

# Memorials to the 80th General Convention

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## M002 Resolution to Address the Issue of Voter Suppression

**Proposed by**  
Southeast Florida

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### **Resolution to Address the Issue of Voter Suppression**

**Whereas**, the Christian moral tradition calls all the baptized to the exercise of faithful citizenship; and

**Whereas**, among the theological principles of faithful citizenship are

- *the safe guarding of the dignity of the human person as one made in the image and likeness of God;*
- *the extension of the common good;*
- *the care of the vulnerable; and*
- *the life of solidarity, which is the call to love our neighbor as ourselves and to understand ourselves as our sisters' and brothers' keepers; and*

**Whereas**, in our Anglican tradition especially there is embedded in our understanding of the parish church in community the responsibility of the Church even to those who do not claim allegiance to our Church, but who, nonetheless, have a claim upon our ministry; and

**Whereas**, the 15th Amendment to the US Constitution ensures that the right to vote is not to be “denied or abridged on account of race, color, or previous conditions of servitude;”

**Therefore be it resolved,** that, in fidelity to our moral tradition, and in recognition of the right of all qualified citizens to vote, the 51st Convention of the Diocese of Southeast Florida recognizes the historic significance of the Voting Rights Act of 1965 as a landmark piece of federal legislation in the United States that prohibits racial discrimination in voting that was further strengthened by the 1975 amendment that explicitly bans any voting practice that had a discriminatory effect, regardless of whether the practice was enacted or operated for a discriminatory purpose; and be it further

**Resolved,** that this Convention, by adopting this resolution, will be on record supporting reforms that would expand voter registration, increase voter eligibility, and make voting processes more accessible by such measures as:

- implementing automatic voter registration;
- enabling same-day voter registration;
- preparing for natural and man-made disasters that threaten voting access;
- allowing online registration;
- expanding the circle of people who are eligible to vote;
- making it easier to vote by mail;
- enabling no-excuse absentee voting;
- creating long-term mailing lists for absentee voters;
- making voting convenient for people to vote early (i.e., by mail and in person);
- enabling weekend voting and extended hours;
- and, guaranteeing an adequate number of voting locations; and be it further

**Resolved,** that this Convention calls for the elimination of all statewide Voter ID legislation that has been adopted since the 2013 Supreme Court Shelby Case and more recent decisions: and be it further

**Resolved,** that this Convention urges the Bishop, working with our General Convention Deputation at the 80th General Convention, and acting through

resolution or other appropriate means, to support the passage of resolutions protecting voter rights; and be it further

**Resolved**, that this Convention directs the Secretary to forward this resolution to the Governor of the State of Florida and our state elected officials with the recommendation that the State of Florida enacts legislation that will protect and expand voters' rights as outlined in the resolution.

**Contact:** Rev. Canon Kwasi A. Thornell

**Submitted By:** The Rt. Rev. Peter Eaton, The Rev. Canon Kwasi A. Thornell, Archdeacon J. Fritz Bazin

Endorsed by: Committee for Racial Healing, Justice and Reconciliation

Social Justice Commission:

Dr. Kathy Latimore, Rev. Horace Ward, Rev. Leslie Hague, Rev. Wilifred Allen-Faiella, Rev. Roberta Knowles, Rev. Dr. Mary Ellen Cassini, Rev. Hal Hurley, Duncan Hurd, Mrs. Juanita Miller, Rev. Jackie Rowe, Rev. Canon Debra Andrew Maconaughey, Rev. Sheila Acevedo Limontas

***Explanation:***

In the United States, elections are administered locally, and forms of voter suppression vary among jurisdictions. At the founding of the country, the right to vote in most states was limited to property-owning white males. Over time, the right to vote was formally granted to racial minorities, women, and youth. During the later 19th and early 20th centuries, Southern states passed Jim Crow laws to suppress poor and racial minority voters – such laws included poll taxes, literacy tests, and grandfather clauses. Most of these voter suppression tactics were made illegal after the enactment of the Voting Rights Act of 1965. In 2013, discriminatory voter ID laws arose following the Supreme Court's decision to strike down Section 4 of the Voting Rights Act, which some argue amounts to voter suppression among African Americans.

In Texas, a voter ID law requiring a driver's license, passport, military identification, or gun permit, was repeatedly found to be intentionally discriminatory. The state's election laws could be put back under the control of the U.S. Department of Justice

(DOJ). Under a previous Attorney General, Jeff Sessions, however, the DOJ expressed support for Texas's ID law. Sessions was accused by Coretta Scott King in 1986 of trying to suppress the black vote. A similar ID law in North Dakota, which would have disenfranchised large numbers of Native Americans, was also overturned.

In Wisconsin, a federal judge found that the state's restrictive voter ID law led to "real incidents of disenfranchisement, which undermine rather than enhance confidence in elections, particularly in minority communities;" and, given that there was no evidence of widespread voter impersonation in Wisconsin, found that the law was "a cure worse than the disease." In addition to imposing strict voter ID requirements, the law cut back on early voting, required people to live in a ward for at least 28 days before voting, and prohibited emailing absentee ballots to voters.

Other controversial measures include shutting down Department of Motor Vehicles (DMV) offices in minority neighborhoods, making it more difficult for residents to obtain voter IDs; shutting down polling places in minority neighborhoods; systematically depriving precincts in minority neighborhoods of the resources they need to operate efficiently, such as poll workers and voting machines; and purging voters from the rolls shortly before an election.

Often, voter fraud is cited as a justification for such laws even when the incidence of voter fraud is low. In Iowa, lawmakers passed a strict voter ID law with the potential to disenfranchise 260,000 voters. Out of 1.6 million votes cast in Iowa in 2016, there were only 10 allegations of voter fraud; none were cases of impersonation that a voter ID law could have prevented. Iowa Secretary of State Paul Pate, the architect of the bill, admitted, "We've not experienced widespread voter fraud in Iowa."



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### M003 Racial Justice & Reconciliation Memorial

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The 172nd Convention of the Diocese of California affirms its Statement of Solidarity “with all who are oppressed, we deplore the hatred and violence shown historically and in the present to Indigenous people, African Americans, African Caribbean, Asian and Asian Americans, LatinX, Pacific Islanders, and all other oppressed persons. We will continually seek to dismantle the racism that threatens us all as human being”, and supports this Racial Justice & Reconciliation statement;

That the 172nd Convention of the Diocese of California proposes legislation on the following themes as a Memorial to the 80th General Convention of The Episcopal Church for its consideration:

- Commemoration of Bishop Barbara Clementine Harris;
- Celebration of Juneteeth as a Feast Day;
- Support for the Emmett Till Anti-Lynching Act;
- Support for national legislation fighting Voter Suppression;
- Calling for stronger Hate Crime legislation; and
- Advocacy for new transformative Asian American / Pacific Islander policies

Explanation:

The Diocese of California voted unanimously at its 172nd Diocesan Convention to submit this Memorial in support of the 80th General Convention's focused consideration of all legislation on the listed specific themes of racial justice and reconciliation.





