a chance for the church to practice what we preach about the justice, love and forgiveness of the risen Christ. I served Diocese of North Carolina as Canon to the Ordinary, Canon to the presiding Bishop, and now serve as Bishop of the Diocese of the Rio Grande. In each of these positions I have worked many Title IV cases. I led the effort by which the Diocese of North Carolina adapted its discipline system when the "new" Title IV process came into being in 2009. Twice I have taught Canon Law and Title IV to seminarians at the Anglican House of Studies at Duke University and I have consulted with various dioceses and bishops on the handling of particular cases and on how to set up their discipline processes. My views on implementing Title IV are found in <https://www.titleiv.org/>.

Gregory Jacobs

Priest
Durham, North Carolina
St. Titus Episcopal Church
North Carolina, IV



I have served the Church for 20 years in matters involving Title IV clergy misconduct. As a member of the Constitution & Canons Committee, I helped refine and clarify canonical language adopted in the initial Title IV provisions, working closely with diocesan chancellors. For 15 years, I served as the principal Title IV Intake Officer in both the Dioceses of Massachusetts and Newark. My responsibilities included initial intake, interview of all parties/witnesses, and investigation of more than a dozen Title IV allegations brought against clergy. My work culminated in reports to disciplinary review panels in which I summarized the results of investigations and recommended appropriate responses. I participated in later stages of Title IV cases, including conciliation/resolution efforts with clergy and injured parties. I was also responsible for communicating and implementing Title IV's provisions in these dioceses. In 2019, I co-led a Title IV workshop for newly-elected bishops.

Nicholas Knisely

Bishop
Providence, RI
Rhode Island, I



I have served for the previous six years as a member of the Board of Discipline for Bishops, and have been part of two hearing panels. I am familiar with the work and would like to continue so that I can use the experience to further serve the Episcopal Church.

Chilton Knudsen

Bishop
Catonsville, MD
Washington, III



I've served as a bishop in six different dioceses. I was the Title IV intake person in most of those. I served on the Court of Review for the trial of a bishop. I served as an appointee to the Disciplinary Board for Bishops because one bishop had to be recused; I have heard one case. I am able to master a large amount of written material and have experience in human relations. I have also served as a Trustee of the Church Pension Fund and am able to handle sensitive material with integrity.

Julie Larsen

Lay
Laguna Niguel, California
St Margaret of Scotland, San Juan Capistrano
Los Angeles, VIII

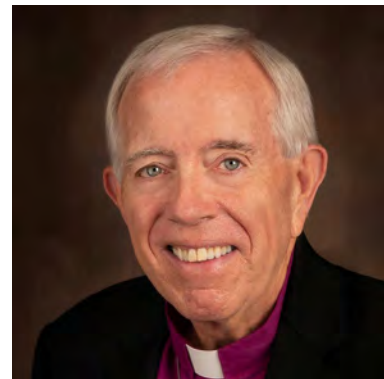


I have 20+ years experience as a partner (in two National law firms) designing and evaluating employment practices and litigating discrimination lawsuits. I sat on the LA Disciplinary Board for four years. Currently, as Vice Chancellor, I annually train postulants in Title IV and provide monthly advice to the Disciplinary Board, regarding Title IV processes.

I have gained tremendous perspective from the errors I made and hurdles I faced as pro bono co-defense counsel for a bishop in a 2017 hearing and subsequent appeal. I believe my gifts and experiences would diversify and strengthen the Board's ability to balance the analytical and spiritual aspects of Title IV disciplinary processes realizing the overarching goals of reconciliation, justice, compassion for all affected, and clarity about unacceptable behaviors.

James Magness

Bishop
Virginia Beach, VA
Southern Virginia, III



I have dealt with and processed disciplinary matters as the Bishop Pro Tempore of Southern Virginia, as the Bishop for the Armed Forces and Federal Ministries and, during my Navy career, as a senior Naval officer (for the entire Navy Chaplain Corps).

Kevin Nichols

Bishop
Bethlehem, PA
Bethlehem, III



I believe that my diverse experience in the business world, parish ministry, diocesan leadership, and now as a Bishop offers me insight into the complexities faced by leaders especially during the most fragile moments of one's life and ministry. I believe that I would bring to the Disciplinary Board a listening heart and pragmatic approach to the Title IV matters that might come before us. Prayerful discernment and attention to detail are two qualities that I would bring to each matter. Issues of confidentiality, accountability, and justice need to guide our work and hopefully lead us toward reconciliation and healing. It would be an honor for me to serve the wider Church on the Disciplinary Board for Bishops.

Christopher Wendell

Priest
Bedford, MA
St. Paul's Episcopal Church, Bedford MA
Massachusetts, I



My service to our Church's disciplinary processes is informed by my background as a full-time parish priest, a recently-minted 40 year old, and as someone who has been very active in Disciplinary Board work in my own Diocese and Province, which both have significant Title IV caseload. I served for three years as President of the Disciplinary Board in my diocese, which included review of over 20 matters. I have been involved with three Conference Panels (one as chair), have led trainings in disciplinary canons and process for diocesan clergy, and have been active in the Province I Title IV network. On the church-wide level, I served in the past triennium as an inaugural member of the Court of Review. Additionally, I have served in many other governance roles: Standing Committee, Diocesan Council member, Real Estate Advisory Committee. These have helped me experience more fully the way our church governs itself for mission with integrity, as we live Jesus' Way of Love together.

THE EXECUTIVE COUNCIL

TERM OF OFFICE:

6 years

NUMBER TO BE ELECTED:

6 lay persons, 2 presbyters or deacons, 2 bishops

POSITION DESCRIPTION:

The Executive Council is the Board of Directors of the Domestic and Foreign Missionary Society (DFMS) (Title I, Canon 3 (Article II, Constitution of DFMS)). In addition, 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. (Title I, Canon 4). The Council does its work within four standing committees: Finance, Governance and Operations, Mission Beyond the Episcopal Church, and Mission Within the Episcopal Church.

Standing Committees and Task Forces of the Council may meet either by teleconference or in person for two or three days excluding additional travel time in the interim between Council's regular meetings (see Canon I.4. Appointments may be made to some Interim Bodies as liaisons). Members are expected to attend all meetings, unless otherwise excused, and to come to all meetings prepared for the work ahead including reading all reports and other materials sent to members in advance of meetings.

QUALITIES & COMPETENCIES AND NOMINEE SHOULD HAVE:

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.

Nominees should have a broad, compassionate understanding of the needs of The Episcopal Church, and a strong commitment to the Church's mission and ministry. We seek and strive for diverse voices and skills appropriate to our mission.

Specific skills and gifts are desired in the areas of: 1) evangelism, racial reconciliation or stewardship of creation; 2) understanding of the workings of the Anglican Communion and The Episcopal Church; 3) finances and budget management; 4) organizational development; 5) the fiscal and fiduciary duties of corporate directors; 6) proven advocacy skills; and 7) good communication abilities, as well as abilities in the planning, implementation and completion of assignments.

Dianne Audrick Smith

Lay
East Cleveland, OH
St. Andrew's Episcopal Church, Cleveland
Ohio, V



As a lifelong Episcopalian my professional and volunteer career in the church at parish, diocesan and church-wide levels includes managing/developing organizational budgets, developing bylaws, drafting procedures to guide groups, and providing expertise in fund development. At GC 2018 I served as Chair of the Ohio Deputation and as a member of the Cuba Committee. My leadership at the national and local levels was developed through my service as national officer in UBE, through relationships built at CDSP and as a trustee of the General Theological Seminary. Serving as presenter and host, my public speaking includes small and large groups. As a deep listener to young adults and mentor/supporter, I encourage them to participate more broadly in the activities of the parish, diocese and TEC by "sharing my story." I offer my skills in understanding church polity and politics, advocacy for the least of these, an ability to cull action from visions, and service to church and community.

Cody Bro

Lay
Phoenix, Arizona
St John the Baptist, Glendale
Arizona, VIII



I have been blessed to have been elected to a series of oversight and leadership roles, each with increasing responsibility in the Episcopal Church; vestry, standing committee, deputy to general convention. In each of these roles I have been an unabashed advocate of doing things the right way, not necessarily the easy way. I take the time to know the goings-on of The Episcopal Church, and the wider Anglican Communion. I believe that God is calling me to use my younger generational voice to provide The Episcopal Church with the perspective of the next generation. Now more than ever we need to explore ways to use technology to expand our Gospel mission of mission to reach, expand and grow The Episcopal Church of the 21st Century.

Annette Buchanan

Lay

Neptune, New Jersey

St. Augustine's Church, Asbury Park

New Jersey, II



My journey as a faith leader began at St. Augustine's Church in Asbury Park, NJ. Of importance, my call to leadership was reinforced by improving my spiritual practices of prayer and study. I served on several committees and joined the leadership when elected as Vestry member and Junior Warden. I became a delegate to Diocesan convention and served on Diocesan Council among other diocesan responsibilities increasing my knowledge of the Episcopal Church. My major concern in the church was the need for social justice programs. Fortunately, I was introduced to the Union of Black Episcopalians and was inspired by their advocacy work. Within UBE, I was mentored as a lay leader, and became the National President. My advantage was that skills honed in corporate life were transferrable to ministry within the church. These gifts of strategic planning, program management, collaboration, I believe are well suited to serve the Executive Council in the challenges and opportunities we will face.

Luz Cabrera Montes

Priest

Houston, Texas

Iglesia Episcopal San Mateo (Sponsoring) &

Trinity Episcopal Church (Curacy)

Texas, VII



My ability to connect with others, in authentic and meaningful ways, is a skill that would allow me to effectively contribute to the key areas of The Executive Council. I am passionate and committed to God's mission, and as a Latina in the church, I recognize the importance of understanding the unique needs of The Episcopal Church. My experiences have taught me to relate and effectively work with different groups of people and have been a part of the many ministries of the Church. I am responsible and committed to working with others and acknowledge that we are all gifts to this Church. I am creative and have witnessed different forms of worship and know the gift that this is. I advocate for justice and I'm not afraid of asking questions that may be uncomfortable. I would use my gifts to do this work intentionally and in authentic ways that represent all the voices of this Church.

Thomas Chu

Lay
Bridgehampton, NY
Episcopal Church of Our Savior, Manhattan
New York, II



Since confirmation as a young teenager, I have sought and found ways to engage God's mission through The Episcopal Church, first as a volunteer, then as an administrator in several churches through high school and as a student chaplain at Columbia University. For over 18 years I was privileged to serve in congregational development, young adult and higher education ministries, and ministries with young people, working with Executive Council and General Convention committees, ecumenical and global networks. During these years, I strongly advocated for including and empowering younger and new voices in the church, a commitment which I continue. Later I found my current calling as an estate planner, I built a practice addressing the needs of small business owners and older clients. Blessed with new skills and gifts to offer the church and as a member of Generation X, I belong to a hinge generation to navigate to a new future, and would be honored to serve.

Joseph Clavijo III

Deacon
Metairie, Louisiana
St. George's Episcopal Church
Louisiana, IV



The Rev. Joseph Clavijo serves as deacon at St. George's Episcopal Church in New Orleans, and is chair of the Bishop's Environmental Commission for the Episcopal Diocese of Louisiana. He serves as chair for the "Greening our House of Worship" committee for the Greater New Orleans Interfaith Climate Coalition. In community, Joseph serves as volunteer chaplain at Tulane Medical Center and is a board member serving with Grace at the Greenlight, a ministry providing meals and services for the unhoused in New Orleans. Joseph recently completed a certificate program from The University of the South; "Contemplation and Care for Creation" and is organizing events within the diocese and interfaith community where participants will encounter the sacred in nature, interpret that experience, and reflect on its implications for their own lives and society. He and his wife Donna have two adult children. They spend considerable time involved in music and the arts and enjoy spending time in creation at Audubon Park and City Park.

DeDe Duncan-Probe

Bishop
Liverpool, NY
Central New York, II



The work of The Executive Committee connects with my deepest theological understanding of Jesus Christ's Way of Love, most notably in the committee's work for evangelism, racial reconciliation, and creation care. The stated 'Qualities and Competencies' of a nominee, are commiserate with my demonstrated skills of organization, vision setting, implementation, creativity, and collaborative leadership. In terms of experience and training, I have been blessed to serve on a number of diverse governing boards, including my current role as Vice-President of Province II. In my vocation as bishop and as co-founder and Vice-President of CA AeroComm Corporation, a well-established consulting firm in the aerospace industry, I have had an opportunity to work with diverse groups of people, focused on executive strategies for sustainability, inclusivity and empowerment, and adaptive growth.

William Fleener Jr.

Lay
Grand Ledge, MI
St. David's Lansing
Western Michigan, V



I have attended 7 general conventions and have been the co-chair of our deputation for the last 3 general Conventions. I have served several times on the Joint Standing Committee on Program Budget and Finance. I have also served on the other Standing Committees and other Committees at General Convention. I have also served on the Court for the Trial of Bishops and the Joint Nominating Committee for the Presiding Bishop. I am a member of St. David's Lansing and have served on the vestry of every parish I have attended as an adult. I have been the Chancellor for the Diocese of Western Michigan since 1994 and have recently been named Chancellor for the Diocese of Eastern Michigan. My wife and I also coordinate out diocesan your camp program. I am a law professor and coordinator of the externship program at WMU-Cooley Law School. I share my home with my wife, two adult children, a sister-in-law who is an adult with a disability, 4 dogs and a cat.

Timothy Gee

Lay

Palo Alto, California

Saint Andrew's Episcopal Church, Saratoga, California

El Camino Real, VIII



As a candidate for the Executive Council, I offer my proficiencies in leadership, administration, management, organizational and legal analysis, and group collaboration in service to our Church. I developed these skills during my years in court management, contracts administration, legislative analysis, church leadership, non-profit and community leadership. As a third term deputy and member of several Joint Committees, including Program, Budget & Finance, I am familiar with our Church's mission, structure and governance. I will endeavor to apply my experience, skills and knowledge in the Committee's deliberations and to promote the key ministries and missions of church planting, racial reconciliation, care of creation and responsive governance. In light of my experience and commitment to the mission and ministries of our Church and of the Jesus Movement, I would be honored to share my gifts with the wider church and ask for your support of my election to the Executive Council.

Charles Graves

Priest

Houston, Texas

Houston Canterbury Campus Ministry

Texas, VII



As an appointee currently serving on Executive Council, I am well suited to continue in this critical ministry. I am a Millennial African-American priest who as a college missionary is dedicated to raising up the new leaders of the Church. In this capacity, my ministry focuses on discipleship, evangelism and building the Body of Christ for the future. Having served in one Standing Committee, two Diocesan Councils, three General Conventions, boards in four dioceses and parishes in five dioceses, I am well equipped for the Councils of the Church in leading God's people forward. I have served in Episcopal/Anglican ministries in Italy & Ghana, am proficient in Spanish, Italian & English, and have years of experience in both black ministries and Latinx & immigrant ministries as well. Also as a former U.S. Senate aide, I have a highly detailed knowledge of the political and social justice climate in which our church operates, and the increasingly powerful advocacy of the Episcopal Church.

Scott Haight

Lay
Dyersburg, TN
St. Mary's Episcopal Church - Dyersburg
West Tennessee, IV



I have been blessed and honored to serve in numerous leadership roles at the local, diocesan and national levels of our Church. My experience in communicating, writing, listening, and analyzing church issues over a 25-year span, and my 34+ years of practicing business law, is what I can bring to Executive Council. I am a Deputy to 3 GC's, and First Alt. twice. I have served both my Diocese and Parish in many senior leadership roles. I trust the collective wisdom of fellow Church leaders drawn from all orders, backgrounds, and walks of life-wisdom reflecting the diversity of our Church. I am dedicated to the diversity, unity and preservation of our Church in ever-changing circumstances and challenges. I believe that it can be a vital force in our lives, communities, country and the world. I believe that my years of leadership experience at the parish, diocesan and national levels of our Church, as well as my legal experience, will benefit the Executive Council in its ministry.

Deborah Jackson

Priest
Hixson, TN
St. Paul's Episcopal Church (Chattanooga, TN)
Florida, IV



Prior to becoming a priest, I had a career in marketing and management in the insurance industry, during which I acquired many skills that inform and amplify my ordained ministry. I currently serve as an associate dean at the School of Theology at Sewanee, a position I began after six years as a parish priest. My work now focuses on formation of church leaders, especially planning orientation for new seminarians and supporting their overall experience. I provide pastoral care, and collaborate with others as needed to ensure an environment of seamless care for the students. I have also enjoyed serving the wider church as the National Chaplain for the Junior Daughters of the King, and as a delegate of TEC to the United Nations Commission on the Status of Women. I have experience in event planning and project management, and I have served on the boards of directors of numerous non-profit agencies. If elected, it would be my honor to serve on this committee, and with God's help, to contribute to the mission of the Church in the world.

Deon Johnson

Bishop
St. Louis, MO
Missouri, V



"A single bracelet does not jingle." I have often used this Congolese proverb as a reminder we were made for community, connection, and collaboration. I currently serve as the Bishop of the Diocese of Missouri and previous to that the Rector of a parish in the Diocese of Michigan. As a bishop and parish priest I am at my best when working with others to affect change. The Episcopal Church is in the midst of transformation. Change always involves naming and grieving what has been, while dreaming and daring about what could be. I hope that my experience in bringing others together could be used on the Executive Council. In this season of naming, grieving, dreaming and daring it would be an honor to serve the wider church as we envision the next normal to which God is call us as form a more Beloved Community.

Clyde Kunz

Lay
Tucson, AZ
Episcopal Church of St. Matthew, Tucson
Arizona, VIII



A former investment advisor, I have since worked in the nonprofit sector for 30 yrs. primarily in areas of Governance and Fund Development (which I have taught through a university-based center on NPO management). An honorary Canon, I served as a PB-appointed Director of ECF, now as a Director of Forward Movement and on the Standing Committee for the Diocese of AZ. I am Coordinator for EfM in our Diocese and mentor a weekly EfM group. I am one of four (and the only lay) diocesan intake officers for Title IV complaints and in 2018 chaired the Bishop Search Committee. A delegate to General Convention in 2018, was a member of the Social Responsible Investing & Stewardship Committee. I am licensed as a "Lay Preacher" by the Bishop and am on the parish homiletics rotation approx. every 6 weeks. More than any of the above: I love the Church and hope to serve her using any and all of the skills God has given me, for many years to come.

Joe McDaniel Jr.

Lay
Pensacola, Florida
Christ Church Parish, Pensacola, Florida
Central Gulf Coast, IV



As a Deputy to the 79th GC, I drafted five substantive resolutions, including Doo2, entitled Funding The Beloved Community, which were all passed by the GC. I served on The HOD's Committee on Racial Justice & Reconciliation ("RJ&R") and I was elected to The Joint Nominating Committee to elect The Presiding Bishop. During the 78th GC, I served as the Aide to the HOD's Committee for the Confirmation of The PB. I formally served as The National Vice President for The Brotherhood of St Andrew's Commission on RJ&R. I presently serve as The Co-Chair for the Diocese of The Central Gulf Coast's Commission on RJ&R, and as the Secretary-Treasurer for The DuBose Chapter of the UBE, and I represent the UBE on The Consultation. I practiced Corporate Finance law in New York City and following that was a Principal in an M&A Advisory Firm until retirement in 2010. I possess a J.D. from UVA's School of Law, and an M.B.A. in Finance from NYU and a B.A. in Political Science from FSU, cum laude.

Sandra Montes

Lay
Sugar Land, TX
Trinity Episcopal Church, Houston
Texas, VII



In my life trajectory I have learned patience, organization, discipline and commitment. My parents' example taught me that evangelism, formation, missions and stewardship are vital for church growth (in numbers and in Spirit) and vitality and that budgeting, loving and asking for forgiveness are fundamental. Music and writing taught me creativity, communication and listening skills. I am passionate about authenticity, inclusivity, making room for everyone and learn daily to encourage others to share their voices. Through education and teaching people of all ages, I have learned to teach people with various learning styles and needs. My work as a leader has helped me build and work in cooperative teams. Life as a single madre indigena latina has taught me to prioritize, persevere, manage time, resources and energy and succeed while facing and moving mountains. I was brought up with humility, endurance and faith and knowing we are all related and must use my gifts to help others.

Rafael Morales

Bishop
San Juan, Puerto Rico
Puerto Rico, IX



My academic background and work experiences within the church and at a professional level have provided me with valuable resources in the area of organizational management and pastoral life development. The application of knowledge and experience in the life of the Church has allowed me to develop a pastoral and managerial style that seeks to ensure the harmonious welfare of human and financial resources to expand the mission of the Church. The Diocese of Puerto Rico, which I have been shepherding for the past three years, has faced various natural and social disasters. When these have occurred, the Church has always been present and has taken action for the benefit of those most in need. The formation of a diverse team was key to leading an effective response. These experiences would allow me to present through the Diocesan Council a strong voice of social action and diverse action responses for our Church and for our society.

Sarah Nolan

Lay
Richmond, Virginia
St. Paul's Episcopal Church, Richmond
Virginia, III



Having served many years in a for-profit cooperative start-up and a non-profit/church plant I have developed fiscal management and strategic planning skills (from both success and failure) that help organizations creatively approach their constraints to find innovative and collaborative solutions. As a church planter, former organic farmer, community organizer, communicator, fundraiser and lay chaplain - I hope to bring a perspective that reflects the many ways people engage with The Episcopal Church and the intersectional nature of this work. If elected to Executive Council, I would use the experiences I have gleaned working within cooperative, non-profit and congregational settings to listen carefully, problem solve, vision and seek to equip the wider church to live out the "loving, liberating, life-giving way of Jesus."

Sean Rowe

Bishop
Erie, PA
Northwestern Pennsylvania, III



For more than 13 years as bishop and bishop provisional, I have helped congregations across three dioceses learn to experiment for the sake of the gospel. Together with leaders known for the grit, resilience and determination that characterizes post-industrial communities, I have helped guide our congregations to find faithful ways to be the church in a rapidly changing landscape with diminishing material resources. By striving to privilege gospel impact over our own territorial needs and wants, we have reduced operating expenses and invested our income to support congregations and advance the mission of God in our region. These experiences in resilient, economically challenged dioceses, coupled with my scholarly research in organizational learning and leadership and my long service in churchwide governance, will allow me to contribute strategic thinking and practical experience to Executive Council's deliberations about the hard decisions that now face the Episcopal Church.

Carrie Stepp Graves

Lay
Towson, MD
Episcopal Church of the Redeemer
Maryland, III



God called me to The Episcopal Church as a child. As an adult I found a path to spiritual maturity through EfM and Biblical dream work, and discerned a call to work or the Church. I enjoy ecumenical and interfaith ministry, loving nothing more than to help diverse groups of people work together for a common cause. My range of Church board experience is essential to serving on Executive Council and offers me a deep understanding of the Church's needs. I served as canon staff liaison in Upper SC for the work of racial reconciliation, stewardship of creation, world mission, and outreach. I manage budgets and have honed my advocacy skills in SC and as canon for communications in MD. My group facilitation and communication skills, combined with my spirituality, are my rock. With them I am able to communicate the Gospel in a meaningful way. If elected, I hope to knit together my call and skills to help the Executive Council realize God's dream of the beloved community, individually, communally and globally.

MEMBERS OF THE GENERAL BOARD OF EXAMINING CHAPLAINS

TERM OF OFFICE:

6 years

NUMBER TO BE ELECTED:

3 lay persons; 3 faculty members of theological seminaries or other educational institutions; 3 presbyters with pastoral cures or in specialized ministries; 2 bishops. (HOB elects; HOD confirms elections)

POSITION DESCRIPTION:

GBEC board members write the annual General Ordination Examination (GOE) administered to candidates for eventual ordination as priests. The examination includes tests for proficiency in Holy Scriptures, the history of the Christian church, Christian theology, Christian ethics and moral theology, Christian worship, and the practice of ministry. Writing the GOE includes both composing questions and the associated rubrics for answering those questions; these rubrics are provided to guide candidates as they answer the questions. Board members also evaluate the candidates' answers in the weeks following the administration of the exam. At its meetings, the board, made up of 22 members total, evaluates and plans for the succeeding year's work and oversees the work of the board's paid executive director and testing and professional consultants.

QUALITIES AND COMPETENCIES A NOMINEE SHOULD HAVE:

Nominees should have an interest in theological education and some expertise in one of the six canonical areas. Previous experience on a diocesan Commission on Ministry or as a diocesan examining chaplain is helpful.

Competency in testing methods and procedures is useful. Board members should be able to work comfortably in teams and task groups. GBEC assignments demand ability to concentrate intently on tasks at hand. It is vital that applicants have computer literacy, Internet access, and the ability to work online with others.

Laura Ahrens

Bishop
West Hartford, CT
Connecticut, I



I have served on the GBEC for several years. I bring to this position a knowledge of the present process, a dedication to the work of formation for those seeking orders in TEC, and a passion for exploring how the GOE's and other tools can support our work in God's mission. The gifts and skills of clergy needed to serve the Church of 21st century should be grounded in our traditions and should also serve the present day context. I bring passion, reflection and diocesan wide experience on the exploration to this conversation. I would look forward to working with the GBEC on how the GOE's can best serve this work.

Martha Alexander

Lay
Charlotte, NC
Christ Church Charlotte
North Carolina, IV



Since 2003 I have served as a deputy from the Diocese of North Carolina to the General Convention and served on various committees. At the 78th General Convention I was Chair of the Legislative Committee on World Mission and I served as Chaplain to the Legislative Committee on The Episcopal Church in Cuba at the 79th General Convention. I have been a reader for the General Ordination Exams and am currently serving on The Church Pension Fund Board of Trustees, the Executive Council Committee on Historically Black Colleges and Universities, the Global Episcopal Mission Network Board and as the Companion Coordinator for Province IV. Over the years I have had the opportunity to work in the church with a diversity of laypeople, priests, deacons and bishops. I am committed to learning, discussing and reflecting on the issues before us and keenly listening to the many creative voices within the church. And, I will bring thorough and prayerful consideration to all matters.

Michael Bamberger

Priest

Sierra Madre, CA

Church of the Ascension

Maryland, IX



I have served as a reader of the GOEs for about 30 years, and was elected to the Board in 2015. I have served on the question writing teams for the areas of Theology and Ethics, and I have been the trainer for evaluation of the areas of Ethics and Church History. I am committed to the process of fairly administering and evaluating the exam. I made it possible for the exam to be administered in Spanish.

Katharine Black

Priest

Boston, MA

The Cathedral Church of St Paul

Massachusetts, I



The GOE has changed radically from when it was a pre-professional test like the bar exam. Formerly, there were two parts: academics to demonstrate knowledge, and Coffee Hour Questions to reveal pastoral skill on questions people really ask. Our current goal is to show Bishops and Candidates whether Candidates are ready to be ordained. My commitment to GOEs is year-round, framing and honing questions to reflect the annually changing exam. I'm particularly adept in designing clear, often imaginative, questions in every area that can be answered with entry level Proficiency. I have a wry sense of humor useful for editing and discussing questions either too broad or too vague. In 7 different venues, I have been paired with a variety of readers who consistently report feeling welcomed and valued. Finally, I bring both enthusiasm and energy, delighting in each part of the process: actual meetings, imagining and shaping questions, reading responses, and working with new and experienced readers.

Stewart Clem

Priest

St. Louis, MO

The Church of St. Michael & St. George

Missouri, V



As a theologian by training, I am deeply invested in theological education, and my desire is for our ordinands to be fully equipped for ministry in a rapidly changing cultural landscape. At Aquinas Institute of Theology, I teach a diverse body of students who are preparing for ministry in all its forms: lay, ordained, and vowed religious. My courses cover foundational aspects of moral theology as well as specialized topics, including social ethics and health care ethics. I also have expertise in the history of Christianity, with an emphasis on Christian moral and political thought in the Middle Ages through the early modern period. I have taught over a dozen graduate and undergraduate courses, honing my skills at administering and grading exams and essays. As a parish priest, I am active in catechesis and adult education, as well as formation programs for aspirants and postulants. I hope to bring my experiences as a seminary educator, priest, and moral theologian to serve the GBEC.

L. Zoe Cole

Lay

Denver, CO

St. Andrew's

Colorado, VI



Theology is not the specialty of ivory towers and dusty corners, it is the privilege and responsibility of all the people of God. My lifelong interest in education and formation has guided my work in the church and the secular world. I have worked with laity and with clergy in a variety of calls and ordained vocations, in designing, implementing, and evaluating corporate compliance, ethics, legal and religious education. Recently, this interest resulted in my completing a PhD in religious and theological studies, focused on theology/theological anthropology, philosophy, and cultural theory. My church-wide involvement has also helped me to understand the needs and structure of many different levels and areas of church ministry and governance. I believe I bring the requisite skills and experience to work independently and in teams to help assure that candidates for ordained ministry within are adequately prepared for their various ministries within and on behalf of the church.

Christopher Corbin

Priest
Lead, SD
Christ Church, Lead
South Dakota, VI



The first thing that would make me a good fit for the General Board of Examining Chaplains is my academic background: I have a PhD in theological studies from Vanderbilt University where I focused on Anglican theology and history. Second, my ministerial work has been dedicated to local formation and congregational development. My familiarity with the most recent academic theology and church history will allow me to help create appropriately rigorous questions for evaluating candidates for ordination in today's Church. At the same time, my work in local congregational development will let me evaluate for more than academic knowledge-I can assess the ways in which candidates can apply theological and historical knowledge and skills in ways that lead to flourishing ministerial contexts. Finally, much of my professional work has taken place in Native American ministerial contexts, which gives me some sensitivity to non-dominant or non-Western forms of learning and ministry.

R. William Franklin

Bishop
New York, NY
Long Island, II



I have previously served between 2012 and 2018 on the General Board of Examining Chaplains. In addition, I have served as Chair of the History GOE Question Writing Committee. In 2021, I served as a Bishop Second Reader of Not Proficient GOE papers. I have experience of being a long-time professor at Episcopal seminaries, a seminary Dean, and a diocesan Bishop. So, I am knowledgeable in dealing with the intersection of academic life and ordained ministry in our Church.

Rosalind Hughes

Priest
Bay Village, OH
Church of the Epiphany, Euclid
Ohio, 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. I believe that my academic grounding in the required canonical areas is solid. I currently serve as convener of our Diocesan Liturgical Task Force and I am active in developing our gun violence prevention education and response. As a friend, colleague, and as Chair of our Diocesan Examining Chaplains, I have advised General Ordination Exam candidates to answer the examinations prayerfully and imaginatively, projecting themselves into their future as a priest in Christ's church. The formation of faithful ministers of the gospel has been a gift that I have enjoyed and which I love to share with others. It is this combination of academic foundation with some 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.

Adam Kradel

Priest
Carlisle, PA
St. Johns Episcopal Church
Central Pennsylvania, III



I am parish priest, ordained 20 years, who also has a PhD in American Politics from a top 10 program (University of Wisconsin-Madison). I have used this to help construct the Church and Society question for the GOE and then Practice of Ministry. In recent years I have worked on the Worship question, which is fitting for me as I spend time curating liturgy every day. My years working in academic has enabled me to understand the strength and limitation in evaluation of essays, which has help me make regular contributions to both the construction of GOE question and the evaluation of completed essays.

Rhonda Lee

Priest
Durham, NC
N/A--diocesan staff
North Carolina, IV



Ordained in 2005, I have served as a university chaplain, a parish priest, and, since 2014, a regional canon in the Diocese of North Carolina. I have been a member of our Commission on Ministry for the Priesthood and our Disciplinary Board, and am now a trainer for both Safeguarding God's Children and Dismantling Racism. With a PhD in U.S. history, I have taught undergraduates at Duke, and lectured on preaching, stewardship, prayer, and pastoral care around suicide at Duke Divinity School. As a scholar, I study protest movements and the ethics of violence; my published personal essays focus on everyday discipleship.

Anne LeVeque

Lay
Takoma Park, MD
Ascension, Sligo Parish, Silver Spring, Maryland
Washington, III



Most helpful to the Board would be my skill in writing exam questions to assess students' learning; my broad experience in equipping clergy and laity to thrive in ministry in peaceful times and in conflict, in a pandemic and in whatever comes next; and my experience, as diocesan staff, of working cooperatively to develop and realize a vision for shared ministry.

Jane McCamant

Lay
Chicago, IL
St. Paul and the Redeemer
Chicago, V



I am a sociologist of religion and morality and would bring that substantive expertise to the work of the GBEC. I received my PhD in 2020, and am currently a Social Sciences Teaching Fellow in the Department of Sociology and the College at the University of Chicago. My own research expertise is in the history of moral and religious education, and I have studied moral philosophy and the history of theological ethics. As a teacher I design and evaluate countless written assignments, and I have familiarity with double-blind review processes through my work with the American Journal of Sociology. I would also bring to the GBEC experience of the discernment and ordination process. Since 2018 I have served on Chicago's Commission on Ministry, and since January 2020 as vice-chair. Serving on the search committee for the 13th bishop of Chicago has also given me experience of consensus-based work using both online and in-person collaboration.

Hugh Page Jr.

Priest
Mishawaka, IN
Holy Trinity Episcopal Church - Westside Ecumenical Clericus
Northern Indiana, V



I am scholar of the Hebrew Bible / Old Testament with close to three decades of research and teaching experience in the discipline. I have been a GOE reader in the past and am completing my first term as an elected member of the General Board of Examining Chaplains. My research interests in the broader area of biblical studies focus on Hebrew Poetry, the interpretation of the Bible in the Africana world, and the comparative study of biblical and ancient Near Eastern lore - and the implications thereof for contemporary theology.

Jason Poling

Priest

Reisterstown, MD

St. Andrew's Episcopal Church (Pasadena, MD)

Maryland, III



I believe very strongly that when clergy "do solemnly engage to conform to the doctrine, discipline and worship of The Episcopal Church" they should know what they're getting into. That is what theological education is about: preparing our students for the work of ministry as priests in our Church by giving them a sense of what that work is and equipping them to do it. The GOEs are a means of determining whether that preparation has been done, and in making that determination they serve both postulants and our Church.

I have received theological education (M.Div., M.A.T (Biblical Studies), D.Min.) in both ecumenical and denominational seminaries, and I earned my S.T.M. in Anglican Studies at General Theological Seminary during the eventful 2014-2015 academic year. In addition to serving as Priest-in-Charge at a parish in the Diocese of Maryland, I currently have the privilege of serving as the founding Director of the D.Min. program at St. Mary's Ecumenical Institute in Baltimore.

Carla Roland Guzmán

Priest

New York, NY

Church of Saint Matthew & Saint Timothy

New York, II



I am passionate for theological formation and, in particular, church history. I have a MA degree in Church History (Early Church) and a PhD in Theology with a focus on Church History and Methodology (Early Modern Transatlantic). I have served for several years as a diocesan examining chaplain for the Diocese of New York. I am currently an Affiliate Faculty in Church History at The General Theological Seminary--I teach introductory church history courses, currently Early Modern to the Present; I have also taught courses on Decoloniality and History of the Episcopal Church. I always aim to connect church history to preaching and teaching, and to our breadth of tradition and liturgy, including the BCP. Moreover, I am fully bilingual (English and Spanish). Finally, I have also written a book on Episcopal Church history, specifically, the institutional history of ministry to, with, and among Latinx persons and communities.

Kirk Smith

Bishop

Sedona, AZ

Retired Bishop of Arizona, attend St Andrew's Church, Sedona, AZ
Arizona, VII



As a recently retired bishop and former academic (Cornell Ph.D), I am particularly interested in how the church educates both clergy and lay leaders for the future. In 2019, I had the privilege of being a visiting professor of church history at General Seminary and at Yale Divinity School in the Spring of 2021. It was exciting to be in places which do traditional academic formation so well, with strong engagement with the urban environment. However, as a bishop, I am also concerned that the church provide opportunities to train and support those who cannot do a three year residential program. The Diocese of Arizona created such a successful program for non-stipendiary local priests. I am also concerned that ministry candidates engage intellectually with challenges from the scientific and psychological communities, and that we respond effectively to the current immigration crisis. Overall, our formation process needs to give more attention to Hispanic Ministry, Youth, LGBT folks and other groups historically neglected by the church.

George Sumner

Bishop

Dallas, TX

Dallas, VII



I have a Ph.D. in systematic theology from Yale, have taught at the seminary level, and have a publishing record, some of it on Anglicanism. I was the head of a seminary for 16 years. As a bishop I am involved in the ordination discernment process.

Edythe (Edie) Wakevainen

Lay
Clinton Township, MI
Grace Episcopal Church, Mt. Clemens
Michigan, V



I am a learner and a teacher. I have a PhD in Psychology, as well as a Certificate in Theological Studies and an Anglican Studies Diploma. I have foundational knowledge in testing, education, and in the canonical areas. In 30 years working full-time in higher education, I have developed, written, and edited countless assessments, including questions and rubrics. As a reader for the Advanced Placement Psychology exam, I have used rubrics to grade thousands of essays in a concentrated period of time. I am an experienced educational technologist who enjoys working online using a variety of tools. I have worked as a member of a number of teams in a variety of settings and have great appreciation for the power of collaboration to bring out the best in each of us. I believe that these experiences and skills equip me uniquely to serve on the General Board of Examining Chaplains, and it would be an honor to serve in this way.

Peter Williams

Lay
Asheville, NC
Grace EC, Asheville, NC
Western North Carolina, IV



I held Board membership from 2000 to 2012, then again from 2015 to 2018, filling a vacancy. Since then I have served as a member of the History committee, for which I was the primary author of a number of questions over the past two decades. I received the Ph.D. from Yale in 1970 in Religious Studies with emphases in the History of Christianity and American Religious History. From 1970 to 2012 I taught in the Department of Comparative Religion at Miami University in Oxford, Ohio, and also held visiting appointments at Bexley Hall, Bowdoin College, and Stanford University. Relevant professional work includes having served as editor of the 9-volume Studies in Anglican History, sponsored by the Historical Society of the EC; as author of the book Religion, Art, and Money: Episcopalians and American Culture from the Civil War to the Great Depression (UNC Press, 2015); and a number of reviews in Anglican and Episcopal History and other scholarly journals on Anglican/Episcopal themes.

Thomas Williams

Priest

Tampa, FL

Cathedral Church of St Peter, St Petersburg

Southwest Florida, IV



As a philosophy professor since 1994, I have considerable experience in developing tests, evaluating answers, and assessing the success of an exam in measuring what it is intended to measure. Having taken the GOE myself (in 2008), served as a reader (in 2009, 2010, and 2012), and carefully watched the development of the GOE in the years since, I am keenly aware of the high stakes of the exam, the crucial importance of pastoral sensitivity in evaluating responses, and what makes for good questions. My academic training and publication record show my expertise in church history, theology, and ethics; I also have considerable practical experience and continuing education in church music and liturgy. Having now had one foot in both academic life and priestly ministry (as both a professor and a cathedral canon), I am well-positioned to offer what I think would be a useful perspective on the General Board of Examining Chaplains.

Andrew Wright

Priest

Newark, NJ

Newark, II



I have a deep love for the Church, for the laity and the clergy, and our mission of reconciliation that we seek to undertake in the world. The Church is part of God's saving work, that continues day by day in and through each of us. My skills include an ability to read and reflect carefully, connecting current concerns with our tradition of scripture and theology. I'm also trained academically with a doctorate in liturgical theology and have a great concern for formation at all levels of education, desiring to help shape clergy and lay leaders through teaching and conversation. I have had opportunities to work in a wide variety of positions, dioceses, and contexts, giving me a broad perspective of the church's ministry. I've served as rector, as associate and as interim; I've taught high school theology and seminary liturgics; I've served in youth, college, and school ministries. I now serve on a diocesan level as Canon to the Ordinary. This breadth informs my perspective on ministry.

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY

TERM OF OFFICE:

3 years

NUMBER TO BE ELECTED:

2 lay persons by the House of Deputies

2 presbyters or deacons by the House of Deputies

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: “to educate and form leaders for the church in a changing world.” Specific duties include constituting professorships, electing the Dean and members of the faculty, prescribing the course of study, and establishing rules and regulations for the government of the Seminary.

QUALITIES & COMPETENCIES OF A TRUSTEE OF GENERAL:

- supportive of the Mission of General, committed to the three foci of Sustainability, and willingness to work towards advancing the Four Strategic Pillars, exercising a fiduciary level of trust, care, loyalty and obedience to the mission of General
- actually and actively committed to General’s long term success
- bringing knowledge and experience in one or more of the substantive areas of present need: investment management, insurance, fundraising/capital campaigns, hotel/conference management/food and beverage operations, construction/architecture, higher education, entrepreneurial ventures, and IT
- keenly concerned and engaged in developing strategies to meet the future needs for lay and ordained leadership in the church through a stronger General
- committed to working effectively and collegially with fellow Trustees, the Dean/President and other key faculty and administrative leaders of General
- aware and supportive of the duties and proper focus of trusteeship
- willingness to actively engage in committee work
- get from others or give to the Annual Fund at least \$5000 per fiscal year
- meaningfully participate in an upcoming Capital Funds Campaign
- encourage your diocesan and other Bishops and Commissions on Ministry to send students to General - host, co-host, or assist with a Friends and Alumni Gathering in your diocese

FIDUCIARY OBLIGATIONS:

- to always exercise the duty of care in carrying out the Trustee's actions
- to always act with loyalty to General; this requires each Trustee to act without any conflicting interest and to carry out the duties as a Trustee of General for the sole benefit of General, without regard to benefits or burdens on any other institution, including the other body from which one is elected or in which one participates or has an interest

Michael Braxton

Lay
Pittsburgh, PA
Calvary Episcopal Church, Pittsburgh, PA
Pittsburgh, III



I am honored to be a current trustee of GTS. I have learned what a close-knit Christian community GTS is and have been welcomed home, as the seminary invites all of us. Spreading the message of home and welcome is the basis of GTS's continued success in a sound and hopeful future. I bring to this position nearly 20 years of fundraising and development experience in higher education and in the non-profit sector. I am the Director of Development for Pittsburgh Opera and before that led a team of fundraisers at Carnegie Mellon University. I am also trained as a lawyer and commercial litigator. It is a varied background of experience that I continue to offer in service to my church community. I am active in my parish and have held various leadership roles in my diocese, including chairing our Bishop Nominating Committee. At this Convention, I serve on PB&F and previously on the Committee on Ministry. I ask for your continued prayer and hope for your support again.

Kevin Brown

Bishop
Wilmington, DE
The Episcopal Church in Delaware
Delaware, III



I am proud to have been nominated to consider this wonderful work, and I would be very happy to serve if elected. My experience is diverse, as my resume reveals, but more, my confidence in the loving power of Jesus Christ to transform the world has never been stronger. I am convinced that the body of Christ-the church-is called to do great things in Christ's name, and I rejoice in being a part of it. We live in a moment of great challenge and great opportunity. May we have the grace and courage to embrace them!

Noreen Duncan

Lay
Trenton, NJ
Trinity Princeton
New Jersey, II



I sense that the General Theological Seminary is poised to play a pivotal role in this climate of international soul searching. I want to be part of that walk to the promise with the GTS. I want to help grow the GTS tradition of nurturing the faithful who dream dreams. In May, the Holy Spirit led several of us in the NJ Episcopal Diocese to create the first virtual Anti-racism training course in The Episcopal Church. Two more courses have been scheduled. Opening sacred space to access information is integral to Anti-racism training. I believe that the GTS would embrace this kind of innovative leadership. I am the president of the Trinity Cathedral Academy Board. A retired Distinguished Professor of English, I had been department chair, a class-room and distance learning instructor for 37 years. Teaching and creating curricular innovations, I advised student associations, editing two (2) literary journals and designing a multi-discipline Pan African faculty lecture series.

Deon Johnson

Bishop
St. Louis, MO
Missouri, V



"A single bracelet does not jingle." I have often used this Congolese proverb as a reminder we were made for community, connection, and collaboration. I currently serve as the Bishop of the Diocese of Missouri and previous to that the Rector of a parish in the Diocese of Michigan. As a bishop and parish priest I am at my best when working with others to affect change. The Episcopal Church is in the midst of transformation. Change always involves naming and grieving what has been, while dreaming and daring about what could be. I hope that my experience in bringing others together could be used both as a Trustee of General Theological Seminary an on the Joint Nominating Committee for the Election of the Presiding Bishop. In this season of naming, grieving, dreaming and daring it would be an honor to serve the wider church as we envision the next normal to which God is call us as form a more Beloved Community.

T. James Kodera

Priest
Sudbury, Massachusetts
St. Luke's Episcopal Church, Hudson, MA
Massachusetts, I



I would like to continue contributing to the Board of Trustees of the General Theological Seminary my experience in two vocations: academic and church. I offer more 40 years of teaching Religion as an academic field at Wellesley College, and 3 years before that at Oberlin College. My teaching and research in the comparative and historical study of religion will give a broad perspective on Christian theological education. The other is my experience as the first Asian American priest, ordained in the Diocese of Massachusetts, one of the charter dioceses of our Church. Since I was ordained in 1985, I have served several parishes; the last 20 years as part-time Rector at a working-class parish west of Boston. I also served in the Episcopal Asiamerica Ministry (EAM), including as President of the EAM Council. In addition, I also bring global experience and perspective. I was born and bred in Japan, where Christians still comprise one percent of the population.

Richard Norman Jr.

Priest
Parrish, FL
Southwest Florida, IV



I have blessed with many different leadership roles, within the Church and the greater community-I have proved my ability to lead. My leadership model is transparent, collaborative, distributive, and innovative. I possess the ability to align the gifts and passions of individuals and faith communities and elected bodies with the needs of the Church and the world. I am a compassionate, energetic. I possess knowledge of finances and systems. I enjoy collegial relationships and thrive as a member of team. I have a passion and love for General Seminary; I was formed on the Close and General provided me the springboard to experience my past and present ministry contexts. I believe my gifts and passions will benefit the Board as they lean into the future of the Seminary and the Church.

JOINT NOMINATING COMMITTEE FOR THE ELECTION OF THE PRESIDING BISHOP

TERM OF OFFICE:

3 years + (some work required following the election)

NUMBER TO BE ELECTED:

Five (5) lay persons and five (5) clergy persons, one of whom must be a deacon, elected by the House of Deputies; Five (5) bishops elected by the House of Bishops. Total persons to be elected: 15

Total persons on the committee: 20 (2 youth reps. to be appointed, 3 other members to be appointed to ensure diversity)

POSITION DESCRIPTION:

The Nominating Committee shall:

- design a process to solicit and identify qualified nominees for the office of the Presiding Bishop;
- inform the wider Church of the process and timeline
- prepare and publish a profile for the election of the next Presiding Bishop;
- select a slate of not fewer than three (3) members of the House of Bishops;
- establish a petition process for additional nominees;
- provide for pastoral care for the nominees, their families, and their diocesan staffs;
- present to a Joint Session of the House of Deputies and House of Bishops the names of the nominees to be considered by the two (2) Houses; and
- report its actions, expenditures, challenges, and recommendations to Executive Council within three (3) months after the election.

QUALITIES AND COMPETENCIES A NOMINEE SHOULD HAVE:

Members of the Joint Nominating Committee for the Election of a Presiding Bishop should have the ability to listen well, in order to hear from a wide representation of the church what gifts, abilities, and characteristics it discerns it needs in the next presiding bishop, and to hear from nominees what they discern about the direction of their own ministries. They should also have the ability to consolidate and clearly communicate the resulting vision to the wider church.

Members should have some understanding of the roles and responsibilities of the presiding bishop and the scope of the work. Committee members must understand that they are nominating candidates for the whole church and not leverage their role in the nominations process or their proximity to the candidates to advance personal agendas.

It would be helpful if the following skills and experience were represented among the membership, though not every member need have them: logistics, event planning, project management, pastoral care, human resources management, interviewing, public relations/communications/ journalism, and data collection or survey design.

It is helpful to have familiarity with conference call technology such as Adobe Connect or Zoom. It is vital that nominees have computer literacy and internet access. Committee members must have the ability to keep information confidential.

Thomas Alexander

Lay
Little Rock, AR
Christ Episcopal Church
Arkansas, VII



Having worked closely with the Presiding Bishop over the past several years, especially through the challenges of the pandemic, I feel called to offer my name and experience to the Church in this season of discernment. I've been a member of the Executive Council since 2015, serving on the Joint Standing Committees on Governance/Operations and Local Mission and Ministry, and chairing the Working Groups on Alcohol and Substance Abuse and on Executive Council History and Racial Reconciliation. I've been a member of the Standing Commission on Liturgy and Music since 2015, serving on the Subcommittees on the Church Calendar and the Revision of the BCP, and co-chairing the Subcommittee on Formation. I'm a three-time deputy to the General Convention, serving as a member and then Vice Chair of the Legislative Committee on Prayer Book, Liturgy, and Music. As an organist, I've served in Arkansas and Western North Carolina. This fall, I'll begin at Virginia Seminary as a postulant from Arkansas.

Jennifer Baskerville-Burrows

Bishop
Indianapolis, IN
Indianapolis, V



As a parish priest, leader at the church-wide level, and now bishop, I've seen the varied ways the office of PB has been inhabited. Our church, like the world, is at an inflection point. I believe those called to be PB must be further persuaded by this particular call to the church's mission of reconciliation in Christ. In seeking to build a slate of nominees I would bring the gifts of bridge-building, collaboration, and adaptive and strategic thinking. For over 30 years I've been helping others discern their gifts for ministry. When I served on CREDO faculty leading the section on "discernment" I would remind participants that discernment is an ongoing, never ending listening to our lives that we do alone with God and in community with others. It is not about making "good choices" but about hearing and seeing well. The Holy Spirit is alive and well in the church and the world and it would be my joy to hear and see what the Spirit is up to as we make this important call.

Kevin S. Brown

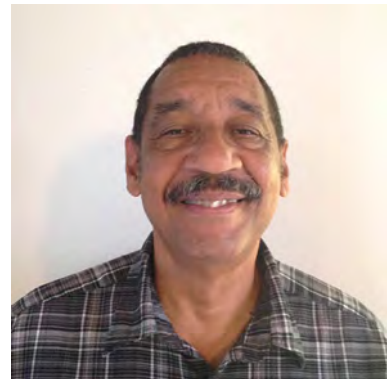
Bishop
Wilmington, DE
The Episcopal Church in Delaware
Delaware, III



I am proud to have been nominated to consider this wonderful work, and I would be very happy to serve if elected. My experience is diverse, as my resume reveals, but more, my confidence in the loving power of Jesus Christ to transform the world has never been stronger. I am convinced that the body of Christ-the church-is called to do great things in Christ's name, and I rejoice in being a part of it. We live in a moment of great challenge and great opportunity. May we have the grace and courage to embrace them!

Louis W. Glosson

Lay
San Jacinto, CA
Church of the Good Shepherd Hemet, CA
San Diego, VIII



Over the past several years I have served on two nominating bodies: Office of Black Ministries of the Episcopal Church and Search Committee for Bishop of the Diocese of San Diego. Currently, I serve as a Senior Warden at the Church of the Good Shepherd, member of diocesan Standing Committee and on the Bishop's Advisory Council. In 2022 I will complete a term on Executive Council where I have served on the GAO Committee. A longtime member of the Union of Black Episcopalians, I have served as Youth Advisor and mentor. By serving in these various positions I have gained valuable experience and knowledge about the Episcopal Church and the duties of the Presiding Bishop. My past professional experience in EEO provided a background in HR, public relations, and communications. These experiences allow me to contribute my skills and gifts to the Nominating Committee.

Maureen-Elizabeth Hagen

Deacon
Portland, OR
St. Stephen Episcopal Parish, Portland
Oregon, VIII



I take time to discern. I try to rid myself of preconceptions, and have a spirit of curiosity and wonder. I have a deep abiding love of God and God's people. I listen to many disparate voices, asking others about their dreams. I have done a lot of spiritual direction and one-on-ones. They have served me well. I have found when given the opportunity to participate, people engage. I am strategic, tending to see the overall picture rather easily. That helps for planning, introducing change, planning events. I have put on many conferences for up to 300 people. I can focus on the details, including budgets.

Coming to the church at 41, I appreciate its great gift and practice radical hospitality. I have had a broad exposure to TEC through my work with deacons, Forma, General Convention, Baptized for Life, Nuevo Amanecer, UBE, and theological education. I adapt well - I moved our entire diocesan school online in 3 days. Although I work well independently, I am collaborative.

Deborah Harmon Hines, PhD

Lay
Memphis, TN
West Tennessee, IV



I love God, family, and the transforming nature of learning. In loving God, I love the Episcopal Church. The Episcopal Church has been part of my family since I was confirmed at age sixteen. It would be my honor to serve this Church as a member of the Joint Nominating Committee for the Election of the Presiding Bishop.

Professionally, I have served on several high-level search committees. I have a long track record of service to the Episcopal Church. I know the Episcopal Church broadly after serving as National President of UBE (1982-88), Church Pension Fund Trustee (2000-2012), Trustee of the Diocese of Western MA (2005-2015), Vestry of Holy Spirit Episcopal Church (2015-2000), and Deputy to General Convention from WMA (1991 - 2012). I bring my analytical and administration skills honed as Vice Provost at the University of Massachusetts Medical School and my pedagogy skills Professor of Radiology, Nursing and Cell Biology. I am married to Rev. John Edgar Freeman.

Toni C. Hogg

Lay
Hayes, VA
Abingdon, White Marsh, Gloucester, VA 23183 &
St. Aidan's, Virginia Beach, VA 23452
Southern Virginia, III



I have been privileged to serve on numerous committees and boards in the wider church. I have been a lay deputy to General Convention since 2006. I have served on the Presiding Bishop's Confirmation Committee (Bishop Curry was elected), Ministry Committee and presently serve on the Joint Standing Committee on Nominations. I believe that my experience, acquired insight and skills are well-suited to the continuing challenges of General Convention and the committee work. I have been blessed to witness and learn from so many others in the church, and this has left me well-versed in discernment, listening and dialogue skills which impart to me an inclusive perspective of The Episcopal Church.