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### M004 The Right to Boycott on Behalf of Palestinian Human Rights

**Proposed by**  
Rochester

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*Whereas*, the 88th Convention (2019) of the Episcopal Diocese of Rochester urged the President and the Congress of the United States and the legislature and Governor of the State of New York to reconsider legislation that penalizes companies and organizations for their participation in nonviolent boycotts on behalf of Palestinian human rights. The Convention considered such legislation, at both federal and state levels, to be an infringement on our First Amendment rights, based on the Supreme Court's consistent definition of boycotts as protected speech; *now therefore be it*

*Resolved*, that this the 89th Convention of the Episcopal Diocese of Rochester directs the Secretary of Convention to distribute this resolution via email to the General Convention Office of the Episcopal Church ([gcoffice@episcopalchurch.org](mailto:gcoffice@episcopalchurch.org)).

Explanation:

Opponents of the Boycott, Divestment and Sanctions (BDS) movement have sought state and federal legislation that would label support for such measures anti-Semitic and would penalize supportive companies and organizations and, in some instances, individuals with fines and the loss of state contracts and assistance. Twenty-seven states to date have passed such legislation and/or adopted it by executive order. Recent federal legislation, although not explicitly punitive, condemns BDS and labels it anti-Semitic.



Whatever one's stance on a particular boycott, everyone has a right to express their opinions and act accordingly. Boycotts as nonviolent political actions are an American tradition, with roots extending to the pre-Revolutionary boycott of British tea. As far back as the 1955-56 Montgomery Bus Boycott, the Supreme Court has consistently considered boycotts protected speech under the First Amendment. Some examples of effective boycotts include the 1965-66 grape boycott in the Central Valley that birthed the United Farm Workers, the South Africa boycott which The Episcopal Church supported (Res. 1985-D073) in 1985, and, most recently, the boycott of North Carolina stemming from its anti-LGBTQ legislation.

Further, The Episcopal Church affirmed in Res. 1991-D122 that legitimate criticisms of Israeli government policies and actions are not anti-Semitic. This church differentiates the use of nonviolent tactics, such as economic pressure on behalf of universal human rights, from the current resurgence of hate-speech and actions that demonize entire communities, Jewish, Muslim, African-American, Native American, LBGT or any other group. This church unequivocally condemns all hate-speech and actions.

The current anti-boycott legislation at the state and federal levels is opposed by, among others, the ACLU, the Center for Constitutional Rights, and the Anti-Defamation League. In November, 2017, twelve of The Episcopal Church's ecumenical partner churches and twenty-eight activist organizations released a public letter calling the anti-boycott legislation pending in Congress and in state legislatures “a blatant infringement on First Amendment rights,” and pledged to defend the right of churches and organizations to use economic measures in the specific case of Israel-Palestine.

**Excerpts from Archbishop Desmond Tutu’s Statement on Boycott, Divestment, and Sanctions (BDS).** *[This statement was issued for Archbishop emeritus Desmond Tutu by Oryx Media, April 2, 2014]*

I am writing today to express grave concern about a wave of legislative measures in the United States aimed at punishing and intimidating those who speak their conscience and challenge the human rights violations endured by the Palestinian people.

These legislative efforts are in response to a growing international initiative, the Boycott, Divestment, and Sanctions (BDS) movement, of which I have long been a

supporter. The BDS movement emanates from a call for justice put out by the Palestinian people themselves.

I have witnessed the systematic violence against and humiliation of Palestinian men, women and children by members of the Israeli security forces. Their humiliation and pain is all too familiar to us South Africans.

In South Africa, we could not have achieved our democracy without the help of people around the world, who through the use of non-violent means, such as boycotts and divestment, encouraged their governments and other corporate actors to reverse decades- long support for the Apartheid regime. My conscience compels me to stand with the Palestinians as they seek to use the same tactics of non-violence to further their efforts to end the oppression associated with the Israeli Occupation.

I strongly oppose any piece of legislation meant to punish or deter individuals from pursuing this transformative aspiration. And I remain forever hopeful that, like the nonviolent efforts that have preceded it, the BDS movement will ultimately become a catalyst for honest peace and reconciliation for all our brothers and sisters, both Palestinian and Israeli, in the Holy Land.



VIRTUAL  
BINDER  
2022

## Memorials

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### M005 Palestinian Human Rights

**Proposed by**

Linda Gaither

**Supported by**

RJ Powell, Gail Bennett, Carolyn Mok

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To the Deputies and Bishops of the Episcopal Church assembled at the 80th General Convention:

Support for human rights is a Gospel value for Episcopalians. We promise, in our Baptismal Covenant, to live out our renunciation of evil, in the Spirit of Jesus, by striving for justice and peace among all people, respecting the dignity of every human being.

The Episcopal Church [TEC] has been true to its core values, offering a strong witness over forty years for peace with justice in resolutions of General Convention and the Executive Council, supporting human rights and human dignity for all peoples, including those in the Holy Land: Jews and Palestinians, Muslims, Christians and Druze.

Since 1979, TEC policy has supported the right of Palestinians to a free and independent state, while affirming the right of Israel to exist as a free state with secure borders (1979, 1988, 1991, 2015, 2018), with Jerusalem as the shared capital of two sovereign states (1985, 2018). Following TEC calls to end the Israeli occupation of the West Bank and East Jerusalem and to lift its blockade of the

Gaza strip, our church engaged in positive investment in Palestinian institutions and infrastructure as a step toward statehood.

*The reality on the ground:* Israeli policies entrench the occupation, laying the groundwork for unilateral, de jure annexation via unlawful expansion of settlements, demolitions, the 'israelification' of East Jerusalem, and the construction of permanent infrastructure in the West Bank designed to splinter any future Palestinian state.

TEC supports full civil and human rights for all citizens within Israel's borders (1988,1991).

*The reality on the ground:* in 2018, the Jewish Nation State Law established that “the right to exercise national self-determination” in Israel is “unique to the Jewish people.” Non-Jewish citizens have human rights but not full civil rights. Prior to 2018, there were already 66 Israeli laws discriminating against Palestinian citizens in Israel.

TEC affirms that Palestinian displacement through the expansion of settlements, forced evictions and home demolitions is unjust and illegal, impinging on the basic right to life. TEC has established a No-Buy list for church investments in companies profiting from Israel's expansionist policy. Aid or loans to Israel must be conditioned on protecting human rights, especially of detained children, as well as on cessation of violence as a tactic of civilian control (1994, 2018).

*The reality on the ground:* the Jewish Nation State Law establishes “Jewish settlement as a national value” and mandates the state to “labor to encourage and promote its establishment and development.” To settle/colonize an inhabited land requires massive violence, manifested in the siege of Gaza, checkpoints, land confiscation, arbitrary arrests and imprisonments, home demolitions, assaults on agriculture, and the killing of peaceful protesters. Despite this reality, \$38 billion over a decade in U.S. military aid to Israel remains unconditional.

TEC affirms the principle of Right of Return not only for Jews but also Palestinians displaced in 1948, with restitution or compensation for losses, as called for by the U.N. (2000).