Michael Hunn

Bishop
Corrales, NM
Rio Grande, VII



As Canon to the Ordinary for Bishop Michael Curry and his chaplain at the General Convention that elected him Presiding Bishop I experienced the election and transition of one PB to another first hand. As Transition Minister for the Diocese of the North Carolina for over 12 years I learned much about what makes for healthy transitions in the church. As a participant in Presiding Bishop Curry's installation and transition to the work of Presiding Bishop I understand the critical ministry of the church-wide staff, the work of Executive Council and the inner workings of the Church Center. I am committed to a smooth, welcoming and empowering transition for the next Presiding Bishop of the Episcopal Church.

Deborah M. Jackson

Priest
Hixson, TN
St. Paul's Episcopal Church (Chattanooga, TN)
Florida, IV



Prior to becoming a priest, I had a career in marketing and management in the insurance industry, during which I acquired many skills that inform and amplify my ordained ministry. I currently serve as an associate dean at the School of Theology at Sewanee, a position I began after six years as a parish priest. My work now focuses on formation of church leaders, especially planning orientation for new seminarians and supporting their overall experience. I provide pastoral care, and collaborate with others as needed to ensure an environment of seamless care for the students. I have also enjoyed serving the wider church as the National Chaplain for the Junior Daughters of the King, and as a delegate of TEC to the United Nations Commission on the Status of Women. I have experience in event planning and project management, and I have served on numerous executive search committees. If elected, it would be my honor to serve on this committee, and with God's help, to contribute to the mission of the Church in the world.

Dixie Roberts Junk

Priest
Westwood, KS
St. Paul's Episcopal Church &
Iglesia Episcopal de San Pablo; Kansas City, KS
Kansas, VII



Ministering in a bi-lingual, multi-cultural urban context & working with the Office of Latino/Hispanic Ministries has given me training & practical experience affirming cultural competency, listening, & advocating for diverse voices. I hope to use my experience to foster a committee that respects all voices & perspectives of TEC. In my work & serving on non-profit boards I have focused on leadership development. I welcome an opportunity to share the potential of adaptive, creative, engaged leadership to energize the committee process. I've had a versatile career & worn many hats: As an architect I coordinated teams of diverse individuals to design, develop & construct projects. Being a business owner required creative problem solving & adaptability. I've needed to be resourceful, innovative & technically savvy as a parish priest to remain relevant in a changing world. This variety allows me to be adaptive and serve the committee where most needed.

Lydia Bucklin

Priest

Marquette, Michigan

Northern Michigan, V



At the heart of my vocation is deep listening and honoring the voices of local communities. As I travel across the Upper Peninsula of Michigan, ministering alongside small, yet deeply committed and gifted communities of faith, I hear that now, more than ever, we long for genuine connection, with one another, the broader church, and especially with God.

In learning to live out my vocation I've developed skills in community organizing, creating processes and spaces to listen for collective discernment and the Holy Spirit. I am passionate about small churches/dioceses, children and youth ministry, dismantling racism, evangelism, and re-imagining theological formation for all. My skills and experience also include transitions ministry, communications (including design, editing, and publishing), and ministry development (recognizing and cultivating the potential in others). If elected to this committee, I will work tirelessly to ensure the integrity of the search process.

Mark Lattime

Bishop

Fairbanks, AK

Alaska, VIII



Having served 10 years in the Diocese of Alaska, I have come to appreciate most my ability to listen deeply to others. Not all people communicate in the same way the dominant/Western culture expects. I have learned that it is crucial to listen as much with the eyes as with the ears; to be present to what is being said, but to attend as well to what is being left unsaid. There is a skill to both emotional intelligence and cultural awareness. Living in and serving among the diverse communities of Alaska has help me to hone these skills. I've also come to appreciate how so many of the important and worthy discussions and ministries that the Episcopal Church invests resources of time, energy, and money in are lost on small remote communities that are led by lay leaders and where infrastructure limitations make participation impossible. As we consider candidates for the next Presiding Bishop, it will be important that the interests and hope of the whole church is heard.

Janet MacNally

Deacon

Minneapolis, Minnesota

St. Paul's Lake of the Isles

Minnesota, VI



My secular career was as a teacher and coach for Speech and Theatre Arts. As such I have developed and enhanced the skills of listening as an important partner in any communication endeavor as well as the ability to communicate in both written and spoken word with clear and concise messaging. I can speak in person, on Zoom or on tape. As we continue to find our way in the 21st Century with everything that has come our way from a global pandemic to the urgency to face and change the long standing systematic racism that has plagued our nation for the past two hundred and forty four years the church finds herself in a unique place to provide a significant and spiritual voice at the table. It will be important, at this juncture, to hear the voices of all her faith communities, from the largest of cities, to the Native American missions, to the suburbs, each with a different and yet equal vision as to what the church should be in this place in time. Also, like all of us, I can Zoom.

Jose McLoughlin

Bishop

Asheville, NC

Western North Carolina, IV



José Antonio McLoughlin is the seventh bishop, and first Hispanic, of the Episcopal Diocese of Western North Carolina. Prior to his election as bishop, José has served in the dioceses of Oklahoma, Southeast Florida, and Virginia. José is a hands-on bishop, dedicated to the people of the diocese and the clergy who serve them. He has committed to being fully engaged in the church's ministry with youth, minorities, and underserved populations, and is passionate about raising up a new kind of leadership food the church in our day. While not disregarding the great traditions of the Church, Bishop José believes that changes are necessary in the ways the church ministers in our day, and many of those changes must originate from the ministry of the bishop. Born in San Juan, Puerto Rico, Bishop José is bilingual, enjoys music, playing the drums, all things aviation and studying 18th century American history.

Tracie Middleton

Deacon
Fort Worth, TX
Trinity, Fort Worth
Fort Worth, VII



This committee's responsibilities include collecting input from across the church to build a profile of the who we'll be looking for in our next presiding bishop. I have experience in designing surveys, aggregating data, and visualizing results. Most of my work experience has been in journalism and communications. I'm good at distilling large amounts of information. I've participated in nominations processes in my diocese, at the Association for Episcopal Deacons, and on the Joint Standing Committee for Nominations. I've enjoyed creating administrative and tracking tools and tapping into the (usually fewer than) "six degrees of separation" among every member of the church to connect with potential candidates. There are also occasional deeply reflective conversations about discernment. This committee is also tasked with providing for the pastoral care of nominees, their families, and staffs. I feel strongly about designing each step with pastoral care in mind.

Steven Nishibayashi

Lay
Glendale, CA
St. Mary's (Mariposa)
Los Angeles, VIII



As a member of Executive Council since 2015, I have experienced the complex governmental structure of the Episcopal Church and the importance of having a wise, visionary leader in the Presiding Bishop. I have nearly 50 years of service in the Diocese of Los Angeles and the broader church. Through my work on the Standing Committee, Commission on Ministry, and as Chair of the Bishop Coadjutor Search Committee (1999) in the Diocese of Los Angeles, I have learned the vital importance of developing the trust of potential candidates by respecting the confidentiality and integrity of any discernment process, especially for nomination for Presiding Bishop. I believe I bring the skills and experience necessary for this process of discernment.

Thomas W. Peters

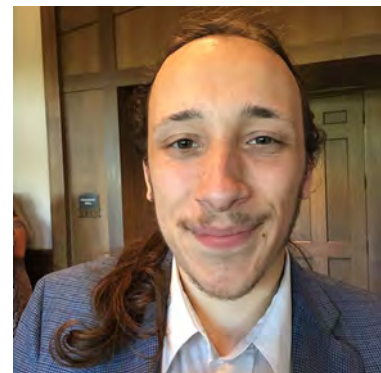
Priest
Cheshire, CT
Christ Church, Bethlehem
Connecticut, I



I have served on 3 nominating committees seeking candidates to lead organizations, from head of school in a secular world, to parish rector and diocesan bishop in a religious world. For each, I brought an appreciation for the historical significance of the institution as well as an appreciation for the need to respond to new and changing dynamics. In each search, a "first" was achieved: first female head of the school, first female rector and one who supported gay rights, and first bishop from outside the diocese. Subsequent experience as a deputy to General Convention 2015 and on the Task Force on Provinces gave me greater appreciation for the work of TEC. Today I work in a bi-vocational capacity, the leader of a small church seeking to redefine itself in an increasingly secular world and a classroom teacher in a secular school seeking to find a sense of spiritual direction and meaning. I would love to bring this balance and experience to the search for a new leader for TEC.

Richard Pryor III

Lay
Kent, OH
Christ Church, Kent
Ohio, V



As a recent graduate of the University of the South, I was able to serve in a number of leadership roles in All Saints' Chapel and elsewhere. Throughout those four years, I was able to meet a variety of students, faculty, and guests, giving me exposure to the church and those in it that would have been impossible anywhere else. I have augmented those experiences with serving at three General Conventions, doing mission work in the broader Anglican Communion, serving as an editor of the new magazine Earth & Altar, and serving on my diocesan task force for young adult ministry. These experiences have taught me three things - first, what an asset Bishop Curry is to this church; second, what a great task his successor will face; and third, what a wide range of opinions there are in this church. I will bring a skill at listening to others, a style of decision-making bathed in prayer and discussion, and a joy in working hand-in-hand with God and other people.

Phoebe Roaf

Bishop
Memphis, TN
West Tennessee, IV



I would welcome the opportunity to serve on the Joint Nominating Committee for the Election of a Presiding Bishop. Before ordination I was a public policy analyst and a business attorney. In both vocations I collaborated with others to identify mutually beneficial solutions for the parties involved. This entailed researching pertinent issues, formulating questions, engaging in active listening, resolving conflict, analyzing and synthesizing information, and presenting the findings before groups of various sizes. Nothing is wasted in God's economy as these skills have been an integral part of my current vocation. I would prayerfully approach the work of the Joint Nominating Committee with an open heart and mind.

Bill Robison

Lay
Wauwatosa, WI
Trinity EC, Wauwatosa WI
Milwaukee, IV



In my roles as a parent, business owner, volunteer and member of the Episcopal Church, I have sought to identify strengths and skills in those around me, to recognize and nurture those gifts, and encourage others to realize their impact on others. Since my first service as deputy in Anaheim 2009, I have been involved in a number of bodies where I discerned the potential usefulness of my own gifts. Among others, I served on the House of Deputies Committee on Confirmation of the Presiding Bishop, and the Task Force on Review of Presiding Bishop Election and Transition Process, studying the work from nomination through consecration and transition, and its effects on the candidates, their families, home dioceses, and the church. I also served on the Nominating Committee for the 12th Bishop of my own diocese. All this has taught me much about the honesty, confidentiality, humility and effort required as central to the charge of this committee. I feel called to offer my gifts to this work.

Audrey C. Scanlan

Bishop

Mechanicsburg, PA

Central Pennsylvania, III



I came to work in the church with a varied set of experiences that included working as an Executive Chef, schoolteacher, in the Guidance Department of an Elementary School, and as founder of two non-profits serving emotionally needy children. I honed my gifts of organization and administration as an entrepreneur and as a manager offering supervision and oversight that is essential in transforming a vision to a sustainable enterprise.

I possess clarity of thought and a visual learning style that perceives organizational structure as strength. The work of this committee will need to be able to see clearly the current gifts and challenges of our church and identify places in our structural system of strength, need, and openness to change. Determining priorities and creating plans to accomplish goals while allowing for organic shifts is essential. I believe that I am competent in leading with these ideas in mind.

I also am a published writer and appreciate good communication.

Mary Frances Schjonberg

Priest

Bradley Beach, NJ

Newark, II



During the nearly 14 years I worked for the Episcopal News Service, I often traveled with the presiding bishop across The Episcopal Church and the Anglican Communion. I saw how each one reacted to the demands of the job. I saw the work of the presiding bishop evolve, within the bounds of the Constitution and Canons, to meet the challenges facing the church and the world. I also experienced how those changes impacted the churchwide staff. Each of the three presiding bishops for whom I worked had a different style, so I witnessed both the flexibility and rigidity of the bounds of the office. My work also allowed me to get acquainted with many members of the House of Bishops and learn about how they are managing change in their dioceses. I feel called to offer my knowledge and experience of the breadth and depth of the church, and my communications skills, to the work of discerning and nominating a slate of bishops from which General Convention will choose our 28th presiding

Rose H. Sconiers

Lay
Buffalo, NY
St. Philip's
Western New York, II



As a retired Judge, having served in City Court, Supreme Court and Appellate Court, I have acquired the necessary skills to be objective by listening to facts and making decisions that affect the lives of individuals, families and communities. I have also served in several leadership positions in the church, the courts and the community. I will utilize my life learned skills and God given gifts of compassion and humility to serve the Nominating Committee for the election of a new Presiding Bishop.

Anne Swardson

Lay
Paris, France
Cathedral of the Holy Trinity, Paris
Convocation of Episcopal Churches in Europe, II



As a Christian, I have learned the power of the Word. As a journalist for four decades, I have learned the power of words. As a lay member of numerous Cathedral and Convocation bodies, including as president of the Council of Advice, I have learned how important it is not just to write and speak, but to listen and understand. I have participated in two canon searches, one dean search and one bishop search. In a practical sense, this means I can write press releases and other communications that convey the work of the Nominating Committee, I can help prepare a profile for what we seek and otherwise ensure that all written communications do the job we intend. Because the Convocation is spread across seven countries, I am very experienced with managing and acting via video conference. As one of the chief organizers of the April 2019 consecration in Paris of our bishop, Mark Edington, I'm also skilled in making things happen, in an organized, punctual and calm way.

Brian Thom

Bishop
Boise, Idaho
Idaho, VIII



I have served my entire ordained ministry in the Intermountain West. As priest and bishop, I have happily ministered for the last twenty-nine years in the Diocese of Idaho. This experience has left me with a particular appreciation for the character of life in rural, western states. The breadth of the Episcopal Church was opened up to me through participation in each General Convention since 1994. I served several triennia on the Standing Committee on Ministry and for the last two Conventions on the Special Committee on Marriage. For this triennium, I am participating in the work of the Task Force on Liturgy and Prayer Book Revision. The fruition of these many experiences will help me serve the Joint Nominating Committee for Election of the Presiding Bishop well. I will bring an important perspective from a smaller and more dispersed portion of the Church, providing a more complete picture of the Episcopal Church our next Presiding Bishop will serve.

Margaret Thor

Deacon
Arden Hills, MN
St. John in the Wilderness, White Bear Lake, MN
Minnesota, VI



Several words come to mind when describing my competencies and skills that are important in serving on the nominating team including leadership, teamwork, responsible, decisive, listener, good interviewer, and organized. I spent the majority of my 32-year career at the IRS as a manager and senior manager leading groups of individuals in accomplishing a specific plan and meeting deadlines. In both leading people and working on teams, I listened carefully to those I worked with to ensure they were heard and their ideas incorporated to achieve our mission. I employed these skills on the search team for the X Bishop of Minnesota. I was the lead of the planning team for the discernment retreat which involved overall organization of the event, interviewing and listening skills, timeliness, and decision making. I am a deacon fulfilling my call to serve God in the world. I use my skills to bring people together demonstrating God's love at homeless shelters, feeding ministries, and advocacy.

Megan M. Traquair

Bishop
Sacramento, CA
Northern California, VIII



The search for nominees for Presiding Bishop is so vital, that it must be both effective and Spirit-filled. My skill in forming teams, focused on their mission while retaining their pastoral nature, has been a critical and positive addition to the committees I serve. I have a strong ability to listen, elicit information, and organize these learnings. I believe in and have guided smooth clergy transition processes from many angles. I have a good eye for the workings of large systems and an interest in how it all feels at the ground level. The quality of the search team interaction will affect the experience of the rest of the church. There are many stakeholders in this journey and a clear path, regular communication, and much prayer is needed. It will shape how The Episcopal Church can participate and be heard. My competency in these areas can assist the Joint Nomination Committee in both wise action and the quality of its communal life during a very important time of holy discern

Kate E. Wesch

Priest
Essex, CT
St. John's Episcopal
Connecticut, I



This is the church that has raised, formed, and empowered me to be the leader that I am today. I have spent time in all corners of the church from Oklahoma, to Seattle, to Connecticut. I have worshipped in Episcopal communities of all shapes and sizes; rural to urban, rich to poor, young and old, and always among people with a deep and abiding hunger for Jesus and eager to share the good news of God in Christ. As a priest, I have primarily served two congregations: one an urban, rapidly growing, and well-resourced congregation and the other a scrappy and growing congregation with a giant heart. I believe fervently that it is possible for congregations of all sizes and contexts to develop into more faithful, healthy, and effective communities that seek to be transformed and bring about the kingdom of God. What I bring to this committee is a lifetime of love for this church, hope and vision for its future, and the courage to dream something new.

Robert C. Wright

Bishop

Atlanta, GA

Atlanta, IV



I bring over thirty years of studying, practicing and inspiring leadership in complex organizations. I have learned much as as a board member and member of search committees for Deans and Heads of Seminaries, Episcopal Schools and Independent schools. With members of the Diocese of Atlanta, I have developed right- sized search processes for congregations and created and implemented a diocesan wide leadership training for clergy, laity and young people for the eighth largest diocese in the Episcopal Church. Through these experiences, I have deepened my ability to listen and discern direction with people with multiple interpretations and have increased my capacity to create catalytic questions helping groups move from inquiry to impact. I relish the opportunity to offer my experience and enthusiasm for the Lord of the Church at this inflection point in our common life.

JOINT STANDING COMMITTEE ON PLANNING AND ARRANGEMENTS

Membership

The Rev. Canon Dr. Michael Barlowe, <i>Chair</i>	California, VIII	2021
The Rev. Devon Anderson	Minnesota, VI	2021
Mr. N. Kurt Barnes	New York, II	2021
The Rt. Rev. Diane M. Jardine Bruce	Los Angeles, VIII	2021
The Most Rev. Michael Curry	North Carolina, IV	2021
The Rt. Rev. Wendell Gibbs	Michigan, V	2021
The Rt. Rev. Mary Gray-Reeves	North Carolina, IV	2021
The Rev. Gay Clark Jennings	Ohio, V	2021
Mr. Bryan Krislock	Olympia, VIII	2021
Mr. Ryan Kusumoto	Hawaii, VIII	2021
Ms. Karen Patterson	Southwest Florida, IV	2021
The Hon. Byron Rushing	Massachusetts, I	2021
The Rev. Canon Scott Slater	Maryland, III	2021
The Rt. Rev. Eugene Sutton	Maryland, III	2021
Ms. Patricia Wellnitz	Nebraska, VI	2021

Mandate

JOINT RULES VI. 16

(a) There shall be a Joint Standing Committee on Planning and Arrangements for the General Convention, which shall have responsibility between Conventions for the matters indicated by its title. The Committee shall be composed, ex officio, of the Executive Officer of the General Convention, the Vice-Presidents, Secretaries, and Chairs of the Committee on the Dispatch of Business of the two Houses, the Treasurer of the General Convention, the President and First Vice-President of the Episcopal Church Women, the General Convention Manager and one Presbyter or Deacon and one Lay Person appointed by the President of the House of Deputies. In the case of a General Convention for which a meeting site has been selected, the Committee shall also include the

Bishop and the General Chairman of Arrangements of the local Committee of the Dioceses in which that General Convention shall be held.

(b) It shall be the duty of the Committee to consult with the Presidents of the two Houses, the Chairs of the Joint and Standing Committees and Commissions, Boards and Agencies of the General Convention, the Executive Council, and such other representative bodies as it may deem necessary, in the study and determination, prior to any meeting of the General Convention, of the arrangements for, and the nature of, the Agenda thereof, to be recommended by it to the General Convention for such meeting.

(c) It shall be the further duty of the Committee to take such action as may be provided by Canon for the selection of sites for meetings of the General Convention.

(d) The Committee shall have an Executive Committee composed of the Presidents of the two Houses, the Chair of the Committee, the Executive Officer of the General Convention, the Treasurer of the General Convention, and the General Convention Manager.

Summary of Work

The Joint Standing Committee on Planning and Arrangements began the triennium with the usual preparations for the next General Convention, scheduled to take place in July 2021. When the pandemic hit in March 2020, the committee had to change its focus and do scenario planning, taking into account many factors, primarily the health and safety of the attendees.

Four meetings were held before March 2020. The committee held its first meeting in Baltimore, Maryland (site of the 80th General Convention) on January 30-31, 2019. At the meeting, the 79th General Convention was reviewed and potential improvements were discussed. Subcommittees were formed to work on particular aspects of convention:

- GC Children's Program
- Scheduling/Design
- Worship
- ECW Triennial and other gatherings
- Finances
- Theme
- Communications

At subsequent meetings, these subcommittees reported on their progress. A draft schedule was approved and a theme “Walking The Way of Love – The Jesus Movement” was proposed and adopted.

The Executive Committee of the Joint Standing Committee on Planning and Arrangements visited the three finalist sites for the 81st General Convention and recommended Louisville in the Diocese of Kentucky. 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 82nd 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.

Beginning in June 2020, the committee met regularly to receive updates on government-imposed restrictions due to the pandemic, and to consider options. Factors considered were contractual obligations, financial implications and safety of participants. The committee discussed the option of a virtual convention and what that would look like. The Chair (GC Secretary Michael Barlowe) met with Baltimore city officials and reported back to the committee. The Presiding Officers convened a small group to offer scenarios. The conclusion of these discussions and investigations was to postpone the convention, and Canon Barlowe and the General Convention staff were asked to work with the Baltimore city officials to mitigate financial loss and reschedule the convention.

In November 2020, the committee met and recommended to the Presiding Officers that the 80th General Convention be rescheduled for July 7-July 14, 2022, with at least an 8 legislative day convention. Consent of the Executive Council was sought and received.

The subcommittees will be reconvened to adjust the schedule for the new dates, and other work continued after the deadline of this report.

Proposed resolutions

A001 Site for 82nd General Convention

Resolved, the House of ____ concurring, That the following sites be considered for the 82nd General Convention (2027): Phoenix, Arizona (Diocese of Arizona); Orlando, Florida (Diocese of Central Florida); Charlotte, North Carolina (Diocese of North Carolina); Pittsburgh, Pennsylvania (Diocese of Pittsburgh); and San Juan, Puerto Rico (Diocese of Puerto Rico).

A002 General Convention Daily Agenda

Resolved, the House of ____ concurring, That the 80th General Convention function through the following activities:

1. Formal legislative sessions of the two Houses;
2. Joint session for 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

JOINT STANDING COMMITTEE ON PROGRAM, BUDGET AND FINANCE

Membership

The Rev. Canon Mike Ehmer, <i>Chair</i>	Northwest Texas, VII	2021
The Rt. Rev. Jeff Fisher, <i>Vice-Chair</i>	Texas, VII	2021
The Rev. Hickman Alexandre	Long Island, II	2021
The Rt. Rev. J. Scott Barker	Nebraska, VI	2021
Ms. Cynthia Benkelman	Montana, VI	2021
The Rt. Rev. Mark Bourlakas	Southwestern Virginia, III	2021
Mr. Michael Braxton	Pittsburgh, III	2021
The Rev. Karen Davis-Lawson	Long Island, II	2021
The Rev. Patty Downing	Delaware, III	2021
The Rt. Rev. Francisco Duque	Colombia, IX	2021
Mr. William Fleener, Jr	Western Michigan, V	2021
The Rev. John Floberg	North Dakota, VI	2021
Mr. Timothy Gee	El Camino Real, VIII	2021
The Rev. David Hincapie	Colombia, IX	2021
The Rt. Rev. Carlye Hughes	Newark, II	2021
Ms. Kate Huston	Oklahoma, VII	2021
Ms. Tess Judge	East Carolina, IV	2021
The Rt. Rev. W. Nicholas Knisely	Rhode Island, I	2021
Ms. Nancy Koonce	Idaho, VIII	2021
The Rev. Ivette Linares	Puerto Rico, IX	2021
Ms. Alexizendria Link	Western Massachusetts, I	2021
Mrs. Crystal Plummer	Chicago, V	2021
Mr. David Quittmeyer	Central Gulf Coast, IV	2021
The Rt. Rev. Rayford Ray	Northern Michigan, V	2021
The Rt. Rev. Gregory Rickel	Olympia, VIII	2021
The Hon. Byron Rushing	Massachusetts, I	2021
The Rt. Rev. John McKee Sloan	Alabama, IV	2021
The Rev. Canon Dr. Michael Barlowe, <i>Secretary of General Convention, Ex Officio</i>	California, VIII	
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

Changes in Membership

Deputies Angel Davila, Nathan Humphrey, Mally Lloyd, and Diana Wilcox were replaced by Hickman Alexandre, Ivette Linares, Alexizendria Link, and Byron Rushing.

Acknowledgements

This committee would be lost without the tremendous assistance of Treasurer Kurt Barnes. We're also indebted to Mally Lloyd (the President of the House of Deputies Representative), Patrick Haizel (of the General Convention Office), and Nancy Caparulo (of the Finance Office), who have been extremely helpful to this body.

Mandate

JOINT RULES II.10

(a) There shall be a Joint Standing Committee on Program, Budget, and Finance, consisting of 27 persons being members of the General Convention (one Bishop, and two members of the House of Deputies, either Lay or Clerical, from each Province), who shall be appointed not later than the fifteenth day of December following each regular Meeting of the General Convention, the Bishops to be appointed by the Presiding Bishop, the Deputies by the President of the House of Deputies.

The Secretary of the General Convention and the Treasurer of the General Convention and the Chief Financial Officer of the Executive Council shall be members *ex officio*, without vote.

The Joint Standing Committee may appoint advisers, from time to time, as its funds warrant, to assist the Joint Standing Committee with its work.

(b) The Joint Standing Committee shall elect its Chair from its membership, and such other officers as needed.

The Joint Standing Committee shall be organized in Sections, which shall conform to the major subdivisions of the Budget, as well as Sections on Funding and Presentation, the size and composition of the several Sections to be determined by the Joint Standing Committee.

The Chairs of each Section shall be elected by the Joint Standing Committee; the several Sections shall elect their own Secretaries from among their own membership.

The Joint Standing Committee may refer to a Section any of the duties imposed upon it by this rule; provided, however, that final action on Budget shall be taken only by the full Committee, either in meeting assembled or by a vote by mail.

(c) During the interim between regular Meetings of the General Convention, the Joint Standing Committee shall act in an advisory capacity to the officers of the General Convention and to the Executive Council, holding such meetings as may be deemed necessary for the purpose.

Meetings of the Joint Standing Committee shall be called by the Chair, or upon the request of any five members thereof.

In respect of the Budget for the Episcopal Church, the Joint Standing Committee shall have the power to consider, and either by a vote by mail, or in meeting assembled, to make such adjustments therein, or additions thereto, as it shall deem to be necessary or expedient, and which, in its judgment, available funds and anticipated income will warrant; and it shall likewise have the power to adjust the annual askings of Dioceses within the limit established by the General Convention.

With regard to the General Church Program, the Joint Standing Committee shall:

- i. Meet and consult with the Executive Council, or its Administration and Finance Committee, on adjustments to the program priorities, and on alternate income generating resources;
- ii. Receive from the Executive Council, not less than four months prior to the meeting of General Convention, the proposed General Church Program for the upcoming triennium, including a proposed detailed Budget for the year next following that of such Convention;
- iii. Meet in such places as it shall determine, sufficiently in advance of the next General Convention to expedite its work;
- iv. Conduct hearings upon such proposed Program and Budget; and
- v. Consider such proposed Program and Budget and report thereon to the next succeeding General Convention.

(d) Not later than the third day prior to the adjournment of each regular meeting of the General Convention, the Joint Standing Committee shall report to a Joint Session, pursuant to Canon, a proposed Budget for the Episcopal Church for the ensuing Convention period, subject to the approval of the said Budgets subject also to increase, reduction, or elimination of items, based on open hearings held during the General Convention and by subsequent concurrent action by the House of Deputies and the House of Bishops.

Summary of Work

Work to Date

As it has since General Convention 77, the Executive Council's Joint Standing Committee on Finance (FIN) has involved members of PB&F in its work, including budget preparations. The chair of PB&F (Deputy Ehmer) has attended every in-person and virtual meeting of that body as a non-voting member. The vice chair (Bishop Fisher) joined those meetings in October 2020. In the past, such participation permitted a more in-depth understanding of the budget specifics and enabled a smooth transition of the proposed budget from Executive Council to PB&F. We anticipate the same benefits this triennium.

Because of the COVID-19 pandemic, which resulted in large adjustments to the calendar 2020 budget, FIN was unable to present a first draft of the 2022-2024 budget at the Executive Council's October 2020 meeting. They didn't begin those budgeting efforts until after that meeting, assuming GC80 would continue as scheduled.

Although PB&F would have traditionally met in October 2020, following the Executive Council meeting, we met for the first and only time to date on November 9, 2020, via Zoom. The meeting served as a brief introduction and review of possible timelines, given the unknown dates of GC80. Three subcommittee chairs were also elected at that meeting: Deputies Fleener, Judge, and Quittmeyer. Along with the chair and vice-chair, they will divide the proposed budget into three sections, with each subcommittee honing their expertise in their own sections.

Anticipated Future Work

Following the announcement on November 20, 2020 that General Convention 80 will be postponed until the summer of 2022, PB&F can now establish a realistic timeline to accomplish our work. FIN plans to publish their draft budget in the fall of 2021, seeking input and comments from around the Church. With that input, they will then refine the draft budget as appropriate and present it the Executive Council in January 2022 for approval.

We anticipate at least one preparatory meeting of PB&F in the fall of 2021 and to receive the proposed budget for 2023-2024 from the Executive Council at a meeting in February 2022. We plan to make the proposed budget available for further comments from across the Episcopal Church that spring.

During General Convention we will conduct hearings to receive additional input and take into consideration all resolutions with budgeting requests. Our work will continue until the point we must stop to have the proposed budget translated before presenting it to a joint session of both houses, which must take place not later than the third day prior to adjournment.

STANDING COMMISSION REPORTS

[Standing Commission on Structure, Governance, Constitution and Canons](#)

[Standing Commission on World Mission](#)

[Standing Commission on Liturgy and Music](#)

[Standing Commission on Liturgy and Music Subcommittee Reports](#)

[Subcommittee for Policy & Evaluation](#)

[Subcommittee on Calendar](#)

[Subcommittee on Constitution and Canons](#)

[Subcommittee on Formation](#)

[Subcommittee on The Book of Common Prayer](#)

[Subcommittee on The Book of Occasional Services](#)

[Subcommittee on Liturgical Translation](#)

STANDING COMMISSION ON STRUCTURE, GOVERNANCE, CONSTITUTION AND CANONS

Membership

The Rev. Canon Sharon Alexander, <i>Chair</i>	West Tennessee, IV	2021
The Rt. Rev. Sean Rowe, <i>Vice-Chair</i>	Northwestern Pennsylvania, III	2024
Mr. Thomas Little, <i>Secretary</i>	Vermont, I	2024
The Rev. Dr. Adam Trambley, <i>Assistant Secretary</i>	Northwestern Pennsylvania, III	2024
The Rev. Canon Valerie Balling	New Jersey, II	2024
The Rt. Rev. Jennifer Baskerville-Burrows	Indianapolis, V	2024
Canon Annette Buchanan	New Jersey, II	2021
Ms. Nancy Mahoney Cohen	El Camino Real, VIII	2021
Ms. Carmen Figueroa	Puerto Rico, IX	2024
The Rt. Rev. Wendell Gibbs	Michigan, V	2021
Mr. Michael Glass	San Joaquin, VIII	2021
Mr. Christopher Hayes	California, VIII	2024
The Rev. Richard Edward Helmer, BSG	California, VIII	2021
The Rt. Rev. William Klusmeyer	West Virginia, III	2021
Mr. Ryan Kusumoto	Hawaii, VIII	2024
The Rt. Rev. Jake Owensby	Western Louisiana, VII	2021
Mr. William Powel	Ohio, V	2024
Mr. Jamal Smith	Virgin Islands, II	2021
The Rev. Marisa Tabizon Thompson	Nebraska, VI	2024
The Most Rev. Michael 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 following changes in membership and advisers occurred.

At the beginning of the triennium, Mark Stevenson was the Presiding Bishop’s representative to the Standing Commission on Structure, Governance, Constitution and Canons (the “Commission”). In January 2019, concurrently with Mary Kostel becoming Chancellor to the President Bishop, the Presiding Bishop appointed her to replace Mr. Stevenson as his representative to the Commission.

At its organizational meeting, the Commission elected the Rev. Molly James as its Chair; the Rt. Rev. Sean Rowe as its Vice-Chair; and Tom Little and the Rev. Sharon Alexander as Secretary and Assistant Secretary, respectively. When Molly James became Deputy Executive Officer of General Convention she resigned from the Commission and was assigned as the General Convention Office staff member liaison to the Commission, in March 2019. Thereupon, Sharon Alexander was elected Commission Chair and Adam Trambley Assistant Secretary.

Luz Montes was ordained a transitional deacon in June 2020, making her ineligible to serve as a lay member of the Commission. Since that time, she has served as a consultant to the Commission.

Representation at General Convention

Pursuant to Canon I.1.2(k), Commission members Adam Trambley and Thomas A. Little, as representatives of the Commission at the General Convention, are authorized to receive non-substantive amendments to this report at the General Convention.

Mandate

Canon I.1.2.n.1

1. A Standing Commission on Structure, Governance, Constitution and Canons. It shall be the duty of the Commission to:
 - i. Review such proposed amendments to the Constitution and Canons as may be submitted to the Commission, placing each such proposed amendment in proper Constitutional or Canonical form, including all amendments necessary to effect the proposed change. 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 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.
- 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.

Summary of Work

Meetings

The Commission met in person twice during the triennium, both times at the Maritime Institute in Linthicum, Maryland. In addition, the Commission met via the Zoom video conference platform eight times. The Commission also organized into subcommittees that met multiple times, and the subcommittee chairs formed an active group and met regularly. The flow and continuity of the Commission’s work were impacted by the emergence of the COVID-19 pandemic. The lack of two in-person meetings made it harder for the Commission to complete its work and some work was not completed.

At its initial and subsequent meetings, the Commission received comments and took action as reflected in this report. For more detailed accounts of the Commission’s proceedings, readers are referred to the minutes of the Commission’s meetings, available prior to the General Convention at the Commission’s webpage on the General Convention website.

Specific Areas of Work

In light of the increased volume of topics coming to the Commission due to the 2015 General Convention’s consolidation of work and elimination of other standing commissions, we divided the Commission’s work into seven topic categories:

Bishops and Dioceses
Churchwide Structures

General Convention and Rules of Order
Formation
Ecumenical Concerns
Title IV
Other Canonical Changes

The Commission was unable to address other aspects of its Canonical mandate; it did not complete a comprehensive review of the Church's Committees, Commissions, Agencies, Boards and other Interim Bodies. Officers of the Commission did, however, engage in several discussions with a subcommittee of the Executive Council that was reviewing the Church's Boards and other Interim Bodies. The Commission will continue to explore ways to fulfill its mandate following the filing of this report and in a supplemental report will provide the fruits of those labors to the 80th General Convention.

The ongoing work of compiling the revision of the Annotated Constitution and Canons (White & Dykman) continues under the leadership of the White & Dykman Subcommittee. The additional time before the 80th General Convention should allow this group to complete additional needed sections. The Commission will also be looking into ways of making White & Dykman an online interactive tool in the future.

Under its mandate (Canon I.1.2.n.vii), the Commission has responsibility for oversight of Title IV training and education. The Title IV website continues to be maintained with the assistance of communications personnel in the Diocese of Utah. Materials are being updated and added in Spanish. As changes continue to be made to Title IV at subsequent General Conventions, and as more data is available about the use of the training materials, the Commission will continue to evaluate and modify the materials to meet the needs of those involved in disciplinary processes across the Church.

This report now turns to the major topic categories addressed by the Commission.

1. Bishops and Dioceses

The Commission's Subcommittee on Bishops and Dioceses looked at a number of areas dealing with how dioceses and their Episcopal leadership fit into the larger church. Some of these explorations were directed by General Convention resolution, while others arose in the course of our work – from our discussions or by request from other interim bodies. We found that the substantive conversations around some of these issues were better held by the Task Force to Assist the Office of Pastoral Development, although the Commission hopes to remain partners in that work going forward. We also found that the upheavals caused by the COVID-19 pandemic during this triennium frustrated our ability to bring some discussions to their conclusion.

The Merging of Dioceses

The Commission's 2018 Blue Book Report proposed Resolution 2018-A113, "Amend Article V, Section 4 of the Constitution," to give greater flexibility to dioceses when they choose to combine or reconfigure themselves. At the 2018 first reading of the Resolution, instead of approving it for second reading at the 80th General Convention (currently scheduled for 2022), the General Convention chose to refer the Resolution back out to the Commission for further study to provide more clarity and flexibility regarding the Constitution and Canons of newly formed dioceses. The Commission has studied the matter again and proposes a revised version of Resolution 2018-A113 for first reading at the 80th General Convention. We believe the revised approach of Resolution [A031](#) "Amend the Constitution and Canons Relating to Mergers of Dioceses" will allow dioceses more flexibility when planning mergers or the formation of new dioceses from Dioceses or portions of one or more Dioceses. The flexibility would be achieved, in part, by moving some of the Constitutional provisions into the Canons (Canon 1.10, specifically). If Canonical changes should become necessary, they can be made at a single meeting of the General Convention to facilitate the formation or combination of the Dioceses rather than requiring two General Conventions to approve a change to the Constitution.

Updating "The Raising Up of Episcopal Leadership - A Manual for Dioceses in Transition"

Resolution 2018-A146 urged that the document guiding Episcopal transition processes be revised and updated. We referred this matter to the Task Force to Assist the Office of Pastoral Development and offered to collaborate with them.

Consents for Elections of Bishops Suffragan

The 2018 General Convention dealt with a number of resolutions concerning the ministry of bishops. Resolution 2018-A161 removed the consent process for the election of Bishops Suffragan, with the expectation that it would be re-introduced as part of a larger canonical change proposed in Resolution 2018-A156. The 2018 General Convention passed Resolution 2018-A161, but not Resolution 2018-A156, which resulted in the consent process for the election of Bishops Suffragan being entirely removed from the canons. The Commission is proposing Resolution [A032](#) "Amend Canon III.11.9.b to Correct an Oversight in a 2018 Canonical Amendment" to reinsert the consent process.

Reception of Bishops from the Anglican Communion

The Episcopal Church has received a number of bishops from other Anglican Provinces in the recent past. Our canons do not, however, lay out a clear process for this reception. The Commission has developed a working draft of possible canonical changes, but more outreach and collaboration are needed before the Commission can complete this important work.

Standing Committee Oversees Election of Bishop Suffragan

Canon III.11.1.a is not clear regarding oversight of the election of a bishop suffragan. The Commission consulted with the Task Force to Assist the Office of Pastoral Development and is deferring to the canonical changes in its Blue Book report.

Measurements of Vitality

The Commission had a number of discussions and reviewed previous work done around questions and measurements of vitality for dioceses and congregations. We are aware that questions of vitality are part of a much larger conversation that is taking place in a variety of venues, including in the work of the House of Deputies State of the Church Committee as it looks at future possibilities for the parochial and diocesan reports. We look forward to incorporating and addressing questions of congregational and diocesan vitality as the Commission continues its ongoing work.

2018-A282 Standing Committee Testimonials

The 79th General Convention adopted Resolution 2018-A282 to make it clear that under Canon III.11.3.b when Standing Committees convene to vote on whether to consent to the election of a bishop, their members need not all be convened together in the same physical space or room. The revision added a new subsection c, providing that a majority of all members of a Standing Committee must vote to consent, and that the consent form may be signed “in counterparts.” The new subsection c refers to all “testimonials required of the Standing Committee by this *Title*” (emphasis added). The Commission believes that the reference should properly be to this *Canon*. Accordingly, the Commission proposes Resolution [A039](#) "Use More Precise Language in Canon III.11.3.c as Amended by Resolution 2018-A282" to make this further revision to Canon III.11.3.c.

Questions Concerning Bishops and Dioceses for Future Triennia

This subcommittee looked at a number of important issues dealing with bishops and dioceses that were not able to be completed in this triennium, but which may be important to look at in the future.

The General Convention asked the Commission to look at 2018-A287, which sought to clarify options for a diocese upon the death, resignation, deposition, or removal of a bishop diocesan. While this matter remains important, and we discussed these questions, we do not have a recommendation at this time.

The church needs further clarity around the definitions of disabled and absent bishops as well as measurable criteria for when a bishop would fall into one of those categories. We have also found ambiguities in determining where a bishop is canonically resident.

The Commission identified mutual ministry reviews for bishops as an important best practice. However, we felt that the Task Force to Assist the Office of Pastoral Development was the proper place for this topic to be addressed, and they have taken up that work. Similarly, how the church as a whole discerns and recruits candidates for the episcopate is a question that needs further discussion,

and the Task Force to Assist the Office of Pastoral Development is the appropriate place for the next steps in that conversation.

The process for the re-admittance of the Diocese of Cuba to The Episcopal Church demonstrated the need for further clarification around how we admit dioceses from outside of The Episcopal Church. The Commission believes there is much to be learned from this experience, but we have not yet distilled that learning into concrete recommendations.

We examined the differences between area missions and missionary dioceses and believe there is value to studying this question further. As the church adjusts to new realities, updating these structures may benefit how we carry out our ministry and mission. We also looked specifically at questions regarding a future election for a new bishop of Navajoland and concluded that no changes to canons needed to be made at this time. We would, however, be very open to changes suggested by the people of Navajoland in the coming years to ensure the election process meets their needs.

2. Churchwide Structures

Provinces

The Commission received referrals of Resolutions A076, A077, A078, A079, and D042 from the 2018 General Convention, which were proposed in the 2018 Blue Book report filed by the Task Force to Study Provinces but which were not approved at General Convention. Each of these resolutions deals with a slightly different aspect of the life and work of Provinces and how they relate to the larger church. In reviewing the work of the past two General Conventions related to proposals to restructure the Provinces, the Commission agreed with some of the concerns raised by that Task Force. No consensus, however, developed in favor of the decisive reduction of the role of Provinces from that 2018 report (see the 2018 Blue Book report at pp. 916-931). Accordingly, the Commission decided not to propose additional resolutions dealing with Provinces this triennium. We do, however, continue to encourage dioceses to explore a variety of networks both inside and outside of the provincial structure.

Posting Lay Positions

Resolution 2018-D073 asked the Commission to consider the question of public posting of stipendiary positions for lay persons and report to the 80th General Convention recommendations that would provide equitable access to the application process for qualified applicants for stipendiary positions in our congregations and dioceses, and in institutions affiliated with The Episcopal Church. We offer the following recommendations:

- Form search committees for appropriate lay positions across the church;
- Utilize best practices for the job search process to maximize interest from lay people;
- Determine whether positions being considered for clergy can also be performed by lay professionals;

- Determine whether lay positions being considered are for Episcopalians only or can be filled by those not members but who are familiar with the church;
- Be intentional about diversity in job searching and post positions on platforms that support that goal;
- Ensure that these open positions are shared with Diocesan Transition Ministers;
- Be intentional also in sharing open positions with the Episcopal Communicators network;
- Disseminate job openings via the wider church network as well as diocesan and parochial media platforms. e.g., social media, email, newsletters, etc.;
- Disseminate open positions on external secular job sites; and
- Post lay positions in the Office of Transition Ministry database. The Episcopal Church’s website notes, “It’s the Office and Board for Transition Ministry’s vision that this database will capture and highlight the significant gifts and skills embodied by the clergy and laity of the Episcopal Church.”

Interim Body Minority Reports

The Commission discussed whether the canons should specify when and how a Standing Commission’s (or other interim body’s) Blue Book report may or should include a “minority report.” Currently, Canon I.1.2.j mentions minority reports for Standing Commissions but provides no guidance to Standing Commissions about whether and under what circumstances one or more dissenting members of a Commission should be permitted to include formal minority report in a Commission’s Blue Book report. Our Commission did not answer this question, deferring to the Standing Commissions to work this out.

Create a Churchwide Policy on Name Changes in Church Records

In 2015 the General Convention considered canonical changes to the established processes for changing names in church records. In 2018, the Convention considered Resolution 2018-A088, and referred that out to the Archives of The Episcopal Church and the Executive Council for further review and dialogue. That consultation took place, and at its October 2020 meeting the Executive Council adopted a resolution that addresses the remaining concerns. The text of that resolution is as follows:

Resolved, That the Executive Council, meeting virtually October 9-12, 2020, has received and reviewed the Proposed Guidelines for Policy on Amending Church Records for Name and Gender Changes in response to 2018–A088; and be it further

Resolved, That the Executive Council commends to the Church said reports and directs the Archives of the Episcopal Church to promulgate said Guidelines to the whole of the Church; and be it further

Resolved, That the Executive Council offers its gratitude for the Archives of The Episcopal Church and our Trans Episcopal siblings in Christ, for their generous contributions and witness.

Revisions to the Standing Commission's Mandate

The Commission recommends two resolutions to make modest revisions to its mandate. Resolution [A033](#) "Amend Canon I.1.2.n.1.iii to Revise the Title of Executive Council's By-laws" would amend Canon I.1.2.n.1.iii to refer to the By-laws of the Executive Council as well as to the By-laws of the Domestic and Foreign Missionary Society. Resolution [A034](#) "Clarify the Standing Commission's Mandate" would update the mandate to cover the breadth of current interim bodies in Canon I.1.2.n.1.vi.

Recommendation for an Additional Standing Commission

A robust discussion about the consequences of the General Convention's 2015 elimination of 12 of the then 14 standing commissions resulted in the Commission concluding that the Church needs the ongoing work of one additional standing commission to cover critical areas of formation and ministry development. In Resolution [A037](#) "Establish a New Standing Commission on Formation and Ministry Development", we recommend adding a Standing Commission on Formation and Ministry Development to Canon I.1.2.n.

The Commission is also clear that there is a need to further consolidate the work of interim bodies around issues of social justice, advocacy, and policy development. Despite the efforts at consolidation in 2015, there continues to be a proliferation of interim bodies. In the interests of focused, efficient work, particularly given the brevity of time between the 80th and 81st General Conventions, the Commission recommends that the Presiding Officers and Executive Council, in consultation with the Executive Officer of General Convention, seek to consolidate any Task Forces proposed by the 80th General Convention.

Notification of Interim Body Appointments

Currently, under Canons I.1.2.c and f, the Presiding Officers have up to 90 days after the General Convention in which to make appointments to standing commissions and 120 days after the General Convention to notify The Episcopal Church of the appointments. In order to enable the standing commissions to organize and begin work sooner, we recommend Resolution [A038](#) "Shorten Period for Notification of Interim Body Appointments" to change these deadlines to 60 and 90 days, respectively.

General Board of Examining Chaplains

The General Board of Examining Chaplains (GBEC) currently has 22 members – considerably more than other boards and commissions. As the GBEC revises the way it administers and evaluates the General Ordination Examination, it has advised the Commission that it believes the size of its membership can and should be reduced. With a smaller board membership, the GBEC proposes that nominees for the board be selected by the Presiding Bishop in consultation with the GBEC board so that there will be assurance that people familiar with the various canonical areas of testing are represented. This proposed method of choosing board members differs from the usual procedure of

nominees being proposed by the Joint Standing Committee on Nominations, but in that the GBEC's work is primarily to advise and inform bishops, this new method of nominating board members may be appropriate. The GBEC requested the Commission's assistance in proposing a canonical change for this purpose. The Commission is giving full consideration to the GBEC's proposal but has not reached a consensus on this significant change in the GBEC board structure. We hope to complete this work and present a resolution in a supplemental report to the 80th General Convention.

3. General Convention and Rules of Order

Resolution 2018-A102 tasked the Treasurer of the General Convention, the Executive Council, the Joint Standing Committee on Program, Budget and Finance, and this Commission to prepare a report on the budget process that will enhance transparency, foster timely participation by the wider church, clarify roles in the budget development process, and promote effective collaboration. The Commission received periodic updates from the Task Force that was created to organize and complete this work. The Task Force was successful in reaching a consensus on recommendations to make significant changes to the budget process, including the elimination of the Joint Standing Commission on Program, Budget and Finance in favor of having the Executive Council be responsible for the development of a proposed triennial budget and the carrying of that proposal through and beyond General Convention. The Task Force recommends a series of resolutions in its Blue Book Report to amend the pertinent canons and rules of order.

The Commission studied and is proposing Resolutions requiring diocesan conventions to transmit their convention journals electronically to the Secretary of the House of Deputies (Resolution [A040](#) "Specify Electronic Transmission of Certain Documents and Records"); addressing the organization of Episcopal Church congregations in foreign lands within neither the jurisdiction of this Church nor of the Anglican Communion (Resolution [A046](#) "Amend Canon I.15.1 Concerning Certain Episcopal Church Congregations in Foreign Lands"); and prescribing the timing of mutual ministry reviews of officers of the DFMS and Executive Council (Resolution [A047](#) "Concerning the Timing of Mutual Ministry Reviews of DFMS and Executive Council Officers").

Work on the Joint Rules of Order was deferred in favor of more pressing work of the Commission. Certain Commission members are assigned to continue work on the Joint Rules after the submission of this report and in due time the Commission expects to make recommendations for the work of the 80th General Convention and the ongoing work of the Commission. Among the issues under discussion are the accessibility of General Convention in terms of its cost and length.

4. Formation

Largely in response to a recommendation of the 2012-2015 Task Force for Reimagining The Episcopal Church (TREC), the 2015 General Convention eliminated 12 of the then 14 Standing Commissions, and in doing so combined the work of two prior Standing Commissions (Constitution and Canons, Structure of the Church) into a single Standing Commission (the Standing Commission on Structure, Governance, Constitution and Canons). One consequence is that many tasks have come to this

Commission that sooner or later will require an in-depth review and reworking of Title III in support of the ministry of all. Further, a canonical update and cleanup of Title III is overdue. In the 2015-2018 triennium, this Commission found that these items were beyond the scope of what is possible given the breadth of the Commission's canonical mandate. Our 2018 Blue Book report articulated this concern, and we proposed Resolution 2018-136: Establish a Standing Commission on Formation and Ministry Development. General Convention declined to adopt the Resolution In favor of establishing three Task Forces: the Task Force on Clergy Formation & Continuing Education, the Task Force on Formation & Ministry of the Baptized, and the Task Force on Theological Education Networking.

Following the General Convention's action and recognizing the critical importance of formation, this Commission appointed a Formation Subcommittee to investigate how our church structures help or impede the formation of disciples for the Jesus Movement. To avoid duplicating efforts and to support fruitful sharing of effective ideas, the Formation Subcommittee reached out to the above-mentioned Task Forces to learn about their efforts. Since their timelines for organization did not align with the Commission's schedule of work, these efforts stalled. Similarly, efforts were made to coordinate with various other groups involved in formation, but those efforts have yet to bear fruit. The Subcommittee concluded that its work was made less effective by the lack of a clearly defined, stable structure with which to coordinate – i.e., a Standing Commission with appropriate mandate and jurisdiction.

Nevertheless, the Subcommittee reviewed the formation challenges now facing the church and concluded that those challenges fall into two related but distinct areas. First, our church has always been dedicated to forming disciples for the Jesus Movement. Given the steady demographic decline of our denomination, this mission has become especially urgent. Second, formation toward ordination is currently in a time of great flux. Dioceses still use the three-year residential model of seminary to train clergy but at a rapidly declining pace. Instead, dioceses are employing a variety of ways to form people for ordination locally. This raises questions about continuity, equality, inclusion and best practices of formational processes across the Church.

The Presiding Bishop has urged us to remember that we are the loving, liberating, and life-giving Jesus Movement. At the 79th General Convention the Presiding Bishop introduced The Way of Love as a formational framework for making disciples in this movement. The Commission discussed whether to recommend adding a staff position and Standing Commission dedicated to implementing this vision and assisting dioceses and congregations in their formational processes. However, we did not reach a broad consensus on whether this is the right time for such an effort. Instead, we urge the church to continue to discern how the greater church can develop strategies and resources to assist dioceses, congregations, seminaries, and the church at large in responding to God's call to make disciples in our shifting spiritual, social, and cultural landscape that remains grounded in the theology and polity of our church.

Finally, while the Commission is under no illusion that these measures will easily or quickly yield major improvements in achieving the church's formation goals and aspirations, we believe the need to try with these enhanced efforts is compelling.

5. Ecumenical Concerns

Through its Subcommittee on Ecumenical Concerns, the Commission followed the actions of the United Methodist Church and the Evangelical Lutheran Church in America (ELCA), and the proceedings of the Ecumenical Task Force established by the 2018 General Convention. We discussed the Executive Council's practice, per its By-laws, of inviting ELCA and Anglican Church of Canada representatives to attend Council meetings, with seat and voice. The Canons do not reflect the inclusion of additional ecumenical representatives at Executive Council meetings. The Subcommittee did not achieve consensus regarding a recommendation. Executive Council, however, at its January 2021 meetings, adopted amendments to its By-laws addressing this matter.

6. Title IV

There are two Title IV Resolutions in the Resolutions section of the Report ([A042](#) and [A044](#)). Other substantive Commission work on Title IV issues was underway but incomplete as this report was filed. The Commission expects to issue a supplemental report containing additional Title IV analysis and proposals.

7. Other Canonical Amendment Proposals

Throughout the course of the triennium, the Commission identified four sound proposals to amend the Canons and includes those in its Proposed Resolutions. As with its Title IV work, the Commission will continue to review suggested changes to other parts of the canons and include the results of that effort in a supplemental report.

Proposed resolutions

A031 Amend the Constitution and Canons Relating to Mergers of Dioceses

Resolved, the House of ____ concurring, That the 80th General Convention amend Article V, Section 4 of the Constitution to read as follows:

Art.V

Sec. 4. Whenever a new Diocese is formed and erected out of an existing Diocese or out of two or more existing Dioceses or parts of them, 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 the formation process of the newly formed Diocese, including the adoption of its Constitution and Canons, shall be as set forth in the Canons.

~~Whenever a Diocese is formed out of two or more existing Dioceses, it shall be subject to the Constitution and Canons of that one of the said existing Dioceses to which the greater number of Members of the Clergy shall have belonged prior to the erection of such 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.~~

And be it further

Resolved, That Canon I.10 be amended to read as follows:

Can.I.10

Sec. 1. Whenever a new Diocese is proposed to be formed within the limits of any Diocese, or by the junction of two or more Dioceses, or parts of two or more Dioceses, the Ecclesiastical Authorities and the Standing Committees of the Dioceses involved in the proposed new diocese 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), the provisions of the Constitution and Canons of the new Diocese, and such other matters as may be necessary or proper. Upon approval by the Conventions of each of the involved Dioceses, the joint agreement of union shall be submitted for ratification by the General Convention no less than ninety days prior to the first legislative day of the next meeting of the General Convention.

Can.I.10

Sec. 2. Promptly 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~~ first 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.

Can.I.10

Sec. 3. Whenever one Diocese is about to be divided into two Dioceses, the Convention of such Diocese shall declare which portion or portions thereof ~~are~~ is to be in the new Diocese, and shall make the same known to the General Convention before the ratification of such division.

Can.I.10

Sec. 4. Whenever a new Diocese shall have organized in *its first* ~~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 *first* ~~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.

Can.I.10

Sec. 5. In the event of the erection of an Area Mission into a Diocese of this Church, as provided in Article V, Section 1 of *the Constitution*, the Convocation of the 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.

Can.I.10

Sec. 6. When a Diocese and one or more other Dioceses that 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 involved Dioceses 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. If the 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 involved 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 approved by a majority vote in the House of Bishops, and in the House of Deputies.

Can.I.10

Sec. 7. When the union of two or more Dioceses or portions of Dioceses or the reunion of the two 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 any Diocese that will cease to exist or is 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 roll of Dioceses in union with the General Convention.

EXPLANATION

These amendments allow Dioceses more flexibility when planning mergers or formation of new Dioceses from Dioceses or portions of one or more Dioceses by deferring to the Canons for the

details of the formation process. As the church gains more experience with this process, future changes to the process can be made at one General Convention to facilitate the formation or combination of the Dioceses rather than requiring two General Conventions to approve a change to the Constitution.

The Article V, Section 4 changes proposed in this Resolution build on the efforts of the Standing Commission in the prior two triennia. The intent of the changes is to build greater flexibility into the opportunities dioceses may identify for merger, unification and such. The structure of the revisions is to move more details into the canons, hence the proposed amendments to Canon I.10.

A032 Amend Canon III.11.9.b to Correct an Oversight in a 2018 Canonical Amendment

Resolved, the House of ____ concurring, That the 80th General Convention amend Canon III.11.9.b by adding a new Section 2 and renumbering all subsequent sections, as follows:

Can.III.11

Sec. 9. Other Bishops

b. Bishops Suffragan

1. If a Diocese discerns a need for another Bishop due to the extent of diocesan work, the Diocese may elect a Bishop Suffragan in accordance with Canon III.11.1 and this Canon III.11.9.b.
2. *Before the election of a Bishop Suffragan in a Diocese, the consent of a majority of the Bishops exercising jurisdiction and of the several Standing Committees must be obtained.*
- ~~3.~~
- i. A Bishop Suffragan shall act as an assistant to and under the direction of the Bishop Diocesan.
- ii. Before the election of a Bishop Suffragan in a Diocese, the Bishop Diocesan shall submit a consent with a description of the role and the duties of the Bishop Suffragan to the Convention of the Diocese.
- ~~3.~~ 4. The tenure of office of a Bishop Suffragan shall not be determined by the tenure of office of the Bishop Diocesan.
- ~~4.~~ 5. No Bishop Suffragan, while acting as such, shall be Rector, but may serve as Member of the Clergy in charge of a Congregation.

EXPLANATION

The amendment corrects and unintended oversight of the 79th General Convention, which inadvertently deleted the requirement of consents to a Diocese's election of a Bishop Suffragan.

A033 Amend Canon I.1.2.n.1.iii to Revise the Title of Executive Council's By-laws

Resolved, the House of ___ concurring, That the 80th General Convention amend Canon I.1.2.n.1.iii to read as follows:

Can.I.1

Sec. 2

n. There shall be the following Standing Commissions:

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

iii. On the basis of such review, suggest to the Domestic and Foreign Missionary Society *and to the Executive Council of the General Convention* such amendments to ~~its~~ *their* respective By-laws as in the opinion of the Commission are necessary or desirable in order to conform the same to the Constitution and Canons.

EXPLANATION

The Standing Commission's canonical mandate directs it to review the By-laws of the Domestic and Foreign Missionary Society and suggest amendments where appropriate. The proposed amendment adds the Executive Council's By-laws to this provision.

A034 Clarify the Standing Commission's Mandate

Resolved, the House of ___ concurring, That the 80th General Convention amend Canon I.1.2.n.1.vi to read as follows:

Can.I.1

Sec. 2

n. There shall be the following Standing Commissions:

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

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, Agencies *and other governing bodies* to determine the necessity for their continuance and the effectiveness of their functions and, *where appropriate*, to bring about a coordination of their efforts. Whenever a proposal is made for the creation of a new Committee, Commission, Board, ~~or~~ Agency *or other governing body*, it shall, wherever feasible, be referred to this Standing Commission for its consideration and advice.

EXPLANATION

The Standing commission's mandate obliges it to undertake a periodic review of certain of the church's governing bodies. This Resolution would broaden that to include all church governing bodies.

A035 Allow Lay Persons Who Become Ordained and Priests Who Become Bishops to Serve Out Their Terms on Standing Commissions

Resolved, the House of ____ concurring, That the 80th General Convention amend Canon I.1.2.a to read as follows:

Can.I.1

Sec. 2

a. The General Convention by Canon may establish Standing Commissions to study and draft policy proposals on major subjects considered to be of continuing concern to the mission of the Church. The Canon shall specify the duties of each Standing Commission. Standing Commissions shall be composed of five Bishops, five Priests and/or Deacons of this Church and ten Lay Persons, who shall be confirmed adult communicants of this Church in good standing. The Priests, Deacons, and Lay Persons are not required to be Deputies to General Convention. *Notwithstanding Canons V.4.1.b and V.4.2.b, a Lay member of a Standing Commission who is ordained Presbyter or Deacon, or a Presbyter or Deacon who is consecrated a Bishop before the next General Convention, shall not thereby become ineligible to continue to serve on the Standing Commission through the next succeeding General Convention.*

EXPLANATION

This Resolution would avoid the resignation of a member of a church interim body that is now required in many cases when the member becomes ordained or is consecrated a bishop. The Standing Commission believes this change will enhance the continuity and productivity of interim bodies.

A036 Conform Joint Rule of Order VII.18 to Canon I.2.1.d

Resolved, the House of ____ concurring, That the 80th General Convention amend Joint Rule of Order VII.18 to read as follows:

JR.VII

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 have served as deputies to the most recent General Convention and will continue to serve as members of the Joint Standing Committee ~~through~~ *until* the next succeeding General Convention.

EXPLANATION

This Resolution proposes to clarify that a member of the Joint Standing Committee on Nominations serves until the end of the next succeeding General Convention.

A037 Establish a New Standing Commission on Formation and Ministry Development

Resolved, the House of ____ concurring, That the 80th General Convention amend Canon I.1.2.n by adding a new subsection 4 thereto, to read as follows:

4. A Standing Commission on Formation and Ministry Development. The Commission 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, as set forth in Title III Canons 1 & 2.*
- iii. Encourage the recognition of daily life ministries by Diocesan Commissions on Ministry, congregations, and dioceses, so that those ministries are celebrated as expressions of the ministry of all the baptized, worthy of equal respect with ordained vocations.*
- iv. In collaboration with the churchwide office overseeing formation, develop and recommend to the General Convention comprehensive and coordinated policies for people across all ages and stages of life for lifelong formation as seekers and followers of Jesus.*
- v. 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 appointments.*
- vi. Study the needs and trends of discernment and vocational opportunities for ordained leaders and lay professionals within the Church and the appropriate formation required to live into those opportunities.*
- vii. Collaborate with those developing lay pathways grid and the Association of Episcopal Deacons to raise awareness of the competencies promulgated by those groups as guidelines for formation for those orders of ministry.*

viii. 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, order of ministry, disabilities, or age, except as otherwise provided by these Canons.

EXPLANATION

As explained in the report to the 80th General Convention of the Standing Commission on Structure, Governance, Constitution and Canons (otherwise known as their blue book report), 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 Commission have exceeded its 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. This resolution is supported by the Task Force on Clergy Formation & Ministry of the Baptized and the Task Force on Theological Education Networking.

A038 Shorten Period for Notification of Interim Body Appointments

Resolved, the House of ____ concurring, That the 80th General Convention amend Canon I.1.2 .c and f to read as follows:

Can.I.1

Sec. 2

c. The Presiding Bishop shall appoint the Episcopal members and the President of the House of Deputies shall appoint the Lay and other Clerical members of each Commission as soon as practicable after the adjournment of the General Convention, but not later than ~~90~~ 60 days after adjournment. Episcopal members appointed after the adjournment of any General Convention at which a Presiding Bishop is elected shall be appointed by the Presiding Bishop-elect. Vacancies shall be filled in similar manner; provided however, that vacancies occurring within one year after the next regular General Convention shall not be filled unless requested by the Commission.

f. The Executive Officer of the General Convention shall, not later than ~~120~~ 90 days following the meeting of the General Convention, notify the members ~~of the General Convention of the Commission appointments and~~ appointed to each Commission of their appointment and of their duty to present reports to the next Convention and shall schedule an organizational meeting for each Commission. One year prior to the opening day of the Convention, the Executive Officer ~~of the General Convention~~ shall remind the Chairs and Secretaries of all Commissions of this duty.

EXPLANATION

This Resolution proposes to advance by 30 days the appointments (and notifications thereof) to Standing Commissions, to enable the Commissions to start work sooner.

A039 Use More Precise Language in Canon III.11.3.c as Amended by Resolution 2018-A282

Resolved, the House of ____ concurring, That the 80th General Convention of The Episcopal Church amend Canon III.11.3.c to read as follows:

Can.III.11

Sec. 3

c. Testimonials required of the Standing Committee by this ~~Title~~ Canon must be signed by a majority of the whole Committee, at a meeting duly convened, except that testimonials may be executed in counterparts, any of which may be delivered by facsimile or other electronic transmission, each of which shall be deemed an original.

EXPLANATION

This Resolution proposes to use the more precise “Canon” in lieu of “Title.”

A040 Specify Electronic Transmission of Certain Documents and Records

Resolved, the House of ____ concurring, That the 80th General Convention of The Episcopal Church amend Canon I.1.1.e to read as follows:

I.1.1.

e. It shall be the duty of the Secretary of the House of Deputies, whenever any alteration of the Book of Common Prayer or of the Constitution is proposed, or any other subject submitted to the consideration of the several Diocesan Conventions, to give notice thereof to the Ecclesiastical Authority of the Church in every Diocese, as well as to the Secretary of the Convention of every Diocese, and written evidence that the foregoing requirement has been complied with shall be presented by the Secretary to the General Convention at its next session. All such notices shall be sent by *electronic means* ~~certified or registered mail~~, with the Secretary's certificates to be returned. The Secretary shall notify all diocesan Secretaries that it is their duty to make known such proposed alterations of the Book of Common Prayer, and of the Constitution, and such other subjects, to the Conventions of their respective Dioceses at their next meeting, and to certify to the Secretary of the House of Deputies that such action has been taken.

And be it further

Resolved, That the 80th General Convention of The Episcopal Church amend Canon I.6.5.a to read as follows:

I.6

Sec. 5

a. It shall be the duty of the Secretary of the Convention of every jurisdiction to forward to the Secretary of the House of Deputies *by electronic means*, immediately upon publication, ~~two copies of the Journals~~ *one (1) copy of the Journal* of the Convention of the jurisdiction, together with episcopal charges, statements, and such other records in ~~paper or~~ *electronic* format as may show the state of the Church in that jurisdiction, and ~~two copies~~ *one (1) copy* to the Archives of the Church in ~~electronic or~~ *electronic* format as prescribed by the Archivist of the Church.

EXPLANATION

Electronic transmission of these notices and of diocesan convention journals will save paper and money.

A041 Amend Certain Joint Rules of Order to Permit Meeting by Electronic Means

Resolved, the House of ____ concurring, That the 80th General Convention amend Joint Rules of Order II.10.b, II.10.c and III.11 to read as follows:

II.10.

b. Organization. The Joint Standing Committee shall elect its Chair from its membership, and such other officers as needed.

The Joint Standing Committee shall be organized in Sections, which shall conform to the major subdivisions of the Budget, as well as Sections on Funding and Presentation, the size and composition of the several Sections to be determined by the Joint Standing Committee.

The Chairs of each Section shall be elected by the Joint Standing Committee; the several Sections shall elect their own Secretaries from among their own membership.

The Joint Standing Committee may refer to a Section any of the duties imposed upon it by this rule; provided, however, that final action on Budget shall be taken only by the full Committee, either in meeting assembled or by *electronic means* ~~a vote by mail~~.

c. During the interim between regular Meetings of the General Convention, the Joint Standing Committee shall act in an advisory capacity to the officers of the General Convention and to the Executive Council, holding such meetings as may be deemed necessary for the purpose.

Meetings of the Joint Standing Committee shall be called by the Chair, or upon the request of any five members thereof.

In respect of the Budget for The Episcopal Church, the Joint Standing Committee shall have the power to consider, and either by a vote by *electronic means* ~~mail~~, or in meeting assembled, to make such adjustments therein, or additions thereto, as it shall deem to be necessary or expedient, and which, in its judgment, available funds and anticipated income will warrant; and it shall likewise have the power to adjust the annual askings of Dioceses within the limit established by the General Convention.

III.11.

11. Each proposal for legislative consideration, however addressed to the General Convention or to either House thereof, received prior to a date in advance of the Convention agreed upon by the Presiding Bishop and the President of the House of Deputies, shall be referred by *electronic means* ~~mail~~ to the proper Standing Committee or Special Committee of the appropriate House, the Presiding Bishop making the referrals to the Committees of the House of Bishops and the President of the House of Deputies making the referrals to the Committees of that House.

EXPLANATION

This Resolution proposes authorizing meetings and votes by electronic means, and sending materials electronically, for convenience and cost savings.

A042 Permitting Sending Required Notices and Other Papers by Electronic Means

Resolved, the House of ____ concurring, That the 80th General Convention of The Episcopal Church amend Canon IV.19.20 to read as follows:

Sec. 20. Notices or other papers to be served according to procedures of this Title shall be deemed to have been duly served if a copy is delivered to the person to be served, is left with an adult resident of the abode of the person to be served, ~~or~~ is mailed by certified mail to the person's usual place of abode, *or is sent by electronic means with receipt confirmed in writing*. Notice by publication shall be made in a newspaper of general circulation in the jurisdiction of the person's usual place of abode. Acceptance of service renders unnecessary any further process.

EXPLANATION

This Resolution authorizes sending certain Title notices and documents electronically.

A043 Striking Outdated Reference to Provincial Court of Review

Resolved, the House of ____ concurring, That the 80th General Convention of The Episcopal Church amend Canon I.15.10.a to read as follows

I.15

Sec. 10. In the case a Member of the Clergy in charge of a Congregation or otherwise authorized to serve the Church in a foreign land shall be accused of any offense under the Canons of this Church:

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

EXPLANATION

This proposed amendment strikes what is now an outdated reference to the Provincial Court of Review. The reference is in Canon I.15.10, which deals with discipline of Episcopal clergy serving in a congregation in a foreign land. Canon I.15.10 provides for some flexibility in disciplinary structures when the regular structures may not be appropriate or workable. The Commission believes that the reference to the "Provincial Court of Review" should be changed to simply "Court of Review."

The Commission notes that there are two references to "Provincial Court of Review" in Canon IV.20.3.i but, since those provisions are transitional (from the former Title IV to the current Title IV), those references seem appropriate.

A044 Amend Canon IV.14.4 Provisions for Notices of Accords

Resolved, the House of ____ concurring, That the 80th General Convention amend Canon IV.14.4 by striking it in its entirety and replacing it as follows:

~~Sec. 4. A copy of the Accord shall be sent to the Complainant, the Complainant's Advisor, 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) on the date on which the Accord is signed. 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 on the date the Accord becomes effective and irrevocable.~~

Sec. 4. *In the case of any Accord that has become effective:*

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 subsection a. of this section, on the date the Accord becomes effective and irrevocable.

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.

EXPLANATION

The proposed amendment to Canon IV.14.4 clarifies the timing and recipients of notices of Accords and Orders. A version of this amendment was proposed by the Standing Commission in Resolution 2018-A132; that version also addressed certain other matters. (See the Commission's 2018 Blue Book report at pp. 446-449.) The General Convention did not adopt 2018-A132, instead referring it back to the Standing Commission. The Commission continues to study the other aspects of Resolution 2018-A132 and may have a further proposal for canonical changes in its supplemental report.

A045 Amend Canon I.19.2.b to Update a Word

Resolved, the House of ____ concurring, That the 80th General Convention amend Canon I.19.2.b to read as follows:

b. Every judgment rendered under this Section shall be in writing and shall be made a matter of permanent record in the ~~Archives~~ records of the Diocese.

EXPLANATION

Many dioceses do not maintain formal archives, hence this proposal to strike "Archives" and replace it with "records."

A046 Amend Canon I.15.1 Concerning Certain Episcopal Church Congregations in Foreign Lands

Resolved, the House of ____ concurring, That the 80th General Convention amend Canon I.15.1 to read as follows:

Sec. 1. It shall be lawful, under the conditions hereinafter stated, to organize a Congregation in any foreign land and not within the jurisdiction of any Missionary Bishop of this Church nor within any Diocese, Province, or Regional Church of the Anglican Communion *by action of the Anglican Consultative Council.*

EXPLANATION

This Resolution proposes to require approval of the Anglican Consultative Council prior to organizing a congregation under the circumstances described in Canon I.15.1, consistent with the polities of The Episcopal Church and the Anglican Communion.

A047 Concerning the Timing of Mutual Ministry Reviews of DFMS and Executive Council Officers

Resolved, the House of ____ concurring, That the 80th General Convention amend Canon I.4.2.j to read as follows:

j. The Officers of the Domestic and Foreign Missionary Society and the Officers of the Executive Council, and a committee of six members of Executive Council who are not officers, shall engage in a mutual ministry review every ~~eighteen~~ 24 months, facilitated by a consultant selected by the Chair and the Vice-Chair. *The mutual ministry review shall commence mid-triennium.*

EXPLANATION

In 2019, Executive Council members heard a report on the 2018 Mutual Ministry Review. The recommendation from the consultant and others, who participated in the review, is that 18 months is too short a period between reviews to be cost effective or to allow enough time between reviews to gain new information. In addition, some Executive Council members in their first triennium experienced a disconnect upon hearing a report about the previous triennium.

STANDING COMMISSION ON WORLD MISSION

Membership

Ms. Martha Gardner, <i>Chair</i>	Massachusetts, I	2024
The Rev. Elizabeth Frank, <i>Vice-Chair</i>	Ohio, V	2024
The Rev. Grey Maggiano, <i>Secretary</i>	Maryland, III	2024
Ms. Emily Badgett	North Carolina, IV	2021
The Rev. Grace Burton-Edwards	Atlanta, IV	2021
Ms. Grecia Christian Reynoso	Dominican Republic, IX	2024
Canon Judith Conley	Arizona, VIII	2024
The Rt. Rev. Francisco Duque	Colombia, IX	2021
The Rt. Rev. Alan Gates	Massachusetts, I	2024
Mr. Matt Gobush	Virginia, III	2021
Ms. Helena Mbele-Mbong	Convocation of Episcopal Churches in Europe, II	2021
Dr. Martin McCann	Atlanta, IV	2021
The Rt. Rev. José McLoughlin	Western North Carolina, IV	2024
The Rt. Rev. Rafael Morales	Puerto Rico, IX	2024
The Rev. Judy Quick	Alabama, IV	2021
Ms. Denise Reovan	Virgin Islands, II	2024
Ms. Angela Smith	Western Kansas, VII	2024
The Rt. Rev. William Stokes	New Jersey, II	2021
The Rev. Irene Tanabe	Hawaii, VIII	2024
Mr. John Tull	Florida, IV	2024
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

Changes in Membership

Ms. Karen Longenecker, Diocese of Rio Grande left in 2019, replaced by Mr. John (Jack) Tull, Diocese of Florida.

Representation at General Convention

Canon Judith Conley, Diocese of Arizona
The Rev. Judy Quick, Diocese of Alabama
The Rev. Elizabeth Frank, Diocese of Ohio, Alternate
Ms. Greycia Christian Reynoso, Diocese of the Dominican Republic
Mr. John (Jack) Tull, Diocese of Florida
The Rt. Rev. Francisco Duque, Bishop of Colombia
The Rt. Rev. Alan Gates, Bishop of Massachusetts
The Rt. Rev. José McLoughlin, Bishop of Western North Carolina
The Rt. Rev. Rafael Morales, Bishop of Puerto Rico
The Rt. Rev. William Stokes, Bishop of New Jersey

Acknowledgements

The Commission wishes to thank the Rev. Canon C. K. Robertson, Ph.D., Canon to the Presiding Bishop for Ministry Beyond The Episcopal Church, and the Rev. David Copley, Director of Global Partnerships and Mission Personnel, who met regularly with the Commission and shared valuable expertise. Ms. Rebecca Linder Blachley, Director of the Office of Government Relations, assisted with several projects, and we thank her.

We thank the following staff officers who gave reports to the Commission as part of surveying the global work of the church:

- The Rev. Canon Robert Edmunds, Staff Officer, Middle East
- Archdeacon A. Paul Feheley, Interim Partnership Officer for Africa
- Ms. Lynnaia Main, Episcopal Church Representative To The United Nations
- The Rev. Glenda McQueen, Staff Officer, Latin America & the Caribbean
- The Rev. Canon Bruce W. Woodcock, Partnership Officer for Asia and the Pacific

The Commission offers deep thanks to those who served as language interpreters and assisted with translation of documents, enabling us to carry out our work in both Spanish and English.

Mandate

Canon I.1.2.n.3

3. A Standing Commission on World Mission. It shall be the duty of the Commission to:
- i. Identify the global mission work carried out by the Domestic and Foreign Missionary Society, dioceses, congregations and mission organizations throughout the church.
 - ii. Consult with the above bodies to envision future directions for the church's global engagement.
 - iii. Develop policy proposals for world mission for consideration by General Convention.
 - iv. Discharge such other duties as shall from time to time be assigned by the General Convention.

Summary of Work

MANDATE

Resolution 2018-A208 of the 79th General Convention of The Episcopal Church (TEC) established a Standing Commission on World Mission with the mandate to identify global mission work and consult with those bodies to discern future directions for the church's global mission engagement, to offer ideas about policy proposals for General Convention, and to discharge other duties of the General Convention.

Throughout the triennium, the Standing Commission on World Mission (SCWM) met as an interim body in person, electronically, and by sub-committee to further the work to achieve its mandate.

Resolutions from previous General Conventions and the 2003 Standing Commission on World Mission Companions in Transformation have informed the work of the SCWM.

MESSAGE TO THE CHURCH

The Standing Commission on World Mission invites the Church to embrace and remember this call to God's mission throughout the world:

BECOMING A WORLD WHERE LOVE IS THE WAY:

Crossing Boundaries, Listening Deeply, Living Like Jesus, Together

Crossing Boundaries

Following the example of Jesus, who sent disciples into all the world, the Episcopal Branch of the Jesus Movement is a global church. We gather as communities in North, Central, and South America, in Europe, and in Asia. We are part of the Anglican Communion. We work with ecumenical and inter-religious partners. We cross global boundaries at home through relationships with migrants and refugees. When we cross boundaries with love, we are sharing in God's mission.

Where is God calling us?

Listening Deeply

As we cross boundaries, with the help of God, we strive to listen deeply to one another and to the Word of God in Holy Scripture. We discover and honor sacred differences in cultures and people. We repent of harm caused by failing to listen and failing to honor one another. We hear the Spirit calling us to renounce evil powers that corrupt and destroy the creatures of God.

Whose voices need to be heard?

Living Like Jesus

Jesus proclaimed the good news of God's reign of love in this world. Episcopal Church mission priorities of evangelism, reconciliation, and creation care have global dimensions. Following Jesus in the Way of Love calls us to work with global partners to address racism, environmental degradation, human migration, challenges to human rights, poverty, and the need for sustainable development - all while proclaiming God's love, mercy, and hope.

What would Jesus say or do today?

Together

God's mission is to make us one together, to restore all people to unity with God and each other in Christ. We have far to go, but as we walk together, God is at work among us. We trust that God has

poured out gifts on the whole Church. We seek mutual, interdependent relationships – offering and receiving gifts, respecting differences, sharing joys and sorrows, learning from each.

How will we walk more closely together?

GUIDING PRINCIPLES

The SCWM discerned Guiding Principles to frame the work of and offer a direction for global mission for The Episcopal Church and its mission partners around the world, to walk the Way of Love in a global context. The Message to the Church, *Becoming a World Where Love Is the Way*, embodies these Guiding Principles.

The Guiding Principles will be a Resolution to the 80th General Convention of the Episcopal Church, to include an invitation to all dioceses and jurisdictions to have a Global Mission Advocate to nurture the ongoing work of global mission.

Guiding Principles for World Mission

Jesus affirmed the Greatest Commandment and its corollary: “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the law and the prophets.” (Matthew 22:37-40)

Jesus also gave a New Commandment: “I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.” (John 13:34)

Jesus’ final act was to give the Great Commission: to bring his Word to all nations.

Our dream is of a Beloved Community where all of God’s children are included; where the gifts of all are honored. In baptism we are called to be companions, which means standing with, traveling with, and sharing bread with one another. We are members of a global community, beginning with ourselves – the Domestic and Foreign Mission Society of the Protestant Episcopal Church – the Anglican Communion, Christians, and people of other faiths or no faith throughout the world.

World mission is living into God’s mission of reconciling love in a global context, crossing boundaries of differences, meeting Christ in one another, as we walk the way of Love together throughout the world in true relationship.

World mission implies being present with others, as Jesus became incarnate and was present with us. As companions in mission, we are open to one another, learning from one another, and through that experience being transformed as we reach a deeper understanding of what it means to be Christians together, even across boundaries that might otherwise divide.

Every baptized Episcopalian has vowed to seek and serve Christ in all persons and to respect the dignity of all human beings. Jesus' Way of Love invites us to "GO" beyond our boundaries, our comfort zones, beyond the Red Door of our Churches. How do we live into this call in a global context?

The catechism of the Episcopal Church teaches that the mission of the church is to restore all people to unity with God and each other in Christ. How do we live into this mission in a global context?

Living out the Way of Love throughout the Global Beloved Community in the 21st Century involves:

- Emphasizing evangelism, reconciliation, and creation care.
- Working with partners of all ages and abilities to respect the dignity of every human being.
- Serving as a prophetic voice to keep before The Episcopal Church engagement with God's Mission in the world.
- Transforming with grace and humility the culture of world mission engagement beyond historic transactional relationships from a position of power towards mutual models of mission as companions.
- Celebrating various models of God's mission and embracing the full diversity of the Body of Christ in person, online, and in spirit.

Jesus sends us into the world to be His disciples of love: "Just as the Father has sent me, so I send you." (John 20:21)

Therefore, as followers sent by Jesus, we are all invited to follow these **Guiding Principles**:

- Think and imagine a world where love is the way.
- Commit to world mission that is incarnated in personal presence, meeting Christ in all whom we encounter, in our backyard or around the globe.
- Go the Way of Love: cross boundaries, listen deeply, and live like Jesus.
- Walk humbly the Way of Love with our companions in mission, in mutual discovery and deepening of God's reconciling love, learning together, praying together, worshipping together, as we transform and bless each other.
- Excite, inspire, and engage others to discover the joy of God's mission.

- Honor and embrace in mutual discovery the God-given gifts of all individuals, parishes, dioceses, their partners, and their communities.
- Nurture relationships to develop avenues for cross-cultural mission, local/global/pilgrimage, for all ages and abilities.
- Advocate for structural changes to support global mission issues, including promoting the dignity of all and honoring refugees, migrants, and asylum seekers everywhere.
- Honor our sacred differences while we unite as Beloved Community around God’s table.
- Support missionaries, from discernment, during their service, and upon their return.
- As we walk this Way of Love, address together the many issues of poverty, violence, oppression, threats to global health, and environmental degradation, often in a time of global upheaval.
- Remember that to “Go” can also mean “Go” by building relationships, learning, listening, encouraging across space through virtual presence and communication from where you are.
- Encourage all dioceses to have a Diocesan Global Mission Advocate.

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh, and hasten the coming of your kingdom; through Jesus Christ our Lord. Amen. — Book of Common Prayer

COMMITTEE STRUCTURE

Four sub-committees were assigned to address the mandate:

1) Theology 2) Relationship 3) Advocacy 4) Communications

Theology Sub-Committee:

Purpose: To clarify the theology of mission – God’s mission – to guide the work of global mission throughout the Church

Activities:

The Theology Sub-Committee drafted the Guiding Principles for World Mission. The SCWM collaborated with the Office of Global Partnerships (OGP) and the Global Episcopal Mission Network (GEMN) to refine the Guiding Principles for World Mission.

The Theology Sub-Committee also addressed two aspects of theological education:

1. The degree to which World Mission is taught in Episcopal seminaries and Diocesan Schools of Ministry, via a questionnaire sent to these schools and
2. The availability of theological education for lay and clergy in TEC's non-US jurisdictions, via a questionnaire sent to the bishops of these jurisdictions.

World Mission formation in Episcopal Seminaries and Diocesan Schools of Ministry:

- In most seminaries, world mission was found to be an integral part of formation either in a specific course or part of other courses. It is central to the life and discipleship of churches and is part of the teaching of Anglican Studies. The findings from the Diocesan Schools of Ministry were less conclusive.

Theological Education in TEC's Non-US Dioceses and the Convocation:

- There is a need for further development of theological education for lay and clergy, most notably in the area of Anglican Studies. Few non-US jurisdictions have their own seminaries or schools of ministry and thus rely on other seminaries or institutions, Episcopal and non-Episcopal.
- Funding for course development and participation is another consideration.
- Many would welcome on-line courses, with foreign language capabilities, primarily in Spanish, but also in other languages, being mindful of issues such as payment options and availability of books.

Relationship Sub-Committee:

Purpose: To identify and coordinate with TEC staff, mission organizations, and diocesan/parish/individual mission advocates to share visions for the future of global mission

Activities:

- The Relationship Sub-Committee identified global mission work, collaborating with the OGP, resulting in a spreadsheet which highlights mission relationships of dioceses and parishes and mission organizations and agencies. Also noted are the Bi-Lateral and Covenant relationships of the Episcopal Church.
- Communication and collaboration with several of these entities have formed the content and direction of future paths of global mission engagement.
- The SCWM and the OGP encourage dioceses and parishes to complete the Episcopal Asset Map to capture global mission relationships.

Advocacy Sub-Committee:

Purpose: To raise a prophetic voice, build coalitions, speak truth to power and coordinate with the Office of Government Relations and other organizations to assess and address issues of global mission and promote the process of international engagement

Activities:

- The Advocacy Sub-Committee communicated and collaborated with the Office of Government Relations (OGR) to assess potential areas of support.
- The Advocacy Sub-Committee proposed several resolutions for the 80th General Convention to guide the work of the OGR and the Office of the Episcopal Church and the United Nations to advocate for global mission in the Church.
- The Advocacy Sub-Committee directed the work of a Constable Grant to develop Just War training materials for Episcopal Military and Veteran’s Administration Chaplains.

Communications Sub-Committee:

Purpose: To affirm effective and diverse ways to communicate a consistent message of global mission, to engage and inspire the Episcopal Church for God’s mission in the world

Activities:

- The Communications Sub-Committee advised other sub-committees to consider the messaging and ways to convey the message to the Church most effectively.
- The Communications Sub-Committee will ensure the implementation of the message and resources of global mission in multiple media.

CONSTABLE GRANTS

The SCWM collaborated with the OGP and GEMN to prepare a Constable Grant and to develop a Global Mission Toolkit with the Constable Grant Funds. This toolkit provides resources for individuals, parishes, dioceses, seminaries, and diocesan schools of ministry to encourage and inspire global mission. These resources include Bible studies, discussion and worship resources, videos, and webinars, available on the TEC website.

The SCWM sponsored a Constable Grant in partnership with the American Friends of the Episcopal Diocese of Jerusalem (AFEDJ) to develop a virtual pilgrimage of the Holy Land, highlighting themes of Jesus’ life and ministry in current ministries in Israel, Palestine, Gaza, and Jordan. COVID travel

restrictions delayed the timing of the completion of the AFEDJ grant. The virtual pilgrimage will allow individuals, parishes, and dioceses to experience the land where Jesus lived, loved, and served and show how the ministries of the Episcopal Diocese of Jerusalem and Jerusalem Peacebuilders continue the work of Jesus today in the context of the complex political arena. These virtual resources will be available in multiple media.

"Bearing Witness: A Journey with Holy Land Christians towards Mercy, Justice, and Peace" (working title) will invite participants to reflect and respond to their deeper understanding of the witness of Christians in the Middle East by focusing on themes of Jesus's ministry:

1. Hope and Empowerment
2. Teaching
3. Healing
4. Overcoming Stigma and Breaking Barriers
5. Reconciliation and Peacemaking

The SCWM submitted and received a Constable Grant entitled "Military Chaplains Just War Education Project". The SCWM is collaborating with the office of the Bishop Suffragan for Armed Forces and Federal Ministries and coordinating with the Office of Government Relations in the administration of the project. Members of the SCWM serve on a steering committee with representatives from both offices to develop Just War training materials for the Episcopal Military and Veteran's Administration Chaplains, advised by experts in the field of Just War theory. A Project Director convened the panel of experts and the Advisory Board of Military Chaplains to develop the curricula for the Episcopal Military and Veteran's Administration Chaplains, with a consideration of a strategy to continue this work beyond the scope of the grant.

ADDITIONAL REPORTS

The Standing Commission on World Mission collaborated very closely with the Office of Global Partnerships throughout the triennium to ensure that the work of the SCWM supported the goals of the OGP and also its presence representing the Episcopal Church at the United Nations. We include their reports as follows:

The Office of Global Partnerships

We strive to be International bridge builders and reconcilers, focused on relationships and seeking a world where love is the way. We continue with our ministry of physical presence and walking along side our partners through our staff and missionary programs. In 2021 we celebrate our Young Adult Service Corps program, with 20 years of transforming lives and deepening faith through mission

engagement. We are developing new and innovative modes of ministry, with online meetings, resource development and programming through a diversity of social media platforms. Mission Personnel is engaged in a new creative border ministry initiative collaborating with four US dioceses and the Province of Mexico. In a fractured world, staying connected with our Anglican Communion family is more important than ever, and we are experiencing a significant increase in collaboration between dioceses, Provinces and agencies across the Anglican Communion.

The Episcopal Church at the United Nations

The Episcopal Church celebrated 75 years of active engagement with the United Nations in 2020. We continue to be faith leaders at the United Nations on a wide range of issues, including the care of creation, human rights, sustainable development and gender equality. In doing so, the office partners actively with the Anglican Communion and other faith-based and civil society partners in mutual engagement with the United Nations.

BUDGET RECOMMENDATIONS

In addition to funding for the Office of Global Partnerships, The Standing Commission on World Mission recommends the following budget allocations:

- \$5,000 to support the work of a Task Force on Pacifism and Just War as it continues its work online.
- \$50,000 to support the work of the Global Episcopal Mission Network over this triennium.
- \$90,000 for a Task Force on Translation and Interpretation, meeting over two triennia. \$30,000 for this triennium and \$60,000 for the next.

REFERENCES FOR THE SUMMARY OF WORK

Companions in Transformation: The Episcopal Church's World Mission in a New Century, Mission Vision Statement presented by the Standing Commission on World Mission to the 2003 General Convention

2018-A207 Encouraging Mission as Part of the Beloved Community, 79th General Convention of the Episcopal Church

Office of Global Partnerships of the Episcopal Church: <https://episcopalchurch.org/global-partnerships>

Global Episcopal Mission Network: <https://www.gemn.org/>

Office of Government Relations of the Episcopal Church: <https://episcopalchurch.org/office-government-relations>

Office of the Bishop Suffragan for Armed Forces and Federal Ministries:
<https://episcopalchurch.org/episcopal-federal-chaplains>

American Friends of the Episcopal Diocese of Jerusalem: <https://afedj.org/>

The Episcopal Church and the United Nations: <https://www.episcopalchurch.org/ministries/global-partnerships/episcopal-church-united-nations/>

Episcopal Relief & Development: <https://www.episcopalrelief.org/>

Episcopal Migration Ministries: <https://episcopalmigrationministries.org/>

Episcopal Asset Map: <https://www.episcopalassetmap.org/>

Proposed resolutions

A016 Adopt, Study, and Promote Guiding Principles for World Mission & Initiate Global Mission Advocate Program

Resolved, the House of ____ concurring, That the 80th General Convention adopt the following Guiding Principles as a foundation upon which it engages in mission:

- Think and imagine a world where love is the way
- Commit to world mission that is incarnated in personal presence, meeting Christ in all whom we encounter, in our backyard or around the globe
- Go the Way of Love: cross boundaries, listen deeply, and live like Jesus
- Walk the Way of Love with our companions in mission, in mutual discovery and deepening of God's reconciling love, learning together, praying together, worshipping together, as we transform and bless each other

- Excite, inspire, and engage others to discover the joy of God’s mission
- Honor and embrace in mutual discovery the God-given gifts of all individuals, parishes, dioceses, their partners, and their communities
- Nurture relationships to develop avenues for cross-cultural mission, local/global/pilgrimage, for all ages and abilities
- Advocate for structural changes to support global mission issues, including promoting the dignity of all and honoring refugees, migrants, and asylum seekers everywhere
- Honor our sacred differences while we unite as Beloved Community around God’s table
- Support missionaries, from discernment, during their service, and upon their return
- As we walk this Way of Love, address together the many issues of poverty, violence, oppression, and environmental degradation
- Remember that to “Go” can also mean “Go” by building relationships, learning, listening, encouraging across space through virtual presence and communication from where you are
- Encourage all dioceses to have a Diocesan Global Mission Advocate

and be it further

Resolved, That the General Convention commend these Guiding Principles to Episcopal seminaries, diocesan schools of ministry, dioceses and jurisdictions, and congregations for study and implementation and that they be encouraged to study and promote the Guiding Principles; and be it further

Resolved, That the General Convention encourage each diocese, jurisdiction, Episcopal seminary, and diocesan school of ministry to appoint at least one person to serve as a Global Mission Advocate to promote the study and use of the Guiding Principles and share with the Church promising global mission practices developed as these guiding principles are implemented alongside other models of ministry such as Asset-Based Community Development and the Sustainable Development Goals; and be it further

Resolved, That the Standing Commission on World Mission and the Office of Global Partnerships collaborate during the triennium with the Global Episcopal Mission Network to create a Network of Global Mission Advocates to share their experiences with the implementation, study, and promotion of the Guiding Principles. This Network shall provide guidance to the Standing Commission on World Mission on the practical application of the Guiding Principles and suggest amendments.

EXPLANATION

The nature and understanding of mission continuously evolve. As we strive to be a Beloved Community, the Standing Commission on World Mission presents these Guiding Principles for World Mission to frame the work of and offer a direction for global mission for The Episcopal Church and its mission around the world, to walk the Way of Love in a global context. Expanding on the work of Companions in Transformation presented by the SCWM to the General Convention in 2003 (2003-A150), the current Commission sought input from numerous people active in world mission – inter alia missionaries, academics, the Office of Global Partnerships, the Global Episcopal Mission Network (GEMN) – in developing these Guiding Principles.

It is recommended that these Guiding Principles be used along with the Global Mission Toolkit, which is being developed by SCWM with GEMN and the Office of Global Partnerships to guide worship, discussion and engagement in world-wide mission.

A017 Assessment of Past Colonialism in the Church’s World Mission Ministries

Resolved, the House of ____ concurring, That the 80th General Convention acknowledge and grieve the participation of the Episcopal Church and its various entities and institutions in colonialism in North America, Latin America, Africa, and Asia; and warns of and laments colonial mindsets in the Church today; and be it further

Resolved, That the General Convention affirm that Colonialism and its continuing impacts are antithetical to the Gospel as proclaimed by our Savior Jesus Christ, and that we are all called to repent and atone for the evils perpetuated in the name of Christ in the missionary field; and be it further

Resolved, that the Standing Commission on World Mission (SCWM) encourage the Episcopal Church to use principles and practices which turn from the colonial mindset of the past towards mutuality of relationships in our mission, ministries, and outreach; and be it further

Resolved, That the General Convention direct the SCWM to deliver a report to the 81st General Convention on the historic role of the Episcopal Church in colonialism through its missionary work, and how and where a colonial mindset continues to prejudice our work in propagating the Gospel.

EXPLANATION

When the Church Missionary Society of the Episcopal Church met for the first time in 1828, the Rev. D. Wainwright offered the opening sermon which read in part: “The Indians of Western America and the isles of the Pacific are ignorant and degraded; the savage hordes of Africa are remote and intractable.” From the beginning, the missionary work of the Episcopal Church was wrapped up in the broader effort at colonization. In fact, the first missionary efforts undertaken in the Church were under the auspices of the Colonization Society.

Looking back we are now aware that Episcopal Missionary efforts, while always undertaken with the goal of propagating the Gospel all over the world, also suffered from the unmistakable connection to colonialism.

This resolution calls on the Church to review its missionary history from our founding to the present day in order to study and reflect upon the difficult reality of our complicity in colonialism and how we have unwittingly done harm to the propagation of the Gospel so that we can repent, ask forgiveness, make amends, and strive not to repeat those mistakes.

A018 Teaching World Mission and Theological Education Beyond the United States

Resolved, the House of ____ concurring, That the 80th General Convention, urge all seminaries and programs of formation to include world mission as a core part of their curriculum; and be it further

Resolved, That the General Convention recognize with appreciation offerings of Episcopal seminaries and other institutions of formation that reach beyond the United States, and urge these seminaries and other institutions to further collaborate with dioceses and jurisdictions outside the United States in developing their online course offerings to provide accessibility of courses and materials to those outside the United States, and take into consideration: cost, timing (if online discussion is required), languages, and certification, with an emphasis on Anglican studies; and be it further

Resolved, That the General Convention task the Standing Commission on World Mission with convening and leading a group composed of members of the Standing Commission, representatives of seminaries in the United States and of seminaries and diocesan programs outside the United States to collaborate and promote development of such courses.

EXPLANATION

Few of the jurisdictions outside the United States have seminaries or extensive programs of formation. They rely on the programs they are able to develop and on other institutions and seminaries – often non-Anglican – for theological education and training. Attending a seminary in the United States is not an option for most, for a variety of reasons. The need is particularly great in all aspects of Anglican studies: liturgy, theology, tradition and history. While some seminaries and other institutions offer some programming beyond their physical campuses, having more courses available online could considerably help to fill this gap and strengthen the offerings available within these jurisdictions. Courses available beyond the United States would benefit not only those in dioceses of The Episcopal Church, whether those seeking ordination or lay leaders, but also others throughout the Anglican Communion.

A019 Theological Education and Formation in Languages other than English

Resolved, the House of ____ concurring, That the 80th General Convention celebrate the efforts being made within The Episcopal Church and throughout the Anglican Communion to collaborate in offering theological education and formation in languages other than English; and be it further

Resolved, That the General Convention urge and promote increasing development and availability throughout The Episcopal Church of theological education and formation in languages other than English, including in our major seminaries and other programs of formation; and be it further

Resolved, That the General Convention encourage Spanish-speaking dioceses of The Episcopal Church to strengthen collaboration amongst themselves and with seminaries in the United States, and also with the Latin American Provinces and Spain to further develop and make widely available courses and materials in theological education and formation in Spanish; and be it further

Resolved, That the General Convention urge the seminaries and other institutions of formation, in collaboration with the non-US jurisdictions and the Standing Commission on World Mission to identify theological and other texts, especially in Anglican studies, most in need of translation for theological formation, and consult with the Office of Communications and others as appropriate to explore ways such translations can be made, following professional guidelines; and be it further

Resolved, That the Standing Commission on World Mission, working with the Office of Global Partnerships, be tasked with urging and following up on this initiative.

EXPLANATION

There is a great need to strengthen theological education in languages other than English. Few jurisdictions outside the United States have the resources to do this entirely on their own. Through greater collaboration amongst all Spanish-speaking provinces and dioceses, in particular, more quality materials and courses could be offered more widely, to the benefit of all.

In addition, very few materials pertinent to Anglican studies are available in any language other than English. French and Spanish, in particular, as well as Kreyòl, Chinese, and other languages are the primary language not only of significant parts of The Episcopal Church but throughout the Anglican Communion, making in-depth study of Anglican theology difficult for many members at all levels. There is a great need for more materials and translations not only in Spanish but also in French for the growing numbers of francophone Anglicans, not to mention other languages. By expanding theological education and formation in all languages in wide use in The Episcopal Church, the Church more fully embraces people whose primary language is other than English and becomes closer to becoming Beloved Community.

A020 Support Decade of Action to Achieve Sustainable Development Goals

Resolved, the House of ____ concurring, That the 80th General Convention express continued support for the ways in which the Sustainable Development Goals (SDGs) have become the cornerstone of development policy and action of the Episcopal Church's institutions, agencies, dioceses, and congregations and provided a framework for approaching the Church's call to eradicate poverty and promote sustainable development; and be it further

Resolved, That the General Convention encourage all parishes, dioceses, and jurisdictions to support the UN's Decade of Action (2020-30) to achieve the SDGs by (1) educating themselves about the SDGs using United Nations, Anglican Communion and Episcopal Church resources; (2) developing their own educational resources to translate the core Christian values and imperatives of the SDGs in ways that can be easily grasped, shared, and put into action; (3) undertaking self-audits to assess how their existing mission work and ministries already address the SDGs; and (4) sharing stories about how they are working toward the SDGs and furthering the work that Jesus calls all of us to do; and be it further

Resolved, That the General Convention commend and acknowledge Episcopalians who are already working towards the SDGs, including the Episcopal presence at the annual UN High-Level Political

Forum on the SDGs and Episcopal Relief & Development which continues to educate the Church about the SDGs and work toward the SDGs through its programs and priorities.

EXPLANATION

General Convention and Executive Council have previously affirmed the United Nations' Agenda 2030 and the Sustainable Development Goals (SDGs) through 2015-A021 Continue the Financial Commitment to International Development Programs (affirmed by Executive Council in October 2015), 2018-B026 Endorse the UN Sustainable Development Goals as the Basis for Policy and Action, and 2018-B027 Encourage Gender-Inclusive Responses to Climate Change. These resolutions have established the Church's endorsement of the overall goals of sustainable development and poverty eradication and the principle of using the SDG framework, as well as linking that support to concrete financial commitments of 0.7% of operating budgets. Episcopal Relief & Development has taken the lead in educating the Church about the SDGs, in addition to contributing to the Goals through its projects.

In September 2019, the UN Secretary-General called for a Decade of Action to advance achievement of the SDGs and acknowledge the need for action on global, local, and individual levels. The COVID-19 pandemic has impacted all 17 SDGs and shown that what began as a health crisis has quickly become a human and socio-economic crisis. As the pandemic continues to impede progress towards the SDGs, it also makes their achievement all the more urgent and necessary.

In response, the Church needs to expand its focus beyond funding to education at the parish and diocesan level so that all Episcopal faith communities can understand the Christian values and imperatives at the root of the SDGs. Existing UN, Anglican and Episcopal resources can be adapted to speak prophetically within local contexts. Similarly, the resolution seeks through self-audits to reveal existing ministries, local and global, which further the work that Jesus has called us to do as well as contribute to achievement of the SDGs. Reports on these self-audits would provide valuable input to the Church's representatives to the United Nations, enabling them to accurately map and lift up the Church's work to achieve the SDGs in the UN context.

A021 Support for the United Nations

Resolved, the House of ____ concurring, That the 80th General Convention applaud the United Nations on its 75th anniversary and recall the prophetic role Episcopalians and The Episcopal Church played in its inception, including modeling a universal fellowship of peace-loving communities, shaping its founding principles, supporting its formation in 1945 through the actions of General

Convention, and inspiring the Universal Declaration of Human Rights through the faithful public service of Eleanor Roosevelt and other Episcopalians; and be it further

Resolved, That the General Convention express gratitude to the United Nations for its leadership over three quarters of a century in promoting multilateralism and fostering dialogue among nations of the world, maintaining international peace and security, protecting human rights, delivering humanitarian aid, promoting sustainable development, and upholding international law; and be it further

Resolved, That the General Convention affirm the critical importance of the United Nations in addressing contemporary global challenges, including the spread of disease, dislocation of migrants and refugees, rise of climate change, persistence of poverty, discrimination in all its forms and intersectionalities, abuse of human rights, and threats of violence, conflict, and war; and be it further

Resolved, That the General Convention recommit The Episcopal Church to active engagement with the United Nations in its special consultative status with the UN Economic and Social Council and the observer organization status in the UN Framework Convention on Climate Change, and through the ministries of the Office of Global Partnerships and Mission Personnel and the Episcopal Church Representative to the UN, and the efforts of individual Episcopalians; and be it further

Resolved, That the General Convention urge all nations, especially the United States, to support the United Nations and its offices, programs and funds, as well as related specialized agencies through their active participation and full payment of their assessed financial contributions; and be it further

Resolved, That the General Convention call on all nations, especially the United States, to participate in the formulation, signature, ratification and implementation of United Nations Declarations, Treaties, Agreements and Conventions to resolve global concerns, especially those which protect the most vulnerable; and be it further

Resolved, That all Episcopalians seek ways to fulfill our baptismal covenant to “strive for justice and peace among all people, and respect the dignity of every human being” by endeavoring in our local parishes and dioceses to inform, educate, raise awareness, and develop programs to contribute to the work of the United Nations; and be it further

Resolved, That all Episcopalians observe United Nations Day annually on October 24, and pray for the UN’s continued success in building a more peaceful, just, and prosperous world in accord with Jesus’

call to us to love our neighbor as ourselves, care for our world, heal the sick, welcome the stranger, feed the hungry, serve the poor and proclaim the Good News; and be it further

Resolved, That the General Convention give thanks for the continued support and partnership of the Anglican Communion in common ministry at the United Nations and encourage collaboration and mutual support for all Anglicans while uplifting Episcopal voices and concerns through Episcopal representation at the United Nations.

EXPLANATION

On United Nations Day (October 24) 2020, the United Nations commemorated the 75th anniversary of its official founding. Presiding Bishop Curry invited Episcopalians to join him on Sunday, October 25th, in praying the “Prayer for Peace Among the Nations” (Book of Common Prayer, p. 816) as a prayer of solidarity while the world continues to work towards peace, justice, human rights and the full development and dignity of all peoples living in harmony with each other, our planet and its creatures. Established in the aftermath of the destruction of two World Wars, the United Nations was then - and still is today - envisioned as a global forum for dialogue between nations of the world, to maintain international peace and security, protect human rights, deliver humanitarian aid, promote sustainable development and uphold international law.

Episcopalians have been engaging with the United Nations (UN) since before its inception in 1945. Today, Episcopalians participate in many ways: as UN staff; as representatives of member states, civil society organizations or The Episcopal Church following UN dialogue on global issues that concern them; or as participants in UN events virtually or in person. Specifically, the Episcopal Church was granted in 2014 UN Economic and Social Council special consultative status and was granted in 2017 observer organization status with the UN Framework Convention on Climate Change.

This resolution commends UN initiatives and actions and recommits The Episcopal Church, in collaboration with the Anglican Communion, and other faith-based partners, to active engagement with the United Nations. It urges the United States and member nations to pay fully their assessed financial contributions; craft international agreements, declarations, treaties, and conventions to resolve global concerns; and recognize these actions as multilateral legal instruments that complement, rather than compete with, national laws.

A022 Commend the Work of Episcopal Migration Ministries

Resolved, the House of ____ concurring, That the 80th General Convention commend the work and mission of Episcopal Migration Ministries, specifically its faithful ministry of welcome and love to more than 95,000 refugees through its 40 year-old Resettlement Program and its 80 year-old Church Engagement Program; and be it further

Resolved, That the General Convention reaffirm that The Gospel of Jesus Christ calls us to welcome the stranger and respect the dignity of every human being and that those fleeing persecution have a particular claim on our attention and concern as they seek a life of dignity and peace in the face of oppression; and be it further

Resolved, That the General Convention endorse the continued ministry of Episcopal Migration Ministries in responding to the needs of refugees, even as the number allowed to enter the United States has been greatly reduced in recent years, and working with the Church through the Church Engagement Program to minister to asylum seekers, those in detention, and all migrants.

EXPLANATION

The Episcopal Church has served immigrants new to the United States since the late 1800s, when the Church opened port chaplaincies to minister to sojourners on both coasts. In the 1930s, local parishes collected donations to provide steamship passage for those fleeing Nazi Europe. Out of this effort, the Presiding Bishop's Fund for World Relief was born, the forerunner organization to Episcopal Relief & Development and Episcopal Migration Ministries (EMM). Since the mid- and late 20th century, EMM has partnered with other faith organizations to resettle those oppressed by the Iron Curtain, genocides of Southeast Asia, wars and conflict in Africa and the Middle East. In 1988, EMM was formally established as a resettlement agency and, in partnership with a network of affiliate agencies, dioceses, churches, and volunteers, is today one of only nine national agencies through which all refugees enter the United States.

At baptism, we vow, with God's help, to seek and serve Christ in all persons, loving our neighbor as yourself. In the face of mounting obstacles, the staff of EMM have courageously put that promise into action and continue to lead the way in refugee resettlement and in building ministries of welcome, education, and advocacy across the Church.

The process of deepening relationships with the Church includes discerning together what the ministry opportunities and needs for local churches and dioceses are concerning migration ministries. The EMM Church Engagement unit has led local discernment which has birthed two new vibrant ministry areas in immigration detention and asylum. Consistent with Executive Council

Resolution MBo01 (Oct. 15, 2018), the Standing Commission on World Mission urges the Convention to lift up and commend EMM's faithful ministry and encourage individual and parish collaboration and support through advocacy, personal involvement, and funding.