*The reality on the ground:* Israel rejects the Palestinian Right of Return as a demographic threat to the Jewish State; over five million stateless refugees are registered with the United Nations Relief and Works Agency, existing in camps in Syria, Lebanon, Jordan, Gaza and the Occupied Territories. US funding for UNRWA has been politicized and subject to suspension in an effort to delegitimize both the Agency and Palestinian refugee status itself.

TEC supports U.S. pressure on Israel to end human rights violations in Gaza (2018).

*The reality on the ground:* the total land, sea and air siege of Gaza has been in place for fifteen years, resulting in a devastated economy with 80% of the population dependent on humanitarian aid for survival. Gaza is classified as “unlivable” by the U.N. Israeli bombers periodically destroy infrastructure: businesses, housing, medical clinics, schools, mosques. Gaza exists in a perpetual state of humanitarian crisis.

TEC has *urged, opposed, requested* on behalf of Palestinian human rights for over forty years. Yet the situation on the ground has deteriorated to the point where the internationally recognized NGOs Human Rights Watch and B’Tselem use the word *apartheid* to describe the reality of relations between the State of Israel and Palestinians. This is a development that challenges our resolve as a church, even as we acknowledge the fact that Christians are disappearing in the Holy Land.

It is past time for TEC to respond to the cry of Palestinian Christians in the 2009 Kairos Document: “In the absence of all hope, we cry out our cry of hope... We believe that God's goodness will finally triumph over the evil of hate and death that still persist in our land. We will see here 'a new land' and 'a new human being,' capable of rising up in the spirit to love each one of his or her brothers and sisters.”

**It is past time for TEC to answer the call of Kairos to support systematic Boycott, Divestment and economic Sanctions to put pressure on the government of Israel to end the occupation of Palestine and to reach a just and definitive peace.**

Respectfully submitted,

The Rev. RJ Powell, clergy deputy, Diocese of East Tennessee

The Rev. Gail Bennett, clergy deputy, Diocese of New Jersey

Dr. Carolyn Mok, lay deputy, Diocese of Rochester



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### **M006** Memorial on ecumenical conversations between TEC and the Evangelical Lutheran Church in Bavaria

**Proposed by**

Convocation of Episcopal Churches in Europe

**Supported by**

Richard Cole

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*Proposed by TEC-ELKB dialogue committee members, The Venerable Walter Baer and The Reverend Christopher Easthill, Convocation of Episcopal Churches in Europe, approved by the Convention of the Convocation of Episcopal Churches in Europe, Nice, Oct. 23, 2021*

The Convention resolves as follows:

That this 2021 Convention of the Convocation of Episcopal Churches in Europe thank the 79th General Convention for its action approving and commending the ongoing ecumenical conversations between The Episcopal Church (TEC) and the Evangelical Lutheran Church in Bavaria (Evangelisch-Lutherische Kirche in Bayern – ELKB), as reflected in General Convention action:

“Resolution 2018-C059 Commend Dialogue with the Evangelical Church in Bavaria

*Resolved*, that the 79th General Convention approve and commend the existing relationship between the Convocation of Episcopal Churches in Europe (Convocation) and the Evangelisch-Lutherische Kirche in Bayern (ELKB) (Evangelical Church in Bavaria), and be it further

*Resolved*, that the 79th General Convention approve and commend the process of exploring deeper relations and the dialogue toward full communion between The Episcopal Church and the ELKB.”

This 2021 Convention of the Convocation of Episcopal Churches in Europe approves and commends the ongoing dialogue toward full communion between TEC and ELKB and the work of the General Convention Task Force to Coordinate Ecumenical & Interreligious Work, encouraging the 80th General Convention of the Episcopal Church to move toward a full communion relationship between the ELKB and TEC by adopting the document “Sharing the Gifts of Communion.”

The 2017 Convocation Convention commended this dialogue, with the subsequent action of the 2018 General Convention, cited in this resolution. Since 2018, considerable work has been done, and a draft agreement between TEC and ELKB has been completed and will be presented to General Convention of TEC and to the Landessynode of the ELKB, both in 2022. Participants in the conversations are ecumenical officers from TEC and ELKB, clergy representatives from each church, and the Convocation Bishop and an Oberkirchenrat. Other participants include representatives from the ecumenical office of the Anglican Communion, the Church of England, the Evangelische Kirche in Deutschland (EKD), the German Committee of the Lutheran World Federation (LWF), and the Evangelical Lutheran Church of America (ELCA). The dialogue was initiated by a 2013 meeting between then Presiding Bishop, the Most Rev. Katharine Jefferts- Schori, and Landesbischof Heinrich Bedford-Strohm. It is also in response to Anglican Consultative Council resolution 16, commending a closer relationship between Anglicans and Lutherans globally. It is also in the spirit of Called to Common Mission, the full communion agreement between TEC and the Evangelical Lutheran Church of America, which went into effect in 2001. In practice, the current relationship between the Convocation and the ELKB is similar to the relationship expressed by the Meissen Agreement between the Church of England and the EKD, although TEC is not a party to that agreement. A preliminary meeting involving stakeholders took place in Munich in 2014. The working group made up of the parties listed above has met multiple times: 2015 in New York City (Episcopal Church headquarters), 2016 in Tutzing, Germany, 2017 in Paris (American Cathedral), 2018 in Augsburg, Germany, and many times online. A draft agreement was completed in 2020, which will be presented to the General



Convention in 2022 by the General Convention Task Force to Coordinate Ecumenical & Interreligious Work.



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### **M007** Commending the 17 Union of Black Episcopalian Resolutions to all of General Convention

**Proposed by**  
Diocese of Ohio

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To the Bishops and Deputies of the Episcopal Church Assembled at the 80th  
General Convention,

“You shall love the Lord your God with all your heart and with all your soul and with  
all your strength and with all your mind, and your neighbor as yourself.” Luke 10:27

The sin of racism is pandemic in our society, church, and world. It is our  
responsibility, as the body of Christ, to understand our own complicity, historically  
and currently, and find effective ways to eradicate its inherent injustices and  
inequities. As part of its commitment to becoming a Beloved Community, the  
Diocese of Ohio, by vote of its Convention, hereby impresses upon the 80th  
General Convention of The Episcopal Church the urgency of this work and  
commends to said General Convention the seventeen (17) resolutions (see  
Appendix) submitted by Deputies who are members of the Union of Black  
Episcopalians for its faithful consideration and action.