A023 Direct Inclusion of Asset Mapping Question in the Parochial Report

Resolved, the House of ____ concurring, That the General Convention direct the Executive Officer of General Convention to add to the Parochial Report the following question and instructions for responding affirmatively to capture the diversity of God's mission in the world:

"Have you completed or reviewed your profile of domestic and global mission activities on the Episcopal Asset Map, a joint project of The Episcopal Church and Episcopal Relief & Development?"

EXPLANATION

2018-A058 challenged all congregations to complete their profiles on the Episcopal Asset map. The Episcopal Asset Map is the "Find a Church" and "Find a Ministry" tool of the Episcopal Church. To be effective, the Asset Map requires updating. The Parochial Report provides a tool for reminding congregations to complete or update their profiles as well as promoting the usefulness of the Asset Map in responding to the call to be the hands and feet of Jesus in the world.

The first item of the mandate for the Standing Commission for World Mission (Resolution 2018-A208) is to identify the global mission work carried out by the Domestic and Foreign Missionary Society, dioceses, congregations, and mission organizations throughout the church. This ongoing activity would be more effective and current if parishes noted and updated their global mission engagements on the Episcopal Asset Map.

The identification of global mission engagements also supports the work of the Office of Global Partnerships. Understanding the scope and character of these global mission engagements enables communications among parishes and dioceses with similar ministries and provides useful direction for the Office of Global Partnerships and the Global Episcopal Mission Network to provide resources and support for these relationships.

A024 Create a Task Force on Translation and Interpretation

Resolved, the House of ____ concurring, That the 80th General Convention, pursuant to Joint Rule IX.22, create a Task Force on Translation and Interpretation, whose mandate includes, but is not limited to, (1) development of a working strategy and criteria for determining and prioritizing the types of materials (media releases, resources, reports, etc.) pertaining to church life to be translated and meetings related to governance to be interpreted and into which languages; (2) establishment of criteria for assuring the quality of translations and interpretation, employing dynamic equivalence, and establish procedures and criteria for hiring professional translators and interpreters to assure high-quality translations and interpretations; (3) consultation with non-English speaking dioceses, jurisdictions, and area missions about their needs and priorities for translations and interpretation; and (4) recommendation of funding levels necessary to implement the strategy; and be it further

Resolved, That the task force begin its work no later than January 1, 2023, with the task concluding its work at the conclusion of the 82nd General Convention, unless its mandate is extended by the 82nd Convention; and be it further

Resolved, That the task force report annually to Executive Council and provide an interim report to the 81st General Convention and a final report with recommendations to the 82nd General Convention; and be it further

Resolved, That the membership of this task force be appointed by the Presiding Bishop and the President of the House of Deputies and include up to three Bishops appointed by the Presiding Bishop for five-year terms, with special consideration given to inclusion of Bishops from non-English speaking dioceses and jurisdictions; up to three Clergy and up to three Lay Persons appointed by the President of the House of Deputies for five-year terms, with special consideration given to inclusion of persons from non-English speaking dioceses, jurisdictions, and mission areas; up to two members of the Standing Commission on World Mission (SCWM) appointed by the SCWM; and one member of the Standing Commission on Liturgy and Music (SCLM) appointed by the SCLM; and be it further

Resolved, That the Executive Officer of General Convention appoint a member of the staff from the General Convention Office and the Presiding Bishop appoint a member of staff from the Language Services Department of the Office of Communications to serve as consultants to the task force; and be it further

Resolved, That \$90,000 be budgeted for the implementation of this resolution, of which \$30,000 would be allocated to the first triennium of the task force's work.

EXPLANATION

Previous resolutions of General Convention have called for all official documents, publications, and digital publications produced by the Domestic and Foreign Missionary Society to be issued in Spanish, and French, notably resolutions 2003-C029, 2003-A082, and 2009-B017. These resolutions have not been fully honored for reasons including lack of funds and the difficulty of identifying which documents should be selected for translations into which languages. Failure to translate critical documents and interpret critical meetings adversely impacts both evangelism and full inclusion of non-English speaking members in the life of the Church, including preparation and participation in General Convention.

More recently, the 79th General Convention acknowledged and started to address shortcomings in translation and interpretation. Resolution 2018-A281 acknowledged the need to improve the provision of interpretation and translations at General Convention. The Standing Commission on Liturgy and Music (SCLM) has made significant progress this triennium, pursuant to 2018-A070, with translations of the Book of Common Prayer into Spanish, French, and Haitian Creole. The Church awaits SCLM's plan, pursuant to 2018-C024, for translating *Enriching Our Worship*, the Book of Occasional Services, and other authorized liturgical resources into the "primary languages currently in use in this church."

Translations of the Book of Common Prayer and liturgical materials serve as an important beginning, but do not address the on-going needs for translation and interpretation of materials and meetings in the life and governance of an inclusive, welcoming, international church. Recognizing that it is infeasible to translate everything, the task force must prioritize what is translated and interpreted and in which languages, evaluate the technical expertise required, and request the requisite funding. Translations must employ "dynamic equivalence": 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.

Successful development and implementation of a strategy or criteria to routinely identify and prioritize the types of materials most in need of translation as well as meetings requiring interpretation, requires collaboration with the Presiding Bishop's staff in the Office of Communications and the General Convention Office. It is imperative, once the strategy and procedures are developed and ready for implementation, that more funds be made available for the important work of translation and interpretation. Translation and interpretation needs and costs should be assessed in the planning of new initiatives and programs.

A025 Inclusivity in Forms and Information on the Website of The Episcopal Church and Related Organizations

Resolved, the House of ____ concurring, That the 80th General Convention direct The Episcopal Church and urge all agencies, institutions and other organizations connected with it to review and revise their online forms as necessary to ensure functionality for those residing in non-US areas of The Episcopal Church so that forms can be completed with information world-wide, including but not limited to: addresses, telephone numbers, postal codes and country designations, currency abbreviations and credit card numbers to allow non-US standard responses to form fields for members of congregations and others residing outside the United States; and be it further

Resolved, That the Convention direct the Church Center to ensure that all reports, information and interactive material posted on the website of The Episcopal Church include all of its dioceses and jurisdictions, and that they be available and usable by all members of The Episcopal Church, including those outside the United States, and be it further

Resolved, That the Convention direct all those developing materials of any kind for use by the Church to take into account variations required by dioceses, jurisdictions, and church members outside the United States.

EXPLANATION

We are fond of saying The Episcopal Church is an international church. However, members of congregations outside the United States have found it difficult, if not impossible, to complete online forms for such things as Parochial Reports, lists of deputies to General Convention, registration for programs, ordering materials, etc., as the forms do not accommodate input of addresses with foreign postal codes and countries, telephone numbers, credit card numbers, international email domains, accent marks and other information from geographical areas outside the United States. As a result, incomplete or incorrect information is often provided, or it becomes impossible to fill the form or complete the transaction at all.

The Episcopal Church includes a number of jurisdictions (dioceses and the Convocation of Episcopal Churches in Europe) outside the United States, yet in posting information and interactive sites on the website of The Episcopal Church these jurisdictions and their congregations are often excluded in the reporting and/or do not have full access. For example, in publishing the results of the Parochial Reports, information from the non-US jurisdictions is often only partially included, leaving out financial information in particular. Additionally, the mapping demographics of Parochial Report data launched on the TEC website do not even mention the jurisdictions outside the US. Such inclusion

was already requested through Resolution 2009-Co60 “Direct Inclusion of Overseas Congregations in Statistical Reports.”

Many materials developed for use in the Church assume they will be used in the United States by Americans. As a result, some materials are of less use outside the United States. While to a certain degree this is inevitable, those developing materials should be aware that most materials should also be relevant to those outside the United States.

As we seek to build a Beloved Community, this resolution seeks to ensure that all members of The Episcopal Church have full access to information and online forms, and that all reporting and information are fully inclusive. It is vital that the website of The Episcopal Church be inclusive of the entire Church.

A026 Applaud Missionaries and Commend the 20th Anniversary of the Young Adult Service Corps

Resolved, the House of ____ concurring, That the 80th General Convention applaud the flexibility and resilience of members of the Young Adult Service Corps and the Episcopal Volunteers in Mission who, during the difficult times of pandemic, have faithfully continued to respond to God’s call for them, walking the Way of Love as agents and instruments of God’s reconciliation, and seeking and serving Christ in all persons; and be it further

Resolved, That the General Convention commend the 20th Anniversary of the Young Adult Service Corps and the work of the Office of Global Partnerships in the spiritual and vocational formation of program candidates and participants; and be it further

Resolved, That the General Convention give thanks for parishes and dioceses which financially and spiritually support these missionaries during their placements and upon their return home.

EXPLANATION

The Young Adult Service Corps was designed to offer young adults ages 21-30 the opportunity to discern vocations, share their gifts and skills, and be part of the life and work of a community in another part of God’s world. In the last 20 years, 208 young adults from all nine provinces of The Episcopal Church have spent time living, working, and praying alongside Anglican/Episcopal and

ecumenical and interfaith partners throughout the world. Young adults commit to one-year assignments.

Episcopal Volunteers in Mission supports Episcopalians ages 31 to build relationships, share their gifts and skills, listen to and learn from partners around the world, and be open to the personal transformation that comes from meeting God in new ways. This program offers opportunities for shorter-term assignments of several months and longer-term assignments of 1-2 years. It is open to both lay and ordained people in a variety of fields including, but not limited to, education, finance, administration, agriculture, communication, and chaplaincy.

The 2020 coronavirus pandemic created challenges for missionaries in both these programs. Their responses to the realities in and demands of their assignments have demonstrated spiritual maturity and faithfulness in discerning faithful responses to God's call and deep commitment to their ministries. Furthermore, financial and spiritual support from dioceses and parishes are critical for sustaining these missionary efforts.

A027 Support of the World Health Organization

Resolved, the House of ____ concurring, That the 80th General Convention express its full support of the World Health Organization in its mission to promote the highest standard of health for all people; and be it further

Resolved, That the General Convention support the position that the United States of America remain a full member of the Organization; and be it further

Resolved, That the General Convention direct the Office of Government Relations to communicate to the leadership of both Houses of Congress and other appropriate governmental agencies the position of The Episcopal Church regarding the World Health Organization and its concern that the independence of the World Health Organization to pursue its global mission not be compromised by partisan national politics and interference, especially as the world responds to the threat of climate change to world health and the effect of pandemics such as Covid-19 on populations with fragile health care systems.

EXPLANATION

The World Health Organization (WHO) is a specialized agency of the United Nations system with 194 member states. Its primary role is to direct international health within the United Nations' system

and to lead partners in global health responses, directing and coordinating international health work through collaboration with countries, the United Nations system, international organizations, civil society, foundations, academia, and research institutions.

In 2019, the WHO outlined the top ten threats to global health. The dominant threats are global warming and climate change. Strong threats are heart disease, diabetes, and cancer. The WHO also noted the threat of a flu-like pandemic such as Covid-19, although when and where the pandemic would appear could not be predicted. Other threats were vulnerable health care systems and vaccine resistance.

The WHO has led the eradication of smallpox and is instrumental in efforts to control polio, HIV, and tuberculosis. The WHO has improved maternal and child health care worldwide.

In April 2020, the United States suspended financial contributions to the World Health Organization and began procedures to withdraw from the Organization. This resolution seeks to encourage Episcopalians to understand how the World Health Organization exemplifies the healing ministry of Jesus and thus promote the WHO to decision-makers in the United States and throughout all countries of the Episcopal Church as the impact of the WHO affects its global mission partners worldwide.

The Principles of the World Health Organization, stated at the beginning of its Constitution, confirm our baptismal vow to “strive for justice and peace among all people, and respect the dignity of every human being”. As the world-wide intergovernmental health organization, the WHO is the leading agency in promoting health for all. While other organizations, governmental and non-governmental, are involved in healthcare and public health, the role of WHO as the lead intergovernmental organization in health and as part of the UN system is crucial.

A028 Join, Participate, and Fund The Global Episcopal Mission Network

Resolved, the House of ____ concurring, That the 80th General Convention celebrate and commend the Global Episcopal Mission Network (GEMN) and its leadership on 25 years of encouraging global mission within and beyond the Church and equipping and inspiring individuals, congregations, and organizations to engage in this work; and be it further

Resolved, That the General Convention acknowledge GEMN’s collaboration with the Standing Commission on World Mission and the Office of Global Partnerships in Constable Grant funded work

to develop and disseminate a toolkit of online mission formation resources and other programs to promote theologically grounded practices of engagement with the world; and be it further

Resolved, That individuals, congregations, seminaries, mission organizations, dioceses, and jurisdictions be encouraged to support the work of GEMN by becoming members, participating in its conferences and activities, and funding its work; and be it further

Resolved, That \$50,000 be budgeted to support the work of GEMN during the next triennium.

EXPLANATION

GEMN was founded in 1995 as a network of dioceses who sought to promote the global mission work of the Church and collaborate around best practices in global mission. Over the years, the network expanded to include individuals, congregations, seminaries, and mission organizations. Recent GEMN Conferences have focused on Episcopal Church mission priorities of evangelism, reconciliation, and care for creation. During this past triennium, GEMN worked closely with SCWM and with the Office of Global Partnerships (OGP) to develop a digital Global Mission Toolkit to further the work of mission formation. GEMN also transitioned its Mission Formation Program and other mission education to online formats.

Recent world events - such as the Covid-19 pandemic, the climate crisis, and increasing human migration - highlight the importance of working together as God's people in mission across national boundaries. As an integral partner with OGP and SCWM, GEMN plays a crucial role in The Episcopal Church by building and strengthening networks of Episcopalians engaged in global mission. GEMN intends to continue collaboration with SCWM and OGP in the coming triennium to promote and share the Guiding Principles for World Mission and the Global Mission Digital Toolkit as well as offer online and in-person mission conferences and formation for Global Mission Advocates.

This resolution calls for support for GEMN from both voluntary memberships and from the triennium budget to create a more stable financial base for shared networking around global mission. It also encourages participation in GEMN activities to help Episcopalians think and imagine a world where Love is the Way.

A029 Support for Military Chaplains

Resolved, the House of ____ concurring, That the 80th General Convention commends the ministry of The Episcopal Church's military chaplains, who bravely tend to the spiritual and religious needs of United States Armed Forces service members as pastors, priests and preachers; and be it further

Resolved, That the Bishop Suffragan for Armed Forces and Federal Ministries, in addition to tending to chaplains serving in federal prisons and hospitals, continue to uphold The Episcopal Church's leadership role in forming and supporting military chaplains to respond to the challenges facing today's military personnel, including extended exposure to violence, injustice, hatred and hardship; and be it further

Resolved, That the General Convention affirms the 2001 "Declaration of the Episcopal Church's Understanding of Ministry to the Armed Forces", including Episcopal military chaplains' commitment to love and serve members of all faith groups, and to ensure access to the free exercise of religion within the constraints of military service; and be it further

Resolved, That Congregations engage with military chaplains so as to learn from their experience with global mission and interreligious dialogue, and from their example as an embedded servant ministry proclaiming and portraying the Gospel beyond the church; and be it further

Resolved, That the Standing Commission on World Mission collaborate with the the Standing Commission on Liturgy and Music to choose an appropriate day for observance of the Church's military chaplains, and consider developing a collect and suggested lectionary for observance of Military Chaplains Day for authorization by the 81st General Convention.

EXPLANATION

Approximately 150 ordained Episcopal ministers currently serve as military chaplains and commissioned officers in all branches of the U.S. Armed Forces, both active duty and reserves, as well as with the National Guard, Coast Guard Auxiliary, Civil Air Patrol, State Defense Forces (Georgia) and Veterans Administration hospitals. The Bishop Suffragan for Armed Forces and Federal Ministries tends to these military chaplains, as well as to chaplains serving in federal penitentiaries.

Many Episcopalians may not be aware of this important ministry of the church, which dates to the Revolutionary War when General George Washington appointed Episcopal priest John Hurt as the nation's first Army chaplain. Rev. Hurt was ordained on December 21, 1774; this date, signifying the Episcopal Church's unique longstanding leadership role within the U.S. military chaplain corps, is one

option the Standing Commission on Liturgy and Music may consider in responding to the final Resolved of this Resolution calling for a day of observance.

In January 2001, the Bishop Suffragan for Armed Forces and Federal Ministries and twelve serving chaplains composed a statement of understanding of Episcopal Church ministry within the military context. This “Declaration of the Episcopal Church’s Understanding of Ministry to the Armed Forces” is referenced and affirmed in this Resolution, and is copied in full below. The purpose of the statement was to clarify the parameters of the role of Episcopal Church chaplains; chaplains are currently urged to utilize it when interpreting to new commanders and supervisory chaplains their role as priests serving in the uniformed service.

In bringing forward the ministry of military chaplains and the Bishop Suffragan, the Standing Commission on World Mission intends to highlight in particular their contribution to the church’s global mission, including enhancing interreligious understanding and ministering to service members deployed overseas.

Declaration of the Episcopal Church’s Understanding of Ministry to the Armed Forces:

Clergy of the Episcopal Church are ordained to fill the roles of pastor, teacher and priest. The Episcopal Church expects its chaplains to fulfill those roles in as broad and inclusive a manner as possible while remaining faithful to the church’s historical, theological and liturgical roots in both Roman Catholicism and the English Reformation.

As pastors, Episcopal military chaplains love and serve all of the people among whom we work. We preach and teach the faith of the church in Protestant and other services as opportunity permits, remaining flexible in form yet consistent in upholding the traditions of the Episcopal Church. Caring for all and committed to the free exercise of religion by all we cooperate with chaplains of all faith groups to ensure access for the free exercise of religion and religious accommodation within the constraints of military service. In this way, we try to feed those of God’s people whose spirituality, theology, or liturgical practice diverges from ours.

For Episcopalians, the Eucharist is the central act of worship. All baptized persons are welcome to join us in this sacred mystery. We gather in community to be nourished in Word and Sacrament. The Bible, reason, and tradition inform and shape the Eucharist through which we have communion with our Lord and by which we are invigorated for mission.

Present divisions in the body of Christ cause us much pain. We look for the day when all are one in Christ. Until then, we live with those divisions and the unavoidable, resulting constraints.

Sacramentally, Episcopal chaplains can only function in accordance with the Book of Common Prayer, the Canons of the Episcopal Church and the guidance of the Episcopal Bishop. Only clergy from churches in communion with the Church of England can conduct Episcopal services.

We, the undersigned Priests and Bishop of the Episcopal Church who minister to the Armed Forces, are thankful for the ministry entrusted to us and ever mindful of our need for God's grace and mercy for ourselves and with those to whom we minister in this challenging, pluralistic environment.

Washington National Cathedral, Feast of the Confession of St. Peter the Apostle, In the Year of our Lord 2001

Composed and signed by Bishop George E. Packard, Chaplains Carl M. Andrews, Gerald J. Blackburn, Dedre Ann Bell, S. Michael Bell, George M. Clifford III, Robert W. Eldridge, Reese M. Hutcheson, Roger D. Kappel, James B. Magness, Richard D. Oberheide, Gary L. Parker, and Malcolm Roberts III.

A030 Task Force on Pacifism and Just War

Resolved, the House of ____ concurring, That the 80th General Convention authorize the establishment of a Task Force on Pacifism and Just War to deepen understanding of the Church's pacifist and just war traditions, including the Anglican Communion's distinctive contributions to these traditions, among military chaplains, missionaries, seminarians, clergy, congregations, and others engaged in the Church's global mission, for application to contemporary war, peace and human rights issues; and be it further

Resolved, That the Task Force draw upon the experience and expertise garnered from the Military Chaplains Just War Education Project funded through the 2020-21 Constable Grant program to prepare a report recommending educational programs, public policy positions, and outreach initiatives consistent with the Task Force's mandate for consideration by the 81st General Convention; and be it further

Resolved, That this Task Force be appointed jointly by the President of the House of Deputies and the Presiding Bishop, in consultation with the Standing Commission on World Mission, and consist of three bishops, three priests or deacons, and six laypersons from a diverse representation of the Church, and include military chaplains and those living in jurisdictions outside the United States; and be it further

Resolved, that \$5,000 be budgeted for work of the Task Force over the next triennium.

EXPLANATION

Despite several Resolutions adopted by General Convention over time, awareness and understanding of The Episcopal Church's approach to the morality and ethics of warfare, informed by both historic pacifist and just war traditions, remains incomplete. Enhancing educational opportunities and training for the Church's military chaplains on these matters was the intent of the Military Chaplains Just War Education Project proposed by the Standing Commission on World Mission and awarded a Constable Grant by Executive Council in June 2020. This Resolution anticipates the completion of this project in 2021 and seeks to establish a Task Force that can build upon its work to potentially broaden its practical application to the wider Church, respecting the diversity of perspectives on war and peace among Episcopalians while also appreciating the continued calling of the Church to find its prophetic voice on these perennial issues.

Monies budgeted for the Task Force in the Resolution are intended to defray any modest expenses for translation, travel or meeting arrangements to facilitate completion of the Task Force's work. It is envisioned that the Task Force would rely primarily on virtual meeting technological solutions where possible to minimize these expenses.

Continuance recommendation

After being disbanded for 2015 to 2018, the Standing Commission on World Mission was reorganized for this triennium. We recommend that this Commission continue to operate in the next triennium in order to:

- Promote the Guiding Principles for World Mission, the Message to the Church, and the use of the Global Mission Digital Toolkit; seek feedback about these resources; and monitor their use and impact
- Research and draft a report on how the Episcopal Church participated in colonialism and identify some of the ways a colonial mindset continues to affect mission relationships
- Continue work begun in this triennium to advocate for theological education on World Mission and promote development of courses for Anglican studies for jurisdictions outside the United States
- Review and monitor adherence to previous commitments made by The Episcopal Church to provide translations of materials into languages other than English for use by The Episcopal Church
- Monitor use of the Episcopal Asset Map
- Continue collaboration with mission partners such as OGP, GEMN, and mission agencies to carry out Episcopal Church mission priorities and strengthen The Episcopal Church's witness around the world

STANDING COMMISSION ON LITURGY AND MUSIC

Membership

The Rev. Paul Fromberg, <i>Chair</i>	California, VIII	2021
Mrs. Ellen Johnston, <i>Vice-Chair</i>	Virginia, III	2021
The Rev. Stannard Baker, <i>Secretary</i>	Vermont, I	2024
Mr. Thomas Alexander	Arkansas, VII	2021
The Rev. Susan Anslow Williams	Michigan, V	2021
Dr. Michael Boney	Colorado, VI	2024
Ms. Martha Burford	Southwestern Virginia, III	2021
Canon Mark Childers	Rio Grande, VII	2024
Mr. Joshua Floberg	North Dakota, VI	2024
The Rev. Canon Robert Hino	Hawaii, VIII	2024
The Rt. Rev. Jeffrey Lee	Chicago, V	2021
Mr. Ellis Montes	Texas, VII	2024
Ms. Jessica Nelson	Mississippi, IV	2021
Mr. John Robert	Western Louisiana, VII	2021
Br. Angel Roque, BSG	Southeast Florida, IV	2024
The Very Rev. Dr. James Turrell	Bethlehem, III	2021
The Rt. Rev. Andrew Waldo	Upper South Carolina, IV	2024
The Rt. Rev. Pierre Whalon	Convocation of Episcopal Churches in Europe, II	2024
The Rt. Rev. Terry White	Kentucky, IV	2021
The Rt. Rev. Carl Wright	Washington, III	2024
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

Changes in Membership

Ms. Athena Hahn (Member) 2019
 Ms. Mary Grace DuPree (Member) 2019
 The Rev. J. Sierra Reyes (Member) 2019
 The Rev. Canon Frank Logue (Liaison of Executive Council) 2019

Acknowledgements

The Rev. Clayton Crawley (Church Publishing Liaison)

Mandate

Canon I.1.2.n.2

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 House of Bishops.
- iv. Recommend to the General Convention authorized translations of the Holy Scripture from which the Lessons prescribed in the Book of Common Prayer are to be read.
- v. Receive and evaluate requests for consideration of individuals or groups to be included in the Calendar of the Church year and make recommendations thereon to the General Convention for acceptance or rejection.
- vi. Collect, collate, and catalogue material bearing upon possible future revisions of The Hymnal 1982 and other musical publications regularly in use in this Church, and encourage the composition of new musical materials.
- vii. Cause to be prepared and present to the General Convention recommendations concerning the musical settings of liturgical texts and rubrics, and norms as to liturgical music and the manner of its rendition.
- viii. At the direction of the General Convention, to serve the Church in matters pertaining to policies and strategies concerning Church music.
- ix. Collaborate with the Secretary of General Convention to make final edits to the text of resolutions adopted by General Convention that establish new or revised liturgical materials, and to arrange for their publication. For the sole purpose of this collaboration, members of the Standing Commission on Liturgy and Music are exempt from the terms of office set forth in I.1.2.b and shall remain in office until their successors are appointed and take office.

Summary of Work

The Standing Commission on Liturgy and Music's work in the 2018 - 2021 triennium was primarily responding to resolutions from the 79th General Convention. However, many of those resolutions returned us to work from the previous triennium, including revisions for *The Book of Occasional Services* and *Lesser Feasts and Fasts*. Significantly, the SCLM was not asked to directly take up the work which had occupied our attention in the last triennium, the question of comprehensive Prayer Book revision. As is reported in another place in this volume, General Convention assigned that work to the Task Force of Liturgical and Prayer Book Revision, which admirably discharged it. The SCLM is grateful for the excellent work of the Task Force.

A significant portion of our work took place under the exceptional circumstances of 2019 – 2020, including the COVID-19 pandemic and the United States' most recent awakening to the issues of racism and white supremacy, which continue to vex Episcopalians. All of these forces influenced both the content of our work and the processes by which we accomplished it.

At the beginning of the triennium, we decided that the best course forward was to divide the twenty-eight resolutions we received from General Convention into seven sub-committees. The summary of our work consists of reports from the seven sub-committees of the SCLM:

- Subcommittee on The Book of Occasional Services
- Subcommittee on the Calendar of the Church
- Subcommittee on Policy and Evaluation
- Subcommittee on Formation
- Subcommittee on The Book of Common Prayer
- Subcommittee for Liturgical Translation
- Subcommittee on Constitution and Canons

In each of these subcommittees, members of the SCLM and others we invited into the work as consultants addressed the resolutions thoughtfully and with an eye on the church's life together post-pandemic. The values that guided our work centered on our service to God's mission in the world and how we could empower members of the church to take up this mission through liturgical texts, guidelines, formation, and worship.

We have been keenly aware that the most significant influence in the church's liturgy should come up from worshipping communities to the General Convention, and not the other way around. This awareness means that we look to enculturated expressions of worship to guide us in developing liturgical resources. Instead of assuming that we know what the church needs to revitalize its life in worship, we have asked the church to tell us what they are doing already and share it with the broader community.

We wish to express our gratitude to the General Convention Office staff – for their incredible patience and generous assistance throughout the triennium. We are grateful, too, to the Presiding

Officers for offering each of us the opportunity to serve our beloved church, and we look forward to the deliberations of the 80th General Convention.

Speaking as the Chair of the SCLM, I wish to thank each member and consultant for their dedication, wisdom, insight, and creative energy in accomplishing the work the church has given us to do.

Respectfully Submitted,
The Rev. Paul D. Fromberg, D.Min
Chair, The Standing Commission on Liturgy and Music

Budget

The SCLM requests the sum of \$200,000 to complete the translation of liturgical texts as mandated by General Convention.

Supplementary Material

The supplementary materials provided by each subcommittee were appended to their own report.

Proposed resolutions

A005 Translations of Enriching Our Worship and the Book of Occasional Services into Spanish, French, and Haitian Kreyol

Resolved, the House of ____ concurring, That this 80th General Convention directs the Standing Commission on Liturgy and Music to facilitate the professional translation of *Enriching Our Worship*, Volumes 1 – 6 and *The Book of Occasional Services 2018*, and *Lesser Feasts and Fasts* into Spanish, French, and Haitian Kreyol; and be it further

Resolved, that in this work the Standing Commission on Liturgy and Music's Task Force for Liturgical Translations, employ the same process and criteria used for the new translation of the Book of Common Prayer into these languages; and be it further

Resolved, that the sum of \$200,000 be appropriated to the Standing Commission on Liturgy and Music for the completion of these translations.

EXPLANATION

The work of liturgical translation needs to continue as the SCLM responds to the call of the 79th General Convention in Resolution 2018-Co24: "Resolved, That the Standing Commission on Liturgy and Music be directed to consider and propose to the 80th General Convention a process for translating *Enriching Our Worship*, *Book of Occasional Services*, and other authorized liturgical resources into the primary languages currently in use in this church."

The amount requested is commensurate with the amount of work required for professionally translating these texts into the official languages of the Episcopal Church.

A006 Authorize the Book of Occasional Services, 2021

Resolved, the House of ____ concurring, That the 80th General Convention authorize for optional use throughout this Church A Scriptural Way of the Cross; On Maundy Thursday; When Persons Leave a Congregation; Presentación de un(a) Niño o Niña (Presentation of a Child); Quinceañera (The Celebration of Fifteen Years); The Founding of a Church: Ground Breaking; The Founding of a Church: Laying of a Cornerstone; Commissioning a Church Planter, Missioner, or Mission Team; A Liturgy for the Opening of a New Congregation; Setting Apart Secular Space for Sacred Use; A Litany of God's Mission for the Church; Consecration of Chrism Apart from Baptism; Reaffirmation of Ordination Vows, Reception as a Priest or Deacon, and Restoration to the Ordained Ministry; and be it further

Resolved, that the 80th General Convention authorize the publication of 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 2018.

EXPLANATION

The Book of Occasional Services, 2018 was presented by the Standing Commission on Liturgy and Music to the 79th General Convention as Resolution 2018-A218. Portions of *The BOS 2018* were referred back to the SCLM for further revision, requesting that the SCLM report on this work to the 80th General Convention. Portions of this volume were made digitally available to the church for use in the 2018-2021 triennium.

Additionally, Resolution 2018-A283 directed the SCLM to collaborate with the Department of Ethnic Ministries to provide liturgies for additional pastoral rites, including but not limited to Quinceañera and Presentación, to be authorized for use in The Episcopal Church.

Finally, in Resolution 2018-C024, the 79th General Convention directed that *The BOS 2018* be translated into the primary languages currently in use in this church.

The copy of *The Book of Occasional Services 2021*, presented as Supplementary Material to the report to the 80th General Convention of the Standing Commission on Liturgy and Music (otherwise known as the "blue book" report), is offered in response to these directions of General Convention.

A007 Authorize Lesser Feasts and Fasts 2018

Resolved, the House of ____ concurring, That the volume *Lesser Feasts and Fasts 2018*, with revisions approved at this 80th General Convention, be authorized for use throughout the Church. Commemorations shall be listed using the most accurate dates. On dates when multiple observances result, they shall appear with the earlier observance listed first.

EXPLANATION

Lesser Feasts and Fasts, 2018 was presented by the Standing Commission on Liturgy and Music to the 79th General Convention as Resolution 2018-A065. In this Resolution, the 79th General Convention authorized the volume *Lesser Feasts and Fasts, 2006* with the additions of the new commemorations in *LFF 2018* to be authorized for trial use and be included in the calendar for the 2018-2021 triennium.

The volume *Great Cloud of Witnesses 2015* was not authorized but was made available for the 2018-2021 triennium.

Additionally, the 79th General Convention charged the SCLM to provide a clear and unambiguous plan for a singular calendar of Lesser Feasts and Fasts.

The document "Proposed Calendar of the Church, Including Lesser Feasts and Fasts 2018 _ 2021", which is presented as Supplementary Material in the report to the 80th General Convention of the Standing Commission on Liturgy and Music Subcommittee on the Calendar (otherwise known as their "blue book" report) is offered in response to these directions of General Convention.

Aoo8 Additional Calendar Commemorations

Resolved, the House of ____ concurring, That commemorations of Simeon Bachos the Ethiopian Eunuch (August 27), Episcopal Deaconesses (September 22), and Frederick Howden, Jr (December 11) be authorized for trial use for the triennium 2021-2024.

EXPLANATION

During the 79th General Convention several proposed commemorations were presented to the Standing Commission on Liturgy and Music for possible inclusion in *Lesser Feasts and Fasts 2018*. Additional proposed resolutions were received by the SCLM in the course of the 2018-2021 triennium.

Of the eleven commemorations proposed, the three listed were deemed in compliance with criteria for commemorations in the revised "Principles of Revision" approved by resolution 2009-A098.

These commemorations are proposed for inclusion in *Lesser Feasts and Fasts 2018*. Biographies for the three proposed new commemorations can be found in the supplemental materials of the report to the 80th General Convention of the Standing Commission on Liturgy and Music's Calendar subcommittee.

Aoo9 Revision of Existing Calendar Commemorations

Resolved, the House of ____ concurring, That the biographical materials on Absalom Jones (February 13) shall be revised as follows:

Absalom Jones, Priest, 1818

Absalom Jones was born enslaved to Abraham Wynkoop, a wealthy Anglican planter in 1746 in Delaware. He was working in the fields when Abraham recognized that he was an intelligent child and ordered that he be trained to work in the house. Absalom eagerly accepted instruction in reading. He also saved money he was given and bought books (among them a primer, a spelling book, and a bible). Abraham Wynkoop died in 1753, and by 1755 his younger son Benjamin had inherited the plantation. When Absalom was sixteen, Benjamin Wynkoop sold the plantation and Absalom's mother, sister, and five brothers. Wynkoop brought Absalom to Philadelphia, where he opened a store and joined St. Peter's Church. In Philadelphia, Benjamin Wynkoop permitted Absalom to attend a night school for black people operated by Quakers following the tradition established by abolitionist teacher Anthony Benezet.

At twenty, with the permission of their masters, Absalom married Mary Thomas, who was enslaved to Sarah King, who also worshipped at St. Peter's. The Rev. Jacob Duche performed the wedding at Christ Church. Absalom and his father-in-law, John Thomas, used their savings and sought donations and loans primarily from prominent Quakers, in order to purchase Mary's freedom. Absalom and Mary worked very hard to repay the money borrowed to buy her freedom. They saved enough money to purchase property and to buy Absalom's freedom. Although he repeatedly asked Benjamin Wynkoop to allow him to buy his freedom, Wynkoop refused. Absalom persisted because as long as he was enslaved, Wynkoop could take his property and his

money. Finally, in 1784 Benjamin Wynkoop freed Absalom by granting him a manumission. Absalom continued to work in Wynkoop's store as a paid employee.

Absalom left St. Peter's Church and began worshipping at St. George's Methodist Episcopal Church. He met Richard Allen, who had been engaged to preach at St. George's, and the two became lifelong friends. Together, in 1787, they founded the Free African Society, a mutual aid benevolent organization that was the first of its kind organized by and for black people. Members of the Society paid monthly dues for the benefit of those in need. At St. George's, Absalom and Richard served as lay ministers for the black membership. The active evangelism of Jones and Allen significantly increased black membership at St. George's. The black members worked hard to raise money to build an upstairs gallery intended to enlarge the church. The church leadership decided to segregate the black worshippers in the gallery without notifying them. During a Sunday morning service, a dispute arose over the seats black members had been instructed to take in the gallery. The ushers attempted to physically remove them by first accosting Absalom Jones. Most of the black members present indignantly walked out of St. George's in a body.

Prior to the incident at St. George's, the Free African Society had initiated religious services. Some of these services were presided over by The Rev. Joseph Pilmore, an assistant at St. Paul's Episcopal Church. The Society established communication with similar black groups in other cities. In 1792 the Society began to build the African Church of Philadelphia. The church membership took a denominational vote and decided to affiliate with the Episcopal Church. Richard Allen withdrew from the effort as he favored affiliation with the Methodist Church. Absalom Jones was asked to provide pastoral leadership, and after prayer and reflection, he accepted the call.

The African Church was dedicated on July 17, 1794. The Rev. Dr. Samuel Magaw, rector St. Paul's Church, preached the dedicatory address. Dr. Magaw was assisted at the service by The Rev. James Abercrombie, assistant minister at Christ Church. Soon thereafter, the congregation applied for membership in the Episcopal Diocese of Pennsylvania on the following conditions: 1) that they would be received as an organized body; 2) that they would have control over their local affairs; 3) that Absalom Jones would be licensed as lay reader, and, if qualified, be ordained as a minister. In October 1794, it was admitted as the African Episcopal Church of St. Thomas. The church was incorporated under the laws of the Commonwealth of Pennsylvania in 1796. Bishop William White ordained Jones as deacon in 1795 and as priest on September 21, 1802.

Jones was an earnest preacher. He denounced slavery and warned the oppressors to "clean their hands of slaves." To him, God was the Father, who always acted on "behalf of the oppressed and distressed." But it was his constant visiting and mild manner that made him beloved by his congregation and by the community. St. Thomas Church grew to over 500 members during its first year. The congregants formed a day school and were active in moral uplift, self-empowerment, and anti-slavery activities. Known as "the Black Bishop of the Episcopal Church," Jones was an example of persistent faith in God and in the Church as God's instrument. Jones died on this day in 1818.

and be it further

Resolved, That the commemoration of Maryam of Qidun (October 29) be revised as follows:

Maryam of Qidun, Monastic, 4th century

Maryam of Qidun is one of the most popular Syriac Christian saints. The drama of her life story easily lends itself to fictionalized interpretations, and multiple accounts of her life were produced. There nevertheless does seem to be a historical person in the background of all of these accounts, who became the inspiration for all of these legends.

Maryam grew up in a Christian family and was orphaned at the age of seven. Her only living relative was an uncle named Abraham who lived as a hermit in the desert near Qidun, a village outside of Edessa. Despite the seeming oddity of an anchorite serving as the guardian for a young girl, therefore, she was given to him to raise. For twenty years, she lived an ascetic life in her own room in his dwelling, growing deeply in holiness and prayer, teaching those who came to seek her wisdom through a window, and being praised and admired by all who met her.

However, there was a monk who desired her, and who used to come to the hermitage every day on the pretext of speaking with Abraham in order to see her. One day, when Maryam's uncle was away, the monk raped her. Maryam fell into despair about the possibility of her salvation, for she had always been admired for her purity and holiness. Deeply shaken, she questioned, "How can I ever again raise my eyes up to heaven when I cannot even bring myself to look at my uncle?" Rather than face him and confess to him what she believed to be a sin, she ran away to the city, trapped by societal judgment and working as a prostitute in a tavern.

After two years of frantic searching, her uncle discovered where she was living, and he borrowed a soldier's uniform and a horse. He covered his face with the helm and set off for the tavern. When he saw her dressed as a prostitute and flirting with the customers he nearly wept, but he concealed his emotions lest she recognize him and run away. Although he had not touched wine or cooked food in nearly fifty years, he feasted and drank and joked as though he were truly a soldier. But when the girl led him back to her bedroom he took off his helm and said, "My daughter Maryam, don't you know me? Whatever has happened to you? Why did you not just tell me when you had sinned? I would not have been angry with you, for who is without sin, except for God alone? I would have done penance for you myself, yet instead you have left me all alone in unspeakable sadness and grief."

As he spoke these words, she was motionless like a stone, too ashamed and afraid to speak or even to raise her eyes to his. But he spoke words of comfort and compassion to her all night, and in the morning, she allowed him to lead her home.

In one way, Maryam's story demonstrates that, regardless of how she first perceived the value of her virginity, God's grace proved to be far wider than she imagined. And in another way, Maryam's story demonstrates that "neither death, nor life... nor things present, nor things to come... nor anything else in all creation," including the evils that ensnared her and defamed her, could separate her from "the love of God in Christ Jesus our Lord."

Collects

I. O God of holiness and strength, rescue us from the sins that ensnare us and destroy the evils that defame us, that, like thy servant Maryam of Qidun, we may find our own selves inseparable

from thy love made known in Christ Jesus our Lord; who with thee and the Holy Ghost liveth and reigneth, one God, in glory everlasting. Amen.

II. O God of holiness and strength, rescue us from the sins that ensnare us and destroy the evils that defame us, that, like your servant Maryam of Qidun, we may find our own selves inseparable from your love made known in Christ Jesus our Lord; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. Amen.

Lessons and Psalm

Romans 8:31-39

Psalm 31:15-24

John 8:1-11

Preface of Holy Week

And be it further

Resolved, That the commemoration of The Martyrs of Japan (February 5) be revised as follows:

The Martyrs of Japan, 1597

The introduction of Christianity into Japan in the sixteenth century, first by the Jesuits under Francis Xavier, and then by the Franciscans, has left records of heroism and self-sacrifice in the annals of Christian witness. It has been estimated that by the end of that century there were about 300,000 baptized believers in Japan.

Unfortunately, these initial successes were compromised by rivalries among the religious orders, and the interplay of colonial politics, both within Japan and between Japan and the Spanish and Portuguese, aroused suspicion about Western intentions of conquest. After a period of ambiguous support by shoguns Nobunaga and Hideyoshi in the last half of the century, the Christian enterprise began to suffer cruel persecution and suppression, culminating in nationwide edicts banning Christianity under the Tokugawa shogunate at the beginning of the Edo era in 1603.

The first victims were six Franciscan friars and twenty of their converts, who were crucified at Nagasaki, February 5, 1597. In his powerful novel *Silence*, based on the event, Shusaku Endo writes:

“They were martyred. But what a martyrdom! I had long read about martyrdom in the lives of the saints—how the souls of the martyrs had gone home to Heaven, how they had been filled with glory in Paradise, how the angels had blown trumpets. This was the splendid martyrdom I had often seen in my dreams. But the martyrdom of the Japanese Christians I now describe to you was no such glorious thing. What a miserable and painful business it was! The rain falls unceasingly on the sea. And the sea which killed them surges on uncannily—in silence.”

By 1630, what was left of Christianity in Japan was driven underground. Yet it is remarkable that two hundred and fifty years later there were found many men and women, without priests or sacraments, who had preserved through the generations a vestige of Christian faith.

And be it further

Resolved, That the 80th General Convention authorize the deletion of William Porcher DuBose from the Calendar of the Church and liturgical propers set forth in *Lesser Feasts and Fasts, 2018*.

EXPLANATION

During the 2018-2021 triennium, information was made available to the Standing Commission on Liturgy and Music which impressed on the Commission the necessity of revising certain portions of *Lesser Feasts and Fasts 2018*.

These revisions are proposed for authorization in the volume *Lesser Feasts and Fasts 2018*.

A010 Lesser Feasts and Fasts Revision Principles

Resolved, the House of ____ concurring, That the following Principles of Revision be approved by the 80th General Convention and substituted for the previous Principles most recently affirmed by the 76th Convention (2009) and published in *Holy Women, Holy Men*.

Principle of Revision

The qualifications and benchmarks for inclusion in the church calendar are as follows.

1. **Historicity:** Christianity is a radically historical religion, so in almost every instance it is not theological realities or spiritual movements but exemplary witness to the Gospel of Christ in lives actually lived that is commemorated in the Calendar.
2. **Christian Discipleship:** The death of the saints, precious in God's sight, is the ultimate witness to the power of the Resurrection. What is being commemorated, therefore, is the completion in death of a particular Christian's living out of the promises of baptism. Baptism is, therefore, a necessary prerequisite for inclusion in the Calendar.
3. **Significance:** Those commemorated should have been in their lifetime extraordinary, even heroic servants of God and God's people for the sake, and after the example, of Jesus Christ. They may also be people whose creative work or whose manner of life has glorified God, enriched the life of the Church, or led others to a deeper understanding of God. In their varied ways, those commemorated have revealed Christ's presence in, and Lordship over, all of history; and continue to inspire us as we carry forward God's mission in the world. Commemoration thereby reminds us of our participation in the great cloud of witnesses: our

own membership in a timeless community that surrounds and supports us, equipping us for ministry in the world, and moving us toward maturity in Christ.

4. **Memorability:** The Calendar should include those who, through their devotion to Christ and their joyful and loving participation in the community of the faithful, deserve to be remembered by the Episcopal Church today. However, in order to celebrate the whole history of salvation, it is important also to include those “whose memory may have faded in the shifting fashions of public concern, but whose witness is deemed important to the life and mission of the Church” (Thomas Talley).
5. **Range of Inclusion:** The Calendar especially includes Episcopalians and other members of the Anglican Communion. Focusing above all on principles of Christian witness and discipleship, and honoring the movement of the Holy Spirit in the establishment of local observance, the Calendar seeks to represent the full breadth and depth of the Body of Christ.
6. **Local, Organic Observance:** Similarly, it should be the case that significant commemoration of a particular person already exists at the local and regional levels before that person is included in the Calendar.
7. **Perspective:** It should normatively be the case that a person be included in the Calendar only after two generations or fifty years have elapsed since that person's death. The passage of time permits the testing and flowering of their Christian witness.
8. **Levels of Commemoration:** Principal Feasts, Sundays and Major Holy Days have primacy of place in the Church's liturgical observance. It does not seem appropriate to distinguish between the various other commemorations by regarding some as having either a greater or a lesser claim on our observance of them. Each commemoration should be given equal weight as far as the provision of the liturgical propers is concerned (including the listing of three lessons).
9. **Distribution of Commemorations:** Normally, joint commemoration will arise through shared Christian witness or date of death. In some cases, unrelated commemorations will occur on the same date. In the observance of lesser feasts, the preference of the local community may be exercised.

EXPLANATION

The Principles of Revision of the Calendar (aka Criteria for calendar inclusion) were last revised by the SCLM in 2015 and passed by the 78th General Convention (2015-A056). Within the work of the Calendar Committee, further clarification of the Principles was done, and the SCLM presents this revision within the context of ongoing requests to add commemorations to the Calendar, many of which do not meet the criteria. We hope that individuals and dioceses will use these Principles when deciding whether to propose their revision.

A011 Develop Local Commemorations

Resolved, the House of ____ concurring, That the 80th General Convention affirm the following process and guiding questions for developing and nurturing local commemorations; and be it further

Resolved, that this process shall be included in the Appendices to *Lesser Feasts and Fasts 2018*.

Crafting Liturgical Commemorations

History demonstrates that liturgical commemorations originate in the local community. Indeed, all proposed additions to the Calendar of the Church ought to begin as local commemorations. Included below is a process for developing such local observances, as well as some guiding questions that might help the local community through the process.

The Book of Common Prayer (pp. 13, 18, 195, and 246) permits memorials not listed in the Calendar, provides collects and readings for them (the Common of Saints), and recognizes the bishop's authority to set forth devotions for occasions for which no prayer or service has been provided by the Prayer Book. Although the Prayer Book does not require the bishop's permission to use the Common of Saints for memorials not included in the Calendar, it is appropriate that the bishop's consent be requested.

While these guidelines are general in nature, and not exhaustive in scope or situation, this process is suggested for initiating local, diocesan, or regional memorials.

1. Establishment: A congregation, diocese, other community or organization establishes a commemoration for a specific person/occasion, on a specific day.
 - Who/what is being commemorated? Why is this commemoration beneficial to the local community's liturgical life? What would be lost if the commemoration were not observed? (See the most recent set of criteria for inclusion in the Calendar of the Church; and the set of Holy Days, BCP p. 16, that take precedence on their dates.)
2. Collects and Readings: A collect and readings from the Common of Saints are chosen and used. Perhaps a new collect may be composed, and a new collection of readings assigned for use in the commemoration. The Standing Commission on Liturgy and Music and local diocesan liturgical bodies are available for consultation.
 - How might selections from Holy Scripture and the chosen, or new, collect communicate the reason for observing the commemoration? What selections of Holy Scripture will help the congregation to better understand the commemoration? What do we need to pray for in the collect to better understand the commemoration?
3. Observance: The congregation, diocese, province, or organization proceeds to annually observe the commemoration in their regular liturgical life.
 - How might you invite others to join the celebration? Does it make sense to invite the local community? Nearby congregations? The diocese? The province?

4. Evaluation: The local community should engage in ongoing evaluation of the commemoration. The evaluation should include conversation with members of the community and with participants in the observance. Earlier steps should be revisited if necessary.

- How has your thinking in previous steps evolved through your observance of the commemoration? What have you learned? What feedback have you received? What has surprised you as you've observed the commemoration? To what extent has the local community embraced the observance? Does anything need to change? How might the readings and collect need to be adapted?

5. Wider Recognition: Those interested in promoting a wider commemoration then begin to share the developed materials with others, suggesting that they also adopt the commemoration. If at some time it is desired to propose it for optional observance by the wider Church, documented evidence of the spread and duration of local commemoration is essential to include in the proposal to the General Convention.

- Why should the commemoration be observed by the wider Church? What would the wider Church lose if it did not observe this commemoration? How would this commemoration strengthen or balance the Calendar of the Church? (See the most recent set of criteria for inclusion in the Calendar of the Church.)

Some commemorations, perhaps many, will remain local, diocesan, or regional in character. This in no way reduces their importance to those who revere and seek to keep alive the memory of beloved and faithful witnesses to Christ. Regardless of local or Church-wide use, The Book of Common Prayer welcomes regular, local commemorations in the liturgical life of the Church.

EXPLANATION

The earliest, liturgical recognition of an extraordinary witness to Jesus Christ happens at the local level. The impact of an individual Christian is felt, recorded, and retold by those who knew them best; and from these recollections, a liturgical commemoration might begin to take shape. The SCLM reaffirms that the local process is both vitally important and under-supported by the Church. Therefore, in this triennium, the Calendar Committee has collected materials to help congregations celebrate their saints.

The SCLM recommends this process as local worshipping communities begin to identify local exemplars of Christian discipleship and offers its assistance to those crafting liturgies of commemoration.

A012 Commons for Local Calendar Commemorations

Resolved, the House of ____ concurring, That the 80th General Convention reaffirm the diverse Commons for use in local liturgical commemoration, currently published as an Appendix in *Holy Women, Holy Men and A Great Cloud of Witnesses*; and directs that it be included as an Appendix in *Lesser Feasts and Fasts 2018*.

EXPLANATION

The collection of Commons is not currently included in *Lesser Feasts and Fasts 2018* and is an invaluable resource for the development of local commemorations. The SCLM therefore recommends the resolution.

A013 A Plan for Clarifying the Calendar of The Episcopal Church

Resolved, the House of ____ concurring, That the 80th General Convention approves a process to establish a “clear and unambiguous” Calendar of the Church, organized as follows:

1. The Calendar of *The Book of Common Prayer*, to include the authorized Principal Feasts, Feasts of Our Lord, Major Feasts, Holy Days, Days of Special Devotion, and saints of the Apostolic Age;

and

2. The Expanded Calendar of Feasts and Fasts, which expands commemorations into the post-apostolic age with authorized feasts and fasts;

And be it further

Resolved, that the following criteria shall be used for commemorations.

I. The Calendar of *The Book of Common Prayer* (Principal Feasts, Feasts of Our Lord, Major Feasts, Holy Days and Days of Special Devotion):

Received Tradition: Grounded in the witness of Holy Scripture and the received tradition, this Calendar includes Feasts of our Lord, Holy Days, and Days of Special Devotion, as described in “The Calendar of the Church Year” in *The Book of Common Prayer 1979* beginning on page 15. Most of these have been observed ecumenically for centuries.

Extended Tradition: Grounded in the witness of Holy Scripture, this Calendar should be enlarged to diversify the extraordinary, apostolic-age witnesses currently in the tradition; authorized by The Episcopal Church during the process of Prayer Book revision; and possibly including anonymous or pseudonymous, and commonly acknowledged, witnesses whose words or example have formed Christian faith and practice.

Current Use of the Calendar: As described in *The Book of Common Prayer 1979*, Principal Feasts, Sundays and Holy Days have primacy of place in the Church’s liturgical observance.

II. The Expanded Calendar of the Church: *Lesser Feasts and Fasts*, revised and authorized by The General Convention of the Church;

And be it further

Resolved, that the Standing Commission for Liturgy and Music (SCLM) shall evaluate and periodically review the best place to display the Calendar so that it may most effectively support the formation and devotion of the Church, both in consideration of and in conjunction with ongoing revision of *The Book of Common Prayer*;

And be it further

Resolved, that the SCLM makes specific provisions to support and encourage local commemorations as part of the continuing expansion of the Calendar.

EXPLANATION

In Resolution 2018-A065 of the 79th General Convention charged the Standing Commission on Liturgy and Music to "provide the 80th General Convention with a clear and unambiguous plan for a singular calendar of *Lesser Feasts and Fasts*."

This resolution responds to these directions of General Convention.

A014 Additions to the Book of Common Prayer Calendar

Resolved, the House of ____ concurring, That the 80th General Convention direct that in the revision of the Book of Common Prayer, the following apostolic-age saints be added to the Calendar, having already received trial use according to the publications that follow each name and citation.

January 26: Timothy, Titus and Silas, companions of Saint Paul (Acts 16, Epistles to Timothy and Titus); LFF2006, LFF 2018

January 27: Lydia, Dorcas, and Phoebe, witnesses of the faith (Acts 16, Acts 9, Romans 16); GCW 2015, LFF 2018

February 26: The Woman of Samaria, traditionally known as Photini (John 4); LFF2018

July 8: Priscilla and Aquila, co-workers of Paul (Acts 18, Romans 16, 1 Cor 16, 2 Tim 4); LFF 2018

July 29: Mary, Martha, and Lazarus, of Bethany (Luke 10, John 11-12); LFF2006, LFF2018

August 1: Joseph of Arimathea (Matt 27, Mark 15, Luke 23, John 19); LFF2006

August 3: Joanna, Mary, and Salome, Myrrh-Bearing Women (Matt 28, Mark 16, John 19); LFF2018

EXPLANATION

Canon I.1.2(n)(2)v calls on the 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:

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.

The Calendar of the Book of Common Prayer is the appropriate place to commemorate saints of the Apostolic Age. The addition of these names to the Calendar both fulfills the intention of celebrating saints of the Apostolic Age and offers a more diverse body of those remembered.