The resolutions are:

- Funding of the Chaplaincies at the HBCUs
- Promote Equity and to Reduce Differences in Health Care Outcomes
- The Creation of a Clergy Retirement Contribution Fund
- Continued Funding of The Beloved Community

- Funding of the Implementation of The Internalized Oppression Curriculum
- Establishing Equity in The Awarding of TEC Grants
- Address The Issue of Voter Suppression
- Address the Issue of Mass Incarceration
- Address The Issue of Private Prisons
- Inclusion of a Hymn in Honor of Dr. Artemisia Bowden
- Direct the removal of the name of The Rev. William Porcher Dubose from the Lesser Feasts and Fasts Calendar
- To Include Bishop Barbara Clementine Harris in the Lesser Feasts & Fasts Calendar
- to Establish *Lift Every Voice and Sing* as The National Hymn
- to Encourage Usage of The Sacred Ground Curriculum
- Resolution to Adopt the Emmett Till Antilynching Act
- Requiring Action in Response to TEC's Racial Audit
- Regarding the Inclusion of Juneteenth in the Lesser Feasts and Fasts Calendar

Respectfully submitted,

The 205th Convention of the Diocese of Ohio

November 13, 2021



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## M008 J. Robert Wright

### Proposed by

Task Force to Coordinate Ecumenical and Interreligious Work

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In the year of his death, the Task Force to Coordinate Ecumenical and Interfaith Work commends the life and work of J. Robert Wright and unanimously honors his contribution to The Episcopal Church and the Ecumenical Movement. His obituary, prepared and written by the Rt. Rev. William Franklin, is below.

### 1. Robert Wright, A Bridge Between Faiths, Dies at 85

The Rev. Canon J. Robert Wright, the leading Episcopal Church theologian, strategist, and ambassador in the movement to unite the Christian Churches, the Ecumenical Movement, died at his home in Manhattan in the late afternoon of January 12, 2022, with his caregivers present. His death was announced by the Very Rev. Michael DeLashmutt, the Acting Dean and President of the General Theological Seminary in New York City, where Canon Wright had taught for forty-four years. Dean DeLashmutt said that Canon Wright was reading a book in his chair, fell asleep, and passed away quietly.

From the late nineteenth century, the U.S. Episcopal Church has been a significant leader of the Ecumenical Movement. The second half of the twentieth century was a golden age of progress towards the unity of the Churches, with the formation of the World Council of Churches in 1948, made up of the Anglican, Protestant, and Eastern Orthodox Churches and expanded with the entry of the

Roman Catholic Church into the Ecumenical Movement at the Second Vatican Council of the 1960's.

The goal of this movement is "full communion," a concrete, visual realization of the communion among people of faith through the full interchange and sharing of the sacraments, baptism and holy communion, as well as the common sharing of ordained ministers and priests across denominational boundaries.

That is the real goal of the Ecumenical Movement, and it is to this goal that J. Robert Wright dedicated his life, labor, and scholarship.

Canon Wright's primary role was as a behind the scenes advisor to the Presiding Bishops of the Episcopal Church, as the theological consultant to the Episcopal Church Ecumenical Office from 1982 into the twenty-first century, and through the sharing of his of his theological and historical scholarship with the leaders of the Episcopal and other Anglican Communion Churches, and as an official representative of the Episcopal Church in negotiating full communion agreements, and in navigating encounters with world Christian leaders, all of which made the Episcopal Church increasingly a more active partner in the world community of Christian believers.

He served as a spokesman to the press. Since 1972 *The New York Times* has cited J. Robert Wright eleven times, mostly on ecumenical matters.

The Most Reverend Frank T. Griswold, the 25th Presiding Bishop of the Episcopal Church said on hearing of his death: "Father Wright's ecumenism included a profound knowledge of and warm relations with the Churches of the East. His presence and wise counsel during my visits to the Patriarchs of Constantinople, Moscow, and the Catholicos of the Armenian Apostolic Church, helped to make them much more than a state visit but true occasions of fraternal encounter and exchange."

In 2008 the Archbishop of Canterbury, Rowan Williams, awarded Canon Wright the Archbishop of Canterbury's Cross of St. Augustine, honoring his role as advisor and guide to many archbishops and bishops throughout the world-wide Anglican Communion.

And yet there was a side to this role that was not glamorous at all: long weekends spent in conference centers, with bad food and tedious negotiations hammering out agreements on fine points of theology that might lead to full communion. There were great successes in achieving goals of unity, but also setbacks and disappointments on the road to unity.

Canon Wright was particularly interested in the official dialogues of the Episcopal Church with the Roman Catholic Church, the Eastern Orthodox Churches, and the Evangelical Lutheran Church in America. He was a member of the Anglican-Roman Catholic Consultation in the United States from 1971. Canon Wright represented the Episcopal Church and the whole Anglican Communion on the Anglican/Roman Catholic International Commission from 1983-1991. He was a member of the Anglican-Eastern Orthodox Consultation in the United States from 1972.

However, when the ordination of women as priests and bishops was officially authorized by the Episcopal Church in 1976, a move Canon Wright vigorously supported, and then when Presiding Bishop Frank Griswold consecrated the first openly gay bishop in the Episcopal Church in 2003 and the Episcopal Church in 2018 authorized a liturgy for same-gender weddings, progress toward full communion with Roman Catholics and the Orthodox Churches came to a halt.

And yet Canon Wright's ambassadorial mission to these two Church bodies did not come to an end. His gift for friendship and hospitality aimed at maintaining relations with these two Church bodies did not wither.

For example, he maintained a close personal friendship with Edward Egan, the Cardinal Archbishop of New York from 2000-2009. Their close friendship began when the Cardinal, then a priest, served as Secretary of the New York Archdiocesan Commission on Ecumenism. Once, when Canon Wright broke his ankle, with one call to Cardinal Egan, Wright was sent to Catholic Rehabilitation of New York City, and he was given the Cardinal's suite for his recovery stay.

When Cardinal Egan hosted Pope Benedict XVI in New York in 2008, the Cardinal made it possible for the Pope to honor Canon Wright with a papal pontifical medal.

Canon Wright maintained equally close ties with the Orthodox Churches. When a tragic fire defaced the Serbian Orthodox Cathedral of St. Sava in Manhattan in

2016, Canon Wright joined the fund-raising campaign and he helped out to restore the Cathedral. It had once been an Episcopal Church until 1943, a Chapel of Trinity Church Wall Street, and then it passed to the Serbian Orthodox Church.

For such gestures Canon Wright was awarded the Syrian Orthodox Patriarchal cross, and four other Patriarchal crosses from the heads of Orthodox Churches. He was named Honorary Vartabed or “Teacher of the Armenian Church.” On his many trips to the Holy Land, to meet with such Orthodox prelates, he became known as a shrewd barterer for ancient coins and antique rugs in the Jerusalem marketplace.

Of all of J. Robert Wright’s contributions to the Ecumenical Movement, none has been more significant than his path-breaking work in Anglican-Lutheran relations: the achievement of full communion between the Episcopal Church and the Evangelical Lutheran Church in America.

Wright was the principal Episcopalian architect and drafter of *Called to Common Mission* (1999) which allowed the two Churches to declare officially full communion at a joint service at the Washington National Cathedral on January 6, 2001. Theologian Michael Root has said that full communion between the Episcopal Church and the Evangelical Lutheran Church of America would not have come to pass without J. Robert Wright’s “unflagging commitment.”

## BACKGROUND AND EDUCATION

J. Robert Wright was born in Carbondale, Illinois, on October 20, 1936. This was basketball country, and he was so schooled in the game from an early age that he served as the basketball coach of the General Theological Seminary “Penguins” basketball team for forty-four years.

He received his B. A. in 1958 from the University of the South, Sewanee, his M.Div. from the General Theological Seminary in 1963, and his D.Phil. from Oxford University in 1967.

## HIS SCHOLARSHIP AND WIDE RECOGNITION

From 1966 to 1968 he was Instructor in Church History at the Episcopal Divinity School in Cambridge, Massachusetts. And then from 1968 to 2012 he served as the longest-tenured faculty member at the General Theological Seminary, on his retirement in 2012 being granted the title of St. Mark's Professor of Ecclesiastical History, Emeritus, in recognition of his stature as a revered teacher at the Seminary.

Canon Wright's accomplishments spanned a number of academic disciplines: patristic and medieval English church history, liturgics, Anglican ecumenical studies, and Eastern Orthodoxy. He was the author of two scholarly monographs, and he was the editor of fourteen additional books. In 2006 a festschrift was published to honor his academic and ecumenical achievements. It is *One Lord, One Faith, One Baptism: Studies in Christian Ecclesiality and Ecumenism in Honor of J. Robert Wright* (William B. Eerdmann, 2006).

In 2000 Presiding Bishop Frank T. Griswold named him "Historiographer of the Episcopal Church." He was awarded five honorary degrees, including one by the General Theological Seminary in 2010. In 1990 he was appointed as Honorary Theologian to the Bishop of New York.

A public thanksgiving service for his life will be scheduled by the General Theological Seminary later in the spring of 2022, and held at the Seminary's Chapel of the Good Shepherd. His ashes will be interred in the Columbarium of the Cathedral of St. John the Divine, in New York City.

Canon Wright's reflections on and sharing with others the complex yet noble character of the Episcopal Church, the remarkable way in which he combined American, Anglican, and catholic Christianity, will beckon forward a new generation of ecumenists on a sure path that will be a work of time, of friendship, and a work of scholarship, not headlines.







VIRTUAL  
BINDER  
2022

## Memorials

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### M009 The Rev. Dr. William Andrew Norgren

#### **Proposed by**

Task Force to Coordinate Ecumenical and Interfaith Work

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In the year of his death, the Task Force to Coordinate Ecumenical and Interfaith Work commends the life and work of William Norgren and unanimously honors his contribution to The Episcopal Church and the Ecumenical Movement. His resume is below.

#### PERSONAL SUMMARY

The Rev. Dr. William Andrew Norgren

120 E. 79th Street, Ap. 2D, New York, NY 10075

212 535 4280

[williamnorgren@aol.com](mailto:williamnorgren@aol.com)

#### Personal Data

Birth: Frostburg, MD May 5, 1927

Parents: William Andrew Norgren and Martha Elizabeth Leona Richardson

Raised: Washington, D.C. suburbs (Riverdale and Hyattsville, Maryland)

### Educational Background

College of William and Mary, BA, 1948

General Theological Seminary, MDiv, 1953

Christ Church, Oxford, BLitt, 1959

General Theological Seminary, DD, 1984

Berkeley Divinity School at Yale, DD, 1995

### Ordination

Deacon May, 1953, Priest December, 1953 the Rt. Rev. Horace W. B. Donegan,  
Bishop of New York.

### Employment History

Executive training program, then Assistant Manager and Buyer, Bloomingdale's,  
New York, NY, 1948-1950.

Fellow and Tutor, General Theological Seminary, New York, NY, 1953-1955.

Assistant, Church of the Resurrection, Richmond Hill, Queens, NY, 1953-1955.

Chaplain, Christ Church Cathedral, Oxford, England, 1955-1958.

Curate and then Priest in charge, St. Barnabas Church, Oxford, England, 1955-  
1956.

Executive Director, Commission on Faith and Order, National Council of the Churches of Christ in the USA, New York, NY, 1959-1971.

An international movement which began in 1910, Faith and Order draws churches into conference and study over agreements and differences in faith, order and worship.

Proclaiming the essential oneness of the Church, the objective is to learn how Christians can more adequately manifest their unity. As first director of Faith and Order in the USA, Norgren pioneered national studies and related activities.

Priest in Charge, Church of the Ascension, New York, NY, 1972.

Pastoral Assistant in weekday ministry, Trinity Church Wall Street, New York, NY, 1972-1974.

Assistant Ecumenical Officer, Episcopal Church Center, New York, NY, 1975-1979.

Ecumenical Officer, Episcopal Church Center, New York, NY, 1979-1995.

The officer assisted the Presiding Bishop, the Executive Council, the General Convention Standing Commission on Ecumenical and Inter-Religious Relations, and the network of Episcopal Diocesan Ecumenical Officers in the ecumenical and inter-religious work of the Episcopal Church. The Standing Commission conducted dialogues for visible unity with Orthodox, Roman Catholic and Protestant churches. The officer coordinated Episcopal Church participation in the national and world councils of churches, and took initiatives with instrumentalities of the Anglican Communion.

World Mission Partnership Officer for Europe, Episcopal Church Center, New York, NY, to 1995.

Theological Consultant, Ecumenical Office, Episcopal Church Center, New York, NY, 1995-2000.

Publications

Faith and Order Trends 1960-1967, Unity Trends 1967-1969, Ecumenical Bulletin 1973-1995, Editor.

Living Room Dialogues, Co-Editor, Paulist Press and Friendship Press, 1965.

Meanings and Practices of Conversion, Evangelism in a Pluralistic Society, Editor, Midstream, 1969, 1970. Reports of the National Faith and Order Colloquium.

Forum: Religion Speaks to American Issues, Editor, Project Forward '76, 1975. U.S. Bicentennial discussion resources.

The Concordat Relationships, A Communion of Communion: One Eucharistic Fellowship, J. Robert Wright, Ed., Seabury Press, 1979.

What Can We Share: Lutheran-Episcopal Resource and Study Guide, Compiler. Forward Movement Publications, 1985.

Implications of the Gospel, Toward Full Communion and Concordat of Agreement, Co-editor.

Lutheran-Episcopal reports. Augsburg and Forward Movement Publications, 1988, 1991.

Ecumenism of the Possible: Witness, Theology and the Future Church, Editor. The Riverdale Report. Presentations and documents of the National Consultation on Ecclesiology (1993). Forward Movement Publications, 1994.

Faith & Order in the U.S.A.: A Brief History of Studies and Relationships, William B. Eerdmans Publishing Company, 2011.

Miscellaneous articles and reviews.

### Teaching Assignments

Fellow and Tutor, General Theological Seminary, 1953-1955.

Guest Lecturer, Boston University, 1965.

Lecturer, Society for the Scientific Study of Religion, Chicago, 1970.

## Consultation

Assemblies of the World Council of Churches: New Delhi 1961, Uppsala 1968, Vancouver 1983, Canberra 1991, Advisor.

Second Vatican Council, Observer, Guest of the Secretariat for Promoting Christian Unity, Sessions two, three and four, 1963-1965.

Fourth World Conference on Faith and Order, Montreal, 1963.