A015 Authorize Holy Eucharist, Rite II, Prayer C (Expansive Language) for Trial Use

Resolved, the House of ____ concurring, That the 80th General Convention authorize The Holy Eucharist: Rite II, Prayer C, (Expansive Language) in two versions: dialogic and fixed response, for trial use throughout this church as a proposed revision within pages 369 to 372 of the Book of Common Prayer pursuant to Article X(b) of the Constitution; and be it further

Resolved, That the period of trial use for these liturgies shall extend until the completion of the next comprehensive revision of The Book of Common Prayer; and be it further

Resolved, That The Holy Eucharist: Rite II, Eucharistic Prayer C, (Expansive Language) – both versions, be provided to the church at no cost via electronic distribution; and be it further

Resolved, That the Standing Commission on Liturgy and Music be directed to engage a dynamic equivalence translation of The Holy Eucharist: Rite II, Prayer C – both versions (Expansive Language) into the Spanish, French, and Haitian Creole languages; and be it further

Resolved, That the Standing Commission on Liturgy and Music be directed to develop a process for evaluation of the ongoing use of The Holy Eucharist: Rite II, Prayer C (Expansive Language) – both versions - among the dioceses and congregations of this church.

EXPLANATION

Resolution 2018-Do78 stated that "The Holy Eucharist: Rite II, Eucharistic Prayer C, be referred to the Standing Commission on Liturgy and Music for possible revision for trial use."

Additionally, the Resolution directed the SCLM to "engage a dynamic equivalence translation of The Holy Eucharist: Rite II, including Eucharistic Prayers A, B, and D, (Expansive Language) into the Spanish, French, and Haitian Creole languages."

The proposed texts for Rite II, Eucharistic Prayer C (Expanded Language) can be found in the supplemental materials section of the report to the 80th General Convention of the Standing Committee on Liturgy and Music Subcommittee on The Book of Common Prayer (otherwise known as their "blue book" report), and also as a supporting document to this resolution.

STANDING COMMISSION REPORTS

Standing Commission on Liturgy and Music Subcommittee Reports

Subcommittee for Policy & Evaluation

Subcommittee on the Calendar

Subcommittee on Constitution and Canons

Subcommittee on Formation

Subcommittee on The Book of Common Prayer

Subcommittee on The Book of Occasional Services

Subcommittee on Liturgical Translation

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE FOR POLICY & EVALUATION

Membership

Mrs. Ellen Johnston, <i>Co-Chair</i>	Virginia, III	2021
Ms. Jessica Nelson, <i>Co-Chair</i>	Mississippi, IV	2021
Dr. Michael Boney	Colorado, VI	2021
The Rt. Rev. Terry White	Kentucky, IV	2021
The Rev. Paul Fromberg, <i>Ex Officio</i>	California, VIII	

Mandate

Resolution 2018-Do46 Expansive-Language Liturgical Resources

Resolved, That the 79th General Convention authorize continuing use of Enriching Our Worship 1: The Daily Office, Great Litany, and Eucharist; Enriching Our Worship 2: Ministry with the Sick and Dying and Burial of a Child; Enriching Our Worship 3: Burial Rites for Adults together with a Rite for the Burial of a Child; Enriching Our Worship 4: The Renewal of Ministry and the Welcoming of a New Rector or other Pastor; and Enriching Our Worship 5: Liturgies and Prayers Related to Childbearing, Childbirth, and Loss; and be it further

Resolved, That the 79th General Convention direct the Standing Commission on Liturgy and Music to develop principles for the use of inclusive and expansive language in liturgical texts, to report these principles to the 80th General Convention, and to follow these principles in all revisions of liturgical resources and in the development of any new liturgical resources; and be it further

Resolved, That the 79th General Convention encourage each diocese to identify an individual or body to encourage the development of liturgical texts to provide expansive language resources, particularly resources that reflect the breadth of cultures, languages, and ancestral contexts already represented in The Episcopal Church; and to report on their work to the Standing Commission on Liturgy and Music for inclusion in its report to the 80th General Convention.

Summary of Work

Introduction

The SCLM Sub-Committee on Policy and Evaluation met with the Task Force on Liturgical and Prayer Book Revision Sub-Committee on Expansive and Inclusive Language to formulate principles for the use of inclusive and expansive language in liturgical texts. The following enumerates the work of the sub-committees.

RESPONDING TO DIRECTION FROM GENERAL CONVENTION

The Subcommittee took direction from several resolutions of the 79th General Convention, asking for a report on inclusive/expansive language. The report follows.

Report on Inclusive/Expansive Language

Introduction

- Language is a gift of God. God is one who speaks. God calls all creation into being and gives people language as a way of responding to God and forming community.⁽¹⁾
 - In the context of God-given human freedom, languages develop as cultural products of humanity.
 - Language, while a gift of God, is damaged, finite, and limited. Language has been used for good and for ill throughout the history of the church and the world.
 - Development of liturgical language must enlist the skills of scholars, poets, linguists, musicians, and cultural specialists.
- We seek to maximize rather than erase language from our liturgical lexicon.
 - Language matters. It shapes our sense of reality, and through language we forge and maintain our relationships with God and one another.
 - Expansive Language: Expansive language seeks to tell as much truth about God as we can, utilizing the full range of language available to us. It does not displace traditional language for God but uses additional metaphors. Of course, no human language can contain God. Even so, our theologies of creation, Incarnation, and Resurrection affirm that the material world, including language, is a means to understand God in a more faithful way.⁽²⁾
 - Inclusive Language: Our language often has built-in biases that exclude and harm some persons. When exclusive language is used, we fall short of our calling to respect all who are created in the image of God. By using inclusive language for humanity, we respect the dignity of every human being and we affirm our faith in “the communion of saints” as expressed in the Apostles’ Creed.⁽³⁾

- Metaphorical Language: Words and images matter. They shape our perceptions; they can make the difference between forging trust or creating distance. Language changes and grows as the church grows in its understanding and embrace of diverse groups of people.
- The purpose of liturgy is to worship God.
- Worship in the Episcopal Church is not formulated in a vacuum.
- Ecumenical agreements and historical formulations, particularly for baptism, Eucharist, & ministry, are important norms in the work of liturgical revision and creation.⁽⁴⁾
- Liturgical language about Jews should avoid supersessionism and avoid the assumption that the assembly comprises only Gentile Christians.
- The church worships in many languages. The principles outlined in this document are primarily for use in English. Dynamic translations of inclusive and expansive language will require their own application of these principles.

Language About/For God

Expansive Language

- The church continually draws from the vocabulary of the Scriptures, expanding the treasury of language and images in order to proclaim the fullness of the triune God.⁽⁵⁾
- We aim to expand language for God (names, metaphors) that has not been included in our current liturgical language, maximizing/multiplying our liturgy's language for God
 - This includes but is not limited to, drawing language/verbal pictures from Scripture and from the 2,000-year-old textual deposit of Christian liturgy and theology.
 - As the church expands its liturgical language for God, it should attend to imagery that has resonated with different Christian communities, in different times, places, and cultural landscapes.
 - The church recognizes that the Old Testament/Hebrew Scriptures constitutes a majority of our Scripture; i.e., we ought not always default to language drawn from the New Testament.
 - We seek language for God that implicitly acknowledges that all of humanity is created in the image of God, being mindful in particular of the ways that gendered language for God can sometimes imply otherwise.
- Liturgical revision/expansion recognizes that any single given prayer is part of a larger liturgical whole; no single prayer need bear the entire burden for expanding God-language.
- It is especially important that principal liturgies (Holy Baptism and Holy Eucharist, Liturgies of the Word, the Psalter) engage expansive language.

- As we seek such language in principal liturgies, we attend to earlier liturgies that have offered expanded images, e.g. the font as the womb of the church.⁽⁶⁾
- Liturgists ought not presume that there is only one pronoun for God.
- We understand that in using language about God, multiple goods (ethical goods, moral goods, pastoral goods, theological goods, historical goods etc.) are in play, and sometimes these are in tension with each other. Those who craft prayers seek to attend to the assembly, the Bible, creedal statements, etc., and when, in the work of new liturgy, the demands of one of those is in tension with the demands of another, we acknowledge the tension and allow it to be generative.

Language About/For Humanity

Inclusive Language

- Liturgical language for persons should reflect the diversity of all humankind.
- Liturgical language needs to recognize the history and lived experience of each community and the rich diversity that is present in those communities.
- All worshipping communities deserve to name themselves and have their names be honored. For example, a congregation may prefer to be called a church for the “deaf” rather than “hearing-impaired.”
- Prayers and liturgies should strive to avoid instances of cultural appropriation that are insensitive and even experienced as violent to the original culture. When communities do use prayers drawn from other cultures, such use should be sensitive to the original meaning and context.
- As much as possible it is important to avoid binaries as standing for the whole of humanity. For example, “brothers and sisters” may exclude those who are gender-non-binary.

Language Not Referring to God or Humanity

Metaphorical Language (e.g. light, hearing, seeing, standing etc.)

- Those crafting liturgies ought to be attentive to ways liturgical language may have an implicit politics, may unintentionally arrange power, or may imply an anthropology in ways that contradict the Baptismal Covenant.
- e.g., Light vs Darkness, Sight vs Blindness

Conclusion

The transcendent God, who is at the heart of our liturgy and worship, “surpasses all human understanding.”⁽⁷⁾ Our language of worship, therefore, points to and evokes the mystery of God – God whom we cannot fully comprehend or completely imagine, and yet God who is revealed to us in words and images conveyed across “family, language, people, and nation.”⁽⁸⁾ The Church’s liturgical language is by its nature transcultural, contextual, countercultural, and cross-cultural.⁽⁹⁾ And the Church’s liturgical language is biblical, drawing on the stories and images of Scripture. Through expansive, inclusive, and metaphorical language, the Church aims to participate in the mysterious abundance of God and to speak to God in language that might delight the One who delightfully created diversity and abundance.

Resolution 2018-Do40 The Status of Women Church Musicians

Title: Refer a Resolution on the Status of Women Church Musicians

Resolved, That the 79th General Convention directs the Standing Commission on Liturgy and Music to study the status of Women Musicians in the Episcopal Church, specifically considering the following: the status of resources within congregations and dioceses for the development of young musicians, specifically young women musicians; assistance for the encouragement of women who wish to become stipendiary church musicians; what percentage of women are full-time stipendiary musicians compared to men; what percentage of women are found in the final slate of candidates; and what is the percentage of stipendiary women church musicians in other denominations and, if higher, learn from them possible avenues to increase employment of women musicians within the Episcopal Church; and be it further

Resolved, That the 79th General Convention request that the body to which this Resolution is referred to report its findings to the 80th General Convention.

Legislative Action Taken: Referred

Although no action was required of the SCLM, members of the Subcommittee for Policy and Evaluation had a number of discussions with one of the proposers of 2018-Do40, Dr. Nancy Cooper, organist and choirmaster at Church of the Holy Spirit in Missoula, Montana and member of the music faculty at the University of Montana, to discuss the rationale behind the resolution. Those conversations indicated further action was merited.

We ultimately chose to partner with the Association of Anglican Musicians, the professional organization for musicians serving Episcopal churches, to draft a survey gathering data from women musicians serving in the Episcopal Church. This anonymous survey was sent to women members of

AAM and yielded 96 responses. This survey solicited both quantitative data about parishes served as well as narrative data about the hiring processes in which those musicians have participated.

Almost a quarter of survey respondents report incidents in which they believe that they have been discriminated against because of their gender identity. Survey respondents related instances of unfair treatment by hiring committees, compensation and benefit disparity between the respondent and similarly qualified male members of staff once hired, and incidents of sexual misconduct perpetrated against the respondent. It is our hope to compile this data into narrative form and draft an article for the Journal of the Association of Anglican Musicians. The quantitative information is included as a part of this report; the narrative data is not, because several respondents named specific parishes and shared other personal identifying details.

After the completion of this survey, we sought to gather data from Church Pension Group related to the employment of women church musicians in Episcopal Churches, but CPG was unable to furnish us any information at all about the employment of laypersons, reporting to us that they only gather data about the employment of clergy.

End Notes

- (1) Adapted from the ELCA “Principles for Worship”: <https://www.elca.org/> (last accessed October 2019).
- (2) Adapted from the University of the South School of Theology, “Language Matters” (Advent 2018).
- (3) Ibid.
- (4) World Council of Churches agreed document 1982 <http://bit.ly/35hGNjt>. The Lima Agreement.
- (5) Adapted from the ELCA “Principles for Worship”: <https://www.elca.org/> (last accessed October 2019).
- (6) See, e.g., Robin M. Jensen, “Mater Ecclesia and Fons Aeterna: The Church and Her Womb in Ancient Christian Tradition.” in Amy-Jill Levine and Maria Mayo Robbins, eds., *A Feminist Companion to Patristic Literature*, ed. (New York: T & T Clark, 2008), 137-53.
- (7) Philippians 4:7.
- (8) Revelations 7:9. Book of Common Prayer 1979 Page 94 Canticle 18.
- (9) “Nairobi Statement on Worship and Culture,” in S. Anita Stauffer, ed, *Christian Worship: Unity in Cultural Diversity* (Geneva: Lutheran World Federation, 1996), 23-28.

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON THE CALENDAR

Membership

The Rev. Susan Anslow Williams, <i>Chair</i>	Michigan, V	2021
Mr. Thomas Alexander	Arkansas, VII	2021
The Rev. Debra Bennett	Ohio, V	2021
The Rev. Canon Robert Hino	Hawaii, VIII	2021
Mr. John Robert	Western Louisiana, VII	2021
Br. Angel Roque, BSG	Southeast Florida, IV	2021
The Rt. Rev. Andrew Waldo	Upper South Carolina, IV	2021
The Rev. Paul Fromberg, <i>Ex Officio</i>	California, VIII	

Mandate

The Calendar Committee acts upon resolutions referred to the SCLM by the General Convention, and proposals from individuals or groups during the triennium, concerning commemorations for the Calendar of the Church. The 79th General Convention sent our committee seven such referrals:

- Resolution 2018-C012 Add Origen of Alexandria to the Church Calendar
- Resolution 2018-C046 Commemorating Appleton Deaconesses
- Resolution 2018-C055 Commemoration of Father Paul Wattson
- Resolution 2018-C058 Add The Rev. Frederick B. "Ted" Howden Jr. to LFF, 2018
- Resolution 2018-C065 Include The Reverend John Edwin Culmer in Feast/Fast Calendar
- Resolution 2018-D012 Add the Four Chaplains of the USAT Dorchester to the Church Calendar
- Resolution 2018-A067 Propose Additional Optional Fast Days for Lesser Feasts and Fasts

The Convention also asked us to prepare a plan for unifying and clarifying the Calendar in the future, in Resolution 2018-A065 Authorize Lesser Feasts and Fasts 2018. The SCLM later received four proposals for new commemorations during the triennium, and three requests to edit existing commemorations. This work is also part of our Committee's mandate.

Summary of Work

INTRODUCTION

Members of the Calendar subcommittee of SCLM met over Zoom every-other-month, in addition to the full SCLM sessions. Our work during the triennium was divided into three projects:

1. Perfecting *Lesser Feasts and Fasts 2018*, which was approved for trial use by the 79th General Convention, by considering new commemorations referred to the SCLM by General Convention, and several proposed commemorations and updates sent to the SCLM during the triennium;
2. Providing congregations and dioceses with additional support for developing local commemorations, which is normally a prerequisite for inclusion in the church-wide calendar;
3. Proposing a plan for the future development of the Calendar of the Church that provides a more unified approach to its major and optional observances [2018-A065]; this plan taking effect through the ongoing revision of the Book of Common Prayer.

RESPONDING TO DIRECTION FROM GENERAL CONVENTION

The Subcommittee took direction from several resolutions of the 79th General Convention, asking for certain commemorations to be included in LFF as well as a clear and unambiguous plan for a singular calendar of Lesser Feasts and Fasts.

Lesser Feasts and Fasts (2018) Revision

Committee: Susan Anslow Williams, Stannard Baker, Paul Fromberg. Consultants: Julie Groce, Shannon Johnston, Keith McCoy, Bradley Arthur Peterson, Geraldine Swanson, members of the “Prayer Book Revision: Discussion and Debate” group on Facebook.

As a core component of its mandate (Canon I.1.2.v) SCLM is asked by every General Convention to consider new commemorations for the church-wide calendar. Since 2003, previous Conventions had directed that the church-wide Calendar reflect the diversity of persons and groups within the Episcopal Church.

The volumes *Holy Women, Holy Men* (2012) and *A Great Cloud of Witnesses* (2015) offered the Church a breadth of optional commemorations, asking for feedback from congregations, dioceses, and worshipping bodies of the Church.

The result was *Lesser Feasts and Fasts 2018*, approved for trial use in the triennium 2018-2021. This volume includes many commemorations from *A Great Cloud of Witnesses* and suggested a two-tier approach to assist in deciding which of commemorations to observe. Those listed on pages 31-42 of *Lesser Feasts and Fasts 2018*, as prepared for the 79th General Convention, were still in development as “local” commemorations which had not yet met all the criteria for calendar inclusion, described in the section “Principles of Revision.”

The SCLM was asked by the 79th General Convention to clarify these and other issues arising from multiple versions of the calendar over the years, and the rapidly-growing number of commemorations. Informal surveys conducted via Facebook confirmed a broad range of Calendar usage, appreciation, and confusion among Episcopalians “in the pews.”

For the triennium 2021-2024, SCLM recommends the continued use of *Lesser Feasts and Fasts 2018* without the second list of Supplemental/Local Commemorations; and revised by this 80th General Convention as follows in our report.

Responding to General Convention: Fast Days

The SCLM was also asked to propose some additional Fast days (2018-A067). We considered several possibilities for commemorating tragic events or historic injustices with a liturgical fast corresponding to a particular date. However, we did not reach a consensus on what such a service would look like, based on the variety of traditions in the Church; nor whether a scheduled fast, beyond those already listed in the BCP, was helpful to the worship and formation of the Church. Provision is made (BCP page 13) for bishops to appoint special days of fasting in response to a particular situation, and this seemed the most helpful way to address the request. In addition to consulting their diocesan Liturgy Commissions, bishops can request materials from the SCLM to meet their needs.

2018-A067 Propose Additional Optional Fast Days for Lesser Feasts and Fasts Church

No action was taken at this time.

Responding to General Convention: New Commemorations

The SCLM was tasked by the 79th General Convention to consider the following persons for inclusion in the Church’s Calendar and the next edition of *Lesser Feasts and Fasts*:

- Origin of Alexandria (2018-C012)
- Dorothy Day (2018-C027)

- Appleton Deaconesses (2018-Co46)
- Paul Wattson (2018-Co55)
- Frederick B. Howden, Jr (2018-Co58)
- John Edwin Culmer (2018-Co65)
- Chaplains of the USAT Dorchester (2018-Do12)

During the triennium, four commemorations were sent to us for consideration:

- Simeon Bachos the Ethiopian Eunuch
- Ida B. Wells-Barnett
- Peter Quire
- Brother Roger Schutz

As the Calendar Committee researched the proposed commemorations, we discovered that in many cases, one or more of the criteria for churchwide calendar inclusion had not been met. We have clarified those criteria slightly in the Resolution A010 Lesser Feasts and Fasts Principles of Revision; the new content does not differ significantly from the set last approved by General Convention in 2009 and published in *Holy Women, Holy Men*.

2018-Co12 Add Origen of Alexandria to the Church Calendar

After careful consideration by the SCLM, this resolution was Rejected.

2018-Co27 The Celebration of the life and work of Dorothy Day, Christian Activist

After careful consideration by the SCLM, this resolution was Rejected.

2018-Co55 Commemoration of Father Paul Wattson

After careful consideration by the SCLM, this resolution was Rejected.

2018-Co65 Resolution Include The Reverend John Edwin Culmer in Feast/Fast Calendar

After careful consideration by the SCLM, this resolution was Rejected.

2018-Do12 Add the Four Chaplains of the USAT Dorchester to the Church Calendar

After careful consideration by the SCLM, this resolution was Rejected.

Additionally, Ida B. Wells-Barnett, Peter Quire, and Roger Schutz, did not meet the criteria and we have not furthered these proposals.

2018-Co46 Commemorating Appleton Deaconesses

After careful consideration by the SCLM, a substitute resolution is being proposed to replace 2018-Co46 (see the resolution "A008 Additional Calendar Commemorations").

2018-Co58 Add The Rev. Frederick B. "Ted" Howden Jr. to LFF, 2018

After careful consideration by the SCLM, a substitute resolution is being proposed to replace 2018-Co58 (see the resolution "A008 Additional Calendar Commemorations").

New Commemorations

We propose three new commemorations to the Calendar:

- Simeon Bachos, the Ethiopian Eunuch, August 27
- Episcopal Deaconesses, September 22
- Frederick Howden, Jr., December 11

The Ethiopian Eunuch, by tradition named Simeon Bachos

In response to the urging of the 76th General Convention (2009) that, "Attention should also be paid to gender and race, to the inclusion of lay people (witnessing in this way to our baptismal understanding of the Church), and to ecumenical representation;" the SCLM was enthusiastic to receive a proposal for inclusion of the Ethiopian Eunuch, first African Christian, whose story is told in Chapter eight of the Acts of the Apostles.

Deaconesses of the Episcopal Church

A commemoration of the Appleton Deaconesses had been referred to the SCLM by the 79th General Convention (2018-Co46), and the criteria for adding them to the church-wide calendar have been met. Early in the triennium, the SCLM received word that additional resolutions to honor the life and work of the deaconesses of the Episcopal Church were being developed for the 80th General Convention. When asked to support work on separate observances for several organizations related to this historic ministry, the SCLM decided that a combined day would have more impact for modern understanding of the deaconess movement.

SCLM member Stannard Baker was commissioned to bring this idea to the annual meeting of Archdeacons and other Deacon Leaders, in early March of 2020. Those in attendance were enthusiastically in support and as a result, a workgroup was formed with three deacon members: Geraldine Swanson, Keith McCoy, and Stannard Baker, facilitator; one priest, Susan A. Williams, chair of the Calendar subcommittee of SCLM; Julie Groce, Missioner, Appleton Episcopal Ministries; and Bradley A. Peterson, church historian and professor in the College of Deacons in the Diocese of California.

The workgroup met over Zoom four times to create collects, propers, background information, and a historical record of the deaconess movement; as well as a chronology of the various deaconess houses and ministries. Most of the abundant and inspiring information gathered by the workgroup will have to be shared online or in future publications, to maintain the succinct biographical format of *Lesser Feasts and Fasts*.

Military Chaplains killed in service

The Rev. Frederick B. "Ted" Howden, Jr. was referred to the SCLM for calendar inclusion (2018-Co58, and the criteria have been met. Recognizing that the Church sends military chaplains around the world to serve in a variety of dangerous situations, surely other heroic men and women are being remembered by Episcopalians. With the support of the Bishop of the Armed Forces, the Right Rev. Carl Wright, the new commemoration of Frederick Howden includes the option for local additions of names.

These three commemorations are proposed for trial in proposed resolution Aoo8 "Additional Calendar Commemorations".

Revision of Existing Commemorations

During the triennium, the SCLM was asked to update the following commemorations with improved biographical materials and, if needed, propers. The following were prepared or edited by the Calendar Committee and can be found in the resolution A009 "Revision of Existing Calendar Commemorations."

- Absalom Jones, February 13, update biography
- Maryam of Qidun, October 29, update biography, collect and propers
- The Martyrs of Japan, February 5, update biography
- William Porcher DuBose, August 18, removal from the calendar following historical research

Revision of the commemorations of Absalom Jones, Maryam of Qidun, and the Martyrs of Japan

During the triennium, the SCLM was asked to update these commemorations with improved biographical materials and, as needed, proper. These updates were prepared or edited by the Calendar Committee. The new entries are found in the body of the proposed resolution.

Removal of William Porcher DuBose from the calendar following historical research

The 76th General Convention adopted criteria for inclusion in the Calendar of the Church Year, including that “those commemorated should have been in their lifetime extraordinary, even heroic servants of God and God’s people for the sake, and after the example, of Jesus Christ.”

The Standing Commission on Liturgy and Music has received comment from the Church raising the concern that William Porcher DuBose embraced views antithetical to the Gospel and in contradiction to the Church’s promise to strive for justice and peace and respect the dignity of every human being.

DuBose directly benefited from the fact that his family were slaveholders in Fairfield County, South Carolina; in 1860, his father enslaved 204 persons. DuBose was a combat officer in the Confederate army and chaplain in the Confederate Arm, taking up arms to defend slavery, at one point commanding a regiment that participated in the invasion of Maryland (William Porcher DuBose, *Turning Points in My Life* [London, 1912], p. 34-35). He later resigned his commission to become a chaplain in the Army of Northern Virginia. He continued to hold and publish white supremacist views after the war, as late as 1914, and long after the war he remained unrepentant for the South’s slaveholding past. He also perpetuated the myth of the “Lost Cause” in his secular writings. In unpublished portions of his memoirs, DuBose described the formation of the terrorist group the Ku Klux Klan in the post-war period thus: “The condition of things just compelled some such organization as the Ku Klux Klan. It was an inspiration of genius—the most discreet and successful management of the situation that could have been devised” (William Porcher DuBose *Reminiscences*, p. 139-140, #1006-z, Southern Historical Collection, The Wilson Library, University of North Carolina at Chapel Hill). Long after 1865, DuBose clung to the ideology of the slaveholding Confederacy.

As the Church continues to strive against white supremacy and the sin of racism, we must not raise as examples of heroic service those who in their lives actively worked to devalue whole classes of human persons. By telling the truth about racism and acting to delegitimize those who perpetuate racism, Christians can continue to fulfill the high call of the Gospel to walk in the love of Christ, the justice of God, and the conviction of the Holy Spirit.

Principles of Revision

During the 2018-2021 triennium, the SCLM studied the criteria for inclusion in the calendar of the church year authorized by Resolution 2009-A098. The Commission concluded that these criteria need to be edited for the sake of clarity and to emphasize the development of local commemorations in parishes and dioceses across the church. These principles are also offered in response to General Convention's charge to the SCLM in Resolution 2018-A065 that the SCLM propose "a clear and unambiguous plan for a singular calendar of *Lesser Feasts and Fasts*." The Commission proposes the following principles of revision to guide the choices that the church makes in adding commemorations to the Calendar.

The qualifications and benchmarks for inclusion in the church calendar are as follows.

1. **Christian Discipleship:** Christian witness resulting in death, precious in God's sight, is the ultimate witness to the power of the Resurrection. The Expanded Calendar therefore commemorates the completion in or by death of a particular Christian's faithfulness to baptismal life in Jesus Christ. Baptism is a necessary prerequisite for inclusion in the Calendar.
2. **Significance:** The Expanded Calendar commemorates those who were, in their lifetime, extraordinary, even heroic servants of God and God's people for the sake, and after the example, of Jesus Christ. The Expanded Calendar may also commemorate persons whose creative work or whose manner of life has glorified God, enriched the life of the Church, or led others to a deeper understanding of God. It commemorates those whose lives, in varied ways, revealed Christ's presence in, and Lordship over, all of history, and who continue to inspire us as we carry forward God's mission in the world. It includes persons who remind us of our participation in the great cloud of witnesses and membership in a timeless community of prayer.
3. **Memorability:** The Calendar includes those who, through their devotion to Christ and their joyful and loving participation in the community of the faithful, deserve to be remembered by the Episcopal Church today. In order to celebrate the whole history of salvation, it is important also to include those "whose memory may have faded in the shifting fashions of public concern, but whose witness is deemed important to the life and mission of the Church" (Thomas Talley).
4. **Range of Inclusion:** The Calendar especially includes Episcopalians and other members of the Anglican Communion. The Calendar seeks to represent the full breadth and depth of the

Body of Christ, focusing on principles of Christian witness and discipleship, and honoring the movement of the Holy Spirit in the establishment of local observance.

5. Local Observance: Before a commemoration is included in the Calendar, proposers must establish that significant, enduring local and regional commemoration in corporate worship exists.
6. Perspective: The passage of time permits the testing, endurance and flowering of Christian witness. The norm is that the Expanded Calendar will include a person only after two generations or fifty years have elapsed since that person's death. Exceptions will be rare.
7. Distribution of Commemorations: Normally, joint commemoration will arise from shared Christian witness or date of death. In some cases, unrelated commemorations will occur on the same date. In the observance of lesser feasts, the preference of the local community may be exercised.
8. Liturgical Use: Scriptures and Collects appointed for Expanded Calendar commemorations are intended for use in the Eucharist, Daily Office, or personal devotions.

The process for including the commemoration of Óscar Romero (March 24) demonstrates how the Principles of Revision can be used for inclusion in the Calendar of the Church Year.

1. Historicity – Óscar Romero's life was a witness to the Gospel of Christ in his teachings and actions. He wrote and preached about human rights and openly spoke out against oppression, even in the face of the oppressors. His witness is well documented in both the church and secular press.
2. Christian Discipleship – Óscar Romero was the Archbishop of the Archdiocese of San Salvador of the Roman Catholic Church. In this office he lived the truth of the gospel in both word and deed.
3. Significance – Throughout Óscar Romero's ministry, he committed himself to working for and serving the poor and the disenfranchised, especially those who were ignored or oppressed by the powers engaged in the Salvadoran civil war. He also advocated for the oppressed by working with the poor in his community and shared his experience with Pope John Paul II when Romero visited Rome in 1979.
4. Memorability – Óscar Romero's life teaches Episcopalians the global reach of the gospel, that there are witnesses in the Church apart from the United States. His witness shows that communities of Christians worldwide struggle with their faith in the face of oppression. Many leaders continue to fight for human rights and representation in their communities.

Since Romero's death, he has not been forgotten by communities in El Salvador or by those communities of Salvadorans abroad, including in the Episcopal Church.

5. Range of Inclusion – Óscar Romero used his position of influence as a Roman Catholic bishop to fight for all of the communities that were being oppressed during the Salvadoran civil war, regardless of affiliation with a specific community. His example exemplifies Jesus' mission to welcome all into the Way of Love.
6. Local Observance – Newspapers and other testimonies show that immediately following Óscar Romero's assassination, he was proclaimed as "Saint Romero," His life continued to inspire Christians within El Salvador. Within the Anglican Communion, Romero was memorialized in 1998 as one of the 20th-century martyrs displayed on the Great West Door of Westminster Abbey. Many congregations around the United States recognized and venerated Romero. Some newer congregations use San Romero as their patron saint and did so well before the Roman Catholic Church moved to canonize him. Romero was one of the proposed additions to the Church Calendar in 2006 for trial use, according to Resolution 2006-A063, and he was included in the publication of Holy Women, Holy Men after being approved in 2009 in General Convention Resolution 2009-A095.
7. Perspective – Óscar Romero was martyred in 1980, and he has been remembered to a great extent since the day of his death. His life, martyrdom, and series of commemorations became the backdrop for his inclusion in the Church Calendar despite being proposed in The Episcopal Church only 26 years after his martyrdom. And in accordance with the ancient practice of the Church, martyrs may be added to the sanctoral cycle shortly after their deaths.
8. Distribution of Commemorations – This criterium is not relevant to this commemoration.
9. Liturgical Use – Romero's commemoration is kept by individuals and in congregations, both in the Daily Office and the weekday celebration of the Holy Eucharist.

Local Calendars and Memorials

Committee: Thomas Alexander, Susan Anslow Williams, Debra Bennett, Robert Hino, Ellis Montes, John Robert. Consultants: Jemonde Taylor, Nan Peete.

The earliest, liturgical recognition of an extraordinary witness to Jesus Christ happens at the local level. The impact of an individual Christian is felt, recorded, and retold by those who knew them best; and from these recollections, a liturgical commemoration might begin to take shape. The SCLM

reaffirms that the local process is both vitally important and under-supported by the Church. Therefore, in this triennium, the Calendar Committee has collected materials to help congregations celebrate their saints. A “case study” of how commemorations develop are offered below to illustrate.

Process and Guiding Questions for Developing Local Commemorations

The SCLM recommends the following process as local worshipping communities begin to identify local exemplars of Christian discipleship and offers its assistance to those crafting liturgies of commemoration.

Crafting Liturgical Commemorations

History demonstrates that liturgical commemorations originate in the local community. Indeed, all proposed additions to the Calendar of the Church ought to begin as local commemorations. Included below is a process for developing such local observances, as well as some guiding questions that might help the local community through the process.

The Book of Common Prayer (pp. 13, 18, 195, and 246) permits memorials not listed in the Calendar, provides collects and readings for them (the Common of Saints), and recognizes the bishop’s authority to set forth devotions for occasions for which no prayer or service has been provided by the Prayer Book. Although the Prayer Book does not require the bishop’s permission to use the Common of Saints for memorials not included in the Calendar, it is appropriate that the bishop’s consent be requested.

While these guidelines are general in nature, and not exhaustive in scope or situation, this process is suggested for initiating local, diocesan, or regional memorials.

1. Establishment: A congregation, diocese, other community or organization establishes a commemoration for a specific person/occasion, on a specific day.
 - Who/what is being commemorated? Why is this commemoration beneficial to the local community’s liturgical life? What would be lost if the commemoration were not observed? (See the most recent set of criteria for inclusion in the Calendar of the Church; and the set of Holy Days, BCP p. 16, that take precedence on their dates.)
2. Collects and Readings: A collect and readings from the Common of Saints are chosen and used. Perhaps a new collect may be composed, and a new collection of readings assigned

for use in the commemoration. The Standing Commission on Liturgy and Music and local diocesan liturgical bodies are available for consultation.

- How might selections from Holy Scripture and the chosen, or new, collect communicate the reason for observing the commemoration? What selections of Holy Scripture will help the congregation to better understand the commemoration? What do we need to pray for in the collect to better understand the commemoration?
3. Observance: The congregation, diocese, province, or organization proceeds to annually observe the commemoration in their regular liturgical life.
- How might you invite others to join the celebration? Does it make sense to invite the local community? Nearby congregations? The diocese? The province?
4. Evaluation: The local community should engage in ongoing evaluation of the commemoration. The evaluation should include conversation with members of the community and with participants in the observance. Earlier steps should be revisited if necessary.
- How has your thinking in previous steps evolved through your observance of the commemoration? What have you learned? What feedback have you received? What has surprised you as you've observed the commemoration? To what extent has the local community embraced the observance? Does anything need to change? How might the readings and collect need to be adapted?
5. Wider Recognition: Those interested in promoting a wider commemoration then begin to share the developed materials with others, suggesting that they also adopt the commemoration. If at some time it is desired to propose it for optional observance by the wider Church, documented evidence of the spread and duration of local commemoration is essential to include in the proposal to the General Convention.
- Why should the commemoration be observed by the wider Church? What would the wider Church lose if it did not observe this commemoration? How would this commemoration strengthen or balance the Calendar of the Church? (See the most recent set of criteria for inclusion in the Calendar of the Church.)

Some commemorations, perhaps many, will remain local, diocesan, or regional in character. This in no way reduces their importance to those who revere and seek to keep alive the memory of beloved

and faithful witnesses to Christ. Regardless of local or Church-wide use, The Book of Common Prayer welcomes regular, local commemorations in the liturgical life of the Church.

An Illustration of a Locally-developed Commemoration

The Brilliant Blackness of the Sanctoral Cycle, by The Reverend Jemonde Taylor, Rector, Saint Ambrose Episcopal Church, Raleigh, N.C.

The black sanctoral cycle affirms the important religious contributions and essential membership of black people in the cloud of witnesses. Saint Ambrose Episcopal Church, Raleigh, N.C. serves as a touchpoint for that reality through its worship and education practices with intentional commemoration/veneration of black people in the sanctoral cycle.

The sacred dance between icons and pilgrimage serves as the vehicle through which veneration occurs. Icons of three black Episcopal saints with connections to Saint Ambrose hang in the transept: Blessed Anna Julia Cooper [Calendar observance on February 27]; Blessed Henry Beard Delany [April 14]; and Blessed Pauli Murray [July 1]. Blessed Cooper and Blessed Delany are buried within three miles of the church. In 1978, Blessed Murray preached and celebrated Eucharist at Saint Ambrose to a crowd of nearly 300. The congregation gathers on the Wednesday closest to each feast day for a Healing Eucharist and to caravan to their gravesites with the icon in the lead car. We gather around the gravesite with someone holding the icon near the headstone and we offer prayers. Blessed Delany's great-granddaughter traditionally holds his icon.

Saint Ambrose celebrates other black saints throughout the year with special worship services: Blessed Martin Luther King, Jr. [January 15]; Blessed Absalom Jones [February 13]; Saint Monnica [May 4]; Saint Augustine of Hippo [August 28]. We sing hymns dedicated to the saints from the *Lift Every Voice and Sing II: An African-American Hymnal*. Our intercessory prayer ministry bears the name of Blessed Absalom. An icon of him is affixed to our prayer roll box where parishioners leave prayer requests. Ushers process this box to the altar along with the Communion vessels each Sunday. Included in our commemorations is celebration of our patron saint's feast day (December 7).

The church's needlepoint ministry continues to make altar kneelers of black saints including Saint Augustine, Saint Monnica, Blessed Cooper, Blessed Delany, and Blessed Murray.

Clarifying the Calendar of the Church

Membership: Thomas Alexander, Susan Anslow Williams, Debra Bennett, Angel Roque, Andrew Waldo.

Through resolution 2018-A065, the 79th General Convention called the SCLM to:

Provide the 80th General Convention with a clear and unambiguous plan for a singular calendar of Lesser Feasts and Fasts; and

Respond to the stated desire to increase the diversity of saints, by authorizing for trial use the diverse commemorations collected in *Lesser Feasts and Fasts 2018* and *A Great Cloud of Witnesses* (2015), in addition to the most recent Calendar fully authorized by General Convention in *Lesser Feasts and Fasts 2006*.

The Future of the Church's Calendar

This report and its recommendations address both intentions of 2018-A065's mandate. However, implementation would happen within the revision of The Book of Common Prayer, and not appear until the next iteration of the Calendar of the Church. In other words, the Calendar within the current Book of Common Prayer (pages 19-30) would not be changed should the 80th General Convention support our resolutions.

Background: In 1976 the General Convention integrated the commemoration dates of saints listed in Lesser Feast and Fasts published in the Calendar of Feasts of our Lord and other Major Feasts/Holy Days in the Proposed Book of Common Prayer, pages 15-33. Since that time, the list of other commemorations has continually evolved, expanded, and diversified.

The sheer volume of resulting commemorations, as well as continuing efforts to expand them, has created a pressing need for “a clear and unambiguous plan for a singular calendar of Lesser Feasts and Fasts.”

Toward achieving this goal, the SCLM has found it helpful:

1. To articulate corporate and personal contexts of calendar use, and how changes in the presentation of these commemorations might simplify and strengthen their use. Recognizing various approaches to Christian formation in scriptural devotion and study, this response prioritizes the Book of Common Prayer Calendar as the primary source for in-course devotion and study of scripture; and the Expanded Calendar of Lesser Feasts and Fasts as the primary source for reflection on post-apostolic witness and history.
2. To articulate below a rationale for including only Feasts of our Lord and Major Feasts/Holy Days within the Book of Common Prayer, and to place all other approved commemorations in Lesser Feasts and Fasts.

3. To clarify the criteria for inclusion of commemorations in Lesser Feasts and Fasts, with particular emphasis on local/regional commemoration; and to propose, generally, extending the Book of Common Prayer “Major Feasts” strategically, to include greater gender and ethnic diversity while maintaining biblical criteria for these feasts.

Corporate and personal contexts of calendar use

Common Prayer

In our *faith*, “common prayer” describes the shared historical events and spiritual persons we commonly recognize as seminal, formative, and generative—most notably within the Bible’s prophetic, historical, and wisdom literature culminating in the life, work, suffering, death and resurrection of Jesus Christ. The commonality of these events and persons reaches across ecumenical boundaries.

In our *tradition*, “Common Prayer” also describes the shared prayer and liturgical order of the gathered Anglican assembly across time (*chronos* and *kairos*), life (given and experienced), and space (geography, movement, and architecture). The Book of Common Prayer Calendar emphasizes Principal Feasts, Feasts of our Lord, and Holy Days which are acknowledged broadly and ecumenically, rooted in biblical and apostolic times. Since 1976 the Calendar has also included, de-emphasized but present, commemorations of both commonly- and less-broadly-acknowledged post-apostolic events and persons.

Corporate prayer

Here, “Corporate prayer” represents both the larger sense, above, of transcendent Common prayer and the more localized sense of a particular people gathering in particular places at particular times.

In the former sense, corporate commemorations include persons and events that clearly evoke the larger and more seminal narrative of faith in Jesus Christ. In the latter sense, corporate commemorations represent more localized experiences and more particular and important doctrinal or spiritual developments or contributions to the Church’s ongoing, post-apostolic narrative of God’s mission in human history.

Personal prayer

“Personal prayer” represents the use of commemorations in forming and informing our individual disciplines and rules of life, within which we discover and embrace a procession of persons whose examples direct and form our personal paths on Jesus’ Way of Love.

Whether Common, corporate, or personal, these commemorations call us into relationship with particular witnesses to Christian faith whose real lives in real places at real times were extraordinary or exemplary. They teach us real-life “details” in our call to discipleship—personal, missional, doctrinal, spiritual, mystical, and ecclesiastical.

A Calendar Taxonomy

The Book of Common Prayer Calendar

Following the above approach suggests that the Book of Common Prayer Calendar, expanded to include more diversity within the biblical and apostolic frame, should stand alone as a galvanizing and common statement about first principles and persons in Christian faith and Anglican practice. It thus becomes an ecclesiastical expression that “This is the fundamental story upon which our lives are grounded.”

In this taxonomy, the Book of Common Prayer Calendar would only include Principal Feasts, Feasts of Our Lord, other Major Feasts and Holy Days, and, in the Eucharistic and Office Lectionaries, the more generalized Common of Saints, Various Occasions and Days of National Observance.

Expanded Calendar of Lesser Feasts and Fasts

Post-Apostolic feasts and fasts would all be gathered into the Expanded Calendar, known since 1963 as *Lesser Feasts and Fasts*, with the revised criteria and required disciplines in selecting commemorations. The Expanded Calendar would serve the Church as a resource for:

1. Optional observances in corporate prayer—Eucharist, Office, or informal—subject to Book of Common Prayer rubrics;
2. Topical or special observances in corporate gatherings, retreats, conferences, etc., subject to Book of Common Prayer rubrics;
3. Aids in personal devotion and practice; and
4. Observances and tools for teaching and formation.

Conclusion

Separating the Book of Common Prayer Calendar and the post-apostolic Expanded Calendar (*Lesser Feasts and Fasts*) creates a prioritized, structural clarity for Episcopalians at all levels of engagement in understanding how and why Jesus is “the pioneer and perfecter of our faith.” Proclaiming, studying, praying, and learning how to interpret Holy Scripture, Sundays using the Revised Common

or BCP Lectionary and during the week with in-course Daily Office readings, grounds the community in its basic story. Through the observance of major and lesser feasts in personal, local or broader observances, the community is formed by particular witnesses throughout history to that basic faith and story—whether that takes place in special Eucharistic and community observances, or as adjunctive reflections in personal devotions.

The apostolic witness represented in the Book of Common Prayer Calendar may be expanded in gender and ethnic diversity, recognizing that such diversity is, by definition, limited to ethnicities present within the biblical narrative itself. With the clarification of criteria, described below, further diversification of the Expanded Calendar can proceed accordingly.

Recommendations for Publication

In light of ongoing liturgical revision, the SCLM recommends publishing the Calendars and Lectionaries together, bound as a separate unit entirely, entitled “The Calendar of the Church,” with major divisions for The Book of Common Prayer and for Expanded Calendar: Lesser Feasts and Fasts. Prefatory material should articulate intended usages and the different canonical priorities and requirements for each Calendar. SCLM also envisions the inclusion of resources and commentary to support local commemoration of faithful witnesses.

Proposed resolutions

A007 Authorize Lesser Feasts and Fasts 2018

A008 Additional Calendar Commemorations

A009 Revision of Existing Calendar Commemorations

A010 Lesser Feasts and Fasts Revision Principles

A011 Develop Local Commemorations

A012 Commons for Local Calendar Commemorations

A013 A Plan for Clarifying the Calendar of The Episcopal Church

A014 Additions to the Book of Common Prayer Calendar

Supplemental Materials

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1. [Proposed Calendar of the Church, Including Lesser Feasts and Fasts 2018 / 2021](#)
2. [Three New Calendar Commemorations - Biographies](#)

Proposed Calendar of the Church, Including *Lesser Feasts and Fasts 2018 / 2021*

JANUARY

- 1 THE HOLY NAME OF OUR LORD JESUS CHRIST
- 2 Gregory of Nazianzus, Bishop and Theologian, 389
- 4 Elizabeth Ann Seton, Monastic and Educator, 1821
- 5 Sarah, Theodora, and Syncletica of Egypt, Desert Mothers, 4th – 5th century
- 6 THE EPIPHANY OF OUR LORD JESUS CHRIST
- 8 Harriet Bedell, Deaconess and Missionary, 1969
- 9 Julia Chester Emery, Missionary, 1922
- 10 William Laud, Archbishop of Canterbury, 1645
- 12 Aelred, Abbot of Rievaulx, 1167
- 13 Hilary, Bishop of Poitier, 367
- 14 Richard Meux Benson, Priest; and Charles Gore, Bishop, 1915 and 1932
- 17 Antony, Abbot in Egypt, 356
- 18 THE CONFESSION OF SAINT PETER THE APOSTLE
- 19 Wulfstan, Bishop of Worcester, 1095
- 20 Fabian, Bishop and Martyr of Rome, 250
Richard Rolle, 1349, Walter Hilton, 1396, Margery Kempe, c. 1440, Mystics
- 21 Agnes and Cecilia of Rome, 304 and c. 230, Martyrs
- 22 Vincent, Deacon of Saragossa and Martyr, 304
- 23 Phillips Brooks, Bishop of Massachusetts, 1893
- 24 Florence Li Tim-Oi, Priest, 1992
- 25 THE CONVERSION OF SAINT PAUL THE APOSTLE
Gregory of Nazianzus, see January 2
- 26 Timothy, Titus, and Silas, Companions of Saint Paul
- 27 John Chrysostom, Bishop of Constantinople, 407
- 28 Thomas Aquinas, Friar and Theologian, 1274
- 29 Andrei Rublev, Monk and iconographer, 1430
- 31 Marcella of Rome, Monastic and Scholar, 410

FEBRUARY

- 1 Brigid of Kildare, (also known as Bride), Monastic, 523
- 2 THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE
- 3 Anskar, Archbishop and Missionary, 865
- 4 Cornelius the Centurion
Manche
Masemola, Martyr, 1928
- 5 The Martyrs of Japan, 1597
Agatha of Sicily, Martyr, 251
- 8 Bakhita (Josephine Margaret Bakhita), Monastic, 1947
- 10 Scholastica, Monastic, 543
- 11 Theodora, Empress, c 867
- 13 Absalom Jones, Priest, 1818
- 14 Cyril and Methodius, Missionaries to the Slavs, 869, 885
- 15 Thomas Bray, Priest and Missionary, 1730
- 17 Janani Luwum, Archbishop and Martyr, 1977
- 18 Martin Luther, Theologian, 1546
- 19 Agnes Tsao Kou Ying, 1856; Agatha Lin Zhao, 1858; and Lucy Yi Zhenmei, Martyrs, 1862
- 20 Frederick Douglass, Prophetic Witness, 1895
- 22 Margaret of Cortona, Monastic, 1297
- 23 Polycarp, Bishop and Martyr of Smyrna, 156
- 24 SAINT MATTHIAS THE APOSTLE
- 25 Photini (The Samaritan Woman), c. 67
- 27 George Herbert, Priest, 1633
- 28 Anna Julia Haywood Cooper, 1964, and Elizabeth Evelyn Wright, 1904, Educators

MARCH

- 1 David, Bishop of Menevia, Wales, 544
- 2 Chad, Bishop of Lichfield, 672
- 6 John and Charles Wesley, Priests, 1791, 1788
- 7 Perpetua and Felicity, and their Companions, Martyrs, 202
- 9 Gregory, Bishop of Nyssa, 394
- 10 Harriet Ross Tubman, Social Reformer, 1913 [her own date]
- 12 Gregory the Great, Bishop of Rome, 604
- 13 James Theodore Holly, Bishop, 1911

- 15 Vincent de Paul, Priest and Louise de Marillac, Vowed Religious, 1660
- 17 Patrick, Bishop and Missionary of Ireland, 461
Cyril, Bishop of Jerusalem, 386
- 19 SAINT JOSEPH
- 20 Cuthbert, Bishop of Lindisfarne, 687
- 21 Thomas Ken, Bishop of Bath and Wells, 1711
Thomas Cranmer, Archbishop and Martyr, 1556
- 22 James De Koven, Priest, 1879
- 23 Gregory the Illuminator, Bishop of Armenia, 332
- 24 Oscar Romero, Archbishop, 1980, and the Martyrs of El Salvador
- 25 THE ANNUNCIATION
- 26 Harriet Monsell, Monastic, 1883
- 27 Charles Henry Brent, Bishop, 1929
- 28 James Solomon Russell, Priest, 1935
- 29 John Keble, Priest, 1866
- 31 John Donne, Priest, 1631

APRIL

- 1 Frederick Denison Maurice, Priest, 1872
- 2 James Lloyd Breck, Priest, 1876
- 3 Richard, Bishop of Chichester, 1253
Mary of Egypt, Hermit, c. 421
- 4 Martin Luther King, Jr., Civil Rights Leader and Martyr, 1968
- 6 Pandita Mary Ramabai, Prophetic Witness and Evangelist, 1922
- 7 Tikhon, Patriarch of Russia, Confessor and Ecumenist, 1925
- 8 William Augustus Muhlenberg, Priest, 1877
- 9 Dietrich Bonhoeffer, Theologian and Martyr, 1945
- 10 William Law, Priest, 1761
- 11 George Augustus Selwyn, Bishop, 1878
- 14 Zenaida, Philonella, and Hermione, Physicians, c 100
- 15 Damien, Priest, 1889; and Marianne Cope, 1918, Monastic
- 16 Peter Williams Cassey, Deacon, 1917, and Annie Besant Cassey, 1875
- 17 Kateri Tekakwitha, Prophetic Witness, 1680
- 19 Alphege, Archbishop of Canterbury and Martyr, 1012

- 21 Anselm, Archbishop of Canterbury, 1109
- 22 Hadewijch of Brabant, Poet and Mystic, 1109
- 23 Toyohiko Kagawa, Prophetic Witness in Japan, 1960
- 25 SAINT MARK THE EVANGELIST
- 27 Zita of Tuscany, Worker of Charity, 1271
- 29 Catherine of Siena, Mystic, 1380

MAY

- 1 THE APOSTLES SAINT PHILIP AND SAINT JAMES
- 2 Athanasius, Bishop of Alexandria, 373
Elisabeth Cruciger, Poet and Hymn Writer, 1535
- 4 Monica, Mother of Augustine of Hippo, 387
Martyrs of the Reformation Era
- 7 Harriet Starr Cannon, Monastic, 1896
- 8 Dame Julian of Norwich, Monastic, c. 1417
- 11 Johann Arndt, 1621; and Jacob Boehme, 1624, Mystics
- 13 Frances Perkins, Prophetic Witness, 1965
- 15 Pachomius of Tabenissi, Monastic, 348
- 17 Thurgood Marshall, Public Servant, 1993
- 19 Dunstan, Archbishop of Canterbury, 988
- 20 Alcuin of York, Deacon and Abbot of Tours, 804
- 21 Lydia of Thyatira, Coworker with Paul
- 22 Helena of Constantinople, Protector of Holy Places, 330
- 24 Jackson Kemper, Missionary Bishop, 1870
- 25 Bede, Priest and Monk of Jarrow, 735
- 26 Augustine, First Archbishop of Canterbury, 605
- 28 Mechthild of Magdeburg, Mystic, c 1282
- 31 THE VISITATION OF THE BLESSED VIRGIN MARY

JUNE

- 1 Justin, Martyr at Rome, 167
- 2 Blandina and her Companions, The Martyrs of Lyons, 177
- 3 The Martyrs of Uganda, 1886
- 4 John XXIII (Angelo Giuseppe Roncalli), Bishop of Rome, 1963

- 5 Boniface, Archbishop of Mainz, Missionary and Martyr, 754
- 8 Melania the Elder, Monastic, 410
- 9 Columba, Abbot of Iona, 597
- 10 Ephrem of Nisibis [Edessa], Deacon, 37311
- 11 SAINT BARNABAS THE APOSTLE
- 12 Enmegahbowh, Priest and Missionary, 1902
- 14 Basil the Great, Bishop of Caesarea, 379
- 15 Evelyn Underhill, Mystic and Writer, 1947
- 16 Joseph Butler, Bishop, 1753
- 17 Marina the Monk, Monastic, 5th century
- 18 Bernard Mizeki, Catechist and Martyr, 1896
- 19 Adelaide Teague Case, Educator, 1948
- 22 Alban, first martyr of Britain, c. 304
- 24 THE NATIVITY OF SAINT JOHN THE BAPTIST
- 26 Isabel Florence Hapgood, Ecumenist and Journalist, 1929
- 28 Irenaeus, Bishop of Lyons, c. 202
- 29 THE APOSTLES SAINT PETER AND SAINT PAUL

JULY

- 2 Moses the Black, ca. 400
Pauli Murray, Priest and Prophetic Witness, 1985
- 4 INDEPENDENCE DAY (United States of America)
- 6 Eva Lee Matthews, Monastic, 1928
- 8 Priscilla and Aquila, Coworkers with Paul
- 11 Benedict of Nursia, Abbot of Monte Cassino, 540
- 14 Argula von Grumbach, Scholar and Church Reformer, c. 1554
- 17 William White, Bishop of Pennsylvania, 1836
- 19 Macrina, Monastic and Teacher, 379
Adelaide Teague Case, Teacher, 1948
- 20 Elizabeth Cady Stanton, 1902; Amelia Bloomer, 1894; Sojourner Truth, 1883; and
Harriet Ross Tubman, 1913, Liberators and Prophets
Maria Skobtsoba, monastic and martyr, 1945
- 22 SAINT MARY MAGDALENE
- 23 John Cassian, Monastic and Theologian, 435

- 24 Thomas a Kempis, Priest, 1471
- 25 JAMES THE APOSTLE
- 26 Joachim and Anne, Parents of the Blessed Virgin Mary
- 27 William Reed Huntington, Priest, 1909
- 28 Johann Sebastian Bach, Composer, 1750
- 29 Mary, Martha and Lazarus of Bethany
- 30 William Wilberforce, Prophetic Witness, 1833
- 31 Ignatius of Loyola, Priest and Monastic, 1556