Faith and Order Commission of the World Council of Churches, Bristol 1967, Louvain, 1971.

Working Group of the Commission on Faith and Order of the World Council, 1959-1971.

Consultation on Church Union, Plenary Meetings, Advisor or Delegate. Various.

Central Committee of the World Council of Churches, 1979-1994, assisting the Presiding Bishop.

Laity Committee, National Council of Churches, Consultant 1964-1967.

Anglican-Orthodox Theological Consultation (USA), 1967-1994.

Anglican-Orthodox Joint Doctrinal Discussions (Anglican Communion). Moscow and Dublin Agreed Statements. 1967-1984.

Lutheran-Episcopal Dialogue II, III, 1976-1991.

Forum on Bilateral Conversations of the Commission on Faith and Order of the World Council of Churches and the Conference of Secretaries of Christian World Communions, Selected meetings 1978-1990.

Lambeth Conference 1988 preparatory group for the Anglican response to the Final Report of the Anglican-Roman Catholic International Commission (ARCIC I).

## Other Responsibilities

Presiding Bishop's Conference on the Total Ministry of the Church, 1961-1962.

Round Table Dialogues, American Management Association, 1962-1965.

Joint Working Group of the National Council of Churches and the Roman Catholic Church in the U.S.A., 1965-1969.

Study Committee on the Relationship of the National Council of Churches and the Roman Catholic Church in the U.S.A., 1970-1971.

Conference on Conscience sponsored by the Synagogue Council of America, National Conference of Catholic Bishops and the National Council of Churches, 1967.

Consultation on Prayer for Unity and Pastoral Considerations, sponsored by the Faith and Order Commission of the World Council with participation of the Vatican Secretariat. 1960s-1970s

Committee on the Week of Prayer for Christian Unity of the National Council of Churches, Graymoor and the USA Bishops Committee for Ecumenical Affairs. 1960s-1970s.

Ecumenical Committee, Diocese of New York, chair of sub-committee on the Consultation on Church Union, 1970s.

Committee on Office and Work of the Diocesan Bishop, appointment by Bishop Paul Moore of the Diocese of New York, 1980s.

Governing Board, National Council of Churches, 1979-1994.

Board of the U.S. Conference of the World Council of Churches, 1974-1994.

Joint Strategy and Action Committee (JSAC), president from 1980.

Study on Conciliarity and Conciliar Fellowship, Commission on Faith and Order of the National Council of Churches, Coordinator, 1977-1981.

Europe Committee of the Division of Overseas Ministries, National Council of Churches, 1981-1994, member and chairman.

Board of Governors, Anglican Centre in Rome, 1980s.

Joint Coordinating Committee of the Moscow Patriarchate and the Episcopal Church, staff, to 1994.

Inter-Anglican Ecumenical Advisory Group, 1970s-1994.

Partners in Mission Consultation of the Spanish Reformed Episcopal Church, Lusitanian Church (Portugal), Convocation of American Churches in Europe, and Diocese in Europe of the Church of England, 1978, 1980s.

### Interests Outside Work

Music, art, architecture.





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## Memorials

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### M010 Gender Expansive Language

**Proposed by**  
Diocese of Ohio

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To the Bishops and Deputies of the Episcopal Church Assembled at the 80th General Convention,

The Baptismal Covenant of the Episcopal Church calls us both to “seek and serve Christ in all persons” and to “respect the dignity of every human being”.

As Episcopalians we are called to glory in the expansive love and grace of God and to share that radical love and grace with others. This resolution seeks to further that call by demonstrating our radical love and welcome for our trans and nonbinary siblings in Christ. We can best do so by using language that recognizes and proclaims the glorious diversity of humanity as made in God’s image.

God tells us that before we were formed in the womb, God knew our deepest and truest selves; the psalmist tells us we are “fearfully and wonderfully made” (Ps. 139). Western culture’s perception of gender has traditionally been limited to the masculine and the feminine. But for many people, the expression of their truest selves includes identifying with a gender or sex that does not fit into the simple binary categories of “male” or “female,” and for people who are not cisgendered, that is to say people who do not identify with the gender assigned at their birth, the traditional binary pronouns such as “he” and “she” may be insufficient to serve that expression. And the word “they” has been recognized as a singular third-person pronoun by the Merriam-Webster Dictionary.

We remember that words themselves are symbols, and the use of symbols in the church have always visibly pointed to the invisible God, and to that God's love for each of us. The language of our church should honor the need for more expansive understanding.

Using such expressions as "siblings in Christ," the singular "they" and gender neutral honorifics such as "Mx." in our communal language will respond to the freeing Spirit by escaping the narrowness of linguistic categorization, and will far better embody the inclusive love of Christ. Such usage will lead us into an openness and creativity not only in language but theology and perception. This resolution thus aims to maintain the radical love and hospitality evangelized by the Anglican-Episcopal tradition.

Therefore, the Episcopal Diocese of Ohio has resolved that all Diocesan Committees, Commissions, and Councils commit themselves to using gender expansive language and avoiding the limitations of gender-binary pronouns, by (1) requiring gender-expansive language in all future resolutions and constitutional amendments and (2) utilizing gender-expansive language in their own communications and publications; and we recommend the adoption of such practices by The Episcopal Church and its constituent Dioceses.

Respectfully submitted,

The Episcopal Diocese of Ohio. Voted and affirmed at the 205th Diocesan Convention in November, 2021



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### **M011** Memorial from the Task Force for the Coordination of Ecumenical and Interfaith Work

#### **Proposed by**

Task Force for the Coordination of Ecumenical and Interfaith Work

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In the original Blue Book report submitted December 2020, the Task Force for the Coordination of Ecumenical and Interfaith Work (TFCEIW) included several goals for the coming triennium. With the postponement of General Convention, some of these goals were able to be accomplished in advance of GC 2022.

The works included in this Memorial are in fulfillment of the following goals:

1. Propose an updated statement on interfaith relations (now Interreligious Relations: Theology and Guidelines (2021)).
2. Propose an updated Jewish-Christian Guidelines statement (now Christian-Jewish Relations: Theological and Practical Guidance for The Episcopal Church (2021))

Additionally, a third document was created and is included in this report: Christian-Muslim Relations: Theological and Practical Guidance for The Episcopal Church (2021)

These documents are intended as guides for use throughout The Episcopal Church (TEC) by individuals, parishes, dioceses, provinces, and TEC. Whether this work has been happening for years or is a new endeavor, the documents

share connections between faiths, ways to talk with one another. and issues to consider – as well as an overall understanding of why and how TEC engages with other religious traditions.

The Task Force commends these resources to all in The Episcopal Church. The documents can be found here:

<https://extranet.generalconvention.org/staff/files/download/31771>

En Espanol: <https://extranet.generalconvention.org/staff/files/download/31776>

Please copy and paste that link into your browser.



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## Memorials

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### **M012** Memorial Recognizing the Episcopal Church's Ongoing Commitment to Civil and Human Rights

**Proposed by**

Evangeline Warren

**Supported by**

Dianne Audrick Smith, Linda Watson-Lorde, Nathan Brown

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To the Bishops and Deputies of the Episcopal Church Assembled at the 80th General Convention,

Our Baptismal Covenant calls us to “respect the dignity of every human being” and our Church continually strives to live out this call. As a Church, we have made historic and ongoing commitments to civil and human rights, often taking the right stance even if it is the difficult stance. In our current cultural climate, it is increasingly necessary to boldly proclaim the humanity inherent in all.

Therefore, this 80th General Convention reaffirms all past General Convention and Executive Council resolutions protecting and advocating for human and civil rights, specifically, but not exclusively, including the following as key examples of our Church's commitment to these rights:

2018-D032 Equal Access to Health Care Regardless of Gender

2012-D018 Urge Repeal of Federal Laws Discriminating Against Same-Sex Marriage

2009-D012 Support Laws that Prohibit Discrimination Based on Gender Identity

2018-A229 Acknowledge Police Violence and Confront Racism; and be it further

Resolved, that the Episcopal Church will continue to champion the rights of the least amongst us, living into our baptismal promise to “respect the dignity of every human being.”

**EXPLANATION:**

The Episcopal Church has placed human and civil rights firmly within the theology of our tradition and the practice of our faith. Now, as some tout the erosion of these rights as the “Christian” choice we must reaffirm our commitment to these rights within and beyond our Church.



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# M013 Supporting Freedom of Speech and the Right to Boycott

### Proposed by

Diocese of Vermont

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### To the Bishops and Deputies of the Episcopal Church Assembled at the 80th General Convention

At the 2018 Convention of the Diocese of Vermont, the delegates adopted a resolution titled, “Supporting Freedom of Speech and the Right to Boycott.” Delegates at the 2021 convention adopted a resolution to forward that resolution to the 80th General Convention in the form of a memorial, with the hope that it might support resolutions submitted by deputies, bishops, or other dioceses on the same topic.

The 2018 resolution reads as follows:

*“Resolved, That the 185th Convention of the Diocese of Vermont urge the President of the United States and the Vermont congressional delegation to oppose legislation that would penalize companies and organizations for their participation in nonviolent boycotts on behalf of Palestinian human rights, as such legislation, at both federal and state levels, would be an infringement on First Amendment rights.”*

The explanation that accompanied the resolution quoted an April 2, 2014 statement from Archbishop Desmond Tutu issued by Oryx Media regarding his support for the Boycott, Divestment, and Sanctions (BDS) movement, particularly with regard to the human rights abuses endured by the Palestinian people.

The explanation continued:

Boycotts as nonviolent political actions are an American tradition, with roots extending to the pre-Revolutionary boycott of British tea. As far back as the 1955-56 Montgomery Bus Boycott, the Supreme Court has consistently considered boycotts protected speech under the First Amendment. Some examples of effective boycotts include the 1965-66 grape boycott in the Central Valley that birthed the United Farm Workers, the South Africa boycott, which The Episcopal Church supported in 1985 (Res. 1985-D073), and, most recently, the boycott of North Carolina stemming from its anti-LGBT legislation.

The current anti-boycott legislation (as of 2018) at the state and federal levels is opposed by, among others, the ACLU, the Center for Constitutional Rights, and the Anti-Defamation League of B'nai B'rith. In November, 2017, twelve of The Episcopal Church's ecumenical partner churches and twenty-eight activist organizations released a public letter calling the anti-boycott legislation pending in Congress and in state legislatures “a blatant infringement on First Amendment rights,” and pledged to defend the right of churches and organizations to use economic measures in the specific case of Israel-Palestine.

The Episcopal Church affirmed in Resolution 1991-D122 that legitimate criticisms of Israeli government policies and actions are not anti-Semitic. While the 79th General Convention (2018) did not directly address the anti-boycott legislation, it did adopt Resolution B016 [see text below] to join with the Evangelical Lutheran Church of America in how it sets investment policy. B016 directs the Committee on Corporate Social Responsibility (CSSR) to develop criteria for Israel/Palestine based on a human rights investment screen and past actions of General Convention and Executive Council; to encourage an increase in positive investment in Palestine; and to encourage continued engagement in shareholder advocacy regarding human rights in Israel and the occupied territories.

Any legislation that suppresses legitimate criticism of public policy, and that restricts freedom of expression and the ability to exercise public witness through boycotts or investment and selective purchasing practices violates the U.S. Constitution. While the Church and its members may not be of one mind about which measures are most effective, the Church must collectively affirm and defend



the right of individuals, congregations and organizations to use economic measures in the specific case of Israel-Palestine relations.

**Respectfully submitted,**

**The Episcopal Diocese of Vermont. Voted and affirmed at the November 2021  
Vermont Convention**



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### M014 Application of the Leahy Laws to Israel

#### **Proposed by**

Diocese of Vermont

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At the 2018 Convention of the Diocese of Vermont, the delegates adopted a resolution titled, “Application of the Leahy Laws to Israel.” Delegates at the 2021 convention adopted a resolution to forward that resolution to the 80th General Convention in the form of a memorial, with the hope that it might support resolutions submitted by deputies, bishops, or other dioceses on the same topic.

The 2018 resolution reads as follows:

*“Resolved, That the 185th Convention of the Diocese of Vermont request the Office of the Presiding Bishop of the Episcopal Church and the Vermont congressional delegation to urge the United States Departments of State and Defense to apply the Leahy Laws to Israel.”*

The explanation provided delegates in 2018 read in part:

Since its founding in 1948, Israel has received nearly \$125 billion in aid from the US; the current rate amounts to over \$10 million a day.

The Leahy Laws, or Leahy Amendments, are U.S. human rights laws that prohibit the U.S. Department of State and Department of Defense from providing military assistance to foreign security force units that engage in “gross violations of human rights” (GVHR). The laws are named after their principal sponsor, Senator Patrick Leahy (D-Vermont). A recent State Department fact sheet on the Leahy Laws notes that, “The U.S. government considers torture, extrajudicial killing, enforced disappearance, and rape under color of law as GVHR when implementing the

Leahy law. Incidents are examined on a fact-specific basis.”

(<https://www.state.gov/key-topics-bureau-of-democracy-human-rights-and-labor/human-rights/leahy-law-fact-sheet/>)

On May 15, 2018, The Center for Constitutional Rights joined a coalition of Palestinian and U.S.-based human rights groups in submitting a letter to U.S. Secretary of State Pompeo demanding that the State Department investigate Israel’s use of lethal force against Palestinians in Gaza and halt any further assistance to Israeli military units involved in the shootings. (The text of the letter may be found at <https://ccrjustice.org/human-rights-groups-demand-us-halt-military-aid-israeli-military-units-killed-and-injured-gaza>)

The focus of the letter was the demonstrations leading up to May 15, Nakba Day, which marked 70 years since more than 750,000 Palestinians were forcibly displaced from their homes. It notes that human rights organizations documented that since the protests began, the Israeli military killed 103 people and injured almost 7000 others, including children, paramedics, journalists, and people with disabilities. Over 3,500 people were reportedly shot with live fire.