AUGUST

- 1 Joseph of Arimathea
- 3 Joanna, Mary, and Salome, Myrrh-bearing women
- 6 THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
- 7 John Mason Neale, Priest, 1866
- 8 Dominic, Priest and Friar, 1221
- 9 Edith Stein (Teresa Benedicta of the Cross), Philosopher, Monastic, and Martyr, 1942
- 10 Laurence, Deacon and Martyr at Rome, 258
- 11 Clare, Abbess at Assisi, 1253
- 13 Jeremy Taylor, Bishop, 1667
- 14 Jonathan Myrick Daniels, Seminarian and Martyr, 1965
- 15 SAINT MARY THE VIRGIN, MOTHER OF OUR LORD
- 18 William Porcher DuBose, Priest, 1918
- 20 Bernard, Abbot of Clairvaux, 1153
- 24 SAINT BARTHOLOMEW THE APOSTLE
- 25 Louis, King of France, 1270
- 26 Thomas Gallaudet, 1902, and Henry Winter Syle, 1890, Priests
- 27 [Simeon Bachos, the Ethiopian Eunuch]
- 28 Augustine, Bishop of Hippo and Theologian, 430
- 29 The Beheading of Saint John the Baptist
- 30 Margaret Ward, 1588; Margaret Clitherow, 1586; and Anne Line, 1601, Martyrs
- 31 Aidan, Bishop of Lindisfarne, 651
David Pendleton Oakerhater, Deacon and Missionary, 1931 [actual date]

SEPTEMBER

- 2 The Martyrs of New Guinea, 1942
- 3 Phoebe, deacon
- 4 Paul Jones, Bishop, 1941
- 5 Katharina Zell, Church Reformer and Writer, 1562
- 6 Hannah More, Religious Writer and Philanthropist, 1833
- 7 Kassiani, Poet and Hymnographer, 865
- 8 The Nativity of the Blessed Virgin Mary
- 9 Constance, and Her Companions [Thecla, Ruth, Frances, Charles Parsons, LouisSchuyler], 1878
- 10 Alexander Crummell, Priest 1898
- 12 John Henry Hobart, Bishop, 1830
- 14 HOLY CROSS DAY
- 14 Cyprian, Bishop and Martyr of Carthage, 258
- 15 Catherine of Genoa, Mystic and Nurse, 1510
- 16 Ninian, Bishop in Galloway, c. 430
- 17 Hildegard, Mystic and Abbess of Bingen, 1179
- 18 Edward Bouverie Pusey, Priest, 1882
- 19 Theodore of Tarsus, Archbishop of Canterbury, 690
- 20 John Coleridge Patteson, Bishop, and his Companions, Martyrs, 1871
- 21 SAINT MATTHEW, APOSTLE AND EVANGELIST
- 22 Philander Chase, Bishop of Ohio and Illinois, 1852
[Episcopal Deaconesses]
- 23 Thecla of Iconium, Proto Martyr Among Women, c. 70
- 24 Anna Ellison Butler Alexander, Deaconess and Teacher, 1947
- 25 Sergius, Abbot of Holy Trinity, Moscow, 1392
- 26 Lancelot Andrewes, Bishop of Winchester, 1626
Euphrosyne/Smaragdus of Alexandria, Monastic, 5th century
- 28 Paula and Eustochium of Rome, Monastics and Scholars, 404 and c. 419
- 29 SAINT MICHAEL AND ALL ANGELS
- 30 Jerome, Priest and Monk of Bethlehem, 420

OCTOBER

- 1 Remigius, Bishop of Rheims, c. 530
Therese of Lisieux, Monastic, 1897
- 3 John Raleigh Mott, Ecumenist and Missionary, 1955
- 4 Francis of Assisi, Friar, 1126
- 6 William Tyndale, Translators of the Bible, 1536
- 7 Birgitta of Sweden, Mystic and Prophetic Witness, 1373
- 9 Robert Grosseteste, Bishop of Lincoln, 1253
- 10 Vida Dutton Scudder, Educator and Witness for Peace, 1954
- 11 Philip, Deacon and Evangelist
- 14 Samuel Isaac Joseph Schereschewsky 1906, and Channing Moore Williams, 1910, Bishops and Missionaries
- 15 Teresa of Avila, Nun, 1582
- 16 Hugh Latimer, Nicholas Ridley, Thomas Cranmer, Bishops and Martyrs, 1555
- 17 Ignatius, Bishop of Antioch and Martyr, c 115
- 18 SAINT LUKE THE EVANGELIST
- 19 Henry Martyn, Priest and Missionary, 1812
- 23 SAINT JAMES OF JERUSALEM, BROTHER OF OUR LORD
- 25 Tabitha (Dorcas) of Joppa
- 26 Alfred the Great, King of the West Saxons, 899
Elizabeth Cady Stanton, Scholar and Social Reformer, 1902
- 28 SAINT SIMON AND SAINT JUDE
- 29 James Hannington, Bishop, and his Companions, Martyrs, 1885
Mary of Qidun, Monastic, 4th century

NOVEMBER

- 1 ALL SAINTS
- 2 [All Souls/] All Faithful Departed
- 3 Richard Hooker, Priest, 1600
- 6 William Temple, Archbishop of Canterbury, 1944
- 7 Willibrord, Archbishop and Missionary, 739
- 8 Ammonius, Hermit, 4th century
- 10 Leo the Great, Bishop of Rome, 461
- 11 Martin, Bishop of Tours, 397

- 12 Charles Simeon, Priest, 1836
- 14 The Consecration of Samuel Seabury, 1784
- 15 Herman of Alaska, Missionary, 1837
- 16 Margaret, Queen of Scotland, 1093
- 17 Elizabeth, Princess of Hungary, 1231
Hugh, Bishop of Lincoln, 1200
- 18 Hilda, Abbess of Whitby, 680
- 19 Mechthilde of Hackeborn and Gertrude the Great, Mystics, c. 1300
- 20 Edmund, King of East Anglia, 870
- 22 Clive Staples Lewis, Apologist and Spiritual Writer, 1963
- 23 Clement, Bishop of Rome, c 100
- 24 Catherine of Alexandria, Barbara of Nicomedia and Margaret of Antioch, Martyrs c. 305
- 25 James Otis Sargent Huntington, Priest and Monk, 1935
- 26 Sojourner Truth, Liberator and Prophet, 1883
- 28 Kamehameha and Emma, King and Queen of Hawaii, 1864, 1885
- 30 SAINT ANDREW THE APOSTLE

DECEMBER

- 1 Charles de Foucauld, Monastic and Martyr, 1916
- 3 Francis Xavier, Missionary, 1552
- 4 John of Damascus, Priest, c. 760
Nicholas Ferrar, Deacon, 1637
- 5 Clement of Alexandria, Priest, c. 210
- 6 Nicholas, Bishop of Myra, c. 342
- 7 Ambrose, Bishop of Milan, 397
- 11 [Frederick Howden, Jr, Priest and Chaplain of the Armed Forces, 1941]
- 12 Francis de Sales, Bishop; Jane de Chantal, Monastic, Workers of Charity, 1622 and 1641
- 13 Lucy (Lucia), Martyr at Syracuse, 304
- 14 Juan de la Cruz (John of the Cross), Mystic, 1591
Elizabeth Evelyn Wright, Educator, 1906
- 15 Nino of Georgia, Missionary, c. 332
- 17 Dorothy L. Sayers, Apologist and Spiritual Writer, 1957
- 20 Katharina von Bora, Church Reformer, 1552
- 21 SAINT THOMAS THE APOSTLE

- 25 THE NATIVITY OF OUR LORD JESUS CHRIST
- 26 SAINT STEPHEN, DEACON AND MARTYR
- 27 SAINT JOHN, APOSTLE AND EVANGELIST
- 28 THE HOLY INNOCENTS
- 29 Thomas Becket, Archbishop of Canterbury, 1170
- 30 Frances Joseph Gaudet, Social Reformer, 1934

August 27: Simeon Bachos, the Ethiopian Eunuch, *Evangelist in Africa*

In the eighth chapter of the Acts of the Apostles, we find the story of Philip and the baptism of an unnamed Ethiopian Eunuch. In the second century, the bishop and theologian Irenaeus of Lyons referred to him as Simeon Bachos; this is the name by which this unidentified figure is known in many parts of the eastern church, including in the Ethiopian Orthodox Tewahedo church.

According to the Acts, he was familiar with the Hebrew scriptures, and his encounter with Philip took place as he traveled from Jerusalem, where he had worshipped at the temple. Some suggest that he was a Jewish convert, while others contend that he was a “Godfearer.” Regardless of his previous religious affiliation, scripture records him as the first African person to be baptized.

Simeon Bachos was a person of great prestige, serving the Candace, or Queen, as both chamberlain and treasurer. His status as a eunuch indicates that he was a member of a sexual minority, either a castrated male, a deliberately celibate male, or a gender non-conformist.

Ireneus describes Simeon Bachos’s life after baptism, “This man was also sent into the regions of Ethiopia, to preach what he had himself believed.” In the fourth century, the historian Eusebius wrote that “The Eunuch became an apostle for his people.” The tenth-century Synaxarion of Constantinople designates August 27 as the commemoration of Simeon Bachos.

As a person of a different race, ethnicity, and gender identification, Simeon Bachos stands at the intersection of multiple marginalized groups. His identity shows that the early church was able to transcend social categories in its evangelizing work and that the gospel’s message would spread to the ends of the earth and to every person. Simeon Bachos calls Christians to be fully inclusive and welcoming of all people, empowering them for ministry and leadership.

Collects

I Holy One of love, thou didst call thy servant Simeon Bachos to study thy Word and led him to the waters of baptism, making him thy evangelist to Ethiopia: give to us the grace to follow where thou leadest, overcoming the barriers that divide and diminish thy people, that we may behold thee in all thy glory; through our Savior and Lord Jesus Christ, who with thee and the Holy Spirit liveth and reigneth for ever and ever. Amen.

II Holy One of love, you called your servant Simeon Bachos to study your word and led him to the waters of baptism, making him your evangelist to Ethiopia: give us the grace to follow where you lead, overcoming the barriers that divide and diminish your people, that we may behold you in all your glory; through our Savior and Lord Jesus Christ, who with you and the Holy Spirit lives and reign for ever and ever. Amen.

Lessons and Psalm

Acts 8:26-40

Psalm 68:28-29, 31-35

Matthew 19:3-12

Preface of a Saint (1)

September 22: Episcopal Deaconesses

The Episcopal deaconess movement describes a ministry of women who were set apart for service by their bishops, beginning in 1857 and ending with the ordination of women as deacons, authorized by General Convention in 1970.

Episcopal deaconesses joined a wider, multi-denominational movement that began in Europe in the 19th century. Deaconesses ministered as nurses, teachers, chaplains, caregivers, administrators, fundraisers and missionaries; both within the U.S. and around the world. Episcopal deaconesses ministered both as individuals and as communities. They often served under difficult conditions, with little compensation, and always under gendered definitions. They ministered in times of peace and in times of war.

The bishop of Maryland set apart the first six deaconesses in the Episcopal Church on September 21, 1857. Four of their names are known: Adeline Blanchard Tyler, Evaline Black, Carrie Guild, and Catherine Minard. Other bishops soon followed suit. Thirty-two years later, the General Convention recognized the ministry of deaconesses canonically thanks to the efforts of Mary Abbot Emery Twing and William Reed Huntington.

Notable deaconesses over the 113-year timespan include Rebecca Hewitt, a caregiver, administrator and leader of deaconesses in Alabama during the Civil War; Jessie Carryl Smith, a World War I nurse in France and later missionary in Alaska; Jane Harris Hall, advocate for women in the New York theater industry in the early 20th century; Susan Trevor Knapp, dean of the New York Training School for Deaconesses and missionary in pre-World War II Japan; and the original staff of the Appleton Church Home in Georgia, Margaret Jennings and Sophjenlife Petterson, each a caregiver, formation leader, and head deaconess of the Appleton Church Home, and Mary Frances Gould, teacher, leader and facilitator of mission work throughout the Diocese of Georgia. (See also the individual commemorations for deaconesses Harriet Bedell on January 8, and Anna Alexander on September 24.)

With the establishment of formation programs in several states, and communities for their life and work, the number of deaconesses in the Episcopal Church grew, peaking in 1922 with 226 living deaconesses. When in 1970 women were admitted to ordination as deacons, the Church's deaconesses, perpetual deacons and transitional deacons were joined in a single order of deacons; and women were thus counted among clergy for the first time. As of September 2020, Priscilla Jean Wright is the last woman deacon living who was originally made a deaconess. She was set apart as a deaconess on June 18, 1964 in the Diocese of Los Angeles.

Some 500 Episcopal deaconesses blessed the Church and the world with their diverse ministries, and provided an example of courageous faithfulness that challenged later generations to recognize God's call to women.

Collects

I O God of love, we bless thee for calling and equipping the deaconesses of the Episcopal Church, who served thy people at risk or in need, at home and throughout the world. With grateful hearts we honor their hard work, perseverance, and leadership in following Jesus into places of suffering or hardship, injustice or un-championed hope. May we, like them, bear the

light of Christ to all people with humility and grace; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

II O God of love, we bless you for calling and equipping the deaconesses of the Episcopal Church, who served your people at risk or in need, at home and throughout the world. With grateful hearts we honor their hard work, perseverance, and leadership in following Jesus into places of suffering or hardship, injustice or un-championed hope. May we, like them, bear the light of Christ to all people with humility and grace; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Lessons and Psalm

1 Corinthians 12:1-13

Psalm 34:1-8

Mark 9:33-41

Preface of a Saint (1)

December 11: Frederick Howden, Jr, *Priest and Chaplain of the Armed Forces*

Episcopal military chaplains care for their flock of men, women and children stationed in countries around the world, as well as bases in the US. In times of battle, chaplains often accompany their unit – only without any weapons – in order to provide pastoral care, sacramental rites and the comfort of prayer under extreme stress. They ably administer rites and logistical assistance in field hospitals and Veterans centers, National Guard postings, and frequently a parish at home. More than _____ Episcopal chaplains currently serve our Armed Forces.

The ministry of The Rev. Frederick “Ted” Howden, Jr, stands out among many heroic chaplaincies. He was twelve years old when his father was consecrated Bishop of the Missionary District of New Mexico and Southwest Texas, and the family moved to Albuquerque, New Mexico. His father ordained him Deacon at St. Clement’s Church in El Paso, Texas on June 10, 1928 and Priest, also at St. Clement’s, on January 13, 1929. Ted Howden immediately began to serve several congregations in New Mexico, traveling great distances between them.

When World War II broke out Fr. Howden held the rank of Captain in the New Mexico State Guard, a unit predominantly made up of Hispanic, Latino and Native American soldiers. He was the Chaplain to the 200th Coast Artillery when it was federalized and sent to the Philippines in September 1941. He walked across the hills, from battery to battery, holding open-air services and distributing candy, soap, and cigarettes he had foraged for the troops.

At the Fall of Bataan and Corregidor to Japanese forces in April 1942, Fr. Howden and his fellow soldiers were made prisoners of war and were forced to endure the Bataan Death March, during which some 18,000 died. During imprisonment in several prison camps, his heroism and faith were always apparent through the care he provided. Howden often gave his own portion of food to others whom he insisted needed it more. He died of dysentery and starvation-induced pellagra on December 11, 1942, and was buried by his men in a small cemetery in the shadow of the Mindanao jungle, about a mile from the camp. His family would not learn of his fate until June 1943. After the war, in 1948, his remains were reinterred in Albuquerque, New Mexico.

Fr. Ted Howden has been commemorated in the Diocese of the Rio Grande, particularly by veterans of the armed forces and their families, who have faced physical, spiritual and emotional harm, disabling injuries, and death itself, while in the service of our country. Recalling his self-sacrifice, the Church honors all who answer our Lord’s call to chaplaincy in the world’s most dangerous places.

Collects

I Almighty God, our sure defense: We give thee thanks for thy servant^[s] Frederick Howden, ^[N._____] and all military chaplains who provided comfort and inspiration in time of battle; and, following the example of Jesus the Good Shepherd, laid down their lives in the service of others. Inspire and strengthen us, also, for the duties of life still before us, that we may be faithful to the end; through the same Jesus Christ, our Savior and Lord. Amen.

II Almighty God, our sure defense: We give you thanks for your servant^[s] Frederick Howden, ^[N._____] and all military chaplains who provided comfort and inspiration in time of battle; and, following the example of Jesus the Good Shepherd, laid down their lives in the service of others.

Inspire and strengthen us, also, for the duties of life still before us, that we may be faithful to the end; through the same Jesus Christ, our Savior and Lord. Amen.

Lessons and Psalm

1 Corinthians

Psalm 18:1-6,18-20

John 10:11-18

Preface of a Saint (2)

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON THE CONSTITUTION AND CANONS

Membership

Committee of the whole

Mandate

Resolution 2018-A062 Amend Canon II.2.6-9

Resolution 2018-A063 Amend Article X of the Constitution of the Episcopal Church (First Reading)

Resolution 2018-C028 Amend Canon II.4

Resolution 2018-D072 Amend Title II Canon IV

Summary of Work

RESPONDING TO DIRECTION FROM GENERAL CONVENTION

The Subcommittee took direction from four resolutions of the 79th General Convention. During the 2018-2021 triennium, The Subcommittee on Constitution and Canons, addressed the following Resolutions:

Resolution 2018-A062 Amend Canon II.2.6-9

No action was taken at this time.

Resolution 2018-A063 Amend Article X of the Constitution of the Episcopal Church (First Reading)

We affirm that the Task Force on Liturgical and Prayer Book Revision has been given charge of the amendment to Article X of the Constitution of the Episcopal Church, and as such, the SCLM has taken no action at this time.

Resolution 2018-C028 Amend Canon II.4

After careful consideration by the SCLM, this resolution was Rejected.

Resolution 2018-D072 Amend Title II Canon IV

No action was taken at this time.

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON FORMATION

Membership

Mr. Thomas Alexander, <i>Co-Chair</i>	Arkansas, VII	2021
Mrs. Ellen Johnston, <i>Co-Chair</i>	Virginia, III	2021
The Rev. Paul Fromberg	California, VIII	2021

Mandate

Towards the end of the SCLM’s in-person meeting in October 2019, we discerned the need for purposeful dialogue between the SCLM and the wider Episcopal Church in the months approaching the General Convention. With new material for The Book of Occasional Services, new thorough translations of The Book of Common Prayer, and a substantial proposal for how to better organize the Calendar of the Church, we needed the opportunity to talk about some of these issues and to receive feedback before arriving at the floor of General Convention.

Summary of Work

Introduction

The Rev. Dr. Paul Fromberg, Chair of the SCLM, called for the creation of an additional subcommittee that would focus strictly on formation.

Originally, this new Subcommittee on Formation planned for an in-person “Gathering on Liturgical Formation” to be held in Houston, Texas in October 2020. In one way, this conference would be an opportunity for the SCLM to prepare the Episcopal Church for upcoming liturgical legislation to be seen at the General Convention. In another way, this conference would be an opportunity for liturgical leaders from around the Episcopal Church (both deputies and non-deputies) to gather together and share ideas.

We invited each bishop in the Episcopal Church to identify two persons from their diocese—persons with deep commitments to liturgy and with strong communication skills—to attend, bringing the voice of their diocese to the gathering and reporting back to their diocese what they learned.

Amidst COVID-19, that original plan was reorganized into an online conference, and therefore, we were able to waive registration fees entirely.

The Gathering on Liturgical Formation consisted of four webinar conversations, two held on Monday, October 19 and two held on Tuesday, October 20. Each webinar featured two guest

panelists, and the conversations were facilitated by the Rev. Dr. Paul Fromberg, Chair of the SCLM. Participants were able to submit questions for the panelists throughout each webinar, and the Zoom “chat” feature was available for sidebar conversations between participants. The SCLM chose the topics for the four webinars, trying to ground each of them in the initiatives of the General Convention in 2018.

WEBINAR 1: WHAT IS LITURGY FOR?

The first webinar was an introduction to the conference, focusing less on legislation and more on the approach to thinking about liturgy. The panelists were: the Rt. Rev. Mary Gray Reeves, Bishop Resigned of the Diocese of El Camino Real, and the Rt. Rev. Deon Johnson, Bishop of Missouri. The two bishops, one recently retired and one recently ordained, spoke to the missional nature of liturgy and why revision may eventually be necessary.

WEBINAR 2: THE CHURCH CALENDAR

The second webinar focused on the Calendar of the Church, because, at the next General Convention, the SCLM will propose some revisions to commemorations in Lesser Feasts and Fasts, 2018, a new suggested process for local communities developing commemorations, and a new plan for how to better organize the Calendar of the Church going forward. The panelists were: the Very Rev. Dr. James Turrell, Dean of the School of Theology at Sewanee in Sewanee, Tennessee, and Dr. Liza Anderson, Assistant Professor of Theology and Religious Studies at St. Scholastica College in Duluth, Minnesota. These two academics traced the history and theology of the calendar of the Episcopal Church and described the criteria for inclusion of new commemorations.

WEBINAR 3: THE TASK FORCE ON LITURGICAL AND PRAYER BOOK REVISION

The third webinar focused on the Task Force on Liturgical and Prayer Book Revision, specifically letting some of the Task Force members describe their work thus far, since the formation of the Task Force was one of the most significant actions pertaining to liturgy made by the General Convention in 2018. The panelists were: the Rt. Rev. Dr. J. Neil Alexander, Chair of the Task Force and Professor of Liturgy at the School of Theology at Sewanee, and the Rev. Dr. Cameron Partridge, member of the Task Force and Rector of St. Aidan’s Episcopal Church in San Francisco, California. The two panelists spoke to the origin of the Task Force, discussed expansive/inclusive language guidelines for new liturgies, and re-introduced the Episcopal Church to the Task Force’s website.

WEBINAR 4: THE BOOK OF COMMON PRAYER

The fourth and final webinar focused on The Book of Common Prayer, specifically on translation and issues of language and culture, because the SCLM will report to the next General Convention concerning the new translations of The Book of Common Prayer into Spanish, French, and Haitian Creole. The panelists were: the Rev. Dr. Juan Oliver, Custodian of The Book of Common Prayer and Chair of the SCLM’s Subcommittee on Translations, and the Rev. Jemonde Taylor, Rector of St.

Ambrose Episcopal Church in Raleigh, North Carolina. The two panelists discussed the ways in which our words, our languages can be full of meaning, but, occasionally, destructive to certain communities. Juan Oliver also reported on the ongoing process of translating The Book of Common Prayer into Spanish, French, and Haitian Creole.

SMALL GROUP DISCUSSIONS

On Wednesday, October 21, those designated diocesan representatives were invited to participate in a couple of Zoom “breakout room” sessions to discuss the plenary sessions and to connect with one another. They were placed into small groups, the conversations in which were facilitated by members of the SCLM. Fruitful conversations marked the end of the Gathering for Liturgical Formation.

Conclusion

The SCLM received a great amount of both affirming and constructive feedback, primarily through a series of surveys they sent to participants throughout the experience. From this feedback, the SCLM confirmed there is, indeed, a clear need in the Church for conversations about liturgy in this way. We are making plans to continue offering similar programs in the future, but on smaller scales and more regular frequencies, perhaps one webinar every few months. We are hopeful that these kinds of offerings will continue to enhance the conversation between the SCLM and the wider Episcopal Church while also enhancing those conversations between Episcopalians from different congregations and dioceses.

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON THE BOOK OF COMMON PRAYER

Membership

Canon Mark Childers, <i>Chair</i>	Rio Grande, VII	2021
The Rev. Stannard Baker	Vermont, I	2021
Mr. Joshua Floberg	North Dakota, VI	2021
The Rt. Rev. Carl Wright	Washington, III	2021
The Rev. Paul Fromberg, <i>Ex Officio</i>	California, VIII	

Mandate

Resolution 2018-A068 Plan for the Revision of the Book of Common Prayer

Resolution 2018-B010 Concerning the Service of the Church

Resolution 2018-D065 Use of Alternative Psalters in Public Worship

Resolution 2018-A217 Consultation of Common Revised Common Lectionary Daily Readings

Resolution 2018-B012 Marriage Rites for the Whole Church

Resolution 2018-D078 Authorize Holy Eucharist, Rite II (Expansive Language) for Trial Use

Summary of Work

RESPONDING TO DIRECTION FROM GENERAL CONVENTION

During the 2018-2021 triennium, The Subcommittee on The Book of Common Prayer, addressed the following Resolutions as presented to them by the 79th General Convention.

Resolution 2018-A068 Plan for the Revision of the Book of Common Prayer

We affirm that a Task Force on Liturgical and Prayer Book Revision has been created and that a report of their work during the 2018-2021 will be made to the 80th General Convention.

Resolution 2018-B010 Concerning the Service of the Church

After careful consideration by the SCLM, this resolution was Rejected.

Resolution 2018-D065 Use of Alternative Psalters in Public Worship

The resolution was discussed and Affirmed.

Resolution 2018-A217 Consultation of Common Revised Common Lectionary Daily Readings

After careful consideration by the SCLM, this resolution was Rejected.

Resolution 2018-B012 Marriage Rites for the Whole Church

No action was taken at this time.

Resolution 2018-Do78 Authorize Holy Eucharist, Rite II (Expansive Language) for Trial Use

At the 79th General Convention of The Episcopal Church the House of Bishops and House of Deputies both passed Resolution 2018-Do78, Authorize Holy Eucharist, Rite II (Expansive Language) for Trial Use, which provided expansive language for Eucharistic Prayers A, B, C, and D. The revisions of Eucharistic Prayers A, B, and D were approved. However, many deputies and bishops felt that Eucharistic Prayer C needed additional study. A subcommittee of the SCLM was charged with this work. The work of the subcommittee was not to replace the 1979 BCP Prayer C, which along with the rest of the '79 BCP was memorialized, but rather to craft and offer an alternative for the 80th General Convention to consider.

Members of the Subcommittee on The Book of Common Prayer determined that several issues were at play. The Subcommittee felt that it would be most helpful to invite contributions from the Episcopal Church through reaching out to Bishops and Deputies, through the BCP Facebook page, and using direct conversation with people known to SCLM members. The work was engaging and fascinating on many levels. As we talked with deputies, bishops, liturgists, and theologians, we garnered many helpful and thought-provoking responses including: ideas about expansive language, possibly adding a preface, moving away from dialogic structure, and reconfiguring the order of the Eucharistic Prayer (e.g., placement of institution narrative, anamnesis, oblation, epiclesis, etc.). We offered a four-column parallel table, so respondents could see the '79 BCP version, the 2018-Do78 version, the Anglican Church of Canada version, and a non-dialogic version prepared by a Subcommittee member. In order to garner even more responses, we made an additional request for comment and set up a Gmail account in late spring of 2019, with an August 31, 2019 due date for comments. We received about 50 responses, incorporating many helpful suggestions, including those of two theologian/liturgists who remembered and offered the changes that Howard Galley himself suggested.

It was clear from all the input we received that a large number of Episcopalians value the dialogic structure, feeling that it increases congregational involvement. Most people favored reconfiguring the order of the prayer, and some hoped for a non-dialogic version. Most of the respondents were also very fond of, and loyal to, the “space” language, as well as the phrase, “This fragile earth, our island home.” As a result of the many forms of input listed above, and the discussion that ensued when we brought our findings to the entire SCLM, the Subcommittee brought two Prayer C alternatives to the full Standing Commission in fall of 2019. The SCLM approved offering two Prayer C alternatives to GC 80: a dialogic version with expansive language – which re-configures the order and includes other changes; and a non-dialogic version with a fixed response. Additionally, it was felt that

the use of fixed responses in the non-dialogic version could also be presented in the form of a choral setting.

In the year since then, several congregations have used the dialogic version and a few additional changes were made, specifically adding a “people’s epiclesis.”

Proposed resolutions

A015 Authorize Holy Eucharist, Rite II, Prayer C (Expansive Language) for Trial Use

Supplemental Materials

Table of contents:

1. [Eucharistic Prayer C – Dialogic \(with rubrics\)](#)
2. [Eucharistic Prayer C – Fixed Responses \(with rubrics\)](#)

Eucharistic Prayer C – Dialogic (*with rubrics*)

In this prayer, the lines in bold are spoken by the People.

The Celebrant, whether bishop or priest, faces them and sings or says

[May] God be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

God of all power, Source and Sustainer of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: shining light and enfolding dark; the vast expanse of interstellar space, galaxies, suns, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill.

You made us the stewards of your creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your eternal Word, born of your servant Mary, to fulfill your Law, opening for us the way of freedom and peace.

By his blood, he reconciled us.

By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Celebrant and People

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.
Blessed is the one who comes in the name of the Lord.
Hosanna in the highest.

The Celebrant continues

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night he was betrayed Jesus took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."
Remembering now his work of redemption and offering to you this sacrifice of thanksgiving,
We celebrate Christ's death and resurrection as we await the day of his coming.

Therefore, O God, we who have been redeemed by Jesus Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Savior. Sanctify us also, and let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

God of our ancestors;
Redeemer and Mother of Israel;
God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only and not for strength; for pardon only and not for renewal.

Accept these prayers and praises, Almighty God, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. *AMEN.*

Continue with the Lord's Prayer on p. 364

Eucharistic Prayer C – Fixed Responses (*with rubrics*)

In this prayer, the lines in italics are spoken by the People.

The Celebrant, whether bishop or priest, faces them and sings or says

The Lord be with you. *or* God be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Then facing the Holy Table, the Celebrant proceeds

It is right to give you thanks and praise,

O Lord, our God, sustainer of the universe.

Glory to you for ever and ever.

At your command all things came to be: shining light and enfolding dark; the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home; by your will they were created and have their being. From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill; you made us the stewards of creation.

Glory to you for ever and ever.

But we turned against you, and betrayed your trust; and we turned against one another. Again and again you called us to return. Through prophets and sages you revealed your righteous law. In the fullness of time you sent your Son, born of a woman, to be our Savior. He was wounded for our transgressions, and bruised for our iniquities. By his death he opened to us the way of freedom and peace.

Glory to you for ever and ever.

Therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Celebrant and People

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

The people stand or kneel.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, gave it to his friends, and said, "Take, eat: this is my body which is given for you. Do this for the remembrance of me."

In the same way, after supper, he took the cup of wine; he gave you thanks, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving, we celebrate his death and resurrection, as we await the day of his coming.
Glory to you for ever and ever.

Therefore, we who have been redeemed by Jesus Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Savior. Sanctify us also, and let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.
Glory to you for ever and ever.

Pour out your Spirit upon the whole earth and make it your new creation.
Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised.

Through Christ, with Christ, and in Christ, all honor and glory are yours, creator of all.
Glory to you for ever and ever. AMEN.

And now, as our Savior Christ has
taught us, We are bold to say,

As our Savior Christ has
taught us, we now pray,

Continue with the Lord's Prayer on p. 364

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON THE BOOK OF OCCASIONAL SERVICES

Membership

The Very Rev. Dr. James Turrell, <i>Chair</i>	Bethlehem, III	2021
Ms. Martha Burford	Southwestern Virginia, III	2021
The Rt. Rev. Jeffrey Lee	Chicago, V	2021
Mr. Ellis Montes	Texas, VII	2021
The Rev. Dr. Juan M.C. Oliver	Long Island, II	2021
The Rev. Paul Fromberg, <i>Ex Officio</i>	California, VIII	

Acknowledgements

The Rev. Marcus Halley and the Rev. Peggy Lo also participated in meetings of this subcommittee.

Mandate

At the General Convention of 2018, Resolution 2018-A219 referred several portions of the proposed Book of Occasional Services 2018 for further revision: The Way of the Cross, On Maundy Thursday, When Members Leave a Congregation, several liturgies connected with church planting, and the Reaffirmation of Ordination Vows. Additionally, Resolution 2018-A283 directed the SCLM to provide additional pastoral rites, including Quinceañera and Presentación de un(a) Niño o Niña. Resolution 2018-C003 referred the Way of Light liturgy attached to the resolution for consideration for inclusion in the BOS. Finally, 2018-A218 directed the SCLM to gather feedback on the use of the rites in the proposed BOS 2018 that had been approved by General Convention.

Summary of Work

INTRODUCTION

Meetings

Tele/Web Conference Meetings: February 1, 2019; March 8, 2019; April 5, 2019; May 3, 2019; Jun 7, 2019; December 6, 2019; January 13, 2020; February 11, 2020; March 17, 2020; April 21, 2020; June 1, 2020; July 8, 2020; August 5, 2020; September 3, 2020.

In-Person Meetings: November 13, 2018; October 24, 2019.

The Subcommittee continues to adhere to the purpose and criteria for the BOS stated by the SCLM in the past two triennia.

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;

Secondarily, it is desirable that some of the resources included in the BOS:

1. Serve the needs, or reflect the liturgical expressions, of diverse populations within The Episcopal Church;
2. Be adaptable for use by laypersons 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.

Work Process

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

1. Rites for the Church Calendar and Pastoral Rites
2. Rites Related to Church Planting
3. Episcopal Services
4. Responding to 2018-A283

Working groups gathered materials, generated drafts, and refined texts before bringing them to the subcommittee as a whole, which in turn revised and refined the drafts before reporting them out to the full SCLM. Some of the working groups invited additional writers to contribute to their sections of the Book.

Gathering Resources

Members of the Subcommittee solicited resources that could be included in the revision from a variety of sources. Liturgical resources from various parts of the Anglican Communion were consulted, including the Anglican Church of Canada, the Church of England, the Church in the Province of the West Indies, the Church of the Province of Southern Africa, and the Anglican Church of Mexico.

Resources were gathered from dioceses and congregations including the Diocese of Chicago, the Diocese of Iowa, and the Diocese of Olympia.

Resources were also gathered from individuals. Those contacted included the Rev. Canon Anthony Guillén, Mr. Hugo Olaiz, the Rev. Dr. Winifred Vergara, the Rev. Dr. Bradley Hauff, the Rev. Ricardo Lopez, the Rev. Paul Sneve, Ms. Ayesha Mutope, the Rev. Gary Cox, the Rev. Jesus Olivera Camacho, the Rev. Fernando Hermoza, the Rev. Ephrem Gutierrez, and the Latino/Hispanic Ministries of the Episcopal Church Facebook group.

RESPONDING TO DIRECTION FROM GENERAL CONVENTION

The Subcommittee took direction from several resolutions of the 79th General Convention, asking for certain resources to be included in the BOS.

Resolution 2018-A219 Refer Portions of The Proposed Book of Occasional Services 2018

The subcommittee took seriously the direction to revise the referred portions of the BOS 2018, indicated in Resolution 2018-A219. It reviewed notes of participants in the committee of General Convention that had received the proposed BOS 2018, conferred with others, and tried to discern those elements of the referred rites that were thought to be problematic. It is difficult, of course, to read the mind of a legislative committee, and notes and individual recollections are at best a partial glimpse into the deliberations of a committee. Nevertheless, the revisions of these referred rites reflect both the best efforts to be responsive to the General Convention and the best judgment of the SCLM.

A Scriptural Way of the Cross

The Way of the Cross was revised by including an alternative Way of the Cross more closely based on stories from scripture, alongside the traditional version. Because many congregations will be attached to the traditional form, it seemed good to the Holy Spirit and to us to revise by way of addition, rather than subtraction.

On Maundy Thursday

The directions and the prefatory address for the foot-washing were gently revised to address what was perceived as a clericalist tone in the original. The directions concerning the Reservation of the Sacrament were revised lightly to encourage that devotions before the Sacrament not displace the focus on the Proper Liturgies of Maundy Thursday and Good Friday themselves.

When Persons Leave a Congregation

The title of this rite was revised to reflect that a participant in a congregation's life may not formally have become a "member" (through the canonical process outlined in Canon I.17.4), yet their departure might be of significance to the community and need to be ritualized. A prayer blessing the departing persons, to be used after the post-communion prayer, was added.

Church Planting Rites

The subcommittee gathered information on the use of the earlier forms of these rites. Based on that feedback and the best judgment of the subcommittee, the liturgical form for the Discernment of a Church Mission was dropped. The form for Commissioning a Church Planter, Missioner, or Mission Team was simplified, reflecting the idea that "All Christians are called to make Christ known as Savior and Lord and commissioned to participate in God's mission in their baptism." The Liturgy for the Opening of a New Congregation was simplified, to reflect the customary entrance rite for the Holy Eucharist. The rite for Setting Apart Secular Space for Sacred Use was similarly simplified, reflecting the ancient premise that space is sanctified by its use by the Christian assembly, rather than any arcane formula or rite. The Litany of God's Mission for the Church was gently revised, and its new title reflects a more contemporary understanding of the nature of mission. Most of the prayers formerly in the section titled, "A Variety of Church Planting Collects, Blessings and Other Prayers" were moved to the section "Commissioning a Church Planter, Missioner or Mission Team," alongside others. The separate rite, "Discernment for a New Church Mission" was deleted, it being the belief of the SCLM that the proper work of discernment is not a liturgical form per se, and that existing structures of daily office and eucharist provide sufficient liturgical support for the ongoing work of collective discernment.

It should be noted that the SCLM has omitted the Spanish and French translations of the church-planting rites because it is the intention of the SCLM that full translations of the entire BOS into both languages be available.

Reaffirmation of Ordination Vows

The inherited form, The Reaffirmation Vows, struggled under the weight of the disparate functions assigned to it. It was to serve for a gathering of clergy to recommit themselves to their ordination vows, for the reception of a priest ordained in another communion into the communion of this church, and for the restoration to ordained ministry of one who had been suspended. The text of the inherited rite addressed the first purpose; it provided directions for the adaptation of the rite to address the other two purposes. These represent three very different sorts of pastoral and ecclesial occasions, and the SCLM came to the conclusion that this was more ritual weight than the inherited rite could carry. The subcommittee lightly revised the form for Reaffirmation of Ordination Vows and produced new rites: Reception as a Priest or Deacon and Restoration to the Ordained Ministry. Each of these new rites is designed for the nature of the occasion.

Reception as a Priest or Deacon

This liturgy begins with the one to be received vested according to their order. They are examined by the bishop, and then they sign the canonically required Declaration of conformity. Because this church's understanding of the nature of the ministry of each order may differ somewhat from that of other churches, the examination is fairly thorough. After the bishop verbally admits the one being received to their order, their reception is symbolically enacted as the bishop greets them at the Peace and they function according to their order at the eucharistic table.

Restoration to the Ordained Ministry

This liturgy uses the structure of the Penitential Order at the introduction to the rite, reminding all present of the imperfections of humankind. The rite includes, in the Examination, a brief summary of the work of the ordained and the canonically required Declaration of conformity. Restoration to the ordained ministry is verbalized by the bishop, but crucially it is also enacted at the exchange of the Peace, after which the restored clergyperson is vested and then functions according to their order at the eucharistic table.

Consecration of Chrism

In addition to these rites referred for revision, the subcommittee revised the form for Consecration of Chrism Apart from Baptism. While the preferred practice, reflected in the Book of Common Prayer, is to consecrate chrism directly before its use, when the bishop baptizes in the local congregation during her visitation, there are occasions when the bishop may choose to consecrate chrism apart from baptism. The inherited form inserted a prayer after the post-communion prayer at the Holy Eucharist. The revision drafted by the subcommittee and proposed by the SCLM instead follows the structural pattern in the 1985 Book of Alternative Services of the Anglican Church of Canada and the 1995 Book of Common Prayer of the Church in the Province of the West Indies,⁽¹⁾ as well as the pattern in the early church, of consecrating chrism on the altar during the Great Thanksgiving, through a slight adaptation of the eucharistic prayer's text.⁽²⁾

Resolution 2018-A283 Multicultural Liturgies for Occasional Services

In the process of responding to the General Convention's resolution 2018-A283 to develop these resources, the SCLM, working with the Department of Ethnic Ministries, has canvassed and collected liturgies already being celebrated in congregations.

The proposed additions to the BOS include several rites originating in Latino cultures. There are several reasons to commend this: The BCP and BOS are currently in use by Latino/Hispanic congregations both in the US and Latin America. These rites honor the diverse traditions present expressing cultural and religious identity—for example, being Colombian and Anglican. At the same time, despite various attempts to solicit existing rites from other cultural communities, the SCLM received no such submissions. When members of the SCLM consulted with members of such

communities, pursuing inculturated liturgies, the response was often that there was no such rite in use.

The SCLM believes it important to collect rites actually in use in diverse communities within the church, rather than devising prototypes apart from the lived experience of congregations. We encourage further development by Chinese, Native American, Hawaiian, African American, and multicultural congregations. We suggest that this kind of development take place with the deep roots of liturgical inculturation in Anglicanism in mind: it was a concern of the reformers of the sixteenth century, in recent years, it has been increasingly addressed by the Lambeth Conference and the International Anglican Liturgical Consultation.⁽³⁾ As the Word was incarnated as a first-century Jewish man, the life of the Church incarnates in cultures to support everything that is good in them as well as confront their fallen aspects. In this way, the liturgy proclaims and embodies the nearness of the Kingdom of God directly and meaningfully to the participants.

For the rites that are provided in the BOS, the SCLM suggests that it is best for the congregation—or at least its liturgical leadership—to decide whether and when these rites are desired and appropriate. How the rite will fit into the liturgy, or how it may intersect with the liturgical calendar such as when a festive occasion falls within Lent, are also important considerations.

These rites should be planned and led with the involvement of congregants from the culture represented. The SCLM is ready to refer congregations to consultants and theological resources that may be of assistance.

The incarnation of our liturgical life, however, need not be limited to these rites. Even within the BCP, there is much room for cultural adaptation and expression: The place of worship, its decoration, the movements and gestures of ministers and people, the music and silences and the objects employed, as well as services such as the liturgies of Holy Week, “Lessons and Carols”, processions, the Daily Office, the prayers of the people, and many other forms, are already vehicles for the incarnation of worship. Historically, for example, there has been a greater tendency to incarnate funeral and wedding liturgies.

Finally, it is not appropriate to celebrate these rites when no one in the congregation belongs to the culture in which they originated. We recommend celebrating them as part of a deeper commitment to fully express the various cultures already present in a congregation.

Presentación de un[a] Niño o Niña (Presentation of a Child)

Because it developed originally as a celebration at two or three years of age of having survived the dangers of infant mortality, we have fashioned the rite with the general premise that it should keep the same sense of joyous celebration of life—not only of the child but of the family as a whole. The main challenge in this rite was not to make it look in any way like a baptism.

Quinceañera (The Celebration of Fifteen Years)

It seemed important to the subcommittee to keep in mind that a Quinceañera celebration is a rite of passage and should not resemble confirmation. Although allowance is made for the renewal of baptismal vows, this should not take place without a period of exploration of the Christian faith. At the same time, the rite not only celebrates the life of the person being honored, it also marks an important transition to a new stage of maturity expressed in the rite as the ability to read and interpret scripture through the giving of the Bible or lectionary to the quinceañera who has the option of proclaiming the first reading. Additionally, the rite is crafted to include all youths, regardless of gender identity or sexual orientation. Finally, it incorporates traditional elements like the entrance procession, the self-offering, and the giving and blessing of religious gifts to the quinceañera.

Resolution 2018-A218 The Proposed Book of Occasional Services 2018

The members of the subcommittee gathered feedback on the 2018 revision of the BOS through their informal networks, as well as social media.

Resolution 2018-C003 Way of Light Liturgy

The subcommittee reviewed the Way of Light liturgy that was referred to the SCLM. The “Way of Light” is a processional liturgy, similar to the Way of the Cross. It originated in a proposal by Father Sabino Palumbieri of Salesian University in Rome, and it was first observed in the 1990s. In 2001, the Roman Catholic Church’s Directory on Popular Piety and the Liturgy commended the Way of Light as “a potential stimulus for the restoration of a ‘culture of life.’” In the judgment of the SCLM, there was not sufficient cause to include this liturgy in the Book of Occasional Services, not least because the daily Eucharist is a more fitting and more traditional observance in the season of Resurrection.

End Notes

(1) BAS, 616-622, CPWI 423.

(2) The New rites for the BOS are found under the section "Supplemental Materials."

(3) The Lambeth Conference of 1988, III, 14. I.A.L.C. York Statement, 1989. See also Phillip Tovey, *Inculturation of Anglican Worship: Exploring the Eucharist*, Burlington Vt: Ashgate Publishing, 2004.

Proposed resolutions

Aoo6 Authorize the Book of Occasional Services, 2021

Supplemental Materials

Table of contents:

1. [Book of Occasional Services 2021 - New Rites Only](#)

Concerning the Service

The devotion known as the Way of the Cross is an adaptation to local usage of a custom widely observed by pilgrims to Jerusalem: the offering of prayer at a series of places in that city traditionally associated with our Lord's passion and death.

The number of stations, which at first varied widely, finally became fixed at fourteen. Of these traditional stations, eight are based directly on events recorded in the Gospels, with the remaining six based on inferences from the Gospel account or from pious legend.

In 1991, Pope John Paul II inaugurated a new set of fourteen stations, based strictly on events in the Gospels. The following form uses the same scriptural events, adding versicles drawn from scripture and collects drawn from the prayer book, previous editions of the Book of Occasional Services, and new compositions.

This form is appropriate either as a public service or as a private devotion, particularly on the Fridays of Lent, but it should not displace the Proper Liturgy of Good Friday.

Traditionally, the stations are made before a series of plain wooden crosses placed along the walls of the church or in some other convenient place. With each cross there is sometimes associated a pictorial representation of the event being commemorated.

The hymn *Stabat Mater* ("At the cross her vigil keeping" Hymnal 1982, 158) has frequently been associated with this service, but is not an integral part of it. Selected stanzas of this hymn may appropriately be sung at the entrance of the ministers, and (after the opening devotions before the Altar) as the procession approaches the first station.

In the form which follows, the Trisagion ("Holy God") is the chant recommended as the procession goes from station to station.

Alternatively, the Trisagion may be used to conclude each station, and stanzas of appropriate hymns sung as the procession moves. It is appropriate that all present take part in the procession. The procession should conclude at the altar, after the fourteenth station.

The presider at the service, whether clerical or lay, customarily leads the opening versicle at each station and reads the concluding Collect. The Readings (and the versicles which follow) are appropriately assigned to other persons.

A Scriptural Way of the Cross

A hymn or other song may be sung during the entrance of the ministers.

Opening Devotions

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Presider and People

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.

V. We will glory in the cross of our Lord Jesus Christ:

R. In whom is our salvation, our life and resurrection.

Let us pray. (Silence)

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. Amen.

The procession goes to the First Station.

First Station

Jesus in the Garden of Gethsemane (Matthew 26:36-41)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, ‘Sit here while I go over there and pray.’ He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, ‘I am deeply grieved, even to death; remain here, and stay awake with me.’ And going a little farther, he threw himself on the ground and prayed, ‘My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.’ Then he came to the disciples and found them sleeping; and he said to Peter, ‘So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.’

V. All we like sheep have gone astray;

R. We have all turned to our own way,

Let us pray. (Silence)

Almighty God, whose Son Jesus entered the garden of suffering and confronted the agony of impending death: give strength and courage to the dying, that they may be comforted in their affliction and share in the hope of his resurrection, through the same Jesus Christ our Lord.

Amen

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Second Station

Jesus, Betrayed by Judas, Is Arrested (Mark 14:43-46)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

While Jesus was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him and lead him away under guard.' So when he came, he went up to him at once and said, 'Rabbi!' and kissed him. Then they laid hands on him and arrested him.

V. Let the lying lips be silenced

R. Which speak against the righteous

Let us pray. (Silence)

Almighty God, whose Son was betrayed by the kiss of a friend: forgive us our betrayals and denials of him, that we may be reconciled to him in his redeeming love, through the same your Son Jesus Christ our Lord. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Third Station

Jesus is condemned to death (Luke 22:66-71)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said, "If you are the Messiah, tell us." He replied, "If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God." All of them asked, "Are you, then, the Son of God?" He said to them, "You say that I am." Then they said, "What further testimony do we need? We have heard it ourselves from his own lips!"

V. God did not spare his own Son,

R. But delivered him up for us all.

Let us pray. (Silence)

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Fourth Station

Jesus is Denied by Peter

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, 'You also were with Jesus the Galilean.' But he denied it before all of them, saying, 'I do not know what you are talking about.' When he went out to the porch, another servant-girl saw him, and she said to the bystanders, 'This man was with Jesus of Nazareth.' Again he denied it with an oath, 'I do not know the man.' After a little while the bystanders came up and said to Peter, 'Certainly you are also one of them, for your accent betrays you.' Then he began to curse, and he swore an oath, 'I do not know the man!' At that moment the cock crowed. Then Peter remembered what Jesus had said: 'Before the cock crows, you will deny me three times.' And he went out and wept bitterly.

V. My friend and my neighbor you have put away from me,

R. And darkness is my only companion

Let us pray. (Silence)

Most merciful God, you love everything you have made and reject no one who turns to you: look with compassion on our inconstancy and failings, strengthen our resolve to walk in your ways, and guide us to do as you would have us do; through your Son Jesus Christ our Lord. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Fifth Station

Jesus is Judged by Pilate (Mark 15:1-5, 15)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, 'Are you the King of the Jews?' He answered him, 'You say so.' Then the chief priests accused him of many things. Pilate asked him again, 'Have you no answer? See how many charges they bring against you.' But Jesus made no further reply, so that Pilate was amazed. So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

V. He was despised and rejected by others,

R. A man of suffering and acquainted with infirmity;

Let us pray. (Silence)

God of all power and might, whose Son stood mute before his accusers; helps us, we pray, to bear with patience the trials of this life, that we may share in the glory of his kingdom; through Jesus Christ our Lord. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Sixth Station

Jesus is Scourged and Crowned with Thorns (John 19:1-3)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face.

V. Upon him was the punishment that made us whole,

R. And by his bruises we are healed.

Let us pray. (Silence)

Lord God, whose blessed Son our Savior gave his body to be whipped and his face to be spit upon: Give us grace to accept joyfully the sufferings of the present time, confident of the glory that shall be revealed; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Seventh Station

Jesus takes up his Cross (John 19:6, 15-17)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

When the chief priests and the police saw Jesus, they shouted, ‘Crucify him! Crucify him!’ Pilate said to them, ‘Take him yourselves and crucify him; I find no case against him.’ They cried out, ‘Away with him! Away with him! Crucify him!’ Pilate asked them, ‘Shall I crucify your King?’ The chief priests answered, ‘We have no king but the emperor.’ Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

V. The Lord has laid on him the iniquity of us all;

R. For the transgression of my people was he stricken.

Let us pray. (Silence)

Almighty God, whose beloved Son willingly endured the agony and shame of the cross for our redemption: Give us courage to take up our cross and follow him; who lives and reigns for ever and ever. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Eighth Station

The Cross is laid on Simon of Cyrene (Mark 15:21)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

As they led Jesus away, they came upon a man of Cyrene, Simon by name, who was coming in from the country, and laid on him the cross to carry it behind Jesus.

V. Whoever does not bear his own cross and come after me

R. Cannot be my disciple.

Let us pray. (Silence)

Heavenly Father, whose blessed Son came not to be served but to serve: Bless all who, following in his steps, give themselves to the service of others; that with wisdom, patience, and courage, they may minister in his Name to the suffering, the friendless, and the needy; for the love of him who laid down his life for us, your Son our Savior Jesus Christ. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Ninth Station

Jesus meets the women of Jerusalem (Luke 23:27-28)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

There followed after Jesus a great number of the people, and among them were women who were wailing for him. But Jesus turning to them said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.”

V. Those who sowed with tears

R. Will reap with songs of joy.

Let us pray. (Silence)

Teach your Church, O Lord, to mourn the sins of which it is guilty, and to repent and forsake them; that, by your pardoning grace, the results of our iniquities may not be visited upon our children and our children’s children; through Jesus Christ our Lord. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Tenth Station

Jesus is nailed to the Cross (Luke 23: 33-34)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

When they came to the place which is called The Skull, there they crucified him; and with him they crucified two criminals, one on the right, the other on the left, and Jesus between them. And the scripture was fulfilled which says, "He was numbered with the transgressors."

- V. Christ entered into heaven itself, now to appear in the presence of God on our behalf,
R. To remove sin by the sacrifice of himself.

Let us pray. (Silence)

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. Amen.

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

Eleventh Station

Jesus Promises His Kingdom to the Penitent Thief (Luke 23: 39-43)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

One of the criminals who were hanged there kept deriding him and saying, ‘Are you not the Messiah? Save yourself and us!’ But the other rebuked him, saying, ‘Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.’ Then he said, ‘Jesus, remember me when you come into your kingdom.’ He replied, ‘Truly I tell you, today you will be with me in Paradise.’

V. He bore the sin of many

R. And made intercession for the transgressors.

Let us pray. (Silence)

O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Twelfth Station

Jesus Speaks to his Mother and the Disciple (John 19:25-27)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

Standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

V. God has made us his children by adoption and grace

R. And renews us with his Holy Spirit.

Let us pray. (Silence)

O God, who willed that when your Son was crucified, his Mother should suffer with him, grant that your Church may share in his sufferings and also know the power of his resurrection, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Thirteenth Station

Jesus dies on the Cross (Luke 23: 44-46)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, 'Father, into your hands I commend my spirit.' Having said this, he breathed his last.

V. Christ for us became obedient unto death,

R. Even death on a cross.

Let us pray. (Silence)

O God, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; who lives and reigns now and for ever. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Fourteenth Station

Jesus is laid in the tomb (Matthew 27:57-60)

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body, and wrapped it in a clean linen shroud, and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away.

V. You will not abandon me to the grave,

R. Nor let your holy One see corruption.

Let us pray. (Silence)

O God, your blessed Son was laid in a tomb in a garden, and rested on the Sabbath day: Grant that we who have been buried with him in the waters of baptism may find our perfect rest in his eternal and glorious kingdom; where he lives and reigns for ever and ever. Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Concluding Prayers before the Altar

Savior of the world, by your cross and precious blood you have redeemed us:

Save us, and help us, we humbly beseech you, O Lord.

Let us pray. (Silence)

We thank you, heavenly Father, that you have delivered us from the dominion of sin and death and brought us into the kingdom of your Son; and we pray that, as by his death he has recalled us to life, so by his love he may raise us to eternal joys; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

To Christ our Lord who loves us, and washed us in his own blood, and made us a kingdom of priests to serve his God and Father, to him be glory and dominion for ever and ever. Amen.