On Nakba day itself, Israel reportedly killed 57 protesters and injured over 2000 more, while they demonstrated against the Trump administration’s decision to move the U.S. embassy to Jerusalem, stressed their internationally recognized right of return to their homes, and demanded an end to the 11-year closure of Gaza. The letter notes that Israeli military units were likely using U.S.-made Remington M24 sniper rifles to fire on Palestinian protesters.

**Respectfully submitted,**

**The Episcopal Diocese of Vermont. Voted and affirmed at the November 2021 Vermont Convention**



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### **M015** A Memorial from Deputies of Eastern and Western Michigan

**Proposed by**

Deputies of Eastern and Western Michigan

**Supported by**

Nurya Parish, Jennifer Adams

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Our catechism articulates the church's purpose: "to restore all people to unity with God and each other in Christ" (BCP p.855). Our liturgical corporate confession of sin and assurance of forgiveness reflects the triumph of life over death and grace over sin revealed most fully in the resurrection of Christ. The Title IV process, building on this theological foundation, intends to "resolve conflicts by promoting healing, repentance, forgiveness, restitution, justice, amendment of life and reconciliation among all involved or affected."

Our recent experience in the Dioceses of Eastern and Western Michigan raised serious concerns regarding the implementation of Title IV when the Respondent in the case is a bishop. We respect and honor what such a process intends to accomplish. Our experience is that the process nearly entirely missed those marks.

We are left with a sense that Title IV has significant gaps and that its implementation (in this case) does too. Our dioceses have begun to heal, not only from losing a bishop and the violation that led to his leave, but from the experience

of the process itself which did its own damage here. We offer this resolution in order to prevent other dioceses (and Respondents) from experiencing Title IV the way we did and to encourage more support for the Office of Pastoral Development. We speak now to offer our truth to the church as a next step in faith, trusting in Christ's ongoing work of reconciliation within and among us. We believe that our church can and must do better for the sake of "all involved and affected."

The Office of Pastoral Development (OPD) carries a great deal of responsibility, authority and control when the Respondent in a Title IV case is a bishop. Our experience was severely lacking in clarity, consistency, timely communication, and tracking of our process by the OPD. It is our belief that the OPD is underresourced for the weight of responsibility it carries in our common life. We also believe there is a lack of clarity about what is expected from this office given the multiple parties involved in the discipline of a bishop and the lack of a public, documented process for this disciplinary situation.

Among other concerns, we note that there appeared to be very little accountability to the Title IV process within the Office of the Presiding Bishop and OPD itself.

Examples include:

- The Disciplinary Board was not brought into the process at the point required by Title IV. The Accord was presented to the Standing Committees as complete before the Disciplinary Board was informed.
- Following the Respondents' admission of guilt to the complaint filed, there was very little further investigation into whether there was only one offense. Nor was time given to determine if the matter should have been considered a case of sexual misconduct due to the identity of the other party involved in the bishop's affair.
- There was inconsistent monitoring of the implementation of the terms of the Accord. The Respondent was simply left responsible to fulfill its requirements.

- The requirements for reporting to our Standing Committees at the end of the Respondent's suspension were dropped without explanation.
- Questions of his own health and fitness for this ministry were expressed by the Respondent in facilitated conversations with diocesan clergy towards the end of his suspension and yet the OPD supported his return.
- The Bishop of the OPD appeared obligated to serve in conflicting roles in this case. He was Intake Officer, responsible for the provision of pastoral support, the previous diocesan bishop of one of the dioceses affected, and responsible for providing candidates for provisional episcopal oversight.

Unfortunately, due to lack of consistency in communication and clarity of process, the Standing Committees of our Dioceses became aware of these gaps at points too far along in the process to be able to challenge or help correct them.

It was also our perception that while the Respondent and The Presiding Bishop agreed to the content of the Accord, the dioceses were then obligated to fund it. In order for the Standing Committees to reduce the expense and time frame included in the Accord, they would have had to challenge that which the Presiding Bishop had concluded was the appropriate approach. Our Standing Committees were given very limited time both to learn of the complaint and the admission of guilt by the Respondent and then agree to the financial detail supporting the Accord.

While our dioceses were reeling from the initial revelation of the affair and suspension, the OPD was pushing for a financial settlement regarding the year-long separation named in the Accord. The Respondent was given a forty percent cut in salary with full benefits continued. Nowhere was it acknowledged that only a few months before this, he had received a forty percent increase at his insistence upon assuming responsibility for both dioceses. There were layers to this situation

that the process did not allow room to acknowledge or discuss in this initial phase of exploration and decision making.

Under the terms of the Accord, during the one-year suspension and the settlement which followed, the dioceses paid out hundreds of thousands of dollars *toward the Respondent and his household alone*. During this time the dioceses were informed that our role was to wait for final discernment about whether our bishop might return, but there was no process suggested or provided to help heal and support two dioceses whose elected leadership was suddenly and unexpectedly absent. We had to call and fund an Assisting Bishop and in the end search for and fund a Bishop Provisional for both dioceses. While we were hopeful for and supportive of our former bishop experiencing healing, it became very apparent as the process continued that the healing our church was proposing and actively supporting, was entirely centered on him. We eventually came to recognize that we had been wounded, not only by the initial betrayal, but also by the process itself.

This Title IV process actually reflects a deep systemic problem: when our former bishop had an affair, the system not only took care of *him*, it did so in extremely expensive ways, to the financial and emotional cost of those whom he had vowed to pastor, in the name of “healing” and “reconciliation.” The dioceses were hurt by the affair itself. Relationships and trust were damaged. The financial support expected from us for the one who had violated these relationships was not only surprising, it was unjust.

The model the church has chosen for bishops in this situation is one that is accessible to almost no one else. Through holding this model up as church we are essentially saying that health and reconciliation can be achieved by giving the person who “needs it the most,” a year off, including full healthcare, no work responsibilities, a lot of money, lots of space and top-notch professional support. In the midst of MeToo, Black Lives Matter, and a worldwide pandemic, an already privileged, white male in a position of power who had betrayed his vows was given a copious amount of support. Our dioceses, by contrast, received almost none.

Title IV in its current form has addressed some of the abuses in our church. The systemic cycle of privilege by virtue of position (and perhaps gender and race) however, still has a firm hold on us. The way in which Title IV was implemented in our situation only served to reinforce some of our worst, collective failings.

In an article published by ENS, The Bishop of the OPD celebrated the return of our former bishop to the House of Bishops. "The Rt. Rev. Todd Ousley, bishop for pastoral development, praised this moment of reconciliation as an example of "living into the highest ideals of our Title IV process."" We hope that our ideals in The Episcopal Church as expressed in Title IV are actually much higher than what we in our dioceses have just experienced. The heavy weight placed on restoration and the view that that is what a successful Title IV process produces serves to perpetuate systemic, white male, episcopal privilege in a way that is costly to the church in terms of money, members, and institutional integrity.

We can do better than this. We have to do better than this.

We recommend resolution D095 be considered in response