On Maundy Thursday

At the Foot-Washing

Where the ceremony of the washing of feet is observed, the whole assembly should be invited to take part. It is suggested that the presider and assistants wash the feet of the first persons to come forward, and that those whose feet are washed then, in turn, wash the feet of those who come after them, hereby giving all the opportunity to follow the example and command of Jesus.

If it is desired to introduce the ceremony of foot-washing by a brief address, the following may be used. It may be adapted as desired.

Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service.

Therefore, I invite you who share in the royal priesthood of Christ, to come forward, that we may recall whose servant we are by following the example of our Master. Come remembering his admonition that what will be done for us is also to be done by us to others, for “a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them.”

On Reserving the Sacrament

When the Sacrament is to be reserved for administration on Good Friday, it should be kept in a separate chapel or other place apart from the main sanctuary of the church, in order that on Good Friday the attention of the congregation may be on the bare, main Altar. If desired, the sacrament may be reverently carried to its place of reservation immediately before the Stripping of the Altar. Any devotional activities should not distract from the principal focus on the proper liturgies of Maundy Thursday and Good Friday.

On the Stripping of the Altar

If the custom of stripping the Altar is observed as a public ceremony, it takes place after the Maundy Thursday liturgy. It may be done in silence; or it may be accompanied by the recitation of Psalm 22, which is sung or said without Gloria Patri. The following antiphon may be said before and after the Psalm.

They divide my garments among them; they cast lots for my clothing.

When Persons Leave a Congregation

When persons leave a congregation, it is suitable that, on their last Sunday, the fact be mentioned before the Prayers of the People, and that they be prayed for by name in those Prayers. The Prayers may be written or adapted to suit the occasion, in accordance with the directions on p. 383 of the Book of Common Prayer.

If desired, the departing members may be sent forth in the following manner after the post communion prayer:

Presider

Dear Friends in Christ, we have been in companionship with N. (and N.) on our journey in faith. Now their time with us is drawing to a close, and so we send them forth to continue their journey.

Presider and People

O Lord, we give thanks for N.'s (and N.'s) time among us and for their contribution to our common life.

Bless them as they go forth;

be with those who leave and with us who stay;

and grant that all of us, by drawing ever nearer to you,

may always be close to each other in the communion of your saints.

All this we ask for the sake of Jesus Christ, your Son, our Lord.

Amen.

The service continues with the (blessing and) dismissal.

Concerning the Service

The Presentation of a child is a rite in use in some Latin cultures to give thanks for the life of a child. In the past it was considered that boys and girls at the age of two or three had overcome the dangers of infant mortality, and it was customary to mark the occasion with thanksgiving. Today it marks the transition from infancy to childhood and celebrated with much joy.

Presentation of a Child

When this rite occurs in the Holy Eucharist, a bishop or priest presides. On a Sunday, the assigned Collect and readings are used. The presider welcomes the family at the door of the church.

Presider

Welcome N. As the community of believers in Christ we join your family today in giving thanks to God for the years of life that he has already granted you.

The presider either leads the family into the church or follows last. An entrance hymn may be sung.

The Holy Eucharist begins as indicated by the Book of Common Prayer on page ____.

Presider The Lord be with you

People And also with you

Presider Let us Pray. (Silence)

Almighty and eternal God, look upon us with kindness and grant that trusting in your providence we may come to you with grateful hearts; through our Lord Jesus Christ your Son, who lives and reigns with you and the Holy Spirit for ever and ever. Amen.

First reading Deuteronomy 6:1- 7 (The great commandment)

Second Reading Ephesians 5, 2. 21. 6, 1-4 (Walk in the way of love)

Psalms 130 1-3

Gospel Mark 10: 13-16 (Let the children come to me.)

or

Matthew 18:2-6 (Whoever becomes like this child like this will be great in the Kingdom ...)

Sermon

On Sundays or major holidays, the Nicene Creed follows.

The Prayers of the People

This or any other form of intercessions may be used. A deacon or other assigned person leads the prayers. After each request the people may pray aloud. The presider says the final collect.

Leader Jesus taught us to call God Father, for he is love and full of tenderness: Let us therefore ask God for our needs and those of the whole world saying: Loving God, care for your children.

Leader Tender God, you loved the world so much that you gave your only Son for the salvation of all. Protect and heal all who are ill. Loving God, care for your children.

Leader Look with compassion upon the poor, the hungry and helpless, and on every child devoid of affection, that with the help of this Christian community they may always know your love, Loving God, care for your children.

Leader Creator of the universe, protect and heal all life in peril on this planet. Loving God, care for your children.

Leader Ruler of rulers, grant that the leaders of the nations, of this state, and city may work for the common good. Loving God, care for your children.

Leader Grant that each member of your Church, filled with the Holy Spirit, may fulfill the mission entrusted to us. Loving God, care for your children.

Leader You trusted Mary and Joseph with the loving care of your Son. Strengthen all parents and guardians to guide their children to the fullness of Christ. Loving God, care for your children.

Leader Welcome all those who have died into your glory. Loving God, care for your children.

Presider God, Father and Mother of every creature under heaven, look with compassion on all you have created, and by your providence, sustain and provide for all. Lead us all who celebrate here today to embrace all children who have not known love; through Jesus Christ our Lord, Amen.

The family brings the child(ren) to the presider.

The Blessing of the Child

If desired, before the Peace the presider may lay hands on each child, and then pray with these or similar words:

Presider Lord God, from the mouths of children you draw praise for your name: Look with love at this these your child whom we entrust to your providence; bless them, that they may live fully the faith we profess by the power of the Spirit, and by their goodness may be witnesses of your love before all the world; through Jesus Christ, our Lord. Amen.

The child, parents and godparents may be sprinkled with holy water.

The Eucharist continues as usual. The chil(dren), if baptized, receives communion.

Before the Dismissal the presider may bless the people with these or other words:

Presider May Christ Jesus, who dwelt with his parents in his home in Nazareth, dwell also with your families, protect you from all harm, and keep you united in love. And the blessing of Almighty God, Father, Son and Holy Spirit, be with you and remain with you always. Amen.

About the Service

In many Latino communities, it is customary to honor the fifteenth birthday of a young girl. Many cultures use this type of rite. In them, the quinceañera (fifteen year-old) passes into a new stage in their life. The event usually includes a celebration of the Holy Eucharist, followed by a party with food, music, and dancing. The Celebration of Fifteen Years varies substantially from place to place in the way it is observed.

Pastoral Observations: As families approach to ask for a rite of the quinceañera, we can offer a period of preparation for a number of months, either as a member of the youth group or as an individual congregant in the Eucharist. With the required preparation, the rite of the quinceañera can be a great opportunity to serve the entire family, also helping them to know our church community and our faith better.

This rite can be celebrated by people of any gender or sexual orientation (hence the potential change in the word quinceañera). It is also possible to celebrate the fifteen years of more than one person at the same time. It may also be celebrated at the principal Sunday eucharist, provided the assigned lectionary readings are proclaimed.

Processions: Generally, the person being honored has a companion for the ceremony. At the procession to the altar, oftentimes couples of youths process before the quinceañera and companion. They are followed by pairs of godparents and then the quinceañera, who is followed by their parents.

During the procession, music may be played or a hymn, psalm or anthem may be sung. The same applies for the procession out of the church. During the service hymns and songs may be sung. Sometimes, it is beneficial to rehearse them with the congregation before starting the rite.

The Celebration of Fifteen Years

This rite usually takes place during the Holy Eucharist. A bishop or priest presides. The rite begins with the entrance procession of the quinceañera and their companions. The presider can go before them or wait for them at the altar.

The penitential rite may be used.

After the Gloria or other song of praise:

Presider

Dear friends in Christ: We have gathered today to celebrate the fifteen years of N and give thanks to God for the gift of their life. We all, family and friends, happily celebrate this Eucharist, asking for God's continual protection and support for the rest of their life.

Presider The Lord be with you.

People And also with you.

Silence.

Presider

Gracious God, creator of life: N has come today grateful to celebrate the fifteen years you have given them. Support them in their faith, and strengthen them in their will so that, formed by your Word and sacraments, they might mature and become an example of Christian life. Through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Presider (handing the parish Bible or Lectionary from which the readings will be proclaimed) N, until this day, we have explained the Word of God to you in your home and in the Church. Now,

the time has come for you to interpret its meaning by yourself. This Bible (Lectionary) is a sign of your ability to proclaim the Word of God and interpret its meaning.

The quinceañera may take the book to the ambo/lectern and read the first reading.

The Word of God

Three readings are read.

The First Reading Jeremiah 1: 4-10 (the calling of Jeremiah) or
Judith 13: 18-20 (Judith, the brave woman)

The Second Reading Ephesians 1: 3-6 (Called by Christ before creation) or
Galatians 4: 4-7 (Divine heirs) or
Romans 12: 1-2 (Grateful offering to God).

Psalm 9: 1- 11.

The Gospel Matthew 25: 1-13 (The parable of the ten young women) or
Luke 10: 38-42 (Martha and Mary) or
Matthew 5: 14-16 (The light of the world) or
Juan 13: 31-35 (A new commandment)

If the rite is celebrated on a Sunday, the lectionary readings for the particular Sunday are used.

The Sermon

On Sunday, there follows the Nicene Creed

The Prayers of the People

This or other appropriate forms may be used.

Deacon or Leader Trusting in God's love for all, let us pray, saying: Lord, hear our prayer.

We pray for those most in need: the homeless, the hungry, the sick, and the troubled.

Lord, hear our prayer.

We pray for our planet earth: for the air, rivers and seas, mountains and valleys.

Lord, hear our prayer.

We pray for N and all the youth here present. Fill them with your grace and love, grant them the gift of happiness and strengthen them throughout their lives. Lord, hear our prayer.

We pray for their parent(s) (guardians): encourage and illuminate them in the education of their children. Lord, hear our prayer.

We pray for those who govern and hold authority in all the nations of the world.

Lord, hear our prayer.

We pray for the Church and the Christian community, that we all may be one.

Lord, hear our prayer.

We pray for our family and friends who have died and for all whom you have called to your embrace. Lord, hear our prayer.

Presider

O God, listen to the prayers of your people; and grant what we have asked of you in good faith for the glory of your Name. Through Jesus Christ our Lord. Amen.

Presentation of Offerings

The people, or their representatives, including, if desired, the quinceañera (and their companions), bring offerings to the altar—not only of bread, wine, and money, but also any

religious gifts for the quinceañera. The deacon or, in their absence, the priest receives them and places them on the altar. The presider may bless the gifts offered with these words:

Bless, gracious God, these gifts, expressions of the love and support of N's family and friends, and grant them deep gratitude for their life and for those who love them.

Self-Offering

The quinceañera may then say these or other words

I give you thanks, God of my life, for my fifteen years. With all my heart, I offer to serve you today and always. Help me to do your will, and strengthen me to proclaim your Kingdom of truth, justice, peace, and love through my actions and words. Through your Son, Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Renewal of Vows

Besides or in place of the self-offering, the quinceañera may renew their baptismal vows if they have prepared appropriately through a mature exploration of the meaning of their baptism. The presider can introduce the renewal with these or similar words

N, as a child, your parents (guardians) and godparents made you a member of the body of Christ through the waters of Baptism. They proclaimed the faith in your place and accepted the responsibility to form you as a Christian. Now, it is the time for you to accept this responsibility yourself and confess your faith maturely, before us all.

The renewal of baptismal vows can be found on p.____ of the Book of Common Prayer.

The blessed gifts are given to the quinceañera. "Las Mañanitas" may be sung.

Presider The peace of the Lord be always with you.

People And also with you.

The people may greet each other in the name of Christ.

The Holy Eucharist continues as laid out in the BCP. Any of the Eucharistic Prayers may be used.

Post-Communion Prayer

O God, giver of all that is true, noble, and lovely: We give you thanks for uniting us in these holy mysteries of the Body and Blood of your Son Jesus Christ. Grant by your Holy Spirit, that N, strengthened by your Spirit, may love their neighbors as themselves, and may be a living sign of your new Kingdom of truth, justice, peace, and love, through Jesus Christ our Lord. Amen.

The Eucharist ends in the typical fashion.

The Founding of a Church

Ground Breaking

Before the service, four stakes are set in the ground, at the corners of the proposed building. Three cords are prepared, two to extend diagonally from corner to corner, a third to enclose the space. A spade is placed at the site of the Altar.

The bishop, or a priest appointed by the bishop, is the Presider. Having vested nearby, the ministers, with the people, go in procession to the site of the building.

This Litany for the Church is sung or said during the procession.

God the Father, Creator of heaven and earth,

Have mercy on us.

God the Son, Redeemer of the world,

Have mercy on us.

God the Holy Spirit, Sanctifier of the faithful,

Have mercy on us.

Holy, blessed, and glorious Trinity, one God,

Have mercy on us.

O Christ the Rock, on which your people grow into a spiritual house;

Defend your Church, we pray.

O Christ the Vine, of which your people are the branches;

Defend your Church, we pray.

O Christ the Head of the Body, of which your people are the members;

Defend your Church, we pray.

O Christ our Prophet, you teach the way of God in truth;

Defend your Church, we pray.

O Christ our Priest, you offered yourself upon the Cross, and now make intercession for us to the Father;

Defend your Church, we pray.

O Christ our Sovereign, you reign over all the earth, and make us citizens of your heavenly realm;

Defend your Church, we pray.

O Christ, you sent the Holy Spirit upon the Church, clothing it with power from on high;

Defend your Church, we pray.

That we may be devoted to the Apostles' teaching and fellowship, to the breaking of bread and the prayers,

Lord, hear our prayer.

That we may make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit,

Lord, hear our prayer.

That you will fulfill your promise to be with us always, even to the ages of ages,

Lord, hear our prayer.

That you will sustain all members of your holy Church, that in our vocation and ministry we may truly and devoutly serve you,

Lord, hear our prayer.

That you will bless the clergy of your Church, that they may diligently preach the Gospel and faithfully celebrate the holy Sacraments,

Lord, hear our prayer.

That you will heal the divisions in your Church, that all may be one, as you and the Father are one,

Lord, hear our prayer.

Arise, O God, maintain your cause;

Do not forget the lives of the poor.

Look down from heaven, behold and tend this vine;

Preserve what your right hand has planted.

Let your priests be clothed with righteousness;

Let your faithful people sing with joy.

The Presider says

Let your continual mercy cleanse and defend your Church, O Lord; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

A hymn may be sung.

Then a Person appointed reads

Genesis 28:10-17

A sermon or address may follow.

While the following antiphon and psalm are being sung, persons appointed stretch two cords diagonally across the space, from the northeast to the southwest, and from the southeast to the northwest, securing them to the stakes, thus forming the Greek letter X (chi), the symbol both of the cross and of the name of Christ.

Antiphon (to be used before and after the Psalm)

Let us go to God's dwelling place; let us fall upon our knees before his footstool.

Psalm 132:1-9(10-19)

During the following antiphon and psalm, persons appointed stretch the third cord completely around the four stakes, enclosing the area. They move clockwise, beginning and ending at the southeast corner.

The ministers and people may follow in procession.

Antiphon

How wonderful is God in his holy places! the God of Israel, giving strength and power to his people! Blessed be God!

Psalm 48:1-3,7-13

Then the Presider, standing at the site of the Altar, says

Since faithful people desire to build a house of prayer, dedicated to the glory of God [and in honor of _____] [to be known as _____], on this ground, now marked with the symbol of Christ;

Then, taking the spade, and breaking the ground, the Presider continues

Therefore, I break ground for this building, in the Name of the Father, and of the Son, and of the Holy Spirit.

May the Gospel be preached, the Sacraments administered, and prayers and praises offered in this place, from generation to generation. Amen.

The Presider then says The Lord be with you.

People And also with you.

Presider Let us pray.

People and Presider

Our Father, who art in heaven,	Our Father in heaven,
hallowed be thy Name,	hallowed be your Name,
thy kingdom come,	your kingdom come,
thy will be done,	our will be done
on earth as it is in heaven.	on earth as in heaven.
Give us this day our daily bread.	Give us today our daily bread.
And forgive us our trespasses,	Forgive us our sins
as we forgive those	as we forgive those

who trespass against us.

And lead us not into temptation,

and deliver us from evil.

For thine is the kingdom,

and the power, and the glory,

for ever and ever. Amen.

who sin against us.

Save us from the time of trial,

but deliver us from evil.

For the kingdom, the power

and the glory are yours,

now and for ever. Amen.

V. How wonderful is God in his holy places!

R. Establish, O God, what you have wrought for us.

V. Be favorable and gracious to Zion:

R. Build up the walls of Jerusalem.

Presider Let us pray.

O Lord God of Israel, the heavens cannot contain you, yet you are pleased to dwell in the midst of your people, and have moved us to set apart a space on which to build a house of prayer: Accept and bless the work which we have now begun, that it may be brought to completion, to the honor and glory of your holy Name; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

A Deacon or the Presider then dismisses the people.

Laying of a Cornerstone

If the laying of a cornerstone takes place before the building is erected, the following order may be observed.

1. A hymn or anthem is sung.
2. A suitable passage of Scripture, such as Ephesians 2:19-22, may be read.
3. An address follows.
4. An appropriate prayer, such as the Collect of the Patron or Title of the Church, is said.
5. The cornerstone is then laid, after which the Presider prays as follows

Let us pray.

Lord Jesus Christ, Son of the living God, you are the brightness of the Father's glory and the express image of his person, the one foundation and the chief cornerstone: Bless what we have now done in the laying of this stone. Be the beginning, the increase, and the consummation of this work undertaken to the glory of your Name; who with the Father and the Holy Spirit live and reign, one God, for ever and ever. Amen.

Trumpets may be sounded, and the Presider says

Praise the Lord, because the foundation of the house of the Lord is laid!

The People respond, with a loud voice

Alleluia! Alleluia! Alleluia!

Applause may follow.

A hymn is sung, after which the rite is concluded with a blessing and dismissal.

If the laying of a cornerstone takes place after the building is completed, it is suitable that it take place in the context of a celebration of the Holy Eucharist. After the homily, a hymn, psalm, or anthem is sung, during which all go in procession to the site of the ceremony. An appropriate prayer (such as the Collect of the Patron or Title of the Church) is said, after which the cornerstone is laid. The rite then continues with the Presider's prayer given above. During the hymn that follows, the procession returns to the church where the Liturgy continues with (the Creed and) the Prayers of the People.

Commissioning a Church Planter, Missioner or Mission Team

All Christians are called to make Christ known as Savior and Lord and commissioned to participate in God's mission in their baptism. Priests and deacons are further commissioned to proclaim the gospel and minister to God's people.

When a selected and trained church planter, missioner and/or mission team is to be sent forth by a diocese (and sponsoring congregation), to a designated location/congregation, the form for "Recognition of Ministries in the Church and the World" at page ____ in this volume may be used as a form to send them forth for this particular work.

To adapt the form for this purpose, after the presentation of the persons to be sent forth, the Celebrant uses one of the following collects.

O God the Creator and ruler of all things, your reign grows like a mustard seed into abundant life: Bless those who plant and tend the new life of your Church, that it may be a sign of your Kingdom, through Jesus Christ, our strength and our salvation. Amen.

Blessed God, you call forth light from darkness: Send the power of your Spirit upon your servants N. (and N.) as they carry your Gospel to _____. Fill them with your light, that they may shine with your radiance, drawing all to the brightness of your love and mercy; through Jesus, our Savior and true Light. Amen.

Living God, whose son our Savior Jesus is known to us in broken bread and wine poured out for reconciliation: Grant us courage to take up your mission; that we, too, may be broken, poured, and shared to feed a hungry world; through him who died and rose again, Jesus Christ our Lord. Amen.

Most Holy and life-giving God, the friends of Jesus carried your good news, each to a different place according to their gifts and calling. Bless N. (and N.) as they carry your word of love, making disciples for your service and building up your Church; through the power of your Spirit and in the Name of Jesus. Amen.

Lord Christ, you equipped and sent forth your friends to bring the Good News of salvation from Jerusalem into Judea and all the world: Be present as we send forth these friends and companions in your service, that your Kingdom may come with power in [place or name of the new church]; to the glory of your Name. Amen.

Eternal God, you have promised your salvation to all peoples, and have given us a vision of a great multitude around your throne, from all nations, tribes, and languages: Help us as we bring this vision into our time and place; go with those who now undertake your work in _____; and enable them to hear and to speak new words of hope and praise; through Jesus Christ, the living Word. Amen.

O Holy God, you raise up laborers for your harvest, sending them out as sowers of your Gospel and caretakers of new life: Bless these your servants in their work of planting and tending your Church in _____; equip them for service, enliven them with your joy, and help them remember and trust that it is you who will bring in the harvest; through Jesus Christ, the Savior of souls. Amen.

Concerning the Service

The opening service of a new congregation is a celebration for the members of the new community, but more importantly, an opportunity for them to show hospitality to those seeking a church home in the broader community.

It is important to choose a day appropriate for the culture surrounding the new mission—for example, the feast of the Epiphany is of particular significance in the Hispanic community and an effective date for a public launch. Days such as Palm Sunday, Easter, and Christmas are not recommended. Experience shows that dates between late August through the Last Sunday after Pentecost work well in most contexts.

The congregation is gathered to serve those coming for the first time, and should be mindful of the opportunities to proclaim the Gospel within the liturgy. The host members should be conscientious of the need for simplicity and clarity. It is important that a variety of persons participate in the leadership of the service.

This service assumes a Eucharistic context. It may be adapted to a service of the Word.

It is appropriate to adapt this rite to local custom, language, and idiom.

A Liturgy for the Opening of a New Congregation

The Eucharist begins in the usual manner. The Proper of the Day, or two or more of the following may be used.

From the Old Testament

Exodus 6:2-8 (I will take you as my people)

Ezekiel 11:17-20 (I will gather you from the peoples)

Ezekiel 36:23b-30 (The nations shall know that I am the Lord)

Between the readings, a Psalm, hymn, or canticle may be sung or said. Appropriate Psalms are 67 and 98.

From the New Testament

1 Corinthians 5:16-21 (So if anyone is in Christ, there is a new creation)

Hebrews 10:19-25 (Let us hold fast to the confession of our hope)

The Gospel

John 13:31-35 (As I have loved you, you also should love one another)

Matthew 11:2-6 (the blind receive their sight, the lame walk)

A sermon, homily or other reflection follows the readings.

The Nicene Creed

A Litany of God's Mission for the Church (page ____)

The service continues with the Peace.

Setting Apart Secular Space for Sacred Use

When a congregation gathers for worship in a facility such as a school, nursing home, “storefront,” or other secular space, there is no special rite for hallowing the space. When the people of God celebrate the presence of the Lord through the Eucharist, this sanctifies the space.

If desired, the first eucharist in such a space may be adapted by using the Litany of God’s Mission for the Church (at page ____) as the Prayers of the People. The third option for the dismissal (“Let us go forth into the world, rejoicing in the power of the Spirit.”) is appropriate.

A Litany of God's Mission for the Church

Holy God, in whom all things in heaven and earth have their being,
Have mercy on us.

Jesus the Christ, through whom the world is reconciled to the Father,
Have mercy on us.

Holy Spirit, whose glory fills the world and searches the depths of God,
Have mercy on us.

Holy Trinity, one God,
Have mercy on us.

From blind hearts and petty spirits, that refuse to see our need for your love,
Savior, deliver us.

From pride, self-sufficiency and the unwillingness to admit our own need of your compassion,
Savior, deliver us.

From discouragement in the face of pain and disappointment, and from lack of persistence and thoroughness,
Savior, deliver us.

From ignorance, apathy, and complacency that prevent us from spreading the Gospel,
Savior, deliver us.

O God, we pray for the gifts of ministry.

Inspire our minds with a vision of your kingdom in this time and place.

Hear us, O Christ.

Open our eyes, that we may see your glory in all creation.

Hear us, O Christ.

Open our ears, that we may hear from every mouth the hunger for hope and stories of refreshment.

Hear us, O Christ.

Open our lips, that we may tell in every tongue the wonderful works of God.

Hear us, O Christ.

Open our hearts, that we may discern the work to which you call us.

Hear us, O Christ.

Send us with your Good News into our neighborhoods, communities, and all parts of the world.

Hear us, O Christ.

Strengthen us, that we may each accomplish the work you give us to do.

Hear us, O Christ.

Sustain and encourage all who minister in your name in lonely, dangerous and unresponsive places.

Hear us, O Christ.

Open the hearts and hands of many to support your Church in this and every place.

Hear us, O Christ.

The Litany concludes with a collect, such as those provided in the Church Planting Liturgies or a collect for the Mission of the Church (BCP pages 257, 816).

Hymn suggestions for Church Planting liturgies

From The Hymnal 1982

- 302/303 Father, we thank thee who hast planted
304 I come with joy to meet my Lord
521 Put forth, O God, thy Spirit's might
527 Singing songs of expectation
528 Lord, you give the great commission (Rowthorn)
530 Spread, O spread thou mighty Word
537 Christ for the world we sing!
576/577 God is love, and where true love is From

From Wonder, Love, and Praise

- 741 Filled with the Spirit's power
752 There's a sweet, sweet Spirit
761 All who hunger gather gladly
763 As we gather at your table
778 We all are one in mission
779 The church of Christ in every age
780 Lord, you give the great commission (Abbot's Leigh)
782 Gracious Spirit, give your servants
787 We are marching in the light of God
794 Muchos resplandores
796 Unidos
811 You shall cross the barren desert
812 I, the Lord of sea and sky
819 Guide my feet Lord

From Lift Every Voice and Sing II

- 50 The angel said to Philip
120 There's a sweet, sweet Spirit in this place
159 How to reach the masses
160 This little light of mine
161 "Go preach my gospel," saith the Lord

De El Himnario

- 2 Es tiempo de que alabemos a Dios
9 Todo se hace para la gloria de Dios
14 Grandes y maravillosas son tus obras
19 Señor, ¿qué es nuestro templo?
33 Cantemos al amor de los amores
56 Hay un dulce espíritu
205 Iglesia de Cristo, tu santa misión
209 Es Cristo de su Iglesia
213 ¡Suelta la alegría!
216 Muchos resplandores
223 Somos uno en espíritu
243 Una espiga
246 Te ofrecemos, Padre nuestro
252 Somos pueblo que camina
303 He decidido seguir a Cristo
306 Yo, el Dios de cielo y mar
312 A este santo templo
313 Tú has venido a la orilla (también en WLP 758)
317 Caminemos a la luz de Dios

321	Dios hoy nos llama
322	Sois la semilla
324	Yo soy sal de mi tierra
327	Cristo te necesita
328	Criso está buscando obreros
332	¿Quieres tú seguir a Cristo?
334	Tocando a tu puerta están
341	Grande gozo hay en mi alma hoy
342	En Jesucristo, puerto de paz
386	Vienen con alegría
400	De los cuatro rincones del mundo
439	Salmo 150 - Alabad a Dios en su santuario
440	Salmo 150 - ¡Aleluya, aleluya, aleluya!

Consecration of Chrism Apart from Baptism

Provision is made in the rite of Holy Baptism for the consecration of chrism in local congregations for use by a priest at baptisms that take place on subsequent occasions in the year.

The following form is intended for use when, because of the absence of candidates for Baptism, the consecration of chrism takes place at the liturgy of Confirmation (see the last rubric on page 419 of the Book of Common Prayer), or at some other time.

The olive oil to be consecrated should be prepared in a vessel large enough to be seen clearly by the congregation. Traditionally, a small amount of oil of balsam or other fragrant oil is added to it. The vessel of oil is brought forward in the offertory procession, received by a deacon or other minister, and then placed on the Altar.

In keeping with the custom of the ancient church, the oil to be consecrated is placed on the Altar, alongside the bread and wine, and it is consecrated by the inclusion of an additional text within the eucharistic prayer.

In Eucharistic Prayers A, B, and D in the Book of Common Prayer and in Prayers 1, 2, and 3 in *Enriching Our Worship* volume 1, the following text is inserted after the invocation of the Holy Spirit over the bread and wine and the people:

Send your Holy Spirit on this oil, that those who are sealed with this chrism in Baptism may share in the royal priesthood of Jesus Christ, who was anointed by the Holy Spirit to be the Savior and servant of all.

In Prayer A, this is inserted after “Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.” In Prayer B, this is inserted after “Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.” In Prayer D, this is inserted after “Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of

your Son Jesus Christ.” In Prayer 1, this is inserted after “Bring us into the everlasting heritage of your daughters and sons, that with [_____ and] all your saints, past, present, and yet to come, we may praise your Name for ever.” In Prayer 2, this is inserted after “Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.” In Prayer 3, it is inserted after “Grant that we, burning with your Spirit’s power, may be a people of hope, justice and love.”

Because the blessing of oil of the sick is not reserved to the bishop and because the practice of blessing the oil in proximity to its use is a powerful sign to the congregation, oil of the sick is not blessed at the same occasion as the blessing of chrism.

If there is a need to consecrate chrism at a separate, diocesan service the following Proper may be used:

Collect

Almighty God, who by the power of the Holy Spirit anointed your Son to be Messiah and Priest for ever, grant that all whom you have called to his service may confess the faith of Christ crucified, proclaim his resurrection, and share in his eternal priesthood; who lives and reigns with you in the unity of the same Spirit, one God, now and for ever. Amen.

Isaiah 61:1-9

Psalm 89:20-29

Revelation 1:4-8

Luke 4:16-21

Reaffirmation of Ordination Vows

This form is intended for use at a celebration of the Eucharist upon an occasion when the clergy are gathered together with the Bishop.

If the Renewal of Ordination Vows takes place on Maundy Thursday, it should be done at a celebration of the Eucharist other than the Proper Liturgy of the day.

If it is desired to include a confession of sin, the liturgy begins with the Penitential Order in the Book of Common Prayer. After the absolution, the service continues with the Gloria, Kyrie, or Trisagion. Otherwise, the liturgy begins as follows.

The Word of God

A hymn, psalm, or anthem may be sung.

The people standing, the Bishop says:

Blessed be God: Father, Son, and Holy Spirit.

People: And blessed be his kingdom, now and for ever.

Amen.

or

Bishop: Blessed be the one, holy, and living God.

People: Glory to God for ever and ever.

In place of the above, from Easter Day through the Day of Pentecost

Bishop Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Bishop Bless the Lord who forgives all our sins.

People His mercy endures for ever.

or

Bishop Blessed be the God of our salvation:

People Who bears our burdens and forgives our sins.

When appointed, the following hymn or some other song of praise is sung or said, all standing

Glory to God in the highest,

and peace to his people on earth.

Lord God, heavenly King,

almighty God and Father,

we worship you, we give you thanks,

we praise you for your glory.

Lord Jesus Christ, only Son of the Father,

Lord God, Lamb of God,

you take away the sin of the world:

have mercy on us;

you are seated at the right hand of the Father:

receive our prayer.

For you alone are the Holy One,

you alone are the Lord,

you alone are the Most High,

Jesus Christ,

with the Holy Spirit,

in the glory of God the Father. Amen.

On other occasions the following is used

Lord, have mercy.		Kyrie eleison.
Christ, have mercy.	or	Christe eleison.
Lord, have mercy.		Kyrie eleison.

or this

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

The Collect of the Day

The Bishop says to the people

The Lord be with you.

People And also with you.

Bishop Let us pray.

Almighty God, Source of all being, you have anointed your Son Jesus Christ with the power of the Holy Spirit to fulfill the promise of the scripture and proclaim your favor in all the world: anoint your Church with that same Spirit, that all who have been called to your purpose may bear witness to the good news of salvation; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Or this

Almighty God, you anointed your son Jesus Christ with the Holy Spirit and with power to bring to the world the blessings of your reign: anoint your Church with that same Spirit, that we who share in his suffering and his victory may bear witness to the gospel of salvation; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Or this

Almighty God, giver of all good gifts, in your divine providence you have appointed various orders of ministers in your Church: Give your grace, we humbly pray, to all who are called to any office and ministry for your people; and so fill them with the truth of your doctrine, and clothe them with holiness of life, that they may faithfully serve before you, to the glory of your great Name and for the benefit of your holy Church; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

The Lessons

The people sit. One or two Lessons, as appointed, are read.

1 Samuel 16:1–13

Psalm 89:19-30

2 Corinthians 4:5-15 or Philippians 2:3-11

The bishop may direct that other propers, appropriate to the occasion, be used.

The Reader introduces each lesson, saying

A Reading (Lesson) from _____ .

A citation giving chapter and verse may be added.

After each Reading, the Reader may say

The Word of the Lord.

People Thanks be to God.

or the Reader may say Here ends the Reading (Epistle).

Silence may follow.

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying
The Holy Gospel of our Lord Jesus Christ
according to Luke.

Luke 10:1-11 or Luke 22:24–27[28-30]

People Glory to you, Lord Christ.

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

On Sundays and other Major Feasts there follows, all standing

The Nicene Creed

The Litany for the Mission of the Church

The Litany is found on page ____ of this volume.

Reaffirmation of Discipleship and Renewal of Ordination Vows

The Bishop addresses the people, saying

Beloved in Christ, through baptism we were all called to new life in the risen Lord. In baptism, we promised to proclaim by word and example the Good News of God in Christ; according to the gifts given to us, to carry on Christ's work of reconciliation in the world; and to take our place in the life, worship, and governance of the church. I call upon you, therefore, to reaffirm your commitment to follow the way of Jesus Christ.

Bishop Do you reaffirm the solemn promises and vows of Holy Baptism, renouncing all that seeks to corrupt and destroy the creatures of God, and promising to serve God faithfully as the Body of Christ in the world?

All We do.

Bishop Will you bear witness to Christ wherever you may be and, according to the gifts given you, carry on Christ's work of reconciliation in the world?

All We will, with God's help.

All are seated.

A lay person addresses the Bishop(s), saying

My brother/sister(s), you have been called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of all.

So I ask:

Lay Person Will you continue to guard the faith, unity, and discipline of the Church?

Bishop(s) I will, with God's help.

Lay Person Will you continue to celebrate and provide for the administration of the sacraments of the New Covenant?

Bishop(s) I will, with God's help.

Lay Person Will you continue to ordain priests and deacons and to join in ordaining bishops?

Bishop(s) I will, with God's help.

Lay Person Will you continue to be in all things a faithful pastor and a wholesome example for the entire flock of Christ?

Bishop(s) I will, with God's help.

The priests stand. The Bishop addresses the priests, saying

My colleagues, each of you has been called by God to work as a pastor, priest, and teacher, together with your bishop and fellow presbyters, and to take your share in the councils of the Church. And so I ask:

Bishop Will you continue to proclaim by word and deed, the Gospel of Jesus Christ?

Priests I will, with God's help.

Bishop Will you continue to fashion your life in accordance with its precepts?

Priests I will, with God's help.

Bishop Will you continue to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor?

Priests I will, with God's help.

Bishop Will you continue to preach, to declare God's forgiveness to penitent sinners, to pronounce God's blessing, to share in the administration of Holy Baptism and in the celebrations of the mysteries of Christ's Body and Blood, and to perform the other ministrations entrusted to you?

Priests I will, with God's help.

Bishop Will you continue to nourish Christ's people from the riches of his grace, and strengthen them to glorify God in this life and the life to come?

Priests I will, with God's help.

The deacons stand. The Bishop addresses the deacons, saying

My fellow workers, each of you has been called by God to a special ministry of servanthood directly under your bishop. And so I ask:

Bishop Will you continue to study the Holy Scriptures, to seek nourishment from them and to model your life upon them?

Deacons I will, with God's help.

Bishop Will you continue to make Christ's redemptive love known, by your word and example, to those among whom you live, and work, and worship?

Deacons I will, with God's help.

All clergy stand.

A Lay Person addresses the Bishop and clergy, saying

Dear friends in Christ, each of you is called to be a faithful servant for the ministry of God's Word and Sacraments. And so I ask:

Lay Person Will each of you continue to be to us an effective example in word and action, in love and patience, and in holiness of life?

Clergy I will, with God's help.

The Bishop then says

May Almighty God who has given us the will to do these things, give us the grace and power to accomplish them. Amen.

The Peace

The Bishop says

The peace of the Lord be always with you.

People And also with you.

The people greet each other in the name of the Lord.

At the Celebration of the Eucharist

The liturgy continues with the Offertory. Deacons prepare the Table.

The Bishop presides at the Lord's Table, joined by presbyters who share in the Breaking of the Bread.

If chrism is to be consecrated, it is done in accordance with the directions at page ____ in this volume, with the invocation of the Holy Spirit on the oil of chrism inserted in the appropriate place into the Eucharistic Prayer.

Reception as a Priest or Deacon

This form is intended for the reception of a priest or deacon ordained by a bishop in a church in the historic succession, but not in full communion with this Church. The priest or deacon begins the liturgy vested according to her/his order.

The Word of God

A hymn, psalm, or anthem may be sung.

The people standing, the Bishop says

Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and for ever.

Amen.

or

Bishop Blessed be the one, holy, and living God.

People Glory to God for ever and ever.

In place of the above, from Easter Day through the Day of Pentecost

Bishop Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Bishop Bless the Lord who forgives all our sins.

People His mercy endures for ever.

or

Bishop Blessed be the God of our salvation:

People Who bears our burdens and forgives our sins.

When appointed, the following hymn or some other song of praise is sung or said, all standing
Glory to God in the highest,

and peace to his people on earth.

Lord God, heavenly King,

almighty God and Father,

we worship you, we give you thanks,

we praise you for your glory.

Lord Jesus Christ, only Son of the Father,

Lord God, Lamb of God,

you take away the sin of the world:

have mercy on us;

you are seated at the right hand of the Father:

receive our prayer.

For you alone are the Holy One,

you alone are the Lord,

you alone are the Most High,

Jesus Christ,

with the Holy Spirit,

in the glory of God the Father.

Amen.

On other occasions the following is used

Lord, have mercy.

Kyrie eleison.

Christ, have mercy. or

Christe eleison.

Lord, have mercy.

Kyrie eleison.

or this

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

The Collect of the Day

The Bishop says to the people

The Lord be with you.

People And also with you.

Bishop Let us pray.

Almighty God, giver of all good gifts, in your divine providence you have appointed various orders of ministers in your Church: Give your grace, we humbly pray, to all who are called to any office and ministry for your people; and so fill them with the truth of your doctrine, and clothe them with holiness of life, that they may faithfully serve before you, to the glory of your great Name and for the benefit of your holy Church; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

The Lessons

The people sit. One or two Lessons, as appointed, are read.

The Lessons and Psalm are those appointed for Ordination.

The Reader introduces each lesson, saying

A Reading (Lesson) from _____ .

A citation giving chapter and verse may be added.

After each Reading, the Reader may say

The Word of the Lord.

People Thanks be to God.

or the Reader may say Here ends the Reading (Epistle).

Silence may follow.

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ

according to _____.

People Glory to you, Lord Christ.

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

On Sundays and other Major Feasts there follows, all standing

The Nicene Creed

The Litany for the Mission of the Church

The Litany is found on page ____ of the Book of Occasional Services.

The appropriate form of Reaffirmation of Ordination Vows is used, depending on whether priests or deacons are being received. If both priests and deacons are being received, the priests are received first. If multiple candidates are being received in a single order, each is to have their

own presenters, and they may be presented together or in succession, as the bishop may direct. Thereafter, they are examined together.

Reaffirmation of Ordination Vows of a Priest

A lay person and a priest, and additional presenters if desired, standing before the Bishop, present the one to be received as a priest, saying

Bishop N., we present to you N.N., already ordained priest by a bishop in the historic succession, to be received among the clergy of this communion.

Bishop

Has she/he been selected in accordance with the canons of this Church? And do you believe her/his manner of life to be suitable to the exercise of this ministry?

Presenters

We certify to you that she/he has satisfied the requirements of the canons, and we believe her/him to be qualified to exercise the ministry of the presbyterate in this Church.

The Bishop says

My sister/brother/fellow servant of Christ, the work of a presbyter is to be pastor, priest, and teacher, together with your bishop and fellow presbyters, and to share in the councils of the Church.

It is a priest's task to proclaim by word and deed the Gospel of Jesus Christ; to care alike for young and old, strong and weak, rich and poor; to preach; to declare God's forgiveness to penitent sinners; to pronounce God's blessing; and to share in the administration of Holy Baptism and in the celebration of the mysteries of Christ's Body and Blood.

Do you here, in the presence of Christ and his Church, renew your commitment to this ministry?

Answer I do.

Bishop Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the canons of this Church,

obey your bishop and other ministers who may have authority over you and your work?

Answer I am willing and ready to do so; and I solemnly declare that 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.

The Priest then signs the above Declaration in the sight of all present.

Bishop Will you respect and be guided by the pastoral direction and leadership of your bishop?

Answer I will.

Bishop Will you continue to be diligent in the reading and study of the Holy Scriptures, and in seeking the knowledge of such things as may make you a stronger and more able minister of Christ?

Answer I will.

Bishop Will you endeavor so to minister the Word of God and the sacraments of the New Covenant, that the reconciling love of Christ may be known and received?

Answer I will.

Bishop Will you be a faithful pastor to all whom you are called to serve, laboring together with them and with your fellow ministers to build up the family of God?

Answer I will.

Bishop Will you continue to pattern your life [and that of your family, or household, or community] in accordance with the teachings of Christ, so that you may be a wholesome example to your people?

Answer I will.

Bishop Will you continue to persevere in prayer, both in public and in private, asking God's grace, both for yourself and for others, offering all your labors to God, through the mediation of Jesus Christ, and in the sanctification of the Holy Spirit?

Answer I will.

Bishop Upon these promises, I admit you to the exercise of the office of priest in this Church, recognizing your authority to preach the word of God and to celebrate the Holy Mysteries. God the Father, God the Son, and God the Holy Spirit continue to bless you and God's people through your ministry. Amen.

Reaffirmation of Ordination Vows of a Deacon

A lay person and a priest, and additional presenters if desired, standing before the Bishop, present the one to be received as a deacon, saying

Bishop N., we present to you N.N., already ordained deacon by a bishop in the historic succession, to be received among the clergy of this communion.

Bishop

Has she/he been selected in accordance with the canons of this Church? And do you believe her/his manner of life to be suitable to the exercise of this ministry?

Presenters

We certify to you that she/he has satisfied the requirements of the canons, and we believe her/him to be qualified to exercise the ministry of the diaconate in this Church.

The Bishop says

My fellow disciple of Christ, deacons share a special ministry of servanthood directly under the bishop.

It is the deacon's task to serve all people, particularly the poor, the weak, the sick, and the lonely; to study the Holy Scriptures and model your life upon them; to make Christ and his redemptive love known, by your word and example, to those among whom you live, and work, and worship; to interpret to the Church the needs, concerns, and hopes of the world; and to assist the bishop and priests in public worship and in the ministration of God's Word and Sacraments.

Do you here, in the presence of Christ and his Church, renew your commitment to this ministry?

Answer I do.

Bishop Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the canons of this Church, obey your bishop and other ministers who may have authority over you and your work?

Answer I am willing and ready to do so; and I solemnly declare that 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.

The Deacon then signs the above Declaration in the sight of all present.

Bishop Will you be guided by the pastoral direction and leadership of your bishop?

Answer I will.

Bishop Will you continue to be faithful in prayer, and in the reading and study of the Holy Scriptures?

Answer I will.

Bishop Will you look for Christ in all others, being ready to help and serve those in need?

Answer I will.

Bishop Will you continue to pattern your life [and that of your family, or household, or community] in accordance with the teachings of Christ, so that you may be a wholesome example to all people?

Answer I will.

Bishop Will you in all things seek not your glory but the glory of the Lord Christ?

Answer I will.

Bishop Upon these promises, I admit you to the exercise of the office of deacon in this Church, recognizing your authority to proclaim the word of God and to assist in the celebration of the Holy Mysteries. God the Father, God the Son, and God the Holy Spirit continue to bless you and God's people through your ministry. Amen.

The Peace

The Bishop says

The peace of the Lord be always with you.

People And also with you.

The Bishop now greets the newly received priest or deacon.

The clergy and people greet one another in the name of the Lord.

At the Celebration of the Eucharist

A newly received deacon prepares the bread and wine at the offertory.

A newly received priest stands at the altar with the bishop for the eucharistic prayer.

Restoration to the Ordained Ministry

This form is intended for use, in accordance with the canons, when a priest or deacon is restored to the ordained ministry after having been removed. The circumstances that led to the resignation, deposition, or long-term suspension of the priest or deacon will require pastoral sensitivity in the implementation of the rite.

A hymn, psalm, or anthem may be sung.

The people standing, the Bishop says

Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and for ever.

Amen.

or

Bishop Blessed be the one, holy, and living God.

People Glory to God for ever and ever.

In place of the above, from Easter Day through the Day of Pentecost

Bishop Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Bishop Bless the Lord who forgives all our sins.

People His mercy endures for ever.

or

Bishop Blessed be the God of our salvation:

People Who bears our burdens and forgives our sins.

The Deacon or Bishop then says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

Most merciful God,

we confess that we have sinned against you

in thought, word, and deed,

by what we have done,

and by what we have left undone.

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will,

and walk in your ways,

to the glory of your Name. Amen.

The Bishop stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

The Word of God

When appointed, the following hymn or some other song of praise is sung or said, all standing

Glory to God in the highest,
and peace to his people on earth.

Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,

Lord God, Lamb of God,
you take away the sin of the world:

have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

On other occasions the following is used

Lord, have mercy.		Kyrie eleison.
Christ, have mercy.	or	Christe eleison.
Lord, have mercy.		Kyrie eleison.

or this

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

The Collect of the Day

The Bishop says to the people
The Lord be with you.
People And also with you.
Bishop Let us pray.

Almighty God, giver of all good gifts, in your divine providence you have appointed various orders of ministers in your Church: Give your grace, we humbly pray, to all who are called to any office and ministry for your people; and so fill them with the truth of your doctrine, and clothe them with holiness of life, that they may faithfully serve before you, to the glory of your great Name and for the benefit of your holy Church; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

The Lessons

The Lessons and Psalm are those appointed for Ordination.

The people sit. One or two Lessons, as appointed, are read.

The Reader introduces each lesson, saying

A Reading (Lesson) from _____ .

A citation giving chapter and verse may be added.

After each Reading, the Reader may say

The Word of the Lord.

People Thanks be to God.

or the Reader may say Here ends the Reading (Epistle).

Silence may follow.

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according to _____.

People Glory to you, Lord Christ.

After the Gospel, the Reader says

 The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

There follows, all standing

The Nicene Creed

The Litany for the Mission of the Church

The Litany is found on page ____ of this volume.

Reaffirmation of Ordination Vows

The Bishop, standing or seated in a chair placed before the Altar, addresses the priest or deacon to be restored, saying

My sister/brother/sibling in Christ Jesus, through baptism as the holy people of God, we are all called to represent Christ and the Church; and, according to the gifts given to us, to carry on Christ's work of reconciliation in the world, and to take our place in the life, worship, and governance of the Church.

We are called to proclaim his death and resurrection, to administer the Sacraments of the New Covenant which he sealed with his blood on the cross, and to care for his people in the power of the Spirit.

Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the canons of this Church, obey your bishop and other ministers who may have authority over you and your work?

Answer

I am willing and ready to do so; and I solemnly declare that I do believe the Holy Scriptures of the Old and New Testament 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.

The Priest or Deacon then signs the above Declaration in the sight of all present.

Bishop

Do you here, in the presence of Christ and his Church, renew your commitment to your ministry, under the pastoral direction of your bishop?

Answer

I do.

Bishop

Do you reaffirm your promise to give yourself to prayer and the study of Holy Scriptures?

Answer

I do.

Bishop

Do you reaffirm your promise so to minister the Word of God and the Sacraments of the New Covenant that the reconciling love of Christ may be known and received?

Answer

I do.

Bishop

Do you reaffirm your promise to be a faithful servant of all those committed to your care, patterning your life in accordance with the teachings of Christ, so that you may be a wholesome example to your people?

Answer

I do.

The Bishop then says

I restore you to the exercise of the office of priest/deacon in this Church. God the Father, God the Son, and God the Holy Spirit bless you and God's people through your ministry. Amen.

The Peace

The Bishop stands and says

The peace of the Lord be always with you.

People And also with you.

The Bishop now greets the newly restored priest or deacon.

The clergy and people greet one another in the name of the Lord.

A newly restored deacon, properly vested, prepares the bread and wine at the offertory.

Having put on the vestments proper to the order, a newly restored priest stands at the altar with the bishop for the eucharistic prayer and shares in the Breaking of the Bread.

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE FOR LITURGICAL TRANSLATION

Membership

The Rev. Dr. Juan M.C. Oliver, <i>Chair</i>	Long Island, II	2021
The Rev. Pierre-Henry Buisson	Arizona, VIII	2021
The Rev. Frederick Clarkson	East Carolina, IV	2021
The Rev. Dr. Luk De Volder	Convocation of Episcopal Churches in Europe, II	2021
The Rev. Nathanael Saint-Pierre	New York, II	2021
The Rev. Margarettte Saintliver	Haiti, II	2021
The Rev. Susan Saucedo Sica	Newark, II	2021
The Rt. Rev. Pierre Whalon	Convocation of Episcopal Churches in Europe, II	2021
The Rev. André Wildaine	Haiti, II	2021
The Rev. Paul Fromberg, <i>Ex Officio</i>	California, VIII	2021

Acknowledgements

The Rev. Juan M.C. Oliver, Ph.D., chair, is also the Custodian of the Prayer Book.

The French working group: The Revs. Luk De Volder, Pierre-Henri Buisson, and the Rt. Rev. Pierre Whalon, chair. The translator is Ms. Florence Lesur.

The Kreyol working group: The Revs. André Wildaine, Magarettie Saintliver, and Nathanael Saint-Pierre, chair. The translator is the Rev. Burnet Moise.

The Spanish working group: The Revs. Susan Sica, Frederick Clarkson, and Juan Oliver, chair. The translator is Mr. Hugo Olaiz.

Mandate

Resolution 2018-A070 Translation of the Book of Common Prayer

Resolution 2018-C024 Translations of Book of Common Prayer

Summary of Work

RESPONDING TO DIRECTION FROM GENERAL CONVENTION

The Subcommittee took direction from several resolutions of the 79th General Convention, which mandated new translations, and provided a budget of \$201,000. It also called for the creation of the Task Force for Liturgical Translations.

Introduction

The Task Force for Liturgical Translations, a subcommittee of the SCLM, was envisioned as early as 2017 in order to implement canonical changes made in 2012 to improve the quality of translations of liturgical materials. It began its work soon after the General Convention of 2018, meeting in person in January 2019 and chaired by the Custodian of the BCP. Its main work this triennium has been the development of new translations of the Book of Common Prayer 1979 into Spanish, French, and Haitian Kreyol, as well as new liturgical materials being submitted by the SCLM in this Blue Book.

Translation Process

The Custodian invited two native speakers of French and Haitian Kreyol to join him, a native Spanish speaker, to determine a general process for the task ahead, and form editorial teams made up of three native speakers to oversee and edit the work of the professional literary translators to be hired. The teams and their respective chairpersons met at the Church Center in January 2019 to develop a calendar for the process of translation and address related issues. The work was expertly supported by Ms. Maria Pacheco of the Church Center staff. Through the Communications Department of the Church Center, a general invitation to apply for translators' task was drafted and made widely available through all media. As applications began to arrive, each language team's lead evaluated them, consulted with others, and determined who should be interviewed.

Interviews of applicants as translators were conducted in the target language and included samples of the candidate's translation work and any literary works published. After choosing translators, contracts were reviewed by the Finance Office of the Church Center and signed. The contracts established translation protocols, rate, and the proviso that the contract could be annulled after the translator's first submission: Morning Prayer, Rite II.

Each language team was free to develop how it would work with the translator. In all cases, the team met regularly online to edit the translation, especially from a theological and liturgical perspective. They also rehearsed the translation, spotting difficult phrases to speak aloud, etc. At the time of this writing (December 2020), the teams are nearing completion of a first draft and plan to make it available to all Spanish, French, and Kreyol congregations in the US and abroad early in 2021 for review and feedback. Teams of published theologians and poets will also review it. After all feedback is gathered and analyzed it will be incorporated as much as possible into a final draft to be certified by the Custodian.

Each language team addressed different issues proper to that language such as the use of dynamic equivalences in the contemporary vernacular, syntactic and stylistic appropriateness, the “international” lexicon in Spanish and French, underlying Biblical translations to be used in the work, the educational level of most users, the gendered nature of Spanish and French with the specific challenges of expanding the gendered bias of the language to give equal weight to masculine and feminine pronouns, and how best to address this, and whether, when and how to translate which Rite I liturgies into the specific language.

Translations of new materials submitted to the 80th General Convention.

Finally, the Task Force will be employing the same process to develop professional translations of all new liturgical materials being submitted in this book.

Resolution 2018-C024 Translations of Book of Common Prayer

The process and criteria for developing all liturgical translations was established by the 79th General Convention and carried out by the SCLM for the new translation of the Book of Common Prayer into Spanish, French, and Haitian Kreyol. We believe the process is sound and should be followed for the translations of *Enriching Our Worship* and the *Book of Occasional Services 2022* as requested by this resolution.

Resolution 2018-D078 Authorize Holy Eucharist, Rite II (Expansive Language) for Trial Use

The SCLM has taken the following actions in response to resolution 2018-D078: Developed a proposed revision of pages 355-382 of the Book of Common Prayer pursuant to Article X(b) of the Constitution for trial use until the completion of the next comprehensive revision of the Book of Common Prayer, and a revised Eucharistic Prayer C, in two possible versions; directed the Custodian of the Book of Common Prayer to ensure that following the coming Convention these revisions are provided to the church at no cost via electronic distribution, and ensured that dynamic equivalence is employed and that sensitivity to gender characterize the new translations of the BCP into Spanish, French and Haitian Kreyol as far as it is possible in gendered languages such as Spanish and French. Haitian Kreyol is not gendered.

Proposed resolutions

A005 Translations of *Enriching Our Worship* and the *Book of Occasional Services* into Spanish, French, and Haitian Kreyol

TASK FORCE REPORT

Task Force on Liturgical & Prayer Book Revision

All other Task Force reports, see Volume 3

TASK FORCE ON LITURGICAL & PRAYER BOOK REVISION

Membership

The Rt. Rev. J. Neil Alexander, <i>Chair</i>	Atlanta, IV	2021
The Rev. Dr. Nina Ranadive Pooley, <i>Vice-Chair</i>	Maine, I	2021
The Rev. Matthew Mead, <i>Secretary</i>	New York, II	2021
Dr. Mark Ardrey-Graves	North Carolina, IV	2021
Mr. Ron Braman	Idaho, VIII	2021
The Very Rev. Samuel G. Candler	Atlanta, IV	2021
The Rt. Rev. Brian Cole	East Tennessee, IV	2021
Mr. Christopher Decatur	Ohio, V	2021
Mr. Craig Dressler	Northwestern Pennsylvania, III	2021
Ms. Joan Geiszler-Ludlum	East Carolina, IV	2021
The Rt. Rev. Wendell Gibbs	Michigan, V	2021
The Rt. Rev. Mary Glasspool	New York, II	2021
The Rt. Rev. Matthew A. Gunter	Fond du Lac, V	2021
The Rt. Rev. Deon Johnson	Missouri, V	2021
Mr. Adrián Linares-Palacios	Puerto Rico, IX	2021
The Rt. Rev. Dorsey McConnell	Pittsburgh, III	2021
The Rev. Dr. Ruth Meyers	California, VIII	2021
The Right Rev. Hector Monterroso	Texas, VII	2021
The Rev. Kathleen Moore	Northwestern Pennsylvania, III	2021
The Rev. Dr. Kevin Moroney	Pennsylvania, III	2021
The Rev. Zack Nyein	Atlanta, IV	2021
The Rev. Dr. Matthew S.C. Olver	Dallas, VII	2021
The Rev. Dr. Cameron Partridge	California, VIII	2021
The Rev. Dr. Ellen Francis Poisson, OSH	Upper South Carolina, IV	2021
The Rt. Rev. Brian N. Prior	Olympia, VIII	2021
Mr. James Scott	Los Angeles, VIII	2021
The Rt. Rev. George Wayne Smith	Missouri, V	2021
The Rt. Rev. Brian Thom	Idaho, VIII	2021
The Rev. Bryan Velez-Garcia	Puerto Rico, IX	2021
The Rev. Dr. Lauren Winner	North Carolina, IV	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

Acknowledgements

The committee would like to acknowledge the Rev. Paul Fromberg, liaison to the Standing Commission on Liturgy and Music, who was a full participant in our meetings and very helpful in the production of our work.

Mandate

2018-A068 Plan for the Revision of the Book of Common Prayer

Resolved, the House of Deputies concurring, That the 79th General Convention, pursuant to Article X of the Constitution, authorize the ongoing work of liturgical and Prayer Book revision for the future of God's mission through the Episcopal branch of the Jesus movement. And, that it do so upon the core theological work of loving, liberating, life-giving reconciliation and creation care; and be it further

Resolved, that our methodology be one of a dynamic process for discerning common worship, engaging all the baptized, while practicing accountability to The Episcopal Church; and be it further

Resolved, That the 79th General Convention create a Task Force on Liturgical and Prayer Book Revision (TFLPBR), the membership of which will be jointly appointed by the Presiding Bishop and the President of the House of Deputies, and will report to the appropriate legislative committee(s) of the 80th General Convention, ensuring that diverse voices of our church are active participants in this liturgical revision by constituting a group with leaders who represent the expertise, gender, age, theology, regional, and ethnic diversity of the church, to include, 10 laity, 10 priests or deacons, and 10 Bishops; and be it further

Resolved, That this Convention memorialize the 1979 Book of Common Prayer as a Prayer Book of the church preserving the psalter, liturgies, The Lambeth Quadrilateral, Historic Documents, and Trinitarian Formularies ensuring its continued use; and be it further

Resolved, That this church continue to engage the deep Baptismal and Eucharistic theology and practice of the 1979 Prayer Book; and be it further

Resolved, That bishops engage worshiping communities in experimentation and the creation of alternative texts to offer to the wider church, and that each diocese be urged to create a liturgical commission to collect, reflect, teach and share these resources with the TFLPBR; and be it further

Resolved, That the TFLPBR in consultation with the Standing Commission on Structure, Governance, Constitution and Canons is directed to propose to the 80th General Convention revisions to the Constitution and Canons to enable The Episcopal Church to be adaptive in its engagement of future generations of Episcopalians, multiplying, connecting, and disseminating new liturgies for mission, attending to prayer book revision in other provinces of the Anglican Communion; and be it further

Resolved, That liturgical and Prayer Book revision 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 1979 Book of Common Prayer, mindful of our existing ecumenical commitments, while also providing space for, encouraging the submission of, and facilitating the perfection of rites that will arise from the continual movement of the Holy Spirit among us and growing insights of our Church; and be it further

Resolved, That such revision utilize the riches of Holy Scripture and our Church's liturgical, cultural, racial, generational, linguistic, gender, physical ability, class and ethnic diversity in order to share common worship; and be it further

Resolved, That our liturgical revision utilize inclusive and expansive language and imagery for humanity and divinity; and be it further

Resolved, That our liturgical revision shall incorporate and express understanding, appreciation, and care of God's creation; and be it further

Resolved, That our liturgical revision take into consideration the use of emerging technologies which provide access to a broad range of liturgical resources; and be it further

Resolved, That the SCLM create a professional dynamic equivalence translation of The Book of Common Prayer 1979 and the Enriching Our Worship Series in Spanish, French, and Haitian Creole; and that the SCLM diversify the publication formats of new resources, liturgies and rites to include online publishing; and be it further

Resolved, That this church ensure that, at each step of the revision process, all materials be professionally translated into English, Spanish, French, and Haitian Creole, following the principles of dynamic equivalence and that no new rites or liturgical resources be approved by this church until such translations are secured; and be it further

Resolved, That the TFLPBR shall report to the 80th General Convention; and be it further

Resolved, That there being \$201,000 in the proposed budget for the translation of liturgical materials, that the Executive Council be encouraged to identify additional funds in the amount of \$200,000 to begin this liturgical revision.

Summary of Work

The Task Force on Liturgical and Prayer Book Revision, TFLPBR, was created by the 79th General Convention to initiate the work envisioned by Resolution 2018-A068. This report reflects the consensus of the Task Force on the work that was before it, summarizes the work that has been accomplished, and recommends to the 80th General Convention several resolutions for its consideration that are designed to sustain the direction set forth by 2018-A068 into the next triennium.

Due to the exigencies of the pandemic, the in-person meeting schedule originally planned for the triennium was severely truncated. As a result, much of the work had to be done by working groups and their efforts put before the whole of the Task Force for discussion, revision, and consent in online meetings. In order to facilitate this, we organized the Task Force into four working groups, as follows:

- Working Group I: Seek, Receive, Review
- Working Group II: Communications
- Working Group III: Constitution and Canons
- Working Group IV: Liturgical Revision and Creation

The bulk of the report that follows is organized around the tasks taken up by the Working Groups, including a description of their mandate and their principal accomplishments. Four resolutions for consideration by the 80th General Convention are included in the resolutions section that follows this summary report.

In addition to the work presented here by the Working Groups, all fully vetted and commended by the Task Force as a whole, it should be noted that the Working Groups also considered other aspects of the work of liturgical and Prayer Book revision that will be useful going forward. For example,

Working Group IV: Liturgical Revision and Creation spent considerable time examining the present 1979 Book of Common Prayer, noting such things as rubrics that might require reinterpretation, rites that may require either amplification or abbreviation, or noting particular pastoral concerns for which the present rites are insufficient. Given the massive detail of such an undertaking, and the constraints experienced by us all during this triennium, it was impossible for the whole of the Task Force to engage in that level of detail. Nonetheless, we believe that it is helpful material to be passed on to those who pick up this work going forward. Other such examples include identifying rites that are needed, continuing to evaluate rites that have been proposed, and exploring a variety of rich ideas that have been submitted.

Early in the process, *Working Group IV: Liturgical Revision and Creation* created a working document, based upon and interpreting 2018-A068, as a framework for guiding our work. The document was subsequently discussed and adopted by the whole Task Force and delineates our common understanding of the parameters of the work before us. That text is as follows:

Common Prayer: Worship in The Episcopal Church

Resolution 2018-A068 calls us to ‘memorialize’ the 1979 BCP, create new liturgies, and use emerging technologies. Thus, we propose the following:

1. That the 1979 BCP is the foundation and model for common prayer and liturgical development in The Episcopal Church;
2. That the 1979 BCP is maintained as an authorized text within a growing set of authorized liturgical materials for common prayer;
3. That the primary platform for our authorized liturgies be digital and online, organized according to the shape of the 1979 BCP, thus allowing for the authorization of more material than is possible within the limits of a printed book (with printed books remaining as an option);
4. That this new set of authorized liturgies be titled *Common Prayer: Worship in The Episcopal Church*, or something similar, that sets it within the BCP tradition;
5. That authorized liturgies will be consistent with the Trinitarian, Baptismal and Eucharistic theology of the 1979 BCP; and will be consonant with the directives of the General Convention with respect to liturgical language, inclusive and expansive language, and creation care; and will honor the Church’s increasing diversity;

6. That we continue the requirement of approval by two consecutive General Conventions for authorized rites included in *Common Prayer: Worship in The Episcopal Church*, and that we encourage the further development of alternative rites for use;

The above statement, as an interpretation of 2018-A068, has guided our work as a Task Force.

To facilitate the work of the Task Force, very early in our work together, *Working Group II: Communications* created a website both as a communications tool for the work of the Task Force, but also as a point of reference for materials created by the Task Force as well as a depository of liturgical materials already available for use in The Episcopal Church. The website will be described in greater detail in the report of *Working Group II: Communications* below, but all bishops and deputies are strongly encouraged to visit the website and familiarize themselves with the breadth of its content. Please visit: www.episcopalcommonprayer.org.

Report of Working Group I: Seek, Receive, and Review

Introduction

The 79th General Convention authorized the ongoing work of liturgical and Prayer Book revision and called for bishops to “engage worshipping communities in experimentation and the creation of alternative texts to offer to the wider church” (2018-A068). To assist dioceses and congregations in this work and to guide the work of liturgical revision, the Task Force on Liturgical and Prayer Book Revision developed principles, rooted in Anglican tradition, as received and interpreted in the 1979 Book of Common Prayer.

As background, the Task Force on Liturgical and Prayer Book Revision reviewed earlier work of the Standing Commission on Liturgy and Music, which identified qualities that make public prayer recognizably Anglican:

- It resonates with Scripture and proclaims the gospel.
- It is rooted in Anglican theological tradition.
- It has high literary value; it is beautiful according to accepted and respected standards.
- It uses the recurring structures, linguistic patterns, and metaphors of the 1979 Book of Common Prayer.
- It is formal, not casual, conversational, or colloquial.
- It is dense enough to bear the weight of the sacred purpose for which it is intended.

- It is metaphoric without being obtuse.
- It is performative: that is, it effects what it says.⁽¹⁾

In developing the principles, the Task Force took into account the directions for revision in Resolution 2018-A068:

- to “utilize the riches of Holy Scripture and our Church’s liturgical, cultural, racial, generational, linguistic, gender, physical ability, class and ethnic diversity in order to share common worship”;
- to “utilize inclusive and expansive language and imagery for humanity and divinity”;
- to “incorporate and express understanding, appreciation, and care of God’s creation”; and
- to “engage the deep Baptismal and Eucharistic theology and practice of the 1979 Prayer Book.”

The principles also draw upon the work of the International Anglican Liturgical Consultation⁽²⁾ as well as liturgical practices and Prayer Book revision in other provinces of the Anglican Communion.

In December 2019, the Task Force made a draft of the principles available on its website: www.episcopalcommonprayer.org and invited comments. It now presents these principles to General Convention and recommends that these guide the ongoing work of liturgical and Prayer Book revision:

Principles to Guide the Development of Liturgical Texts

Scriptural Foundations

- Christian liturgy is rooted in the riches of Scripture in a number of essential ways:
 - The Bible is read within the context of public liturgy and is proclaimed as the Word of God.
 - The language and content of Christian liturgy are in accord with Scripture and affirm beliefs that are congruent with Scripture as interpreted by the Church under the guidance of the Holy Spirit.⁽³⁾
 - The language of the rites draws on biblical vocabulary and phraseology in such a way as to indicate the rootedness of the language in Scripture. This extends to the actual quotation of biblical language within a liturgical text or the appropriation of verses or passages into a rite such that they become part of the

liturgy (for example, opening sentences in the Daily Offices), as distinct from the ordered reading of Scripture by way of a lectionary.

- Christian liturgy is itself a response to a directive in Scripture, such as Jesus' command to "do this" at the Last Supper or to baptize all nations in Matthew 28.
- Christian liturgy is scriptural when it uses images, metaphors, and prayer forms found there as the basis for praising and petitioning God as revealed in Jesus Christ.
- Christian liturgy is scriptural when it asks God to act in accordance with the ways in which Scripture reveals that God has acted in the past, as the classical collect formulas often do ("O God who [insert past action of God]...").

Anglican Theological Tradition

The Preamble to the Constitution of The Episcopal Church makes clear that the Book of Common Prayer sets forth "the historic Faith and Order" of this Church.

The Apostles' and Nicene Creeds summarize core Christian teachings that are recognized ecumenically. The nineteenth-century Chicago-Lambeth Quadrilateral, one of the Historical Documents contained in the 1979 BCP, identifies the Apostles' Creed "as the Baptismal Symbol" and the Nicene Creed as "the sufficient statement of the Christian Faith."⁽⁴⁾

Ritual Texts

Liturgy is a form of ritual, a genre that has certain characteristics:

- **Ritual texts are prayed aloud**, which means that they must be characterized by a poetic sensitivity and rhythm that make them comfortable to be prayed in unison and also move easily into the memory of those who use them.
- **Christian liturgy is dialogical by nature**, involving an assembly speaking to God in words of praise, thanksgiving, confession, intercession, and sometimes lament; God speaking to the assembly through scripture and in words of welcome, healing, absolution, and blessing; and members of the assembly speaking to one another, including verbal exchange between presider and congregation.
- **Christian worship builds up the body of Christ**, in language and ritual action intended to form the whole person.

Expansive and inclusive language.

We seek *to maximize rather than erase language from our liturgical lexicon.*

- **Language matters.** It shapes our sense of reality and is therefore crucial for our understanding of God and others. Through language we forge and maintain our relationships with God and one another.
- **Expansive Language.** Expansive language seeks to tell as much truth about God as we can, utilizing the full range of language available to us. It does not displace traditional language for God but uses additional metaphors. Of course, no human language can contain God. Even so, our theologies of creation, the Incarnation, and the Resurrection affirm that the material world, including language, is a means to understand God in a more faithful way.
- **Inclusive Language.** Our language often has built-in biases that exclude and harm some persons. When exclusive language is used, we fall short of our calling to respect all who are created in the image of God. By using inclusive language for humanity, we respect the dignity of every human being.

Worship and Culture

Christian worship is always celebrated in a local cultural context. The Nairobi Statement of the Lutheran World Federation identifies four ways in which worship is related dynamically to culture⁽⁵⁾, which we commend:

- *Transcultural.* “The resurrected Christ whom we worship, and through whom by the power of the Holy Spirit we know the grace of the Triune God, transcends and indeed is beyond all cultures.” Core elements of worship transcend cultural context, including baptism with water in the Triune name, the celebration of Eucharist, the proclamation of Scripture, intercession for the needs of the Church and the world, and use of the Lord’s Prayer and the ecumenical creeds, i.e., the Apostles’ and Nicene Creeds.
- *Contextual.* “Jesus whom we worship was born into a specific culture of the world. In the mystery of his incarnation are the model and the mandate for the contextualization of Christian worship.” In contextualization, the meanings and actions of worship are expressed in the language and forms of the local culture, where those are not contrary to Scripture. Elements from the local culture that are in harmony with Scripture may be added to enrich the worship.
- *Counter-cultural.* “Some components of every culture in the world are sinful, dehumanizing, and contradictory to the values of the Gospel. From the perspective of the Gospel, they

need critique and transformation. Contextualization of Christian faith and worship necessarily involves challenging of all types of oppression and social injustice wherever they exist in earthly cultures.”

- *Cross-cultural.* Sharing “elements of worship across cultural barriers helps enrich the whole Church” and strengthen our bonds as the Body of Christ. “Care should be taken that the music, art, architecture, gestures and postures, and other elements of different cultures are understood and respected when they are used by churches elsewhere in the world.”

Rites

1. **Holy Baptism.** “Holy Baptism is full initiation by water and the Holy Spirit into Christ’s Body the Church. The bond which God establishes in Baptism is indissoluble” (BCP p. 298). The International Anglican Liturgical Consultation has identified key characteristics of baptismal rites⁽⁶⁾:

- a. They are celebrated with the gathered community of faith and normatively take place within the context of the Holy Eucharist.
- b. They are for people of any age.
- c. The administration of water follows a profession of faith (and presumably catechesis in that faith) in Jesus Christ and the Holy Trinity and renunciation of all powers that rebel against this God.
- d. Baptism is administered in the Name of the Father, and of the Son, and of the Holy Spirit.
- e. “Baptism once received is unrepeatable and any rites of renewal must avoid being misconstrued as rebaptism.”

2. **The Holy Eucharist.** The action of the Eucharist has historically been marked by a structural shape within which specific kinds of praise and petition are articulated. The International Anglican Liturgical Consultation has outlined the following structure⁽⁷⁾:

- a. *Gathering and Preparation:* The gathering draws the assembly together as the Body of Christ, setting the tone for worship and preparing the assembly to hear the Word and participate in the Sacrament. In the 1979 BCP, the gathering includes an acclamation, a song or act of praise (for example, Gloria in excelsis, Kyrie, or Trisagion), and an opening collect. Historically, Anglican rites have included the Collect for Purity. Many newer rites, including the optional Penitential Order in the 1979 BCP, also have a general confession of sin as part of the preparation.

b. *Proclaiming and Receiving the Word of God*: The reading of at least two passages from Scripture, including one from the Gospels, has been normative, followed by an explication of the Scriptures in a sermon or homily. The proclamation of Scripture normally is followed by some response, often in psalmody, canticles, or hymns. The response to the Gospel is the sermon and the Creed. The 1979 BCP requires a sermon and calls for the Nicene Creed to be used on Sundays and other Major Feasts.

c. *Prayers of the People*: Essential to the gathering of God's priestly people is their communal intercession on behalf of the Church and the world, the living and the dead. Thanksgiving for the communion of saints is also common. The 1979 BCP lists areas that must be included in the intercessions (the universal Church, the Nation and all in authority, the welfare of the world, the concerns of the local community, the sick and suffering, and the departed) and the BCP invites congregations to craft their own intercessory prayers. In the 1979 BCP, following the pattern of earlier prayer books, a general confession and absolution follows the prayers of the people. The Peace provides a ritual expression of the unity of the Body of Christ as they come together to offer the Holy Eucharist.

d. *Celebrating at the Lord's Table*, which the 1979 BCP calls "The Holy Communion" (pp. 333, 361):

i. *Preparation*: The bread and wine are prepared for the celebration, and other gifts of the assembly are gathered and presented. In the 1979 BCP, the rubrics for Rite I and Rite II call this the "Offertory."

ii. *The Eucharistic Prayer*: The Eucharistic Prayer includes both thanksgiving and intercession. Eucharistic prayers in The Episcopal Church are shaped by a structure introduced from the Scottish Episcopal Church in the eighteenth century, which includes a number of identifiable features:

1. Opening dialogue ("The Lord be with you... give thanks and praise")
2. Praise and thanksgiving for creation and the work of redemption
3. The *Sanctus* and *Benedictus*
4. Praise and thanksgiving for creation and the work of redemption continue after the *Sanctus* and *Benedictus*
5. Institution Narrative (Jesus' actions at the Last Supper)

6. Anamnesis (remembrance of Christ's death and resurrection and anticipation of his coming again) with an explicit offering ("oblation") of the gifts of bread and wine
7. Epiclesis (invocation of the Spirit) over the bread and wine, joined to prayer for the gathered community
8. Anglican eucharistic prayers have also included a self-offering of the people and prayers for the acceptance of the offering, and occasionally more extensive supplications. In contemporary eucharistic prayers, this supplication typically includes an expression of hope, such as participation in the heavenly banquet at the end of time.
9. Trinitarian doxology
10. The Lord's Prayer usually follows the eucharistic prayer
11. Breaking the Bread: The 1979 BCP highlights the action by calling for silence after the breaking the bread and providing a fraction anthem that may be said or sung.
12. The Reception of Communion: The 1979 BCP provides several options for the words said at the administration of communion. The Additional Directions in the 1979 BCP call for the celebrant to receive first, followed by other clergy at the altar/table.
13. Sending (Going Out as God's People): A prayer after communion may include communal expression of thanksgiving for the gifts received and/or reference to the gathered community being sent into the world. A trinitarian blessing is common, though not necessary, and the final words of the liturgy are a dismissal, sending the assembly into the world.

3. **The Daily Office:** Of all the historic Christian rites, the texts of the Daily Office rites have been more explicitly scriptural than any other, as the majority of the language was directly taken from the Bible. In the 1979 BCP, the Daily Offices maintain the structure introduced in the first English Book of Common Prayer (1549). Fundamental features of Anglican Daily Offices include:

- a. The 1979 BCP calls the opening section "The Invitatory." This takes the form of a verse and response, followed by a trinitarian doxology. An invitatory Psalm (Venite or Jubilate) has been part of Anglican Morning Prayer since the sixteenth century. For Evening Prayer, the 1979 BCP

introduced the ancient Greek hymn “O gracious light.” An opening sentence of scripture and a general confession and absolution (or declaration of pardon) may precede the opening verse.

b. The recitation of a portion of the Psalter, as designated in a lectionary.

c. The reading of portions of Holy Scripture, also designated in a lectionary.

d. Response to the reading in praise, with texts usually taken directly from Scripture (i.e., canticles)

e. Prayer that since the sixteenth century has included the Lord’s Prayer, suffrages (a series of verses and responses), and collects. The 1979 BCP adds a prayer for mission and allows for authorized intercessions and thanksgivings to follow the collects.

f. The offices have also included the recitation of the Apostles’ Creed as well as hymns and anthems.

g. Since the seventeenth century, Anglican Offices have concluded with the Prayer of St. Chrysostom and the Grace (2 Cor. 13). The 1979 BCP allows for either the General Thanksgiving or the Prayer of St. Chrysostom or both, and adds the optional verse “Let us bless the Lord” before the Grace.

Seeking and Receiving Liturgical Material from Dioceses and Worshiping Communities

Early in the triennium, the Task Force communicated with every diocesan bishop, encouraging each bishop to create a diocesan liturgical commission and share with the Task Force the name of the chair or a contact person in the diocese. As the Task Force learned of diocesan liturgical commissions it posted that information on its website www.episcopalcommonprayer.org. In February 2020, the Task Force published guidelines for diocesan liturgical commissions.

Through the diocesan liturgical commissions and social media, the Task Force invited worshiping communities and individuals to submit new liturgical materials. Over the course of three meetings (in-person and online), Working Group I reviewed twenty-four (24) submissions of alternative liturgical texts or sets of texts. Using the *Principles to Guide the Development of Liturgical Texts* and the *Guidelines for Expansive and Inclusive Language* as developed by the Task Force, each submission or collection was evaluated to determine if it satisfactorily met all criteria of the Principles and Guidelines. Every submission was read by each member of Working Group I for review of language and theology. Most submissions were read aloud within Working Group I to hear their cadence and iteration.

Of the twenty-four submissions, six were found to meet the full requirements of the Principles and the Guidelines. These six are commended to the Standing Commission on Liturgy and Music for its continued review. The six examples of alternative liturgical texts are available on the website: www.episcopalcommonprayer.org.

On behalf of the Task Force, Working Group I has prepared a resolution that calls for liturgical revision to continue in two ways: first, through experimentation and creation of alternative texts in local worshipping communities, under the guidance of diocesan bishops and liturgical commissions, a process introduced in resolution 2018-A068; second, through the development of liturgical texts that the 81st General Convention (2024) may consider for authorization for use throughout The Episcopal Church. For the latter, the SCLM might draw from resources already submitted to the Task Force on Liturgical and Prayer Book Revision, and/or from new resources it receives from dioceses and local worshipping communities, and/or from new texts it develops.

The Principles for the Development of Liturgical Texts, above, were vetted, formally and informally, across the church and received a quite positive response. The Task Force believes that these principles provide solid guidance for future liturgical and BCP revision. Our work generated good material from across the church and we reviewed it all. The foundation has been created for the SCLM to pick up the work and decide the best way to move it forward.

Report of Working Group II: Communications and Website

Background & Creation of www.episcopalcommonprayer.org

The Task Force for Liturgical and Prayer Book Revision determined that online (mobile as well as desktop) platforms would be essential for gathering and distributing new or revised liturgical texts and resources. Since The Episcopal Church already has a significant online presence and infrastructure in place, we felt that it was necessary to survey the state of the digital landscape as it related to liturgical resources, to see whether we could use an existing platform or would be better served creating a new one for our particular needs.

We detailed the various liturgical resources that were available in early 2019 on a variety of official and unofficial websites. We discovered that though many liturgical texts were available online in a variety of official and unofficial websites and mobile apps, there was no single online place where someone might easily (and freely) find and browse which liturgies were currently authorized by The Episcopal Church. (Note: *RiteSeries* online is a pay/subscription platform that serves a narrow purpose, primarily bulletin building and music licensing.) None of the existing official or unofficial liturgical resource websites provided background information on how liturgical texts were

authorized. In many cases, authorized liturgical texts and resources were side-by-side with unauthorized texts and resources without distinction. Some of the available liturgical material was out of date. There were also inaccuracies and errors in terms of sources and whether something was official and/or authorized or not. For more detailed information, see *Addendum: Survey of Episcopal Liturgies available online (as of April 30, 2019)*, which may be found at www.episcopalcommonprayer.org.

We determined that there was no single, official, free, access point for browsing and comparing liturgies and liturgical resources authorized for use by The Episcopal Church. We did not originally intend to build a website that provided a library of authorized liturgical resources, but we felt that it was impossible to consider liturgical and Prayer Book revision without first having a clear understanding of which liturgies were already authorized for use in The Episcopal Church.

We created and built www.episcopalcommonprayer.org, which we hoped could serve as the single, official access point for all authorized liturgies and liturgical resources and include information on how each liturgy is authorized by General Convention.

In the short time that www.episcopalcommonprayer.org has been online, it has become evident that there is not broad understanding of which liturgies are already authorized for use in The Episcopal Church. The site has proven a valuable resource for Episcopalians and others who desire to see how we as a church craft and authorize our common liturgical resources. It is evident that there is a wealth of authorized liturgical material that is presently underutilized. Having everything in one place makes it far easier to see where and in what ways revision is necessary.

Content of www.EpiscopalCommonPrayer.org

The “Home” page of www.episcopalcommonprayer.org serves as the communications hub of the Task Force with links to and information about:

- Mandating Resolution 2018-A068
- Task Force Membership and Meeting Materials
- Documents drafted by the Task Force and made available for review by the wider church.

2018-A068 resolved: “That our liturgical revision take into consideration the use of emerging technologies which provide access to a broad range of liturgical resources.” Following that mandate www.episcopalcommonprayer.org includes:

- An “Existing Liturgies” page with a list of every known existing liturgical text or resource currently authorized for use by The Episcopal Church. This page includes a link to official digital and hard copies (when available) of every known existing liturgical text or resource authorized in The Episcopal Church. We intentionally did not link to secondary booksellers or unofficial websites: for example, the 1928 BCP, which is authorized for limited use, is not available from Church Publishing and no PDF has been published or made available by TEC.
- An “FAQ” page with relevant information about how each liturgy or resource is authorized is provided alongside the text or resource. A link to the full Act of General Convention from the Archives is also provided.
- A “Links” page linking to a wide variety of liturgical material available from various Episcopal Church resources – some official and some unofficial.

2018-A068 resolved: “That bishops engage worshipping communities in experimentation and the creation of alternative texts to offer to the wider church, and that each diocese be urged to create a liturgical commission to collect, reflect, teach and share these resources with the TFLPBR.”

Following that mandate www.episcopalcommonprayer.org includes:

- A “Submissions” page where any person or liturgical commission can submit liturgical material to the Task Force for review.
- A “Diocesan Liturgical Commissions” page listing which dioceses are known or not known to have created liturgical commissions.

Future use of www.EpiscopalCommonPrayer.org

2018-A068 resolved “That our methodology be one of a dynamic process for discerning common worship, engaging all the baptized, while practicing accountability to The Episcopal Church;” and the Task Force believes that www.episcopalcommonprayer.org can fulfill that mandate by serving as:

- The single, official access point for all authorized liturgies and liturgical resources with up to date and accurate information on how each liturgy is authorized by General Convention;
- As the hub for receiving and reviewing alternate liturgical material.

We recommend that Standing Commission on Liturgy and Music oversee and maintain the website, and we offer the following guide on how the website can continue and grow:

- The site is divided, clearly into two distinct sections:

- **AUTHORIZED LITURGIES:** The site should maintain an up to date list of existing liturgies (in English and other languages) and how they are authorized by The Episcopal Church.
 - This list should include links to digital versions of these liturgies as well as links to each Act of Convention authorizing the liturgy.
 - We envision a more dynamic version of these liturgies than simply linking to PDFs, and hope that in addition to providing the PDFs, all authorized liturgies could eventually be available in a more user-friendly HTML format.
- **LITURGICAL REVISION & EXPERIMENTATION:** The site provides a platform where new liturgical material can be submitted from and reviewed by the wider church
 - Authorized versions of Principles for New Liturgical Texts and Expansive & Inclusive Language Guidelines, and/or similar resources should be available and easily accessible to guide how liturgical texts might be crafted;
 - The Submissions Page should continue as a conduit for the wider church to pass on material to the SCLM for review and consideration;
 - Not yet authorized and alternate liturgies that the SCLM seeks to make available for review or for use in some way can be published on the site – it is essential that these liturgies be kept and marked as distinct from authorized liturgies
- The whole of the website, together with all liturgical materials and information, should be available in English, Spanish, French, and Haitian Kreole, following the principles of dynamic equivalence.
- The SCLM should consider forming a subcommittee to oversee, build, and maintain the website.
- Membership on the subcommittee should include:
 - The Chair of the SCLM or an authorized deputy who is a member of the SCLM;
 - The Custodian of the Standard Book of Common Prayer;
 - At least one other SCLM member;

- The Secretary of General Convention or an authorized deputy of the Secretary;
- An officer or deputy from Church Publishing
- At least two volunteers chosen from the many gifted coders and website designers in The Episcopal Church.

Cost of Maintaining www.EpiscopalCommonPrayer.org

There is broad misunderstanding that building and maintaining a website – even a complex one – is an expensive enterprise. This is not the case. Most of our congregations run their own websites with limited budgets, and there are numerous unofficial, yet excellent, liturgical resource websites run by Episcopalians/Anglicans (see the Links section of www.episcopalchurch.org). One skill set that we are not lacking is gifted coders who understand and love liturgy. There are nominal fees for hosting a website and domain name registration (under \$100 a year).

www.episcopalchurch.org was built and is currently maintained by a subcommittee of the Task Force who all have other full-time jobs and church responsibilities. A subcommittee with volunteers who understand basic coding and web maintenance can certainly continue to maintain it.

A resolution pertaining to the continuance of this website may be found in the resolutions section of this report.

Report of Working Group III: Constitution and Canons Review

Introduction

The charge to the Working Group on Constitution and Canons Review is found in the seventh Resolve of Resolution 2018-A068:

Resolved, That the TFLPBR in consultation with the Standing Commission on Structure, Governance, Constitution and Canons is directed to propose to the 80th General Convention revisions to the Constitution and Canons to enable The Episcopal Church to be adaptive in its engagement of future generations of Episcopalians, multiplying, connecting, and disseminating new liturgies for mission, attending to prayer book revision in other provinces of the Anglican Communion;

This Working Group (III) received guidance from these proposed principles developed by Working Group I: *Seek Receive, Review* and from the fuller discussions of the Task Force:

- That the 1979 Book of Common Prayer is the foundation and model for common prayer and liturgical development in The Episcopal Church.
- That the primary platform for our authorized liturgies be digital and online - organized according to the shape of the 1979 BCP - thus allowing for the authorization of more material than is possible within the limits of a printed book (with printed books remaining as an option).
- That we continue the requirement of approval by two consecutive General Conventions for authorized rites included in the Book of Common Prayer of The Episcopal Church, and that we encourage the further development of alternative rites for use.

Achieving these principles guided the Working Group's review of and the drafting of proposed changes to the Constitution and Canons as presented in the resolutions section of this report.

Moving the Church's perception of what the Book of Common Prayer looks like - from printed to published, from printed book form to online and digital platforms, from "first class" and "second class" liturgies, and from time-locked forms to evolving forms – took up much of the Working Group's discussion and consideration. It is often said that the Constitution and Canons follow change in the Church, rather than lead it. Hence, amending the Constitution and Canons is often a chase to catch up to the winds of change as they move across the Church. Without knowing where the work of Prayer Book revision will lead, the proposed resolutions to amend the Constitution and Canons rather build upon the work and direction of the Standing Commission on Liturgy and Music, its 2018 Blue Book Report, and Resolution 2018-A063, *amending Article X of the Constitution: to expand the Church's repertoire of authorized liturgical rites through trial use and supplemental liturgies*.

Constitution Article X

The 79th General Convention adopted Resolution 2018-A063 on first reading, amending Constitution Article X to authorize the use of alternative and additional liturgies to supplement the Book of Common Prayer, by following the procedure for adoption by any one meeting of the General Convention. The Task Force endorses this amendment and recommends that the 80th General Convention adopt it on second reading.

Working Group III on Constitution and Canons Review is proposing additional amendments to Constitution Article X, summarized as follows:

- Reorganizes the existing text for clarity and updates terminology;

- Adds a statement that expresses the Task Force’s understanding of the Book of Common Prayer;
- Makes clear that liturgies proposed to General Convention must come with a recommendation from the Standing Commission on Liturgy and Music; and
- Numbers the paragraphs for ease of reference and citation.

Canons Amendments

The second resolution proposes canonical changes to reflect and implement the proposed amendments to Constitution Article X. ***The Canon changes would not be acted upon until the 81st General Convention (2024) when passage of the amended Article X would be adopted on second reading, but are included here to inform General Convention’s consideration.***

The proposed canonical amendments may be summarized as follows:

- Changing language implying methods of publishing the Book of Common Prayer, such as changing “copy” to “text” or “edition” as context requires;
- Making clear that the same standards for publication apply to all liturgies, such as certification by the Custodian and the method for addressing typographical errors;
- Clarifying accountability for directives of the Canons, such as who is charged with carrying out the described action.

Working Group IV: Liturgical Revision and Creation

Working Group IV: Liturgical Revision and Creation was organized with two main tasks before it: (1) to identify aspects of our present corpus of liturgical materials that are in need of revision, modification, or fully authorized alternatives; and (2) to identify the ritual needs of communities within the church that have need for rites that to do presently exist, whether of a pastoral, missional, cultural sort.

To begin its work, the Working Group cast an interpretation of 2018-A068 that was adopted by the whole Task Force as a statement of agreed principles. (See above)

Members of *Working Group IV: Liturgical Revision and Creation* also worked with members of the Standing Commission on Liturgy and Music, and members-at-large of the Task Force, to create a proposed set of guidelines to steer the use inclusive and expansive language as liturgical revision and creation continues. These guidelines have been agreed upon by both the Task Force and the

Standing Commission on Liturgy and Music and are jointly commended to the 80th General Convention for adoption as the working document on liturgical language. These guidelines are consonant with the principles set forth in 2018-A068. The text is as follows:

Guidelines for Expansive and Inclusive Language

Introduction

Language is a gift of God. God is one who speaks. God calls all creation into being and gives people language as a way of responding to God and forming community.⁽⁸⁾

- In the context of God-given human freedom, languages develop as cultural products of humanity.
- Language, while a gift of God, is damaged, finite, and limited. Language has been used for good and for ill throughout the history of the church and the world.
- Development of liturgical language must enlist the skills of scholars, poets, linguists, musicians, and cultural specialists.

We seek to maximize rather than erase language from our liturgical lexicon.

- Language matters. It shapes our sense of reality, and through language we forge and maintain our relationships with God and one another.

Expansive Language: Expansive language seeks to tell as much truth about God as we can, utilizing the full range of language available to us. It does not displace traditional language for God, but uses additional metaphors. Of course, no human language can contain God. Even so, our theologies of creation, Incarnation, and Resurrection affirm that the material world, including language, is a means to understand God in a more faithful way.⁽⁹⁾

Inclusive Language: Our language often has built-in biases that exclude and harm some persons. When exclusive language is used, we fall short of our calling to respect all who are created in the image of God. By using inclusive language for humanity, we respect the dignity of every human being and we affirm our faith in “the communion of saints” as expressed in the Apostles’ Creed.⁽¹⁰⁾

Metaphorical Language: Words and images matter. They shape our perceptions; they can make the difference between forging trust or creating distance. Language changes and grows as the church grows in its understanding and embrace of diverse groups of people.

- The purpose of liturgy is to worship God.

- Worship in The Episcopal Church is not formulated in a vacuum.
- Ecumenical agreements and historical formulations, particularly for Baptism, Eucharist, and Ministry, are important norms in the work of liturgical revision and creation.⁽¹¹⁾
- Liturgical language about Jews should avoid supersessionism and avoid the assumption that the assembly comprises only Gentile Christians.
- The church worships in many languages. The principles outlined in this document are primarily for use in English. Dynamic translations of inclusive and expansive language will require their own application of these principles.

LANGUAGE ABOUT/FOR GOD

Expansive Language

The church continually draws from the vocabulary of the Scriptures, expanding the treasury of language and images in order to proclaim the fullness of the triune God.⁽¹²⁾

We aim to expand language for God (names, metaphors) that has not been included in our current liturgical language, maximizing/multiplying our liturgy's language for God.

This includes but is not limited to, drawing language/verbal pictures from Scripture and from the 2,000-year-old textual deposit of Christian liturgy and theology.

- As the church expands its liturgical language for God, it should attend to imagery that has resonated with different Christians communities, in different times, places, and cultural landscapes.
- The church recognizes that the Old Testament/Hebrew Scriptures constitutes a majority of our Scripture; i.e., we ought not always default to language drawn from the New Testament.
- We seek language for God that implicitly acknowledges that all of humanity is created in the image of God, being mindful in particular of the ways that gendered language for God can sometimes imply otherwise.

Liturgical revision/expansion recognizes that any single given prayer is part of a larger liturgical whole; no single prayer need bear the entire burden for expanding God-language.

It is especially important that principal liturgies (Holy Baptism and Holy Eucharist, Liturgies of the Word, the Psalter) engage expansive language.

- As we seek such language in principal liturgies, we attend to earlier liturgies that have offered expanded images, e.g. the font as the womb of the church.⁽¹³⁾

Liturgists ought not presume that there is only one pronoun for God.

We understand that in using language about God, multiple goods (ethical goods, moral goods, pastoral goods, theological goods, historical goods etc.) are in play, and sometimes these are in tension with each other. Those who craft prayers seek to attend to the assembly, the Bible, creedal statements, etc., and when, in the work of new liturgy, the demands of one of those is in tension with the demands of another, we acknowledge the tension and allow it to be generative.

LANGUAGE ABOUT/FOR HUMANITY

Inclusive Language

- Liturgical language for persons should reflect the diversity of all humankind.
- Liturgical language needs to recognize the history and lived experience of each community and the rich diversity that is present in those communities.
- All worshiping communities deserve to name themselves and have their names be honored. For example, a congregation may prefer to be called a church for the “deaf” rather than “hearing-impaired.”
- Prayers and liturgies should strive to avoid instances of cultural appropriation that are insensitive and even experienced as violent to the original culture. When communities do use prayers drawn from other cultures, such use should be sensitive to the original meaning and context.
- As much as possible, it is important to avoid binaries as standing for the whole of humanity. For example, “brothers and sisters” may exclude those who are gender non-binary.

LANGUAGE NOT REFERRING TO GOD OR HUMANITY

Metaphorical Language (e.g. light, hearing, seeing, standing etc.)

Those crafting liturgies ought to be attentive to ways liturgical language may have an implicit politics, may unintentionally arrange power, or may imply an anthropology in ways that contradict the Baptismal Covenant.

- e.g., Light vs Darkness, Sight vs Blindness

CONCLUSION

The transcendent God, who is at the heart of our liturgy and worship, “surpasses all human understanding.”⁽¹⁴⁾ Our language of worship therefore points to and evokes the mystery of God –God whom we cannot fully comprehend or completely imagine, and yet God who is revealed to us in words and images conveyed across “family, language, people, and nation.”⁽¹⁵⁾ The Church’s liturgical language is by its nature transcultural, contextual, countercultural, and cross-cultural.⁽¹⁶⁾ And the Church’s liturgical language is biblical, drawing on the stories and images of Scripture. Through expansive, inclusive and metaphorical language, the Church aims to participate in the mysterious abundance of God, and to speak to God in language that might delight the One who delightedly created diversity and abundance.

A FINAL WORD

The Task Force for Liturgical and Prayer Book Revision has completed the work assigned to it and offers our efforts to the 80th General Convention for consideration. We particularly commend the documents reviewed in our report that are recommended to the Convention to guide this work going forward: *Common Prayer: Worship in The Episcopal Church*; *Principles to Guide the Development of Liturgical Texts*; and *Guidelines for Expansive and Inclusive Language*.

We are grateful for the privilege of having served our church in this way and we look forward to encouraging the work of liturgical and prayer book revision to enrich our common prayer across the increasingly broad and diverse spectrum of the church.

End Notes

- (1) "Principles for Evaluating Liturgical Materials," *I Will Bless You and Your will be a Blessing*, Liturgical Resources 1, revised and expanded (New York: Church Publishing, 2015) 229.
- (2) International Anglican Liturgical Consultations: A Review: <https://www.anglicancommunion.org/media/120963/IALC-Review.pdf> . For more about the International Anglican Liturgical Consultation, see <https://anglicancommunion.org/theology/liturgy.aspx>
- (3) *An Outline of the Faith*, BCP 1979, 853-54.
- (4) BCP 1979, 877.
- (5) Lutheran World Federation, Nairobi Statement, <https://worship.calvin.edu/resources/resource-library/nairobi-statement-on-worship-and-culture-full-text> quotations in this section are from the Nairobi Statement. For an Anglican perspective, see International Anglican Liturgical Consultations: A Review, 4-8.
- (6) International Anglican Liturgical Consultations: A Review, 8-9.
- (7) "The Structure of the Eucharist," in *Our Thanks and Praise: The Eucharist in Anglicanism Today*, ed. David R. Holeton (Toronto, Ontario: Anglican Book Centre, 1998) 284.
- (8) Borrowed/adapted from the ELCA "Principles for Worship": https://download.elca.org/ELCA%20Resource%20Repository/Principles_for_Worship.pdf
- (9) Borrowed/adapted from the University of the South School of Theology, "Language Matters" (Advent 2018).
- (10) Borrowed/adapted from the University of the South School of Theology, "Language Matters" (Advent 2018).
- (11) World Council of Churches Faith and Order Paper 111 (1982). https://www.anglicancommunion.org/media/102580/lima_document.pdf
- (12) Borrowed/adapted from the ELCA "Principles for Worship": https://download.elca.org/ELCA%20Resource%20Repository/Principles_for_Worship.pdf
- (13) See, e.g., Robin M. Jensen, "Mater Ecclesia and Fons Aeterna: The Church and Her Womb in Ancient Christian Tradition." in Amy-Jill Levine and Maria Mayo Robbins, eds., *A Feminist Companion to Patristic Literature* (New York: T & T Clark, 2008), 137-53.
- (14) Philippians 4:7
- (15) Revelation 7:9; Book of Common Prayer 1979 Page 94 Canticle 18
- (16) "Nairobi Statement on Worship and Culture," in S. Anita Stauffer, ed., *Christian Worship: Unity in Cultural Diversity* (Geneva: Lutheran World Federation, 1996), 23-28.

Proposed resolutions

A057 Continuing Liturgical and Prayer Book Revision

Resolved, the House of ____ concurring, that the 80th General Convention direct the Standing Commission on Liturgy and Music to continue the work of liturgical and Prayer Book revision; and be it further

Resolved, That the 80th General Convention direct the SCLM to use in its work on liturgical and Prayer Book revision *The Principles to Guide the Development of Liturgical Texts* included in the report to the 80th General Convention (known as their "Blue Book" report) of the Task Force on Liturgical and Prayer Book Revision; and be it further

Resolved, That bishops continue to engage worshipping communities in experimentation and the creation of alternative texts to offer to the wider church, and diocesan liturgical commissions collect and share these resources with the SCLM; and be it further

Resolved, That the 80th General Convention direct the SCLM to review materials submitted to the Task Force on Liturgical and Prayer Book Revision and the recommendations of that Task Force regarding those materials; and be it further

Resolved, That the 80th General Convention direct the SCLM to present to the 81st General Convention liturgical texts for optional and/or trial use in the ongoing process of liturgical and Prayer Book revision.

EXPLANATION

In Resolution 2018-A068, the 79th General Convention created a Task Force on Liturgical and Prayer Book Revision, called for bishops to engage worshipping communities in experimentation and the creation of alternative texts to offer to the wider church, and urged each diocese to create a liturgical commission to collect these resources and share them with the Task Force. To guide this work, the Task Force developed a set of liturgical principles rooted in Anglican tradition as received and interpreted in the 1979 Book of Common Prayer. During the triennium, the Task Force received a number of liturgical texts, which it evaluated in light of the liturgical principles.

This resolution returns responsibility for liturgical and Prayer Book revision to the Standing Commission on Liturgy and Music (SCLM). It directs the Commission to use the principles in the ongoing work of revision. The Task Force has made recommendations about the liturgical resources

it received during the triennium, and this resolution directs the SCLM to review those recommendations.

This resolution also calls for liturgical revision to continue in two ways: first, through experimentation and creation of alternative texts in local worshiping communities, under the guidance of diocesan bishops and liturgical commissions, a process introduced in Resolution 2018-A068; second through development of liturgical texts that the 81st General Convention can consider for authorization for use throughout The Episcopal Church. For the latter, the SCLM might draw from resources already submitted to the Task Force on Liturgical and Prayer Book Revision, and/or from new resources it receives from dioceses and local worshiping communities, and/or from new texts it develops.

A058 Resolution on Official Liturgical Website for The Episcopal Church

Resolved, the House of ____ concurring, that the 80th General Convention establish www.episcopalcommonprayer.org, which is already owned by the DFMS, as the official liturgical website of The Episcopal Church; and be it further

Resolved, that www.episcopalcommonprayer.org continue to include a complete list of and links to official digital copies and hard copies of all liturgies authorized for use in The Episcopal Church; and be it further

Resolved, that www.episcopalcommonprayer.org continue to include a summary of and link to the relevant Act of Convention authorizing each liturgy; and be it further

Resolved, that www.episcopalcommonprayer.org continue to include a distinct area for submitting new/alternate liturgical material from the wider church; and be it further

Resolved, that www.episcopalcommonprayer.org continue to include a distinct area for reviewing new/alternate liturgical material; and be it further

Resolved, that www.episcopalcommonprayer.org include other relevant liturgical resources and materials as determined by the Standing Commission on Liturgy and Music; and be it further

Resolved, that the Standing Commission on Liturgy and Music oversee and maintain www.episcopalcommonprayer.org; and be it further

Resolved, that the Standing Commission on Liturgy and Music form a subcommittee to maintain operation of www.episcopalcommonprayer.org whose membership shall include: The Chair of the SCLM or an authorized deputy who is a member of the SCLM; The Custodian of the Standard Book of Common Prayer; at least one other SCLM member; The Secretary of General Convention or an authorized deputy of the Secretary; A representative from Church Publishing; At least two volunteers chosen by the chair of the SCLM from among the many gifted coders and website designers in The Episcopal Church; and be it further

Resolved, that the 80th General Convention amend Canon I.1.2.n.2 to add a new subsection:

x. Oversee and maintain the official liturgical website of The Episcopal Church through a subcommittee whose members shall include the Chair of the SCLM or an authorized deputy who is a member of the SCLM; the Custodian of the Standard Book of Common Prayer; at least one other SCLM member; the Secretary of General Convention or an authorized deputy of the Secretary; a representative from the publisher affiliated with the Church Pension Fund; at least two members with skill in website design and coding, to be appointed by the Chair of the SCLM.

EXPLANATION

The Task Force for Liturgical and Prayer Book Revision determined that online (mobile as well as desktop) platforms would be essential for gathering and distributing new or revised liturgical texts and resources. Since The Episcopal Church already has a significant online presence and infrastructure in place, we felt that it was necessary to survey the state of the digital landscape as it related to liturgical resources to see whether we could use an existing platform or would be better served creating a new one for our particular needs.

We detailed the various liturgical resources that were available in early 2019 on a variety of official and unofficial websites. We discovered that though many liturgical texts were available online in a variety of official and unofficial websites and mobile apps, there was no single online place where someone might easily (and freely) find and browse which liturgies were currently authorized by The Episcopal Church. (Note: *RiteSeries* online is a pay/subscription platform that serves a narrow purpose, primarily bulletin building and music licensing.) None of the existing official or unofficial liturgical resource websites provided background information on how liturgical texts were authorized. In many cases authorized liturgical texts and resources were side-by-side with unauthorized texts and resources without distinction. Some of the available liturgical material was out of date. There were also inaccuracies and errors in terms of sources and whether something was official and/or authorized or not. For more detailed information, see Addendum: Survey of Episcopal

Liturgies available online (as of April 30, 2019), which may be found at www.episcopalcommonprayer.org.

We determined that there was no single, official, free, access point for browsing and comparing liturgies and liturgical resources authorized for use by The Episcopal Church. We did not originally intend to build a website that provided a library of authorized liturgical resources, but we felt that it was impossible to consider liturgical and Prayer Book revision without first having a clear understanding of which liturgies were already authorized for use in The Episcopal Church.

We created and built www.episcopalcommonprayer.org, which we hoped could serve as the single, official access point for all authorized liturgies and liturgical resources and include information on how each liturgy is authorized by General Convention.

A059 Amend Article X of the Constitution of The Episcopal Church (First Reading)

Resolved, the House of ____ concurring, that the 80th General Convention of The Episcopal Church amend Article X of the Constitution of The Episcopal Church as follows:

Sec. 1. ~~The Book of Common Prayer, as now established or hereafter amended by the authority of this Church the General Convention, shall be in use in all the Dioceses of this Church. The Book of Common Prayer is understood to be those liturgical forms authorized by the General Convention as provided for in Section 2 of this Article. 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.~~

Sec. 2. *No alteration of or amendment or addition to the Book of Common Prayer shall be made unless the General Convention approve the same on first reading in one regular meeting of the General Convention and, by resolve so directing, be sent by the Secretary of the General Convention to the Secretary of the Convention of every Diocese, to be made known to the Diocesan Convention at its next regular meeting, and be adopted on second reading without alteration 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 an affirmative vote by orders in the House of Deputies in accordance with Art. I, Sec. 5 of this Constitution, except that concurrence in the affirmative 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.

Sec. 3. ~~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 such revisions of or alternatives to the *established* Book of Common Prayer, in whole or in part, as may be proposed from time to time by the Standing Commission on Liturgy and Music, and implemented according to the directives of the General Convention. ~~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.

Sec. 4. ~~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 *within their jurisdiction*.

EXPLANATION

General Convention Resolution 2018-A068 directed the Task Force on Liturgical and Prayer Book Revision to propose to the 80th General Convention revisions to the Constitution and Canons “to enable The Episcopal Church to be adaptive in its engagement of future generations of Episcopalians, multiplying, connecting, and disseminating new liturgies for mission, attending to prayer book revision in other provinces of the Anglican Communion.”

The proposed draft revision of Article X reorganizes the text for clarity of language and structure; incorporates the text of Resolution 2018-A063, passed on first reading and pending for second reading; and responds to the expressed yearning for inclusive language and expansive imagery for

humanity and divinity through approved trial and supplemental liturgies to the Book of Common Prayer and sanctioned for optional use throughout the Church.

The opening statement of Article X is not changed, retaining the principle that the BCP is the standard and normative liturgical text for worship in this Church. A second sentence is added to express the understanding that all liturgies that General Convention authorizes following the protocol of Section 2 are part of the Book of Common Prayer. The remainder of the section, setting forth the method of adoption, becomes Section 2. The amendments attempt to shift the Church's awareness that contemporary and future methods of publication may not be restricted to the form of a book. What General Convention adopts as a prayer book is not a form of publication (a book) but rather the content, i.e., the text of the liturgies.

A060 Endorse Guidelines for Expansive and Inclusive Language

Resolved, the House of ____ concurring, that the 80th General Convention adopt *The Guidelines for Expansive and Inclusive Language*, contained in the reports to the 80th General Convention of the Task Force on Liturgical and Prayer Book Revision and the Standing Commission on Liturgy and Music, as the working principles for the revision and development of liturgical materials of The Episcopal Church; and be it further

Resolved, that the 80th General Convention direct the Standing Commission on Liturgy and Music to follow these guidelines as they develop revised and new liturgical materials; and be it further

Resolved, that when liturgical materials in languages other than English are developed for use in The Episcopal Church that they follow, to the greatest degree possible, the spirit and intent of these guidelines; and be it further

Resolved, that the 80th General Convention commend these guidelines to all persons who write or speak on behalf of the church for their serious reflection and consideration.

EXPLANATION

The 79th General Convention and previous Conventions, and the Standing Commission on Liturgy and Music, have repeatedly urged the church toward a richer language for God and more inclusive language for humanity, both in our liturgical prayer and in our daily discourse as God's people.

Resolution 2018-A068 explicitly set a clear direction in this regard and *The Guidelines for Expansive and Inclusive Language* were developed jointly by the Task Force on Liturgical and Prayer Book Revision and the Standing Commission on Liturgy and Music, to provide guidance on this matter going forward.